

# THE SABBATH RECORDEE.

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### WHEN I REACH HOME.

BY ADA ABBOTT DUNTON.

**W**HEN I reach home I shall no more be lonely  
Nor tempest tossed;  
When I find rest I shall remember only  
Those who were lost  
From out my life in youth's bright, early morning,  
And are now safe  
Within the dear Lord's kind and tender caring,  
Freed from all grief.  
When I reach home I shall seek out my loved ones;  
And I shall know,  
E'en though my soul, unused to heaven's splendor,  
Blindly may go;  
Still Love shall draw unto itself its kindred,  
Swiftly and sure;  
And the blest ties which He on earth hath sanctioned  
Shall bide secure.  
When I reach home I shall remember only  
What bringeth peace;  
And joy shall follow sorrow as the morning  
Bringeth release  
From error's sway and evils dark which gather  
At midnight hour.  
O to awaken in the glorious dawning  
With spirit power!  
When I reach home I would not selfish linger  
Near the white throne,  
But to some burdened heart, some fainting mortal,  
Gladly I'd come;  
If I might whisper to some soul the story  
Of pardon won,  
Then would my spirit know the grander glory  
Of His “Well done!”

—California Christian Advocate.



## Sabbath Recorder.

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

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

THE *Defender* for April reports that "the Sunday excursion nuisance has become unendurable in Maine. The friends of Sunday having made an appeal to the President of the Grand Trunk Railroad received this reply: "Until your views shall have had effect given to them by legislation it is not open to a railroad corporation to withdraw the advantages to which you take exception." The friends of Sunday are now consulting with reference to the introduction of a bill to be based upon the claim that Sunday excursions are not profitable for the railroads, with the hope that this argument will secure the enactment of such a bill into law. The bill which it is proposed to introduce in next session of the legislature, will provide that rates of travel on Sunday upon all public conveyances shall be the regular passenger rates, and that nothing in the way of excursion rates shall be permitted. This proposition, like all the popular ones at the present time, ignores the religious issue in Sunday-observance, and proposes to legislate certain forms of business out of existence because they are not profitable. The history of business shows that those who conduct great enterprises are quick to cease the enterprise when it does not pay, and that laws against paying enterprises are seldom enforced.

THE *Chicago Tribune*, of March 20, reports that movements have been set on foot to punish Jewish merchants who attempt to do business on Sunday in that city. The plea in a late case was that church services near Halstead street were disturbed by the selling of horses at auction near by. The Jewish residents of the district say that the arrests are due to petty persecution, and that on the Sabbath they are as much interfered with by noise of business as the Christians are on Sunday. But according to all Sunday law, the minority needs no protection against the crowd. It is only the great majority that must be protected against the few. Sabbath-keepers, Christian and Jew, do not ask protection from the law, beyond such ordinary protection as is granted to every religious service against interference. All these movements help to work out the tangled problem of the inefficient and impossible Sunday legislation.

THE friends of Sunday in Massachusetts are still struggling to secure some legislation which will discontinue the Sunday night concerts in Boston and elsewhere. Concerning the bill which has been introduced and defended by the Sabbath League, the *Defender* says: "We simply asked that the ribaldry, profanity and gibberish, with the cakewalk and coon songs of the week shall be left out of Sunday. Our mild requests were deliberately or ignorantly perverted and we were treated to high-flown dissertations on the benefits of music, to exhortations on individual liberty, and in one instance to ungentlemanly and abusive perversion of the truth." The *Defender* has some hope that this petition will be granted by the general court in some way. The movement is very far from being a step toward genuine Sabbath Reform.

THE *Twentieth Century Quarterly* for February, 1900, published by Mr. W. F. Crafts, of Washington, makes a general summary touching the reform movements connected with Sunday. That summary includes the following items:

The National Democratic Committee journeyed to Milwaukee on Sunday to see what facilities it could offer for the next Democratic Convention.

Sunday golfers were fined \$50 each by the police court in Stamford, Conn., but a higher court, on appeal, decided that Sunday golf was legal.

Even in Pittsburg, the best of the larger cities in Sabbath-keeping, there is a marked increase in the work done in iron mills.

The *Quarterly* also notices that the Postmaster General has recommended a change in the eight-hour law for postal employees, which will require work on Sunday as on other days.

THE *Christian Commonwealth* quotes Dr. McLaren as saying that the lack of regard for Sunday in these days carries with it a decreasing habit of attending public worship, and that the trouble is due mainly to the indifference of Christian parents. Caring little for Sunday themselves, they take little interest in the matter of attendance upon religious services by their children. The lack of this home training Dr. McLaren avers, is not supplemented by the Sunday-school, and that without the home training the evil will certainly continue.

REV. SMITH BAKER, writing in the *Defender* for April, declares that the greatest trouble in Sunday reform is not with the saloon men or with the law-breakers. It is rather with those men who are better in character, but who say concerning efforts at reform, "it is of no use." Mr. Baker says, "this is the fearful thing, not that the Sabbath is desecrated or the saloons are open, but that the public conscience of good men is so dead that the laws are not enforced. A sense of the responsibility of Christian citizenship seems to have fallen asleep."

AGITATION continues in Chicago by the Journeymen Barbers' Protective Association in favor of Sunday closing of barber shops. The state Sunday law of Illinois is practically void, and the Journeymen Barbers are moving for some local restrictions which will give them the day off. It is not in any sense a movement of religion, and should it succeed it would not foster religious interests.

WE gladly note that in Mississippi justice has again been done to certain Sabbath-keepers who were arrested for working on Sunday. On March 13, the Circuit Court, at Aberdeen, refused to consider again the case of Nash and Owen, who had been freed by a lower court. This is in the interest of justice as well as in keeping with the fundamental law of Mississippi.

THE effort to repeal an act of last year in the state of Massachusetts forbidding hunting upon Sunday, has been made during the present session of the Legislature. Its passage was urged upon the plea that factory hands and others could go gunning only on Sunday. After a hearing the *Defender* reports that the bill was withdrawn.

WHEN the reader remembers that on page 227 of the *RECORDER* for April 9, he read "Methodism" for Methodism, we beg him to remember that it was a trick which the types perpetrated when the editor was out of town.

