REV. JAMES EMERY NORTON BACKUS, son of the Rev. James Parker Backus, a Methodist preacher of considerable distinction, was born Sept. 13, 1836, in Minden, Herkimer County, N.Y., and died Feb. 16, 1899, at Lincklaen Centre, in the 64th year of his age. He united with the State Street M.E. church, of Utica, N.Y., when about twelve years old. When about twenty-one years of age, already a "local preacher," we find him as an agent of the Chenango County Bible Society at Lincklaen Centre, N.Y. In canvassing among the Seventh-day Baptists of that section he often met the question, "Have you any Sunday Bibles to sell?" This led to an investigation of the Sabbath question, with the result that he was baptized by Elder Fisher and received into the Lincklaen church, Seventh-day Baptist church. He served the following churches as pastor: Cuyler Hill, Lincklaen, Watson, Scott, Richburg, Independence, and Verona, in the state of New York; Albion, Wis., and Carleton, Minn. Having learned the printer's art, and being given to editorial work, Bro. Backus edited and published the following papers during his work as a pastor: The Sabbath-school Gem, The Delight News, Port Leyden Register, New York Central News, Richburg Enterprise, and Gospel Temperance Banner. He had a genius for hard work.

From early boyhood Mr. Backus was prominent in Temperance Reform work. In 1850 he was one of a committee of three which founded the Good Templars, at Oriskany Falls, N.Y. He was last of the three to depart by death, and in the later years he was often called the "Father of the Good Templars," of whom there are now 4,650 lodges and temples with an aggregate membership of 175,144. It is claimed that "Mother Stewart," as a Good Templar, began the "Crusade," out of which resulted the W.C.T.U. with its world-wide work. Neal Dow was a personal friend of Mr. Backus. In a notice of his death, from the Daily Sentinel of Rome, N.Y., we learn that "for the last eight years of his life Elder Backus was state lecturer of the order, lecturing from six to nine times a week, traveling thousands of miles, and it was this terrible strain of brain and muscle that broke his vigorous constitution. At his death he held the second highest office, that of ex-Grand Councillor of the parent lodge of this state. Two years ago he went to Switzerland as a delegate to the International Convention of the order of Good Templars. This page of history, his work for temperance, would seem to be full enough to satisfy the ambition and call for all the energy of one man and we might finish with 'Well done.'"

In the absence of any obituary notice from those who officiated at the burial of Bro. Backus, the RECORDER has gathered the facts given above, and gladly adds its tribute to the memory of a man in whom love for Christ, and the Sabbath, and temperance held a strong place.
The Sabbath Recorder.

A. H. LEWIS, D. D., 
Editor.
J. P. MOSHER, 
Business Manager.

The Sunday School Times is sustaining its reputation for careful work in the field of facts in giving special information about an edition of the Bible which has been issued by the "University Presses" of London, under the claim that it is such an edition as the American Revisers would have produced had they been free to follow their final decisions. The Times has secured authentic information from Prof. Joseph Henry Thayer, Secretary of the New Testament Company of the American Revision Committee, and from Prof. Mead, which indicates that the Bible thus issued does not represent the American Committee. In view of the letters of Professors Thayer and Mead, published in the Times, it would seem that the general public will wish to examine the work as fully as possible. It is evident that the American Revisers have planned and are preparing, in accordance with the American Revisers' announced intentions, a very different work from this, under the name of the "American Standard Edition of the Revised Bible," and that this other work, "The American Revised Bible," advertised as the "original American Revised Bible," issued by the University Presses, should not be mistaken for the work of the American Revisers for or one substantially like it. It would be well at least for all to wait until they know what they are getting, if they want a Bible with the preferences of the American Revisers. So we advise.

On another page you will find an article on "Emptying Seventh-day Baptist Pews." A. N. Arranger acknowledges to us that it is not an original production, but rather an adjustment of a story embodying general principles. The Recorder is not especially favorable to that kind of literature which assumes great familiarity with the details of things unknown, either in heaven above—or elsewhere. But the article in question shows how one may fall into serious evil in simple ways, when not conscious of doing the will, or forwarding the purposes, of the enemy of all righteousness. If some man should read the article and then condemn it, it will do him good no doubt. The conceptions are not new, and the idea of solemnly or seriously noting some of the points are eminently practical.

"White men in the tropics," is the title of two papers in the Independent, March 9, one by Wallace, one by Blackman. These men write from experience and personal observation. They present many facts indicating that white men can live, labor and thrive in the tropics. The facts presented have a direct bearing on the civilization of Africa and the reopening of our new possessions. Historically, great civilizations have been developed in the tropics, along the Nile and the Euphrates, and surely the white race has some duty in seeking to restore that which has been lost, with something more and better added.

Some very interesting facts have appeared in the report of the "State Factory Inspector" for the state of New York. For example, one of the most interesting concerns the state are garment makers, of whom there are 47,004 women and 57,540 men. Eighty-three thousand of these live in New York City and 1,219 of them are under sixteen years of age. Of the dangers which threaten the great public through garments thus made, the report says:

The main danger to the public comes from filth and disease. Under existing conditions we can reach and arrest the character of this character only once in the year, except in cases where complaint is made, then only the place complained of is visited. Constant attention, frequent visiting, watching, and prodding, are necessary to force those engaged in the making of readymade clothing to understand and fully realize just what is meant by the American idea of cleanliness of work-shop and person. The Department sends more inspectors to properly enforce the tenement-house inspection law.

Other states are doing similar work, and much is being gained along this line of industrial effort.

The tide of thought in Europe toward a more peaceful attitude seems to increase. Many who deem the proposal of the Czar of Russia, in regard to a "Peace Conference" impracticable, yet feel that it means much to the future of all Europe, and the elimination of civil war. Probably the greatest point of danger, i.e., of danger which might involve all Europe, has been between Russia and England. Movements on the part of Russia threatening the English possessions in India, and of England toward checking the advance of Russia in China, have been suggestive of grave results. Just now better counsel seems to be obtaining in both countries. In all this we find cause for gratification.

ITALY has made certain demands for a seaport and "concessions" from China. The case is not yet settled. Italy sought to secure influence and aid from the United States. But, wisely, President McKinley said No; our policy is "hands off." It is thought that England is supporting Italy in her demands. The result will add another chapter to the vivisection of the Flower Kingdom, which has more pride in past history than she has power to present humiliation.

The difficulties which surround legislation on the liquor question are well represented by the status of things in the state of New York, and especially in New York City. The "Raines-law hotel" has become a combination of saloon and brothel, with no redeeming features of a decent hotel. Mr. Raines is proposing certain amendments looking toward reducing this state of things, but it seems evident that the propositions have no chance for success, and we are by no means sure that they would be of any great value if they were to succeed.

This agitation is bringing the question of local option to the front again, and many people who are anxious to see the best things that are possible, so far as law is concerned in the city of New York, are favoring local option. If the city of New York permits that city should be given to the people of the smaller cities, and, in the larger cities, to the people of each ward or election district, to vote yes or no on the following propositions:

1. Shall liquor be sold not to be drunk on the premises?
2. Shall liquor be sold to be drunk on the premises?
3. Shall liquor be sold on Sundays?
4. Shall liquor be sold on Sundays between one M. and another.

As to the question whether liquor shall be sold by druggists on the prescription of a physician it is claimed that, this should not be left to local option; but the law should provide a severe penalty for the sale of liquor without a prescription, and for a pretended prescription by any one who is not a regular physician. The effect of such an extension of local option as this would be different in different localities. In some wards in New York City liquor would be sold by the bottle, by the glass, and on Sunday, by the bottle and by the glass, but not on Sundays; in some, by the bottle but not by the glass. Possibly a few wards, even in New York, would become "prohibition" by this method. But in New York, as in many other places, the results of such local option are problematical. Up to date every form of "license" has strengthened the power of the liquor traffic.

The question of permitting Roberts, the ploygamtist, to take or retain his seat in Congress is still agitated with vigor. There are legal points which complicate the case, but we sincerely hope that purity and good faith will triumph in his final exclusion.

Progress was made in the matter of the Nicaragua Canal matter during the closing hours of the late Congress. The President was authorized to push surveys and investigations of million dollars were appropriated to the work.

FRICTION between France and England has disappeared in a great degree, and all signs of open rupture or of war have disappeared.

The United States are leading the world in the production of copper as well as iron. More than 60 per cent of all the copper mined last year came from this country. The value of the copper sent abroad was about $33,000,000. It is now worth 15 cents a pound. An immense vein of rich ore is lately reported from a deep canyon on the Colorado River.

FARITHER INQUIRY.

To the Editor of the Sabbath Recorder:

I was pleased with the query of "Echo," in your issue for February 27, concerning the proper method of "calling a pastor." It was very timely and practical. However he should have signed his name, as it would still have been a true echo. I was also helped by your answer and comments. But will you not continue by answering the following: 1. How harmonise your words against "candidating" for a church with the words of the late Conference President, "that no minister should continue in a pastorate over five years without a period devoted to advance study." What shall he do at the end of five years, if no call comes, and he has no means for advance study? Shall he resign, and trust the Lord for bread until a call comes; or, if no call comes, shall he change his occupation? I am the correspondent to the following sentence in President Williams' address at the Conference last August: "Right here I should like to express the opinion that no minister should continue in a pastorate over five years without a period devoted to advance study." The Recorder is in accord with President Williams' suggestion that ministers should do all that is possible to enlarge and enrich their work by "advance study," but the suggestion could not be made a part of our polity, nor the basis of any general rule of action. Each pastor must gain such
study according to his individual choices and circumstances. We offer this: Make the most and the best of yourself in the place where you are, for the Master's sake. The best way to be fit for a larger field is to do well the work where you are.