WE are now fully prepared to fill orders for the Denominational Library recommended by the Conference last year. Churches, and subordinate organizations within the church, such as the Sabbath-school, or the Christian Endeavor Society, are urged to send in orders for the Library. If we can have the orders promptly so as to know how many sets to plan upon, it will be a great aid in purchasing those books which are not published by the Society. Send in your orders, even if you desire them filled at a later date, after you have had time to raise the money. The order will be filled when you may direct, but we can purchase from outside parties more favorably if we can send large orders, and our purchases must depend upon the orders we may receive from the churches. The list of books, which has already been published in the *RECORDER*, is a valuable one, and the books ought to be in every church as a reference library. Furnished as they are at cost, the advantages are all on the side of the buyer. Please hasten in your orders, even though the money may come later.

A PAMPHLET of twenty-six pages, issued by the International Religious Liberty Association at Chicago, Illinois, has come to our table. It is a report of the discussion concerning Religious Liberty and the Sabbath at the National W. C. T. U. Convention, held at Seattle, Washington, October 25, 1899. The report was prepared by Mrs. S. M. I. Henry, National W. C. T. U. Evangelist. Mrs. Henry had a stenographic report of the discussion made, and to this discussion she added certain valuable conclusions of her own, touching religious liberty as applied to the Sabbath, and to all other religious questions. Mrs. Henry had prepared this matter before her untimely death. In connection with it she had requested the Editor of the *RECORDER* to prepare a brief paper upon the theme "Sunday Laws Infringe Religious Liberty and Foster the Holidayism they Seek to Prevent." This is published in connection with the pamphlet mentioned. Readers of the *RECORDER* who are interested in religious liberty—and that ought to mean every reader—and all members of the W. C. T. U. throughout the United States, ought to secure and study this report made by Mrs. Henry. A fine picture of Mrs. Henry appears upon the title page. The cost of the pamphlet is two cents per copy.

THE reader will find on another page of this issue a list of publications, to which his attention is especially directed. We send herewith a special invitation to all who are not Seventh-day Baptists, and who may be interested in any of the tracts named, to forward a request for whatever ones they may desire, or for a complete set of the tract publications, for examination. We are not seeking to "proselyte" men, in the usual sense, but to spread facts concerning a great question, and one of much importance to every Christian.

### SABBATH REFORM INSTITUTE AT ALFRED, NEW YORK.

A Sabbath Reform Institute was held at Alfred, New York, commencing on the evening of April 2.

All the pastors in the Association were present, together with other clergymen residing in the vicinity of Alfred, who are not pastors. It was a matter of regret that Dr. Gamble, suffering temporarily from inflam-



matory rheumatism, was unable to take part in the Institute. The spiritual tone was high from the first. The young men who are studying for the ministry, and those who are connected with the evangelistic work of the Alfred quartets, were constantly present, and much that was valuable in the Institute came out in answer to their inquiries, and to the various phases of the work with which they are connected. Ten sessions were held, and some fundamental question was considered at each session; such features being presented more fully in the addresses which were given on each evening. The sessions during the day were open parliaments, in which many important practical questions were brought out. The pastors, and others, took prominent part in the discussion, and there was evidently a great quickening of thought and a deepening of purpose in regard to Sabbath Reform, Sabbath-observance, and our denominational work.

The Institute was held from a conviction on the part of the writer that an interchange of views between the pastors of a given locality, and an awakening of interest on the part of the people, are important features of our work in Sabbath Reform. In so great a work, it is useless to talk of a single leader. Pastors are the natural leaders in their churches, and they, together with their people, are the natural leaders in the community, as well as in supporting the work represented by the Tract Society. The Board is extremely anxious to bring the work of the Society into close touch with the pastors of the denomination, and with all the people. The writer is anxious to secure as much personal contact as possible with the young men, especially with the young men who are now looking toward the ministry, and to whom the churches must look for leadership in the near future. Hence this first Institute, which differs from other conventions in the open parliament work, and in the development of practical questions, growing out of the experience of those already in the ministry. Among the leading themes that were considered were the following:

The need of a broader conception of the Sabbath and of higher spiritual life in order to right Sabbath Reform. The great and increasing error of no-Sabbathism, its relation to Roman Catholic history, and its vital relation to the Protestant movement. The important position occupied by Seventh-day Baptists, their rich legacy from the past, and their great responsibility as to the present and future. The Twentieth Century, with its revolutionary commercialism, its revolutionary political tendencies, its revolutionary scientific influences, and its new demands upon Christianity and Christian leaders.

As opportunity may offer, the writer will be glad to hold similar Institutes in other localities, and the cause will be strengthened if pastors in given localities, being interested, will unite to open the way for such institute work. We repeat what was said at the beginning, that the spiritual state of mind in which the pastors and others came to the Institute, was an important factor in the success which attended the effort.

The writer remained and had the pleasure of attending the prayer meeting at Alfred Station on the evening of the 6th, and preaching at Alfred on Sabbath, the 7th.

The writer was also permitted to attend part of the session of a Mass Meeting, held on

the evening after Sabbath, April 7, to celebrate the passage of a bill through the New York Legislature for the establishing of a State School of Clay Working and Ceramics, in connection with the University. The enthusiasm concerning this addition to the interests of the University is great. Items concerning this, as well as the opening work of the new pastor, L. C. Randolph, and other local interests, have appeared and will continue to appear hereafter in the Reading Room.

#### THE BASIS OF SABBATH-OBSERVANCE.

FOXBORO, Mass., March 15, 1900.

To the Editor of THE SABBATH RECORDER:

*My Dear Brother:*—I have been in receipt of the SABBATH RECORDER, Special Sabbath Reform Number, for some time past. I understand and appreciate your motives in sending it. You say in the current number: "The rapid decay of regard for Sunday, in spite of all the blessings which have been given to those who have observed it, is the strongest argument that can be drawn from experience in favor of the new position for which the RECORDER pleads." Would not the rapid decay of Sabbath or Saturday-keeping, so alarmingly prevalent among the Jews before, during, and especially after, the return from captivity, during the days of Ezra and Nehemiah, furnish just as strong an argument from experience in favor of some new position, which did not depend upon the supposed divine sanction of the last or first day of the week? It seems to me that it is precarious in the interest of any reform to base its support upon an argument which will serve just as well for the other side. That Sunday is disregarded is not a bit of proof that Saturday was ever, or would be, better observed. The trouble is in the selfish heart of man, who does not want to give any time to God. I venture to say that it would be rather difficult to prove that the success of Sabbath-keeping depends absolutely upon knowing the exact day the Lord blessed, and observing it.

Very sincerely,

H. T. DEWOLFE.

The decay of Sabbath-observance among the Jews, to which our correspondent refers, was due to a decay of loyalty to the law of God, and to a lack of conscientious regard for its requirements. The present decay of regard for Sunday arises from the same cause. In rejecting the Sabbath, men have rejected the reasons upon which it is based, and separated the Sabbath question mainly, or entirely, from the law of God. This has brought about a lack of conscience and a tendency to adjust the whole question to convenience, and to decide the issues which arise upon worldly rather than upon religious grounds. As we have often said, the Sabbath—which Mr. DeWolfe calls "Saturday"—would be observed no better than the Sunday is, if its observance were based upon the same low grounds. We do not plead that a return to the Sabbath, without a return to the higher Biblical reasons for its observance, would produce Sabbath Reform. The question does not depend upon "knowing the exact day the Lord blessed," but upon recognizing the authority of the Divine law and the obligation to follow the example of Christ in obeying that law, by observing the Sabbath. Bro. DeWolfe will apprehend the position we occupy only when he rests the question of Sabbath-observance on the Biblical and historical facts as they appear in the Fourth Commandment, the example and teachings of Christ, and the practice of the New Testament church. In pleading for the day of the Sabbath, we plead still more for a recognition of the reasons that brought the Sabbath into existence, and for conformity to the teachings and example of Christ, who lifted Sabbath-observance out of the mass of Jewish

formality and Christianized it for development and use in his kingdom. When men disregarded it as thus Christianized, and gradually substituted the observance of Sunday, and many other holidays, in its place, they removed the Sabbath question from its real foundation, and thus made the continuance of Biblical Sabbath-keeping impossible. We plead for a return to the original basis, not the Jewish view, but the Christian view, as expounded and illustrated by Christ.

#### SOME INQUIRIES.

To the Editor of the SABBATH RECORDER:

Through the kindness of some friend, I have received several copies of the SABBATH RECORDER, and I confess that I am interested in this Sabbath question. I can afford to be right, and I believe that I am honest enough to do what I believe is right; and I desire to ask you a question, which I shall greatly appreciate, if you will answer.

If we have the means of knowing positively, as you claim in the RECORDER for Feb. 12, under the title of a "Supposed Dialogue With a Clergyman, by the late C. D. Potter, M. D., that the Jews always kept Saturday for the Sabbath, how did they keep that day holy when Saturday fell on the 10th, 14th and 16th days of Abib, as it would once in six years?

Can you fix up a calendar that always brings the Sabbath on Saturday, and never on either of those days?

I notice that in all of your papers you speak of the increase of Sabbath disregard. I do not think that it adds anything to the argument to tell the world that the saloon-men, gamblers, and ungodly, generally, do not observe the Sabbath, or even to include the nominal church-member. . . .

Yours fraternally,

N. H. MILES.

ARCADIA, Neb., Feb. 23, 1900.

1. When the Sabbath occurred upon the days of the month Abib, as mentioned above, there was no trouble in observing it. The extra duties required upon these days were wholly in keeping with the spirit and purpose of the Sabbath, and did not destroy Sabbath-observance any more than the occurrence of some great gathering like a General Conference, or an Assembly, now interferes with its observance. God required nothing done upon those days which interfered with true Sabbath-keeping. To assume that he did, would be to condemn him for want of wisdom and consistency.

2. We have no need to "fix up a calendar" showing that the Sabbath and "Saturday" are equivalent. The history of the Jewish people, the example of Christ, and the history of Christianity, including the observance of Sunday, all prove that the Sabbath and "Saturday" are identical. Sunday, as the "first day of the week," is known and located because it is the day next following the Sabbath.

3. What we have said concerning the increase of disregard for Sunday is said by way of quotation from religious papers which support the observance of that day. We have never made any account of the fact that ungodly men do not observe Sunday, but have often said that no man will observe Sunday, or any day, Sabbatically, who is not religious and has not conscience toward God. It is not the fault of the RECORDER when it repeats what the friends of Sunday say concerning the action of church-members with reference to its observance. We trust that Mr. Miles will look yet more carefully into the question, and be enabled to do that which is right and in accord with the example of Christ, so far as Sabbath-keeping is concerned, and in all else.



## NEWS OF THE WEEK.

Reports from South Africa have been so conflicting, or indefinite, that it is not easy to determine whether anything of permanent success or failure has come. The Boers have reported three successive victories over British forces, involving serious loss. The English War Office does not admit all that the Boers claim, neither does it deny that some reverses have come. That the British forces have been compelled to remain inactive for the purpose of resting, securing supplies and horses, is evident. It is also evident that Lord Roberts is preparing for another advance, in due time. At this writing—April 13—an advance is promised “at an early day.” General Gatacre, who has suffered repeated reverses as a subordinate commander, has been “called home in disgrace,” and a general weeding-out of incompetent officers is going forward.

On the 12th of April the Puerto Rican Bill was passed in the House of Representatives by a majority of eight, and soon became a law by the signature of the President. The struggle over this bill has represented much more than the local interests of Puerto Rico. Those having the government in charge have sought this result, that the United States might be left free, so far as Constitutional complications are concerned, to deal with our new possessions by direct legislation, from time to time, according to circumstances. This seems wise, in view of the difficult questions which are likely to arise in adjusting legislation to the new possessions. The problem is a great one, and time and experience must furnish much of the wisdom necessary to solve the various issues as they arise. Charles H. Allen, Assistant Secretary of the Navy, will be the first civil governor of the island.

William A. Clark, of Montana, the millionaire, who sought a seat in the Senate, has been unseated by a final decision of the committee, upon the ground that the Legislature was practically bribed to secure his election. Mr. Clark may resign before the report of the committee is acted upon by the Senate.

Admiral Dewey has announced himself as a candidate for the Presidency, as a Democrat. This indicates a direct collision between him and Mr. Bryan. It is too early to draw any conclusions as to the results.

The statement of the National Treasury, at Washington, for April 1, shows that the amount of money, per capita, for the inhabitants of the United States is now greater than at any time before. Reckoning the population at 77,395,000, there is in circulation \$26.12 for each person in the nation.

In spite of protestations to the contrary, the relations between Russia and Japan, over Corea, are growing more intense, and the prospect of warlike demonstrations increases. We wish that diplomacy might gain concert of action on the part of other great nations, securing autonomy for Corea, and so making for peace.