2. It is a sign that a man has mistimed his calling because no church calls him just when he ought to leave his former field for his own good and the good of the people.

No. If the reasons which make a change desirable do not unfit the minister for giving good service to some other church, there is no reason why information that a change of place should be acceptable may not be given out by the minister of the church, both, in a quiet and unofficial way. It may be that a pastor's work has reached its limit of success on a given field, without giving ground for any charge of failure or unfaithfulness on the part of the pastor or of the church. In that case the pastor's official advisers and his friends should secure an open and friendly consideration of the facts. Mutual kindness and co-operation should follow in securing a change of fields without friction or condemnation. It need not be expected for a pastor to hold a place by "wire-pulling," or by any partisan methods. It is not best for a church to seek to displace a pastor by similar methods, nor by "freezing him out." Under a church policy like ours, open-hearted and open-handed methods in all matters touching pastor and people, and in all changes, are essential to success and to the good of the cause of Christ.

3. Is there not a fault, indeed a great weakness, in our system of changing pastors, and does it not force some pastors into a low standard, or else subject to the embarrassing, if not humiliating, position of "resigning," with no visible prospect of permanence?

All human plans are imperfect. Our extreme Congregationalism is weak in several points. It is not wholly strong in the matter under consideration. But, as a whole, if frankness and the Spirit of Christ pervade, one may think it inferior to other methods. The Roman Catholic church, and all those branches of Protestantism which pattern after it in the matter of polity, are stronger as to machinery than any form of Congregationalism can be. It is the controlling power and dominating influence which are concerned. But in the development of individual Christian manhood, our polity has much that is better.

4. Was it not a mistake when we allowed our Ministerial Bureau to go down?

We know too little of what that Bureau actually accomplished to be able to say yes or no to that question. On general principles we are inclined to think that unofficial methods are quite as good.

5. Might we not be a little more "Methodistic" in this matter, as we are in our spiritual advantage?

We think that an arbitrary appointing method would promote the opposite result. A system of machinery may be effective in placing and removing pastors, while it really weakens the Holy Ghost and grows cold. As a matter of fact, the day-Baptists do not take kindly to any system which tells churches and pastors what they must do.

6. What is the standard of success by which a man is to be considered worthy to occupy these responsible positions?

I ask, not because I am "candidating," or desire to change my views, but because I know your answers will be helpful to all of us.

Your brother in the work.

By "these responsible positions" we suppose our correspondent means the position of pastor.

1. A spirit of Christ-like devotion to the work of feeding Christ's flock in spiritual things.

2. Ability to rightly divide the Word, and aptness to teach it in such a way as will satisfy the wants of those to whom he ministers. This aptness is far more important than great attainments in abstract or technical scholarship.

3. Ability to "get along well" with all sorts and conditions of men, especially in social life.

4. Non-sensitiveness in all matters of personal criticism.

5. Extreme sensitiveness to all the wants of his people and to all blows aimed at the church of Christ. On this last point our policy and practice are weak. The cause of Christ is injured, not infrequently, by the low estimate in which we hold the authority and sacredness of his church. Pastors, remember, you are over Christ's church, not your own.

MEDITATION AND SPIRITUAL LIFE.

The value of quiet meditation, as a means of spiritual growth and power, is little appreciated. Our age is everything but meditative. Life is a constant rush, push, pull. Business crowds its exactations. Forced sometimes to stop for want of strength, we work hard trying to crowd the resting of a year into a brief vacation, and then hurry back to work. Religious duty is concentrated mainly into the Sabbath, which becomes a day of fatigue to the many of them to carry the work of the church. All this is unfavorably to relish spiritual life. Such living promotes spiritual indigestion as it does physical dyspepsia. Men are either underfed as to spiritual things, or they are surfeited by crowded Sabbath, and undigested material. Themes which deal with duty and religiously are great and many sided. No one can grasp and assimilate them without time for contemplation and re-study; i.e., spiritual digestion. Every soul should dwell apart with God, often. Not perfected attainment, but earnest" Watch your note and . This is not the best way to be fit for the high attainments that the Ephesians, Paul said: "Become ye therefore imitators of God," etc. (5: 1) God is unfolded in Christ. The standard is not a difficult one to understand. This imitating refers to questions of right or wrong, obedi­ences or infringements of what is the right of the life. Put in another way it is: "Let the same mind be in you that was in Christ Jesus." Models and standards are of supreme importance. The standard by which a life is developed determines destiny. "You shrink from being an imitator of so high a standard. He does best who aims toward the sun. Paul does not say, "Be imitators of God, and if you fail to come up to the standard, you shall be condemned." The opposite is true. Not perfected attainment, but earnest struggle. No mother expects her child to do a difficult task and do it herself. Yet she may be the one to help the child, and numberless efforts, before the child can do the task as well as mother does it. But unless she leads and imitates mother, she will never do it well, if at all. That truth underlies Paul's exhortations. High standards alone are made masters of possible. Low standards, and low living, go hand in hand. To struggle toward high standards is gain. Struggle is success. We sprang overboard from the boat on a little anchoring at anchor in Delaware Bay, once, not knowing how treacherous a tide was sweeping past, under the most surface of thinking. That struggle, i.e., calm, but persistent effort was the one need of the moment. We could not tell at the time what these efforts from carrying us down, until a boat came. "It was a foolish thing to do," certainly it was. It was given us a new opportunity. Opportunity is plain. Never fling yourself foolishly into current of evil. Never pattern your life by a low standard in anything. Never imitate that which you are not called to do. Reproduce your own destiny. Accept no earth-born standard. You will become like that after which you pattern, whether you wish to or not. Remember Ephesians 5: 1.
RECOGNIZE YOUR PERSONAL CHARACTERISTICS.

Each man should develop himself, in a great degree, according to his tendencies and inclinations. He must not give way to these, but disbelieve those universal principles which govern all successful efforts. The following suggestions will serve as a general guide. Ample just enough to clearly express the thought in hand. If the thought is worthy of being thought, it is better to give some reasons for preferring this to all other methods of delivery. To guard against misapprehension, we repeat the warning already given against applying the term “extem pore” so as to indicate a sermon careless, without study or much forethought. The sermon which is to be delivered extempore must be better prepared than that which is written to be read from manuscript. This preparation should have the momentum of all previous study and the culture of the man’s whole life behind it. Thorough preparation is the sine qua non of successful extemporaneous delivery. With such a conception of the preparation of a sermon, we prefer the extemporaneous delivery for the following reasons:

1. All examples which have come to us from the New Testament favor this method. His who “spake as never man spake” followed it. His parables and illustrations were drawn from immediate surroundings. Walking along the path through the fields, he poured into their ears the truth by the parable of the sower. The life and the parables by the wayside became texts from which to preach concerning God’s care for all lower things, and much more for men. “Jacob’s Well” became the symbol through which the water of life was poured out upon the thirsty city of Samaria. The sheep’s grain in Samaria’s fields will ever be an incentive to God’s children to hasten into the great harvest field and gather sheaves unto eternal life. The divine wisdom in Christ’s heart seised upon all surrounding things and made each sermon a representatively extempore one.

2. If we shrink from comparing ourselves with Christ, we have only to turn to the example of his disciples to find authoritative reasons for preferring the extem pore method. How many of the New Testament is extemporaneous book which he was reading. The theatre of his off-hand efforts was sometimes a cornfield, sometimes a wilderness, without auditors; sometimes a barn, with wondering cat- tle, patient horses and listening mules as his auditors. It is said that Robert Hall composed his singularly finished and elegant discourses, lying at full length upon chairs placed side by side, a device to relieve acute pain. We had a schoolmate who preached most of his earlier sermons to the weedy trees of a tamarack swamp. Sometimes the best literary work done by the writer has been done amid the roar of railroad travel and the surroundings of hotel life. So you, my brothers, must enter upon the work of the ministry remembering that no good thing can be had unless it be wrought with love.

"All common good has common price;
Exceeding good, exceeding.

Although the ideal may float before you like the bended bow in the heavens, receding as you advance, it is not a mirage to deceive you. Your will to rise and draw onward to the mountain peaks of success, neither will your efforts be lost while you are thus gaining power. Some soul will be helped by every honest endeavor you make. Even your failures, as you will be tempted to call them, will be blessed of God to some one’s good.

REASONS FOR PREFERING THE EXTEMPORE MODE OF DELIVERY.

Having pointed out a few of the characteristics of a good sermon, without study or much forethought, it remains to give some reasons for preferring this to all other methods of delivery. To guard against misapprehension, we repeat the warning already given against applying the term “extem pore” so as to indicate a sermon careless, without study or much forethought. The sermon which is to be delivered extempore must be better prepared than that which is written to be read from manuscript. This preparation should have the momentum of all previous study and the culture of the man’s whole life behind it. Thorough preparation is the sine qua non of successful extemporaneous delivery. With such a conception of the preparation of a sermon, we prefer the extemporaneous delivery for the following reasons:

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The Sabbath Recorder.
for preachers of the gospel, foreign missionaries, missionaries of olden life. Stalwart men and women are passing through the University. How much it means to the world whether they are sent forth, vitalized through and through with the gospel—or with the commerce of the press—to join the bubble-chasing of the world!

Spirit of the living God, rouse us from our sleep. Thou art the same yesterday, to-day and forever. The blind saw, the lepers were cleansed, the dead were raised in olden times. And “greater things than these shall ye do.”

EMPYETING SEVENTH-DAY BAPTIST Pews.

ARRANGED BY A. N. ARRANGER.

On a throne of human skulls was seated his Satanic majesty. Around him was gathered a crowd of obedient imps whose eyes were gleaming with the fires of malice, envy, pride, hatred and kindred passions.