## SUNDAY LAW STRUGGLES.

The Sunday law crusade in Maryland has settled down to an effort to modify the ancient law, giving more liberal legislation for the city of Baltimore alone. Local interest has been much excited over the question, and the final result is yet to appear. The fact seems to be that the general disregard for the ancient law had become so great that the

friends of Sunday—it is said that the Methodists have led in the movement—attempted the enforcement of the old law, as we noted in January. The result was quickly reactionary, and practically failed within three weeks. We do not care to prophesy as to the future, but unless history in Maryland shall be different from what it has been in other states, the result of the agitation will be that the law will fall into disuse again, or the new proposition which is now under consideration will become law, thus legalizing those things upon Sunday which the public desire. Such results have been universal, in the various states, for the last thirty or forty years, and no other result is probable in the future.

A number of local efforts have been made in various places during the winter, and all with similar results. At some points in the state of Tennessee, local arrests have been made, and in Iowa a radical effort is on foot to expunge from the existing law the exception in favor of works of “necessity and charity.” In Spartansburg, South Carolina, certain agitation has taken place because of business carried on upon Sunday in connection with the machinery of the cotton mills lately introduced at that place. To prevent stopping the entire work during the week, the owners have been accustomed to make the necessary repairs upon machinery on Sunday. Certain cases have been carried to the grand jury, which will be likely to find consideration at an early date. South Carolina has been more severe upon large corporations than usual, and the running of freight trains, and similar work, has been prohibited. The marked difference between the Sunday laws of various states is shown in the fact that the ordinary fine in the state of South Carolina, for doing secular work on Sunday, is one dollar, while in Georgia it is a thousand dollars, with the possibility of a year in the chain gang. A traveler through these states would be unable to discover that Georgia is more pious, in general, or that Sunday is better observed there than in South Carolina; and in none of these states will there be found any great difference when they are compared with California, which has no Sunday law. The fact remains that in every state public opinion secures, directly or indirectly, what it desires in the matter of Sunday-observance, as in other things.

In Mississippi, where certain persons who observe the Seventh-day are being arrested and troubled in various ways, for working on Sunday, and who have been set free by the lower courts, new arrests have been made with the hope of securing punishment in the higher courts. Meanwhile the more liberal-minded people of the section—Monroe County—have united in protesting against such narrowness, urging that “every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience.” This we believe is a doctrine laid down by George Washington, who was broad-minded and noble when considering the rights of other people. One of the strongest indictments which can be brought against the present system of Sunday laws is found in the fact that their enforcement is usually sought to protect the business of some against the supposed infringement on the part of those who are unwilling to close on

Sunday, or, through personal hatred, wherein men seek religious (?) revenge for some fancied wrong, or because they hate those who venture to observe the Sabbath rather than Sunday. Such a system of legislation must necessarily decay, losing the confidence of all right-minded people as it goes downward.

We say again what has been so often said in these columns, that the laws against liquor selling on Sunday and against all forms of immorality ought to be enforced, but that their enforcement on Sunday is made impossible when they remain unenforced during the week. We have no word of sympathy or defence for any of these forms of evil; and if Sunday legislation concerning them were separated entirely from the old type of Sunday-legislation, much would be gained in the interest of good order, purity, and sobriety. But the friends of Sunday seem unwilling to seek for, or to allow, such logical treatment of the question; perhaps because it is impossible to execute the old Sunday laws against business, in general, and a show of success is made now and then, by attacking the saloons or some similar evil. It is a well known fact, however, that these spasmodic efforts against saloons, dance-houses and the like evils usually fail after a few efforts, and the “wide-open Sunday” or the “side-door Sunday” are common in all our states, in spite of all that can be done. The fault is partly in the persistent wickedness of these forms of evil-doing, but quite as much because of the inconsistent features associated with Sunday legislation in general.

## WISCONSIN LETTER.

The churches of Wisconsin, and of the Northwest generally, are facing to-day, as they never have done before, the two-fold question of their own perpetuity and of the extension of their faith beyond their own present bounds. The causes for this condition are many and complicated. There is a strong tendency among our people to quit the farm. Families who were comfortably located sell the farm and move into town. If there are minor children, they grow up and must seek employment or business elsewhere; some go to other societies of our own people, some go out among strangers, and, while remaining loyal to our faith, are practically lost to our work, while no inconsiderable number drift away from us and are swallowed up in the swirl of worldliness, or adapt themselves religiously to the easy-going, enervating policy of expediency or popular indifference. Meanwhile, the strangers who have come into possession of the old homesteads are either non-religious, or mere formalists in religious observances, and the whole atmosphere grows damp and chilly. Other causes combine to weaken the grip of conscience and to extinguish the fires of piety. This, perhaps, is true of the churches generally, but in the West we seem especially exposed to the dangerous influences of worldliness and reckless indifference to the claims of religion.

The remedy for the evil, in so far as it has already taken definite form, and the safeguard against these evil tendencies must be found in an enlightened conscience and sympathies trained to work and sacrifice for the good of others. It is no accidental circumstance that the spirit of evangelism should spring up in our schools and radiate from those centers to bless the weak and waste places, far and



near. The very phrase "student evangelism," is most significant. Our colleges, with their keen intellectual training, and their sweet religious atmosphere, are vital to our churches, in the midst of which they are respectively located. This is particularly true in the West, where we are so far removed from other churches of our faith. Many of the strong men and women of our Western churches have been trained to think and act in these schools; and now, within a few years past, the aggressive work of our churches is due largely to the evangelistic spirit of our students. This spirit has never been deeper or more general than during the present year. Two glee clubs of eight persons each, one of gentlemen and one of ladies, have been organized among our college students, and are now under training, with a view to evangelistic work during the summer vacation. These clubs will give some concerts about the time of the spring vacation in the Southern Wisconsin churches and at Welton, Iowa, for the purpose of making known their plans of work and unifying these churches in the support of it. It is hoped that no small benefit will result to the churches themselves from these efforts. The church of Milton, cooperating with the Evangelistic Committee of the Missionary Society, has arranged for the support of one quartet. The pastor will go with the boys for at least a part of the summer. It is hoped that arrangements will be consummated by which the other churches in this group will take care of the second quartet. The ladies' quartets are not yet sufficiently trained to assume the responsibility and work of a summer campaign, but several of their numbers are ready to assist in any way that may be opened to them. Such is the spirit and such the plans of the student evangelistic movement as it exists in Milton and vicinity at the date of this writing. There is great promise of blessing in it for these churches, and for the communities in which labor may be performed. Many prayers are being offered that these promises may be abundantly fulfilled.

It is a genuinely Christian spirit which, when one has received a great blessing, prompts him to seek out a friend to whom the same blessing may be given. Andrew no sooner found the Messiah than he found his own brother, Simon, and brought him to Jesus. Thus Philip found Nathanael, and thus it still is the mark of the Christian spirit, that one would bring others to the knowledge of Jesus. This is the spirit of true evangelism—the promulgation of the good news. This spirit has an illustration in a group of students and others at Milton, whose home is now, or has at some time been, at North Loup, Nebraska. Having experienced some of the blessings which come to those who find a place in the class-room and general atmosphere of our College, and wishing to share these blessings with those whom they love, these persons formed themselves, the other day, into a simple association for the purpose of sending messages of Christian remembrance and greeting to the old home, and to encourage others to seek here the help and blessing they have found. The initial meeting of this little association was a meeting of much and earnest prayer—prayer for the dear ones left in the Western homes, for Milton College, for her quartets and others fitting for or entering into Chris-

tian work, for all our churches and workers in all the broad fields open to us. The place of meeting was a veritable upper room, the dear Lord himself being present to bless his own. Let such places be multiplied everywhere. They are sure death to worldliness and formalism. The spirit of evangelism is fostered by them, and God's blessing will come through them to many a desert place.

L. A. PLATTS.

MILTON, March 13, 1900.

#### DAME NATURE'S RECIPE.

Take a dozen little clouds  
And a patch of blue;  
Take a million raindrops,  
As many sunbeams, too.

Take a host of violets,  
A wandering little breeze,  
And myriads of little leaves  
Dancing on the trees.

Then mix them well together,  
In the very quickest way,  
Showers and sunshine, birds and flowers,  
And you'll have an April day.

—Rachel G. Smith, in *The Evangelist*.

#### SABBATH REFORM AMONG THE JEWS.

The mass of the Jewish people in the United States are influenced, in no small degree, by the prevailing tendency to no-Sabbathism. Their devotion to business and pleasure adds to this tendency, and hence large numbers of Hebrews who believe in the Sabbath, theoretically, disregard it practically, under the plea of necessity. The effort to introduce Sunday service in Chicago, in place of, or in addition to, the services on the Sabbath, has provoked more or less discussion, and there are helpful signs of agitation still going forward. The National Council of Jewish Women, at its late meeting in Cleveland, continued the discussion of the Sabbath question from certain standpoints which the discussion occupied a year ago. Some intense feeling had been awakened because of certain public statements made by the President of the Council—Miss America—which brought the Sabbath question and the matter of its observance before the sessions in a prominent way. Our Jewish exchanges generally have taken conservative ground in favor of the Sabbath, and some of them have spoken earnestly against the tendency to disregard it. Speaking of this question, the *Jewish Messenger* of March 2 says:

Judaism has never been an easy religion to observe. It calls for self-denial and self-sacrifice, however much against the spirit of the age. To-day we are brought face to face with the old problem. How can it be solved? Is a return to the Ghetto the only alternative? Does modern life make the Mosaic Sabbath impossible to the Israelite?

What is said by the *Messenger* concerning Judaism is equally true of Christianity, providing one holds to the standard which Christ set for Sabbath-observance or for any other great duty. What is needed in all cases is a deep conviction concerning truth and the importance of obeying truth. With such a conviction, difficulties disappear in a great degree, if not entirely. While we enlarge upon the real difficulties that may be before us, we are likely to make them greater than they are, and to induce others to share our fears. Neither in the matter of Sabbath-keeping, nor in anything else which is right, is there any essential conflict between our highest interest and full obedience. On the contrary, our highest interests are served only through obedience.

It is interesting to note that most of the appeals for the enforcement of the existing Sun-

day laws are made upon the ground that all men must be compelled to cease from business on Sunday lest the few who desire to cease, from religious motives, shall suffer pecuniary loss. The effort to close barber-shops, for example, is made upon the ground that some barbers want to rest on Sunday, but they cannot unless they lose patronage which those who keep open on Sunday will take from them. Therefore, it is urged that the state must interfere and compel those who do not desire to close to do so for the sake of others. Such appeals lose sight of the idea of conscience, or the willingness on the part of men to suffer loss for the sake of right-doing. The case is pushed still lower because, in most instances, those who want to close desire to do so that they may have leisure for recreation, and not from any religious motive. A man whose conscience toward God and right-doing is what it ought to be, would readily accept the loss of wages, or of a day's business, for the sake of right. To this higher ground must both Jew and Gentile come, if there is to be any successful Sabbath Reform.

#### 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, April 8, 1900, at 2.15 P. M., Vice-President J. Frank Hubbard in the Chair.

Members present—J. F. Hubbard, D. E. Titsworth, J. D. Spicer, A. H. Lewis, W. M. Stillman, A. E. Main, J. M. Titsworth, H. M. Maxson, G. B. Shaw, Stephen Babcock, J. A. Hubbard, A. L. Titsworth, and Business Manager J. P. Mosher.

Visitors—W. H. Crandall, of Alfred, New York; H. H. Baker.

Prayer was offered by Rev. Geo. B. Shaw.

Minutes of the last meeting were read.

The Committee on Distribution of Literature reported having sent to each of the churches packages of fifty each of the new Evangelical Tracts, making about 16,000 pages.

The Committee on Program for Annual Session reported having sent letters to different officers of our denominational societies, in accordance with the action of the last meeting, and the matter was progressing.

Correspondence was received from A. P. Ashurst, containing report for the month of February, and showing a distribution of 47,481 pages of tracts during the month.

The Corresponding Secretary reported on the past week's work in the Western Association, commenting very favorably on his reception, and the helpful attitude maintained by the people toward the work of the Tract Society.

On motion, it was voted that we appoint a committee to consider and report at the October meeting of the Board on the question of introducing industrial methods in connection with the work of the Society, and that H. M. Maxson be chairman of said committee. On motion, A. E. Main, J. M. Titsworth, W. M. Stillman, C. C. Chipman, A. H. Lewis and W. C. Daland were chosen as the other members of the committee.