“Did you read that article in the Evangel on Empty Seats and the resolution of the women of that church?” asked the master of outer darkness. “Now we must keep people from reading that and similar articles if possible. Has anything new been done to put our yellow-covered literature into more homes, while we make the people think a religious and denominational paper is too expensive?”

“Yes, your majesty. Some of us have persuaded several hundred of that people called Seventh-day Baptists to stop their paper, or decline to subscribe for it, and they have subscribed to our paper, and for their daily newspapers, and will not have time to be informed and interested in the work of that people who have been doing so much for a pure Gospel and to restore the Lord’s authority in Christian government.”

“That is good, and, by the way, what is the attendance now-a-days in their churches, and are their preachers getting bold again to speak out on questions of reform?”

“No, your majesty. Your imps are more active than their denominations on those lines, and their attendance as a rule much better. But we have been doing some good work as you know. They have not many hundred from getting much in earnest.”

“Glad to hear, my dear imps. I have been much concerned lest that small sect should start up now with great earnestness and conceit. I fear their preaching of the law of God and their track publications, more than almost anything else, for elsewhere there is general stagnation. I was in fact about ready to take a comfortable sleep, when I heard that they and the Adventists were a little more popular than old-fashioned. The great and popular men of the world have, and are about ready to, cast those tables of stone overboard, and settle down to an easy-going religion. But tell me, ye imps, some of your recent experiences.”

“I fear that it is generally known that he had a headache, and kept him from a sermon that might have changed his whole life,” said one.

“I induced one good man to slip to his store and fix up his books,” said another with a horrid grin.

“Good!” said the king. “He’ll soon give up the Sabbath altogether.”

“I was able to get one devoted young man to visit some old friends,” said one imp.

“I worried a good sister about her old bonnet until she decided to stay at home until she got a new one,” spoke up the imp labeled “Pride.”

“And I made several poor women who were hungry for God’s Word stay at home to re- pine over their trials. I just said to them, ‘How poor you are! Your house is ransacked; you can’t wear fine clothes, so I wouldn’t go where I was looked down upon.’ That way I kept many poor people home whom the rich would have been very glad to see.”

“That is one of the best ways to cheat poor people out of heaven that I know of, answered the king.

“I induced a good many men and women to think they were not strong enough to go out,” said one called “Indifference.” “Of course, all these men will be at their business to-morrow, even if they feel worse. But they could not go to church, where they would have no special mental or physical strain.

“And the ladies would have been able to clean house or go calling, but I made them think they couldn’t walk to church unless they were perfectly well.”

“Very good,” said the king with a sulphurous grin. “Sabbath headaches might often be cured by getting out in the air, and backaches forgotten by thoughts drawn to higher things. But you lying imps must use every weakness of the flesh to help make empty seats.”

“Thy all-smiles, for in their kingdom “lying” was a great compliment.”

“I’m the weather imp,” said one gloomy fellow. “I go around persuading people it is going to rain, or it is too cold, too damp or too hot to venture out to church. It is enough to make even your gory majesty laugh to see these same people start out the next day in wind and weather. One would think it a sin to carry umbrellas and wear gum coats to church.”

“I’m able to do a good deal with some of the ladies of the denomination,” spoke up the imp labeled “Fashion of this World.” “I can make some people stay at home because the new hat did not come, or because their clothes are out of style, or they have not gotten a new copy of the Bible. I have a better scheme than that,” said another.

“These people keep away are indifferent—generally good-for-nothings, who are hardly worth getting into the kingdom of his Satanic majesty, but I have a plan that empties seats of the workers in the church.”

“That is just what we want,” said the king.

“Why, I make them overwork on Friday, and especially some person on whom the pastor or Sabbath-school superintendent greatly depends. Then he is so full of the work he neglected during the week, so he crowns his Friday work into the dark so that he does not attend the prayer-meeting, and he over-sleeps and feels so weary Sabbath morning, and he excuses himself from church. Yes, it works well with tired house-keepers. They, too, are crowded with Friday work and they often have company. By the way, Sabbath-day company, relatives who take that as convenient time to visit, keep many from Sabbath observance.”

“Yes, it works well with tired house-keepers. They, too, are crowded with Friday work and they often have company. By the way, Sabbath-day company, relatives who take that as convenient time to visit, keep many from Sabbath observance.”

“You are doing finely, my imp,” his majesty said warmly—for his breath was a flame of fire. “ Preachers may work and pray over their sermons all the week, but there will be no results in preaching to empty seats. One of the most important things we have to consider is how to keep people away from church on the Sabbath. Your plans are excellent, but I might suggest another good point. All preachers have human imperfections—some of them are hungry for money. Some are ungrateful. Some are ungrateful. Some are ungrateful. Some are ungrateful. Some are ungrateful. A preacher may not have the opportunity to write a new sermon, but he may have the opportunity to criticise his pastor, especially before their children. If you can stir up a spirit of fault-finding against the preacher, or among the members, it will help empty seats. People who get mad at each other do not care to go to church together. If the seat is empty, the minister may be a saint and preach like an angel to no purpose. See the results of your labor in several of those Sabbath-keeping churches. One preacher made unusual preparation for a missionary sermon, another a fine temperance sermon, and another an extra and grand effort to arouse his people to comprehend their special mission as Sabbath-keepers. They all went with hearts on fire, but unusual small attendance chilled them and they did not do anything. The offerings to be made were small, for we kept the best givers away. It isn’t a smart preacher, nor a rich congregation, nor a good location, nor a paid choir, that makes a successful church. It is the church members always being there that draws people, and makes an eloquent preacher. As soon as a Christian begins to stay at home, from one excuse or another, I know I have a mortgage on his soul which, if he does not shake off, I will foreclose on the judgment day.”

“But, your majesty, we have made several grand and successful efforts to drive some pastors from their churches. We found they were enthusiastic reformers, and the people, some at least, were giving up their drinking habits and tolerance habits, and they were getting higher ideas of a spiritual life. In fact preaching was beginning to have marked effect. We stirred up a few men who felt guilty, and made them very sensitive so they began to excuse the other people’s offensive personalities, and they began at our suggestion to magnify some mistakes, and some neglects of their pastors, and tell the people it was time to have a change of pastor, that there were certain young people that needed a ministry, and in order to fill all that. We knew these men had special friends they could work upon, and so as a result we have driven those men away, and the next ministers will be more careful how they attack our business, for fear of losing support. Some of those ministers are now out of the work, and those reform ideas will have to take a back seat.”

“Good, my imps, you are doing excellent work, and now do you especially watch those Seventh-day Baptists. Keep them from that new business mission, looks like they have the climate. will kill off any missionary, and make them believe they are too small a people to enlarge their borders. Keep them especially well in order that they may be a stumbling block to our work. Stir up strife, envy, jealousy, desire for pleasures and gains. Keep the people from thinking, keep them from systematic giving, keep them from being zealous and in earnest. Away, ye imps, to your work.”
History and Biography.

BY W. C. WHITEFORD, Milton, Wis.

THE FIRST BROOKFIELD CHURCH AS RELATED TO THE DENOMINATION.

BY REV. WILLIAM C. WHITEFORD, MILTON, WIS.

[Concluded from last week.]

6. But the church has held a more distinctive and influential position in starting and sustaining the work of disseminating our views on the subject of the Bible Sabbath. In the earliest years of the Conference, it sent repeated appeals to the other churches, through that organization, to arouse from their seeming lethargy, and to discharge forcibly the obligation of the fathers to God and their fellowmen in the matter. It first wrote:—

"The main, if not the only, cause of our profession being so unpopular, so much despised, and, in some places, persecuted, is from want of our exertion in the cause. If we have truly believed in the infallibility of our organization, objections or difficulties present our propagating it to the honor of Christianity and the good of souls." Four years afterwards, it renewed its stirring call in these words:—"We, as a people, are, in a manner, silent in respect to our belief in the divinity of the objects of the Sabbath, while almost all other religious sects are, by their preachers, who journey "to and fro," teaching the people to break God's positive command."—"Is not our neglect a crime? We believe that could a suitable person be sent out to preach and spread the books written on the Sabbath, it would greatly tend to the cause of truth." Is it not remarkable that these vigorous and authoritative statements of what constitutes the distinctive mission of our people, the first ever so clearly expressed by them, should present evangelical and Sabbath Reform, conceived to be necessarily twin enterprises, not one of them begun and carried on without the other, but both together, and in the order as given?

Only by private parties for the next sixteen years, as well as the case before, were works in defense of our views prepared and printed for circulation. The most important of these were, a book entitled, "A History of the Baptistarians or Seventh-day Baptists in America," by Eld. Henry Clarke, issued in 1811, with the Conference, and a thirty-two-paged treatise with the heading, "The Friend of Truth," composed and published in 1819, by Eld. Wm. B. Maxson, soon afterwards the pastor of this church. One-fifth of the former production and all of the latter, both designed for First-day readers, were devoted to furnishing succinctly the arguments in favor of the seventh day of the week as the only divinely-appointed time for observing the Sabbath.

A quarterly magazine, containing excellent articles on the same subject, appeared during the four years subsequent to 1821, edited by Eld. Wm. B. Maxson, and published under the editorship of Dr. Henry Clarke, under an appointment of the Missionary Board of the denomination. These brethren, all members of this church at one time, were authorized by the Conference to publish a book suitable for public and private worship by our people. It contained several songs of praise in recognition of the Seventh-day Sabbath, composed by the last named editor of the magazine, two of the Stetnetts, JF England, and Eld. William Biles, of the Newport church, all observers of that day.

At the session of the Conference in 1831, there was adopted a resolution, believing "it to be necessary to Eld. Maxson, then still the pastor of this church, recommending the formation of tract societies in the several churches to be auxiliary to the General Executive Committee, appointed annually by the Conference, whose duty shall consist in procuring, examining and publishing tracts setting forth the views of the denomination. By 1835, all this work was transferred to a single general organization, which afterwards took on the name of "The American Sabbath Tract Society." Its efficiency was greatly enhanced later in the forties by the skillful management of Paul Stillman, assisted by Eld. Geo. B. Utter, then the accomplished editor of the Sabbath Recorder, also previously a member of the First Brookfield church. For eighteen years, beginning with 1856, the office of the office was located in the town of Brookfield and vicinity, the majority of its members residing at or near Leonardsville. It infused at once new life and activity into all the operations subject to its control, and many of the improvements it inaugurated have continued in force.

7. While the mother church in Rhode Island, prior to the emigration of some of its members to this place, secured, through the legislation of its state, the prohibition of the sale of intoxicating liquors within a mile of its house of worship during the sessions of its Yearly Meeting, it is to the special honor of this church, one of the daughters, that she opened, before 1822, her sanctuary, standing upon the very ground where we are assembled to-day, for a radical and well-considered lecture on the prevailing evils, both physical and moral, arising from the drinking of distilled spirits. This lecture was delivered by one of its ministers, Eli S. Bailey, then an accredited physician of considerable note, and was so convincing in its arguments that prominent church members, and other citizens in this vicinity, ordered the purchase of whisky and rum and forsook the course. Whenever the Conference has, since that time, uttered its solemn warnings against indulgence in any drink that "biteth like a serpent, and stinging like an adder," this church has spoken with a weak voice in its councils.

You ate aware of the denomination, its tenets, and its history. It is to your special honor that these facts have been repeated to you.

You might have been slightly acquainted with the history of the church, as it has been told, or you might have been familiar with its position in your hearts. You have been touched by the burning coals from the old altar, and the fires that have emanated a spirit of waverling loyalty to God, and His law, and of the Sabbath, and which now reach more than a hundred churches and a thousand homes to the westward, whither those early efforts of empire had already in part been laid its steady course.

Here in this First Brookfield church, and on this occasion, we may watch the approach of the throng climbing the hill slope from the village streets, and entering through these open doors of your Sabbath mornings to the door in front, and there to sit alone on a stone step outside, reading your Bible while strangers were passing in the street. But your mind would have been absorbed in picturing scenes that have occurred within the walls of this building, and in fashioning the countenances of the serious and intelligent converts to the Sabbath here in those distant days. You would have thought that from this shrine, the most sacred known in our denomination life, has emanated a spiritual force which has since expressed an unwavering loyalty to God, his beloved Son, and his law of the Sabbath, and which now reach more than a hundred churches and a thousand homes to the westward, whither, those early efforts of empire had already in part been laid its steady course.

You are aware of the denomination, its tenets, and its history. It is to your special honor that these facts have been repeated to you.
Missions.

BY O. U. WHITEFORD, COR. SECRETARY, WESTLEY, E. L.

MR. DIGHTON W. SHAW, who is in the Palmyra (Wis.) Sanitarium, is improving.

The death of Rev. J. E. N. Backus has left the Otsego and Lincklaen churches without a missionary pastor. He settled last November at Lincklaen Centre, as missionary pastor and missionary on the Otsego, Lincklaen and Preston field, with joy and bright anticipation. 

Two of his last letters we have received, and in one of them our number had had such faith in their coming that we sent letters to meet them in Yoko-hama. At first I felt that I never would believe again that any were coming until I saw them land in Shanghai. The next place we heard from was Hong Kong. Backus has promised to send them not later than September 1, 1899." So said one REEORDER, but in the next the Missionary Editor says: "Some time in September," which is later than Sept. 1. Please do not begin to put it off farther, or it may be too late again this year before they get started!

It is probably better for them not to come this winter, but our selfish hearts would have liked it so. If God has planned it this way it is right, and his work will not suffer. He does not need words, but he gives us the blessed privilege of being "workers together with him." Strange that so many of us will not accept the privilege, but go on striving and caring only for the things that will perish, and building on our foundation Christ Jesus a spiritual and stable instead of gold, silver and precious stones. Why do we not, as his followers, know him better and love him more? Is it not because we love ourselves so much that there is not room in our hearts for him? O, that he might so well in me as would be entirely cast out! Then we would all be true missionaries whether in the home land or abroad.

The medical work progresses as usual, perhaps on an increasing scale. Recently there has been more work outside, visiting the sick in their homes, than for some time.

Our deatris are burdened for one of our number, the youngest daughter of Tsung Yan, whose mind has become deranged through sorrow and fear, persecution from the relatives and friends of her husband's family, who are all heathen. We are all praying earnestly that the Lord will, as of old, lay his hand of healing upon her, and that she may yet be a light for him in this darkness of heathenism.

The marriage of my eldest helper, Kwe Jung, draws on aspé. It is to take place on February 14. I have been pleased to-day to learn that a house has been rented near the West Gate for her home, which is such a short distance from us that she can continue her work with us in a measure after her marriage. She is anxious to study more and get further experience in order that she herself may do work among her own people.

I think missionary work here in general is taking on a more hopeful aspect. Although the country is being disturbed continually by rebellions and riots, almost all the missions report an increase in membership, and some a very large increase.

A number of prominent and much loved Chinese missionaries are returning, and some new ones coming to more fortunate missions, on the "China," which arrives in a few days. But we must rejoice with those that rejoice, instead of weeping for ourselves, and do the best we can.

Shanghai, China, Jan. 29, 1899.
THE SABBATH RECORDER

THE BROTHERHOOD.

PRAYER-MEETING TOPICS FOR APRIL.

April 1. The Messiah's Kingdom. Isa. 11: 1-10.
2. The Messiah's Enduement. v. 2. (1) Intellectual and moral attributes. Never before like this. (2) His "counsel and might." Jesus our "Counselor." Ask of him wisdom. (3) "Knowledge and fear." To know God is life, to fear him is duty. John 17: 3; Rom. 12: 2; 1 Peter 3: 16.
3. The Messiah's Rule. v. 3-5. (1) On principles of absolute justice and equity. We misunderstand men. Jesus never misunderstands. He looketh upon the heart. (2) In his judgment he is no respecter of persons. Mark 12: 14. (3) "Smite the earth." Divine wrath. He "brings a sword." Matt. 25.
4. The Glory of His Reign. v. 6-9. Fierce passions of human nature brought into subjection. Lust, avarice, envy, jealousy are mastered when the soul admits Christ as ruler.
5. The Consummation. v. 10. Joy in being the multitudes saved. Will we share in the joy?


April 15. God's Covenant with his People. Jer. 31: 27-37. God does not stand on a level with man to make a bargain. This contract a law of living given by the King to the subject. What was the "old covenant"? The "new"? Results of the new. Man's ideas of God are new. His feeling about sin now new. New covenant in his flesh. Love wins love. We now keep God's law because we love the Father's will, delight in his law.

April 22. Church Love. Pea. 84. Jerusalem the joy of the whole world. God's people glory in the strength, beauty, history and sacred associations of the church. "If I for get thee, O Jerusalem." Is our devotion as earnest as when one temple crowned Zion's Hill? Christianity without church love is a questionable thing. Present danger is towards uneclesiasticism. Speak not slightingly of the bride of Christ which leads the van in every moral enterprise. The ideal church works to help all sorts of men. A day in its courts is "better than a thousand."

April 29. Rest in Obedience and Faith. Isa. 8: 20; Luke 16: 20; Jer. 6: 16. Rest enjoyed by believers. Believers obey God. The old way is the way of obedience and loyalty to God. No respect for lawlessness and no-lawism. Rest in obedience removes legal fears and supplies superior motives for service. The old paths are not the popular paths. The worldly and easy-going will not walk in the "good way." Are we doers?

H. D. CLARKE.

DOUGLAS CENTRE, Minn.

To know that we know what we know, and that we do not know what we do not know, that is true wisdom. — Confucius.
WOMAN'S WORK.

By Mrs. R. T. Rossen, Hammond, la.

"It is the deed we do, not the deed we never do—But the love the dear Lord looketh for hidden within it there."

An extra meeting of our Woman's Missionary Society in Hammond was held with Mrs. A. B. Landphere on Wednesday, March 8. It was followed by a pleasant social hour, over sandwiches, lemonade and sweets.

Our program consisted of the usual opening exercises, including a short talk by Mrs. Landphere on our work in China, from last Annual Report.

After singing, "The morning light is breaking," and a short recitation by one of our younger sisters, all joined in a "Bible reading." Subject, The need of sending the gospel to those in darkness, some reasons why it should be sent soon, where the responsibility rests of sending, and how the message may be sent. This was followed by the reading of selections from a letter received by Mrs. Paul Clark from her sister, Mrs. Davis, of Shanghai.

Prayer by one of our older members, and singing, "Praise God from whom all blessings flow," closed a very interesting session.

We would like to say in connection with this report, that we are very much gratified at the interest which is being manifested by the sisters in this little church, in their service for the Master.

At the first meeting we attended there were only nine present, but we found them loyal and earnest in their desires to do more in our denominational work.

Our second meeting was postponed twice on account of storm, sickness and the almost impassable roads. We were glad to learn later that some of the sisters were very much disappointed that the meeting was not held as appointed.

Within the last two weeks we have been making up for lost time and have had two meetings, and at the last one it was voted that we have another in two weeks (the usual order being to hold them once a month). At this last meeting there were twenty-two of the sisters in attendance, besides four children.

May God bless our church in Hammond, and make it one of the brightest lights in our denomination; but they need the help of their brothers.