The Treasurer presented his third quarterly report, which, on motion, was adopted. Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*



## Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

DR. ELLA F. SWINNEY has returned from the Sanitarium to her home in Shiloh, N. J., where her correspondents should address her. Though she has not improved at the Sanitarium as much as was hoped, yet February and March are the worst months of the year for lung diseases. Dr. Swinney feels quite sure that she has prospered far better at the Sanitarium, in its high altitude, than she would have done in South Jersey, where they have so many damp and foggy days. She had the best of medical care and treatment at the Walter's Park Sanitarium. It is hoped that Dr. Swinney will greatly improve in her home in Shiloh, when good, warm, sunny weather shall dominate in South Jersey.

MRS. TOWNSEND went to Holgate, on the request of the village authorities. Her children had escaped the small-pox, and had been released from the quarantine, and met her at the depot. It appears that there were but a few cases, and it was more of a small-pox scare. The quarantine had been raised from the town. Mrs. Townsend's daughter will remain in the school in Holgate, which is resumed, and graduate this summer. Her son will go soon to some friends in Walworth, Wis., and about the first of July, Mrs. Townsend will commence keeping house in Milton, Wis.

THE quartets at Milton and Alfred have been out the spring vacations in the schools among the churches, singing the Gospel and holding sacred concerts. The Milton Quartet, with Dr. Platts, went among the churches in Southern Wisconsin and in Iowa, and the Alfred quartets, with some of the pastors, among the churches in Allegany county, New York. This concert work arouses the evangelistic spirit, and secures pledges and funds for the support of the quartets during the summer campaign work. Five quartets, at least, perhaps more, one of them a ladies' quartet, will go out next summer, under the auspices of the Evangelistic Committee of the Missionary Board, aided in the direction and management of the work by some brethren at Milton and Chicago for the West and Northwest; and by some brethren at Alfred and Hornellsville for the Western Association.

VICES and immoralities, as a rule, are linked with the poorer classes, and are largely charged up to them. We certainly find ignorance, vice and immorality among the poor. But do we find infelicity in married life, immorality, vice and crime any less among the wealthy classes? In proportion to numbers, do we not find more vice and immoralities among the rich? Riches lead to dissipation, fast living, to lust and immorality. Riches are made a cloak for hiding sin and corruption. Riches not only hide vice and crime, but cheat justice and save many a man from imprisonment or the gallows. We believe that purity and morality dominate more in the poor and middle classes than in the rich, and the record of daily events, we think, will prove the statement.

THE Ecumenical Conference on Foreign Missions, to be held in New York April 21 to May 1, will in a few days be in operation.

The delegates to this Conference are a selected body of men and women, who represent the intelligence and devotion of the Christian world. These are leaving home and business, at a great sacrifice of time, breaking in upon important duties, to attend upon a larger and more far-reaching service in extending the benefits of the work begun in Jerusalem to the uttermost part of the earth. Bankers and merchants and men in public life will leave their offices, many city pastors will temporarily vacate their pulpits, while the army of devoted, faithful workers throughout the church, both men and women, will make equal sacrifices to attend. The note of the Conference will be one of triumphant faith. It will be a joyous festival to celebrate the victories of the Cross, with its visions of the multiplied millions born into the Kingdom during the coming century. Workers from the homeland and missionaries from the field will be lifted out of the drudgery of the steady, plodding work in which they have been engaged, into a vivifying atmosphere of faith and hope!

### COMPARATIVE PROGRESS.

BY ARTHUR J. BRON, D. D.

The justification of foreign mission effort is not dependent upon tabulated results, but it is, nevertheless, interesting to note them. We should not naturally expect the progress abroad to be as rapid as in the homeland, for, instead of being recognized as the religion of the country, Christianity is regarded with suspicion as an alien faith. It is opposed by a numerous and powerful priesthood. It is at variance with long-established customs and dearly-prized institutions. Social position, family ties, caste prejudices, and often personal safety, combine to keep one from confessing Christ. It costs something to be a Christian in most heathen lands. It is not long since the persecution of Christians was a common thing, and some of our native converts can speak of dungeons languished in, and point to great welts and deep scars, which tell of agony endured for Christ. In almost every heathen land it is literally true that Christ sets "a man at variance against his father and the daughter against her mother, and the daughter-in-law against her mother-in-law," and that "a man's foes 'are' those of his own household."

Manifestly, few will suffer these things save under strong conviction of duty, particularly as our present policy of insisting on the self-support of the native church lessens the money attraction, which was formerly so powerful. One has to come to the point where he can say with Peter, "We cannot but speak the things which we have seen and heard." Therefore, it would be reasonable to expect that the percentage of increase on foreign fields would be far less than at home, where worldly motives blend with religious to attract men to the church.

Moreover, the superstitions and abuses of thousands of years are not to be overturned in a day. Missionary effort for a long period must necessarily be a work of undermining. In removing the Hell Gate obstructions from New York Harbor, an army of workmen toiled for weary months in hidden tunnels, and hundreds of thousands of dollars were expended before anything could be seen on the surface. Indeed, there was no visible

result whatever till that supreme moment when, in the presence of uncounted multitudes, the superincumbent waters were tumultuously upheaved and the obstructions of ages were blown to fragments. Most great reconstructions of society have been brought about in this way. Christianity was 300 years in conquering Rome. It was 300 years in evangelizing our own ancestors. In the words of another: "It is true, though strange, that for the first six years or so very little visible effect is produced by missionary teaching and influence. The mind of a Pagan descendant of innumerable centuries of Pagans appears to be for some time impenetrable to the Christian doctrine, and no matter how zealously a missionary may strive with him, he continues to present a wooden dullness, until by and by there is a gleam of interest; he catches the idea, as it were; and the interest becomes infectious and spreads from family to family, and converts multiply rapidly."

But what are the comparative facts? The increase is greater! Last year the average number of new members received on examination by each Presbyterian minister in the United States was six, while the average number received on the foreign field by each ordained missionary was twenty-one. For the same period the net increase at home, Presbyterian, was less than one per cent, while abroad it was more than four per cent. The Secretary of the Christian Board finds that for all denominations the increase in membership in heathen lands is thirty times greater than at home in proportion to the ministers employed. The Year Book of the Congregational church shows that the net gain in the membership of that denomination last year was only 2,370. The Rev. Dr. Goodell declares that in three of the largest Conferences of the Methodist church, which together have 800 preachers, 160,000 members and \$16,000,000 worth of property, there was last year an actual loss of 2,000 members. The Rev. Dr. Carson, of Brooklyn, adds that the net gain in the membership of the Protestant churches in Brooklyn last year was only a little over 2,000, and that while the population of the city increased nearly 100,000, the church membership increased about 5,000.