Sisters, read carefully and prayerfully the following circular, which has been sent for the consideration of all the women in our denomination. It concerns the Seventh-day Baptist women as much as any other women, and God only knows how much this "Conference" may do for our Sabbath Reform work. Let us be loyal, loving, faithful servants of our Master.

AN ECUMENICAL FOREIGN MISSIONARY CONFERENCE.

The year 1900 is to be marked in America by one of the most notable gatherings of Christian workers which this country or possibly the world has ever seen.

An Ecumenical Conference of Foreign Missions was held in the city of New York on the twenty-first day of April of that year, and will continue in session for eleven days. It will be of intense interest to every church and missionary society throughout the Protestant world.

This Conference of Missionaries represents no single denomination, no one country, no one continent, but the whole world of Protestant missions throughout the world have been invited to send delegates to New York.

A similar gathering was held in London in 1888, at which fifteen hundred delegates were present. It is anticipated that at least three thousand will be present in New York in 1900.

This council will be deliberative and not for legislation. The subject for study and discussion from April 21 to May 1, every day in every session and section, will be the work of Foreign Missions in all forms, and methods pertaining thereto.

Among the subjects treated and of special prominence will be that of Woman's Work. Marvelous have been the developments in this direction in distinctly Christian lines for the redemption of non-Christian women throughout the world, is recognized as one of the most extensive of the religious activities of women that ecclesiastical history records. For the last thirty-five years the characteristic feature of missionary work. At a missionary conference held in Liverpool, 1860, not a woman's name appeared. Eighteen years afterward, at one held in Mildmay, only the names of two women appeared as delegates, while at a council of London, 1888, of two whole sessions were given to the consideration of woman's work, and over four hundred names of women appear as delegates. These facts show the great advance in sentiment concerning the work of women.

Every phase of woman's work will be represented in this Conference by those who have had experience, and representatives from all Woman's Boards the world over are expected to be present. Many women and girls who have been educated and christianized through those societies, it is hoped, will also be present.

So varied are the interests, so far-reaching the influences, so comprehensive the work, that, to some extent, the constituency of every woman's society should seek to be present to gain information, and to be filled with inspiration.

On Thursday, April 26, the entire day will be devoted to women, morning, afternoon, and evening. The morning will be given to discussion, the afternoon to topics and problems presented by missionaries, and the evening to popular addresses.

A series of sectional meetings will be held on Tuesday, April 24, some six in number, at which will be presented for consideration every phase and problem of woman's work.

The place of these meetings and the persons taking part will be announced later. Let every woman throughout the churches interested in the great work of bringing the women of the world to Christ, remember this great gathering, plan for it, and pray for it.

MRS. J. T. GRACEY.

For the Women's Conference of Missionaries Societies.

Mrs. B. Child, Chairman.

64 Congregational House, Boston, Mass.

Take the self-denial gaily and cheerfully; and let the sunshine of thy gladness fall upon dark things not bright alike, like the sunshine of the Almighty. —James Freeman Clarke.

SOMEBODY ELSE.

Perhaps we think we are pretty busy people, but we are idle compared with a poor slave whose name is "Somebody Else." Whenever an awkward bit of work has to be done, the first to be left is "Somebody Else." At a meeting, if the speaker asks for a good collection, people hope that "Somebody Else" may be able to give more than they can afford at present.

If collecting cards or missionary boxes are proposed, a hesitating voice says: "I am always glad to do what I can, but as for collecting I must leave that to 'Somebody Else.'"

Now and then when a meeting is arranged for, so many persons stay at home "to leave a seat for 'Somebody Else'" that the poor creature would need a thousand bodies to fill all those reserved seats.

If a ringing call to go to the perishing heathen is heard, ten to one "Somebody Else" is put forward as the very one for the work.

Just sit down for five minutes and think. Can you expect this unfortunate "Somebody Else" to do everything you can give, and collect, and deny self, and attend meetings, and go to the heathen for the hundreds of people who pass their duties on to her?

Now, no matter what others do, you let "Somebody Else" have a rest. Give her a well-earned holiday, and, every time you feel inclined to leave anything for her to do, do it yourself!—Awake.

OUR FRIEND, PROFESSOR H. C. COOK.

Of Blessed Memory.

Not mid summer bloom saw he first the light. Not love in nature's ever more and more. Her various knowledge laid he by in store. Three cosmic studies were his great delight. His life and nature in his field. His anchor hold of heaven strong and sure. His home life beautiful, his church life pure, his heart full of love and joy and peace. His church was his life. In heaven forevermore his perfect home. In that land of God and nature in his scheme joined hands; To him the rules of life were God's commands.

The studious boy became the learned man; His academic career was brilliant. The good and nature in his plan. Where'er he was, and whensoever the good he sought, people, he would need a thousand bodies to fill all these reserved seats.

His life was rounded out, full and complete. His home life beautiful, his church life pure, his heart full of love and joy and peace. In heaven forevermore to dwell; His church was his life. In heaven forevermore to dwell; His heart full of love and joy and peace. His church was his life. In heaven forevermore to dwell; His heart full of love and joy and peace. In heaven forevermore to dwell; His church was his life. In heaven forevermore to dwell; His heart full of love and joy and peace. In heaven forevermore to dwell; His heart full of love and joy and peace. In heaven forevermore to dwell; His heart full of love and joy and peace. In heaven forevermore to dwell; His heart full of love and joy and peace.

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Young People's Work

By Edwin Shaw, Milton, Wis.

We believe that the Bible was written by men who were directed by the influence of the Holy Spirit. Now the author of a book knows the meaning of each chapter, sentence and word in the book better than any one else can know. The Holy Spirit is the only sure guide for one who would understand the teachings of the Scriptures.

Quod non opus est, asse carum est—what is not needed is dear at a cent. A wise man does not buy anything simply because it is cheap. Bargain hunters usually make very poor bargains. It is poor policy to expend physical or mental energy upon things that are not needed, no matter how easy the effort may be.

Bad habits are like wounds; they must be handled and dressed, often by our friends, at considerable pain, or they cannot be healed. Old sores must be opened and cleaned out, at whatever cost. Their odor which we all shrink, yet one which must be met bravely.

A person who is in trouble or who is suffering is a sacred thing; and yet nine out of ten of us will laugh at him unless we see any one fall on an icy sidewalk.

An old Spanish proverb has it that a change of pasture makes fat calves. A change of food, or at least a change in the method of preparing food, is a good thing. No doubt this is true of spiritual food as well. It is a good plan to vary the manner of conducting our prayer-meetings. The same thing week after week in time becomes stale.

It is said that “three moves are as bad as a fire.” This means that in moving from house to house the furniture is so damaged and broken, so many things are lost or left behind, that the combined injury of three moves is equal to that caused by a fire. This is because the change is sudden, overwhelming and complete. We need variety and change in our religious service, both, public and private, but the change does the most good when it is gradual, here a little and there a little.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People,

The meetings at Holgate, Ohio, closed after continuing eleven days and nights, twenty-one meetings in all. Though it stormed much of the time, the meetings were well attended. Heavy rains, turning to snow, came on Sunday; but snowing people. A modest estimate, I think, would be one foot of snow on top of one foot of mud. Still the interest and the location of the meeting made it possible for people to attend; more came in than could be seated at the closing evening meeting.

There are many families in the town who are not church-going people. Many Baptists, or those so inclined, but no Baptist church. The only Protestant churches of any size, in the town, being the Methodist and Presbyterians. As soon as the Christian people learned that we were not cranks, they came and helped to make the meeting a success.

A follower of Dowie, of Chicago, had just been to this place, had procured our church, held meetings for a week—until driven out.

He not only told Christians of their faults, but displayed his own by abusing them, until the boys of the town gathered at the door to wait on him when he should come out. Mid­night came, but he did not. Finally the City Marshal was kind enough to escort him to his lodgings, and suggested to him the idea of leaving town.

The city has a fine public hall, headquarters of the fire department, though built of blood or license money. By its side in the main street is a rebel gun weighing over 1,500 pounds, nicely mounted. This is not dangerous, never known to have killed any one, but the nine saloons are dangerous, killing people every day; have made as many homes desolate as I ever saw in a place of its size.

I know of no better locality for a student evangelistic campaign than this place. The good people will help us, more will come to the Sabbath; three came at the closing meeting and offered themselves to the church. A campaign in the evangelist hopes, or this town street, would reach many of the non-church-going people; not a meeting of ours that did not have some of this class; at some meetings from twenty to thirty of them came. Some asked prayers, and many of them took the pledge to read the Bible and pray daily.

Brethren, let us keep the sights on our fire­arms adjusted for short range work, hand to hand, gloves off.

E. B. Saunders.

The Jackson Centre Y. P. S. C. E. met at the regular hour, T. F. M., March 4. The attendance of the evening was large, considering the weather. This was the regular time for the consecration meeting, which was led by Miss Mary McKercher. The roll was called and each one present responded. The interest of the society is increasing, due to the fact that the Holy Spirit is at work in many hearts. At the close of the meeting the following officers were elected: J. D. Jones, President; Bertha Davis, Vice-president; Edna Davies, Recording Secretary; Lova Simpson, Corresponding Secretary, and Ears Babcock, Treasurer. On the following evening, the officers and the chairman of each committee met at the Seventh-day Baptist parsonage for the purpose of making plans for future work. Each one present had an opportunity to make suggestions or ask questions. The pastor made a few words in regard to the work of the different committees, which were very heartily indorsed. All seemed to be benefited by the meeting. Thirty-four have signed the active membership pledge, and five the associate pledge. The earnest and energetic work of Mr. Saunders, who was with us almost five weeks, cannot be forgotten. He is an instrument in God's hand for doing good, and eternity alone will bring him his reward.