On the other hand, the annual rate of increase in China is fourteen per cent, which, according to the statistics recently given in the *Independent*, is fourteen times the annual rate in the United States. The census of India shows that in 1861 there were 198,087 Protestant Christians; in 1871, 286,987; in 1881, 492,883; in 1891, 592,612; while today the number is not far from a million. Think of it! In spite of the advantages in the United States—historic associations, favorable public opinion, stately churches, numerous workers—Christianity is making far more rapid progress abroad than at home. Dr. Dennis is authority for the statement that in a single year 100,000 souls are brought to Christ on the foreign field—a number which would fill a great church twice a Sabbath every Sabbath in the year. We have been working in heathen lands less than one hundred years, yet "the number of converts is already greater than the number of Christians in the Roman Empire at the end of the first century." We have, therefore, every reason as the century closes to take courage.—*The Independent*.



## Woman's Work.

By MRS. R. T. ROGERS, Alfred, N. Y.

FEAREST sometimes that thy Father  
Hath forgot?  
When the clouds around thee gather,  
Doubt him not!  
Always hath the daylight broken—  
Always hath he comfort spoken—  
Better hath he been for years,  
Than thy fears.

The following letter has just been received; it will speak for itself. Personally we know something of the struggle of our little church at Colony Heights, of their faithfulness in keeping up Sabbath worship, both young and old taking their turn in helping to make the Sabbath a delight, and we would add our earnest plea that some one may be sent to them to brighten and encourage their faithful efforts to hold up the banner of the cross and the institution of the Sabbath in their far-away homes.

*My Dear Sister:*—The sisters of this church met last October and organized a Ladies' Aid Society, and since then have met, with but one or two exceptions, every two weeks, with plenty of work to do. We have the money to pay our apportionment, and would like to feel ourselves as a little part of the consecrated sisterhood of our denomination. As we do not know to what Association we belong, the sisters thought it best for me to write you. When it is known that such an organization is in existence, we can be assigned to some one of the Associations, and then communicate with its officers. The officers chosen were: President, Mrs. Ida Houston; Vice-President, Mrs. Martha Coon; Secretary and Treasurer, Mrs. Geneva Titsworth.

We hope the effort now being made to locate a pastor or evangelist on the Pacific coast will be successful. We are so far from all of our denominational life that we feel the need of an undershepherd, deeply. As we read of the churches with settled pastors having a revivalist every year, we are led to wonder how the small churches, having no helpful surroundings, and some of them thousands of miles from any church of like faith, who do not hear the sound of a Seventh-day Baptist minister's voice once a year, can keep their light burning. I often think, as I read the RECORDER, oh, if our people only knew, only could realize how many there are in this wide, wide West who never hear the sound of a preacher's voice, nor hear the Word of God read, they would try and arouse themselves to keep the fires burning on their own altars, and send the consecrated, gifted evangelists where they are so much needed. What a blessing it would be. G. T.

### "EVERY CHRISTIAN A MISSIONARY."

Such is the title of a paper received some time ago from a good sister in West Virginia, but which has been necessarily crowded out from our page, and even now cannot be published in full.

The writer emphasizes the importance of an earnest missionary spirit, and indicates how all may heed the command of our Lord to go into all the world and preach the gospel. Although all cannot go, they can just as truly help to publish the gospel by aiding those who can go with the means God has given them the ability to acquire.

Every Christian should feel that he has a God-given mission to those about them; especially in every home to every mother is given the mission to guard with vigilant care the growing boys and girls from the contaminating influences which surround them. Boys should be taught that they, as well as girls, should be pure in thought and action; that they should respect womanhood; that they should not be found in questionable places, where it would be improper for their sisters to appear.

Henry Stanley said that in his travels through the forests of Africa the worst foes he had to meet, and those that caused the greatest loss to his caravan, and came near defeating

his expedition, were the dwarfs. These little men had nothing but bows and arrows so small that they looked like children's playthings, but upon the tip of each tiny arrow was a drop of poison, said to have been made from honey, which would kill an elephant or a man, as surely and as quickly as a rifle. They would steal through the forest and waiting in ambush let fly their arrows before they could be discovered.

"Dear Sisters," the writer goes on to say, "do we realize how many honey-coated sins are in the atmosphere that our boys and girls are living in? They seem at first like innocent pleasures, but in time they will so poison their lives, if indulged in, that ruin will follow. So there is need of missionaries in every home—missionary mothers, missionary fathers, sisters, brothers, teachers, physicians and professional men and women in every station and calling in life. May God help us all to be about the good work now."

"If I in harvest field  
Where strong ones reap,  
May find one golden sheaf  
For love to keep;  
May speak one quiet word  
When all is still;  
May help some fainting heart  
To bear thy will;  
Or sing one high, clear song  
On which may soar  
Some glad soul heavenward,  
I ask no more."

### SABBATH REFORM INSTITUTE AT ALFRED.

From the stand-point of a woman in the pew, the Sabbath Reform Institute conducted by Dr. A. H. Lewis, at Alfred, has touched a key-note in Sabbath Reform. A note of tender, loving appeal for higher spiritual life and living, with its relation to attainment in Sabbath Reform; a note which seemed to vibrate, to tremble, and give new meaning and new life to the desires and aspirations of all present. The uplift seemed to be felt at the beginning and to continue with ever increasing power and definiteness until the close of the sessions, ten in number.

The new definition, "The Sabbath, a representative of God, a time of common union with God, not merely a memorial of creation," seemed in keeping with God's Word and purpose; and a point of vantage from which to start.

Since others will undoubtedly give a detailed account of the Institute for the columns of the RECORDER, I will only speak of the impressions made, or which seem to have been made, which we are certain must lead to practical and fruitful results for the Sabbath Reform movement and God's truth, just so far as the influence of those present can be felt. The great regret of the writer is that the attendance was not larger, since we feel that every minister must return to his people filled with the spirit of the Institute, a feeling of being drawn by divine grace toward a higher spiritual life, perfect consecration, more loyal obedience to the commands of God, a more positive belief in the perpetuity of the law of God; more earnest thought and greater care in the presentation of the truth, less fear of giving offense when the Sabbath truth shall be presented, because of the better understanding of the truth, both Biblical and historical, and with the greater love for God and man which these conditions of mind and heart must engender. These pastors, panoplied by this cogent personality must lead their people to that higher plain of personal responsibility, both in Sabbath-observance

and in the spread of this too-long neglected truth which shall bear much fruit, to the honor and glory of him who is the source and the limit of all being and all striving.