The Pavement Christian Endeavor Society gave a successful entertainment in the church parlors Tuesday evening, March 14. A good sum for the society's treasury was realized from the admission fees and the sale of refreshments. An excellent set of stetho­scopes, which the committee displayed, was offered to the church. A special feature of the evening. The pictures were gathered under several headings, and included some of the pastors of the church, local celebrities, Wesleyan views, Watch Hill views, scenes on the Pawtucket and other streams, Uncle Sam's war vessels, and Wesleyan representatives in the Spanish-American War. The success of the society is well-sustained at present and are of much interest. The pastor has requested the Endeavorers to make a special effort to assist in the regular church prayer-meetings, and the effect was noticeable last week, but it is hoped that it may be more so in the future.

WESTERNLY, R. I., March 16, 1899.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, March 12, 1899, at 2:15 P. M., Vice-President J. Frank Hubbard in the chair.


Visitors: Randolph Dunham, H. H. Baker. Prayer was offered by Rev. A. H. Lewis, D. D.

Minutes of last meeting were read.

The Supervisory Committee reported an edition of 5,000 of the address by Rev. J. L. Gamble ordered printed in tract form, and stated that the book by Dr. Lewis is under way.

The Committee on Distribution of Literature reported 120,534 pages sent out during the month, and made a request for 5,000 four-page leaflets to be printed for general use.

Report received and request granted.

The Committee also reported a circular letter which had been sent to pastors, and to which there had been fifteen responses received from persons willing and desirous of engagement in this work.

The Committee on Edit reported having sent $50 to Ch. Th. Lucky.

Correspondence was received from L. M. Cottrell, A. P. Ashurst, O. U. Whiford, Jos. Amookoo & Sons, W. C. Daland and W. B. Cheeseman. The communication from the latter contained a request for the Society to release their conditional right and title in the estate of the late Geo. W. Buten, of Milton Junction, Wis., for the benefit of his widow and others, and, on motion, the request was granted, and the President and Secretary authorized to execute the necessary papers.

It was voted that we approve the offer made by Rev. A. P. Ashurst to act as colporteur for the Society without salary, and refer the details of the arrangement to the Committee on Distribution of Literature. Voted that the Recording Secretary be authorized to execute the necessary papers.

On motion it was voted that matters relative to the Gold Coast and questions of further communication with the people on the west coast of Africa be referred now to the Committee on Evangelizing and Industrial Association, "recently organized.

The Treasurer presented his usual statement of finance.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITTSWORTH, Rec. Sec.
Children's Page.

DAYS AND NIGHTS.

BY ELIZABETH LINCOLN GOULD.

If days were only as long,
'Twould be a splendid thing!
'Cause they keep on safe
You're quite dressed
The breakfast-bell will ring;
And then run home at noon;
And back to school; and four o'clock
Always comes red soon;
And then you just begin to play,
'Twas the idea
And then, in such a while, when
You stay a-bed.
If nights were only twice as long,
'Twould be a splendid thing!
'Cause you don't know when you're tucked up.
Sometimes your mother'll sing;
And dress you in and watch the stars,
Or maybe there's a moon;
And then you get all snug and warm
And sleeply soon;
And then, perhaps, you shut your eyes;
And then your mother she'll say:
"Have I a little boy that means
To lie in bed all day?"

—The Outlook.

OLD POLLY'S "FINISHING TOUCH."

BY CHARLES H. DICKENS.

Little Bobby and his sister Hetty were sitting on the veranda—quarreling.

"Bobby!" spluttered Hetty, "what you say isn't true. Not one word of truth in it. So now!

"Hu!" Bobby made an ugly face at his sister. It looked much like a little toad's face; and mamma, behind the lace curtains, laughed at it. At heart, however, mamma felt like crying, as she stood thinking how best to stop the flow of angry words. "Hu!" said Bobby, "you don't know whether it's truth or isn't truth. You weren't there. Girls don't know much, anyway!"

"Children! Children!"

Bobby and Hetty started, looked up and down, and around. Then, with tell-tale faces, they looked at each other. They could not tell from what quarter the voice came.

"Children!" again piped the sweet voice. This time, with solemn faces, Bobby and Hetty looked upward, for the voice seemed to come from the roof of the veranda.

"Dear children, please stop quarreling!" the musical, bird-like voice said. "There's a nest of robins to the right of the tree at the corner, and they must hear every word you say."

There was a moment's pause, and then from another quarter, the sweet voice continued:

"Oh, please do stop, dearies! I am afraid the little robins will follow your example; and if, through quarreling, they should fall out of their nest, they might never get back again!"

Just then the mother robin, with a big fat worm in her mouth, flew to the nest in the tree.

"Children, good children, please stop quarreling! Think what a wretched example you are setting the dear little baby robins!"

Then the mother robin flew away, while Bobby looked at Hetty, and Hetty stared at Bobby. Mamma softly tiptoed down the hall stairs to see what had been the effect of her words.

"Bobby," said Hetty in a whisper, "I believe that was mamma talking. I'm 'shamed of myself for quarreling so."

"So am I," said Bobby. "Let's go out in the garden and play."

Let's do!" answered Hetty.

"Children! Children!" shrieked an old poll-parrot after the disappearing children. Polly's cage was hung to a hook on one of the veranda pillars. She was a remarkably clever bird.

"Hurry up, Bobby," whispered Hetty.

"Let's run!"


Their feet scarcely touched the ground, so eager were they to get their little red robin's nest. "Daisy!" Bobby called out, "stop!" It was a meek voice; and they did not stop till they were safely hidden in the grape arbor at the foot of the garden.

"Well, old Polly," laughed mamma, "you put the finishing touches. I think Bobby and Hetty will not soon forget their lesson. Do you, Polly?"

"Polly wants a cracker," piped the bird. "Ha! ha! ha! ha! Polly wants a cracker!"

—The Outlook.

WHERE THE ROBINS GO.

BY HELEN LOUISE DYER.

Ray was looking out of the window, watching the snow-birds hopping about under the trees, looking for some of the crumbs he had thrown out that morning.

"Auntie Bess," said Ray, "do you know where all the other birds go when the snow comes—the swallows and the bluebirds and the robins? Where do the robins go?"

"Come here, dear," said Aunt Bess, "and I'll tell you what I saw last winter when I was in South Carolina.

Ray came, and the other children, Jack and Daisy and little Ted, left their play and came, too, for they were always ready to hear Aunt Bessie's stories, and especially ones about California. Auntie lifted Teddy upon her lap and began:

"One morning in February, when the sun was bright and warm, I was out in the yard picking an orange, when I heard a queer little noise near me. It seemed to come from a big pepper-tree that stood there, and sounded like two things—like rain-drops pattering on the ground and corn-popping up in the tree.

"While I was wondering what it could be, suddenly there was a 'chirrup!' that sounded very familiar, and I said, 'Why, they're our brave pepper-robins!' And sure enough, there they were, a big flock of them, picking away, and that made the popping, and the berries they dropped made the rain-drops.

"The pepper-berries are tiny, round, bright red balls that grow in bunches, something like grapes, and taste like our black pepper; and how the robins were eating them! Perhaps they needed something to warm them after their long journey from the North."

"I know!" said Jack, "pepper's good for chickens, and maybe it is for robins, too."

"Perhaps," said auntie. "Well, all at once there was a big whirl and clatter, and there came a big gray mocking-bird right in among them! That was his own particular tree, where he always sat to sing his morning song, and he didn't propose to have those robins taking possession and eating up his berries!"

"So the selfish fellow flew at first one and then another, chattering and scolding, and drove them away."

"Did they stay away?" asked Daisy.

"No, indeed! When they found it was only a harmless mocker they came back in spite of him and went on with their feast; and when he found he couldn't drive them off, he flew away."

"They stayed about all winter, singing their morning and evening songs in the pepper and the tall eucalyptus-trees, just as they do in the summer here; but when the spring came, all at once they were gone, and we knew they had flown south to spend the summer in their Northern home."

"Oh, Ray, is where some of the robins go for the cold weather and the snow come."

The children were silent a moment and then Ray asked softly: "Auntie Bess, do you suppose it's eating the red pepper-berries that makes their breasts so red?—The Youth's Companion.

AFRICANS, AMERICA, AFRICA.

To the Editor of The Sabbath Recorder.

Dear Brother:—Will you kindly permit me to say through the Recorder that I am in favor of our African Mission, and am sorry to have attention diverted from it to the colored people of the South, who have ministers who can talk among their people in the language of discourse I ever listened to on the subject of baptism was delivered by a full-blooded African minister in the state of Tennessee, and as he administered the ordinance to six candidates who were of unmixed African blood, two companies of colored people sat on either side of Flat Creek in solemn silence, witnessing the scene. As the company in which I was walked away, no one spoke until we had gone about fifty yards, when Dr. Gordon broke the silence by saying, 'That was the most solemn scene I ever witnessed.' To this we all agreed.

Whatever may be the lack of school privileges in other sections, I know that in Cumberland County, North Carolina, the colored children have public school privileges that surpass those enjoyed by white children. What the South needs religiously is that we ministers of the gospel living and preaching in the South should have more of the boldness possessed by Peter and John, and faithfully uphold the missionary work of the blessed Christ. See Mark 16:15. Our Seventh-day Baptist ministers in North Carolina have such faith. I have known them to go out on a Saturday to visit their colored brethren, to give the gospel, and preach to large audiences made up almost entirely of the Africans.

In conclusion, I plead that we pray for our brethren of the North pray for us all, adopting the prayer expressed in the Acts of the Apostles, 4th chapter and 29th verse; and that all, both North and South, do what we can for our African Mission.

S. D. Davis.

JAMES TYSON, an Englishman, lately died in Australia, leaving a fortune of $25,000,000. He began life mowing grass with a scythe, tending cattle. He spent little money on himself, but did much to improve the country. Being asked about his money, he said: "I shall just leave it behind me when I go. I shall have done with it then, and it will not concern me afterwards." He would add, with a characteristic semi-exact mapping of the fingers, "the money is nothing. It was the little game that was fun!" "Seeing asked once, "What was the little game?" he replied, "Fighting the desert! That has been my work! I have been fighting the desert all my life, and I have won my battle. I have put out water and beef where there was no beef. I have put fences where there were none, and roads where there were no roads. Nothing can undo what I have done, and millions will be happier for it after I am long dead and forgotten."
CHRISTIAN EDUCATION.

BY REV. J. L. GAMBLE.

[Continued from last week.]

IV. There are two powerful factors in moulding the student’s education which call for more attention than is usually given them.

(1) The first is the living teacher. This is doubtless the greatest factor in school life—the teacher himself. It has been said, “Life is the begetter of life everywhere and always.” One of a master-mind will do more to quicken the waiting germ in a boy’s soul than a whole year of humdrum pedagogizing.” Many Alfred students can testify to this fact as they look back to the days when they were privileged to come in contact with such men as Presidents Kenyon and Allen, and other teachers whose memory is as ointment poured forth. And many to-day still feel the mighty impulse received from some early teacher. There is a thought here that should mightily stimulate every teacher of youth; which in great measure must not overlook but fully appreciate this influence in the molding of their characters and the shaping of their destinies. To feel the inspiring glow of some rare intelligence, some beautiful personality, is a boon to be prized above silver and gold. and pursuit of knowledge in any department just how to lay hold of these problems, and of some rare intelligence, some beautiful personality, is a boon to be prized above silver and gold. and pursuit of knowledge in any department just how to lay hold of these problems, and

V. THE REWARDS OF CULTURE. (1) Passing by the material advantages of education, such as distinction, or wealth, or the improvement of one’s position in life, one may think of a reward of culture, THE ACQUISITION OF KNOWLEDGE, and the pleasures attending it.

1. The facts of physical, mental, and moral science are of inestimable value, and furnish material for use in every department of life.

2. The personal satisfaction of knowing things, of possessing stores of useful knowledge, is ample reward for the labor of securing them.

3. The contemplation of truth and beauty in themselves offers highest inducements to patient study.

4. There is also a joy, personal joy, in the study and pursuit of knowledge in any department of learning. Without irreverence, the poet’s thought with reference to the highest of all knowledge may be applied to every branch of true learning:

“...To those who ask, how kind thou art; How good to those who seek; But what to those who find? Ah, this

To the hungry seeker after knowledge, there is a divine delight in the pursuit; and, in the finding, supreme joy and satisfaction. Without other consideration, the student is amply repaid for all his application. One who does not feel this joy in his studies, or one in whom it cannot be awakened, is not likely to reap from them even what might be called the more practical benefits. He has not yet discovered the real soul of knowledge—its heart and life.

(2) A second reward of education is the ability to read literature understandingly. As important as were instruction and knowledge in Solomon’s day, in this day of extended research and multiplied books and periodicals they are of far greater importance; since in all these publications may be found frequent allusions to science, art, history, my theology, etc., which only the well-instructed can read with understanding and pleasure and profit. The widest and most complete education which it is possible for one to get is therefore necessarily to be read and understand the best literature of the time.

Somewhat distinct from, and yet closely connected with, the two rewards already mentioned, is the fact that a thorough education opens to the hungry student the door to the vestibule into the great library of the world’s wisdom. It is one thing to have acquired knowledge in one thing to know how to use it. For the acquisition of useful knowledge and a satisfactory acquaintance with the best literature of present and past ages, it is exceedingly important to know how to handle books; how to commit to memory the peculiar facts, but the one that fits him best for the search after facts throughout all of his life. Therefore the importance of knowing, among other things, how to handle books, just how to use a large library, cannot be too greatly emphasized.

A young man in the third year of his seminary course, a graduate of one of the largest and oldest colleges in the United States, who had also taken graduate studies in his Alma Mater, did not yet know how to take up any subject and find out all that was known concerning it; and he was far from being a dull student. He had learned a great deal, but had not really learned how to learn without a teacher.

One cannot learn about everything during his college life, certainly not about everything. Often in business and professional life one is called upon to consider matters and solve problems that were never suggested to him when in college. Happy and successful will be he who so improved his opportunities of his student life that he will know how to lay hold of these problems, and just where to look for the help he needs, and just how to use his helps.

(3) A third reward of culture is the power of expression. Speech is a divine gift; but, to be used effectively, it must be cultivated. One of the greatest blessings of a thorough education is the power of ability of communicating thought. Here, as in other things, it is a joy to receive; but a greater joy to give. We have all doubtless known the distress of feeling that we had something to say but knew not how to say it—of having thoughts and emotions which we had not words to express. A man who thinks deeply may never altogether escape such experiences; but proper and thorough training reduces them to the minimum.

Of two eminent English statesmen and orators, Pitt and Fox, the first was superior to the second; for, though Pitt always had a word to express his thought, Pitt always had the word. There are probably many men capable of great thoughts, who cannot formulate them in their own minds, much less express them to others; hence they are powerless and ineffective. True culture develops the power of expression which confers a personal satisfaction and also increased facility for usefulness.

(4) Again, a thorough education not only cultivates the power of expression, but QUICKENS AND DEVELOPS THE POWER OF THOUGHT. It strengthens the faculties of the investigative faculty of the mind. Of course there must be some native ability to work upon; but many a seemingly dull mind has been sharpened and become really brilliant through patient study under thorough training. This food of the mind; this food, taken and digested and assimilated by meditation, gives power for the use and control of all the faculties.

The development of mind gives intense pleasure and profit. A wise writer has said, “The word is to the mind what the peculiar dignity belonging to him as the possessor of mind, no man has breathed the atmosphere of the poet, the philosopher, the
The Lord changed Jacob's name to Israel. "For as a Prince hast power with God and man, and commandeth, and est inducements and rewards of study." The natural activity of every faculty is productive of pleasure. The habit, therefore, of exercising the reason in thought, the imagination in conception, the esthetic sensibility in the perception of beauty, the memory, even in storing up facts, will afford a most delicate and intense pleasure.

In the development of mind, then, is to be found one of the best rewards of culture. Hence, the best education is the training we get in the study of what is called it; in other words, it is not the book knowledge, but the mental discipline acquired in and through the course of study pursued under wise guiding.

One of the most important results of a thorough training is the art of mental concentration—the real art of study. A New York lawyer says he never learned this until out of college and in the study of law. It might be interesting to know in what college he was trained, and how he spent his time while there; for, certainly, development of mind, and mental concentration thought, is a principal result, a high reward, of all true college training.

(To be continued.)

FALSE TEACHERS.

BY D. W. CARTWRIGHT.

Is the Sabbath "Jewish"? I affirm that not one of the Bible was given the "Jews." They were given to Israel. Israel is not called Jew. All the laws, except the ten commandments, were written by Moses, and recorded in the first four books, called the book of the law. We do not find the name Jew in the Bible till about 770 years after Israel came out of Egypt, and then it was applied to the tribes of Benjamin and Judah, under one king. They alone were called Jew, and not the whole tribes of Israel, as many suppose. The name Jew was not given the people of Israel, but by the wicked powers who were oppressing them. The name Jew is found first in 2 Kings 16: 5, 6, where the king of Syria and Pekah, king of Israel, came up to Jerusalem to war. Rezin, king of Syria, gained the victory and drove the Jews from Ulith. This was 770 years after the deliverance from Egypt, and Israel joined in driving out Judah, or the Jews. This was just before the final downfall of Israel, when they lost their identity as a nation.

The second place the name Jew is found is in 2 Kings 18: 28. Rabshakeh spake in the Jew language. This is after the ten tribes of Israel had been dispersed by other nations. After they were carried away into Babylon that tribe was known by the name of Jew, or Judah, referring to the tribe of Judah alone, not to Israel, for the ten tribes were entirely destroyed as a nation. Judah was always recognized as a part of Israel. When it became a nation by itself, it was called the Jewish nation. No tribe was ever called Jew but the tribe of Judah, and no law was ever given to the Jews, except after Judah was given the name of Judah. Christ said, "Salvation is of the Jews" (John 4: 22), for he was to come out of the tribe of Judah the seed of David... a King and a Prince of Israel forever. See Psalm 89: 34-38.

At the time of Christ the Roman power stigmatized the tribe of Judah as Jew, but we have no authority for calling Israel Jew. First, our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—(Ver. 6: 10.) But to do good and to communicate, long live (Yel. 16: 16.)

UTICA, N. Y.—A few Sabbath-keepers in any place appreciate a service on the Sabbath as much as do people who number hundreds in a congregation. It may be that they appreciate the service more, especially if they know that the members have a prayer to have passed before their Lord. At Utica the same faithful few still have their Sabbath-school from week to week, and preaching once a month. Ordinarily there are five families represented, and sometimes others swell the little congregation. The last Sabbath in this month, March 25, we expect to enjoy a covenant and communion service in connection with the sermon.

Financially, this little flock is doing well, its members not only paying well for what preaching they have, but also helping to support all other denominational interests. It is a prayer that the light in the growing city of Utica may be the means of enlightening many a heart and home, yes, the city itself, with the light of the world, which light includes the seven golden rays of the God-given Sabbath. PASTOR SINDALL.

MARCH 14, 1899.

PLAINFIELD, N. J.—A good, interested, and appreciative audience was given a lecture by Dr. A. H. Lewis, last night, in our church, under the auspices of the Men's Meet, upon the philosophy of history as illustrated by the late war with Spain and its results. Universal principles providentially developed; the prevalence of prosperity; the world of law, and the reign of law, have brought our nation to its present place of power, opportunity, and responsibility, and Spain to her position of weakness and shame. The theme was treated not so much from a political and historical as from an ethical and philosophical point of view. The subject of one of our excellent University Extension courses last winter was American history and the development of national life; and a Yale professor lectured here, not long ago, upon our existing national conditions and interrelations. But to do good and to communicate, long live (Yel. 16: 16.)

Our neighboring pastor, the Rev. Mr. Peterson, of New Market, will go to his new field of labor with our best and fraternal wishes for his success; and for the new pastor, the Rev. Mr. Sindall, we shall have a cordial welcome. PASTOR MAIN.

MARCH 15, 1899.

MILTON, Wis.—We have been having the almost everywhere prevalent struggle with the grip, with no fatal results among our people, for which we are thankful. On Sabbath, the 4th inst., we had the pleasure of a visit from Pres. B. C. Davis, of Alfred University, who preached an excellent sermon. Our people, with some exceptions, have given a decided interest to the industrial mission, but we are not losing our hold upon the student evangelistic work, nor the interests of the Missionary and Tract Societies. None of us have large sums of money to give, but we have hearts and hands and some money for every good work. Such as we have we hope to give.


**Popular Science.**

BY H. R. BAKER.

**Perpetual Motion.**

Perpetual motion looms in the distance; the brain-racking problem, it is said, will have a solution soon. According to Mr. Tripler, in *McClure's Magazine* for March, the perpetual motion idea takes on a new phase, and if he can demonstrate what he says we see no reason why friction, which has always blocked the way to perpetual motion, may not now be disposed of.

Mr. Tripler declares that he takes three pounds of liquid air and with it drives a car, and some one applies heat, and aided by heat of the atmosphere, has, and can again produce, ten pounds of the same material; thus he proclaims that by spending three pounds of liquid air he makes ten pounds of the same; being three and a third more of the same liquid air than was used at first.

The above is the most astounding statement that we ever saw, and, if true, beats all mythological statements we ever heard of, even that of the remark about stone that turned everything to gold. If all this is true, every man who wishes power can have it without cost, also lots of other things as free gifts, all for the asking.

We can but think there is a screw loose somewhere, either in the air-conditioner, or in the Magazine, or, perhaps, in Mr. Tripler. We believe in liquid air—no skepticism here—but the manufacture of ten pounds by the use of three we confess reads a little too much like Dr. Hyde.

*McClure's Magazine* stands pretty fair for truth and veracity, yet we shall wait further developments before we pin its article on our sleeve.

**Measuring Time.**

We know that our earth has three movements, one in revolving from what we call west to east, another around the sun, in what is called an orbit, and still another, in connection with other suns and planets, on so large a circuit that we can judge, even with the aid of years, only whether this be true or not. Similar conditions make it impossible to measure this by any known method. We know that our earth has three movements, one in revolving from what we call west to east, another around the sun, in what is called an orbit, and still another, in connection with other suns and planets, on so large a circuit that we can judge, even with the aid of years, only whether this be true or not. Similar conditions make it impossible to measure this by any known method.

The speed of two of the revolutions has been calculated. This shows a remarkable difference in acceleration, thus indicating that the third proceeds in the same arithmetical progression.

Notwithstanding our earth has its place, and performs its part in these remarkably varied and revolving forward movements through unmeasured space, still it accomplishes its diurnal, yearly and indefinite movements with accuracy, thus becoming a perfect time-keeper.

From the days of Ahas, when the shadow of the sun marked the time of day, until the present, continuous efforts have been made to perfect a machine that will accurately divide the daily and yearly motions so as to most exactly correspond to these two.

An English mechanic now claims to have come nearer perfecting that machine, in a chronometer, than has been before accomplished, having reached 88.1 out of a possible 100 of a mean variation of the daily and yearly movements to one thousandth of a second in a year, and the mean difference between the extremes of gaining and losing rates only four seconds.

These are considered remarkably good re-
sults, which are brought about by the addition of another wheel only, called a revolving escapement, a device in which the frame that carries the regular escapement is made to revolve slowly, but continuously. The temperature compensation has reached 19.7 out of a possible 20.

As a pocket chronometer this one is shown to have reached nearer the mark of perfection than any other ever made by the hand of man.

SELF CONTRADICTION.
BY A. L. BAYE.

To the Editor of the Sabbath Recorder:

Last Sunday I heard a very able sermon delivered by one of the leading Baptist ministers of this city. Text, Isa. 1: 25. "But whose looketh into the perfect law of liberty, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

In the course of his discourse he said that the Ten Commandments were the foundation of all law, that they were just as sacred and just as binding as when first given, and that only in the strictest observance of the commandments could perfect liberty be obtained. In a previous sermon he had said: "Every day is alike with God," and yet before closing his sermon he took the opportunity to arraign "Sabbath (Sunday) desecration."

Now, what so impressed me is this: How can he harmonize the two statements that, "Every day is alike with God," and the Ten Commandments are "just as sacred and just as binding as when first given"? If one day is just as sacred as another, upon what authority can he censure "Sabbath (Sunday) desecration."

But two positions can be drawn from his statement. God either blessed every day, or he blessed no day; either of which, if true, would prove the Bible false. Gen. 20, verse 11, plainly shows that only the seventh day was blessed. But when headmits the validity of the Ten Commandments I cannot see by what process of reasoning he can make the first day the seventh day. If the only "strictest observance" of the commandments guarantees liberty, how many people must be in bondage!

As he closed with a prayer for God's guidance upon the "holy Sabbath," I could but pray, "Oh, God how long shall the great mass of Christian people be ignorant-concerning the Sabbath?" Open, I pray thee, this man's eyes that he may see the light, and his heart that he may receive the truth as found in thy Word."

Cleveland, Ohio, 115 Huron St. March 5, 1899.

HAVE thy tools ready, God will find thee work. — Charles Kingsley.

LARKIN SOAPS
OUR OFFER FULLY EXPLAINED IN

THE SABBATH RECORDER of Oct. 24th, Nov. 11th and 18th.

MARRIAGES.

WILSON—SHERWOOD.—In Independence, N. Y., March 12, 1899, by Eld. J. Ronyon, at his home, Cyrus R. Wilson, of Hallowell, Me., and Miss Ethel Nellie Sherwood, of Willing, N. Y.

CLARK—GRANT.—In Andover, N. Y., March 8, 1899, at the home of the bride's brother, Prof. Grant, by Rev. W. L. Burdick, of Independence, N. Y., Clarence Clark, of Preston, N. Y., and Gertrude M. Grant, of Reynell, N. Y. Also, at the same time and place, William E. Clark, of Winville, N. Y., and Sarah Grant, of Reynell, N. Y. The brides were sisters, and the groom brothers.

DEATHS.

Several obituary notices are inserted free of charge. Notices covering more than one sheet, at the rate of ten cents per line for each such half in excess of county.

TOWNSEND.—Near Adams Centre, N. Y., March 12, 1899, of consumption, Mrs. D. F. Townsend, daughter of Frank and Dora Townsend, aged 11 months and 15 days.

Scarcely two months since his father died, and now the heartstricken wife is called to give up her youngest darling, a happy, promising little fellow.

A. P. D.

LAWTON.—At Boulder, Colo., Feb. 20, 1899, of consumption, Luperine, daughter of Loyal H. and Mary Victoria Lawton, in the 16th year of his age.

The subject of this notice was born in Albion, Wis., July 26, 1861. His mother died Sept. 10, 1867. He battled bravely and gained an education, which enabled him to be principal of public schools in Minnesota. He determined to make still higher attainments, and did some advance work at the State University here in Boulder. In 1893 he became a member of the Seventh-day Baptist church of Albion, Wis., and never changed his membership. The flattering disease, with his remarkable ambition, gave him hope of recovery almost to the last. But some time before death he folded his hands upon his breast, in quiet submission, and breathed out his life without a struggle. We all feel that he died as a Christian, and his victory over death, through our blessed Saviour Jesus Christ. Feb. 20, 1893, he was joined in marriage to Miss Edith, daughter of Mr. and Mrs. Henry Bailey, of New Auburn, Minn. Thus this sister in Christ was left a widow on the 9th anniversary of her wedding day, and the three-year-old daughter fatherless. Funeral services here at Boulder; burial at North Loop, Nebo.

R. E. R.

Baker.—In Lebanon, Oregon, Jan. 31, 1899, after a brief illness with pneumonia, following the grip, Mr. David F. Baker, aged about 55 years.

Brother Baker's boyhood home was in Berlin, Wis., where he professed faith in Christ by baptism, uniting with the Seventh-day Baptist church. Here he was married to Miss Betsy Burnside; here, also, after some years of residence on the Pacific coast, his wife died. Bro. Baker was married again, in 1892, to Mrs Effie Mazzen Burdick, of Milton, Wis., and in 1895 they moved to California, finally settling in Oregon, where his death occurred as above noted. He served faithfully the cause of the Lord as a local preacher, and was a strong and faithful volunteer, for a full term of three years. For a short time he was a prisoner in the hands of the Rebels, but making his escape, he found his way back to the Union lines, through many dangers and hardships, and again took up his soldierly duties. Under all conditions, and in all relations, he was a faithful Christian and loyal Seventh-day Baptist. At the time of his death he was a member of the church at Milton. Sister Baker and her fatherless children have the sympathy of a large circle of friends, in their isolation and bereavement.

L. A. P.

AND PREMIUMS—FACTORY TO FAMILY

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THE SABBATH RECORDER of Oct. 24th, Nov. 11th and 18th.

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