Of Dr. Lewis' sermons and addresses I forbear to speak, for all who know him can better imagine what he would say than I could hope to explain, upon such subjects as "His relation to Sabbath Reform work and the change of views held by the Sunday-keeping world in the last thirty years;" "The history of the Sabbath and its relation to the Roman Catholic church;" "The mission of Seventh-day Baptists," and "The kind of ministers I should like to see in the twentieth century, and the kind of Seventh-day Baptist pastors and people in the pew I desire to see."

If time and space permitted I could speak of the practical methods discussed, of the general interest manifested and of the telling thoughts brought out, of the tenderness felt and manifested for the leader, and the determinations which stood revealed in the earnest, manly faces of those present, to be of the number who should sustain the worker and help in the work of Sabbath Reform lying so near all our hearts as a denomination, and which Dr. Lewis has especially represented for so many years.

E. L. STEVENS.

APRIL 9, 1900.

### A LITTLE LAND-LOCKED BAY.

I know a little land-locked bay,  
For souls upon a stormy sea;  
What light on all the hills around,  
What song of birds in every tree.  
No billows roll, no rocks do rend,  
No wildly wrecking winds are there,  
But tiny ripples whisper "Peace!"  
That little land-locked bay is Prayer.

### RESOLUTIONS OF RESPECT.

WHEREAS, Our Heavenly Father has seen fit in his wisdom to take from our midst our beloved sister and co-worker, Mrs. Eliza Witter; therefore be it

*Resolved*, That while we, the members of the Woman's Missionary Society of Nile, N. Y., mourn the sudden departure of a loved member, one who was always ready with her means, willing hands, and kind words to help in every good cause, and while we miss the warm clasp of her hand and her cheery smile, we believe that she is now rejoicing with those who have washed their robes and made them white in the blood of the Lamb.

*Resolved*, That we express our deepest sympathy to the bereaved husband and daughter, and commend them to that fountain which alone can comfort and sustain in the hour of trial and affliction.

*Resolved*, That these resolutions be spread upon our minutes; and a copy be sent to the family, and to the Woman's Page of the SABBATH RECORDER for publication.

MRS. S. C. CRANDALL,  
MRS. MARY WRIGHT,  
MRS. SELINA JOHNSON, } Com.

DR. GUNSAULUS, in the six years of his service at Plymouth church, Chicago, raised something over \$6,000,000 for institutions which he chose to aid or found. One Sunday he set forth in his best manner the things that ought to be done for the young boys and girls of our generation. When he was through, Philip D. Armour came forward and said: "Do you believe in those ideas you just now expressed?" "I certainly do," said Dr. Gunsaulus. "And you'd carry them out if you had the means?" "Most assuredly." "Well, then," said Mr. Armour, "if you will give me five years of your time, I will give you the money." The result was that Armour Institute has Dr. Gunsaulus as its President, where 1,200 young men and women are taught the most important industrial branches. That address is to go down in history under the title of the "\$2,800,000 sermon."—*Missionary Review*.



## Young People's Work

By EDWIN SHAW, Milton, Wis.

THE Juniors of Nile, N. Y., held a social at the parsonage, to which they invited the Y. P. S. C. E. The main feature of the evening was a contest between the Juniors and the Seniors in finding Bible passages. The figures stood 32 to 19 in favor of the Juniors. After this, questions on the Bible were given out, to be answered and returned, the questions and answers being read while the company was eating refreshments. COR. SEC.

### QUESTION BOX.

Is there too much of a tendency for the young people to place the C. E. meeting before the church services?

M. E.

What is meant by the "church services?" Is not the C. E. prayer-meeting one of the "church services," and one of the most inspiring and helpful? There was a time when people feared that the C. E. Society would attract the attention and the efforts of the young people to an extent that would be harmful to other services of the church; and to allay this fear, the pledge contains a clause binding members of the society to attend the regular church prayer-meeting. I think that it is now practically undisputed that the work of the C. E. Society has not resulted in harm to the other services, but has rather been an actual help. Evidently, the C. E. Society has, like the Sabbath-school, come to stay. There used to be a feeling that the Sabbath-school took away interest from the preaching service; but we seldom hear remarks to that effect now. The C. E. meetings are coming to be, yes, in some churches are already, quite as important as the regular prayer-meeting or the Sabbath-school. Let us then cease to be jealous for any one particular service of our beloved church. Let us all work together; and if I go to Sabbath-school, and you go to the C. E. meeting, and my neighbor goes to the prayer-meeting, and your neighbor goes only to the preaching service, let us not be jealous for any one service, but let us all go to all of the services that we can, and give others credit for doing the same. In some of our churches there are five different services held on the Sabbath. Few of us can, or ought, to attend all of these meetings; yet we could not dispense with any one of them without loss to our church. If, then, there are a few of our young people who attend the C. E. meetings, and do not attend regularly all the other services, let us not charge them with a lack of interest, but rather appreciate the interest which they are manifesting in the church work in general, and in one special line in particular. What would you think of this question? Is there too much of a tendency for our middle-aged people to place the Sabbath-school before the church services? or, Is there too much of a tendency for the old people to place the covenant-meeting before the church services? We are all one body. Let not the Sabbath-school say to the C. E. meeting, "I have no need of thee," or the C. E. meeting to the regular prayer-meeting, "I have no need of thee." We are all members of one body, the church proper, of which Jesus Christ is the head. If you know of any answer better than this, be generous and share it with me. If not, then practice and enjoy this with me.

What can be done with the young people in the gallery who persist in making a play-hour of every service, thereby disturbing the whole meeting? S. O.

Candidly, I do not know. Possibly some one would suggest the locking of the gallery door, thus compelling such mischievous people to sit where they would be under more restraint. But such an answer dodges the real question. Sometimes I feel like taking a club and administering a severe thrashing to the culprits, as when I saw two boys, about fifteen years of age, spend half an hour during a prayer-meeting either in sticking pins into a young man sitting on the seat in front of them, or in cracking and eating peanuts. Then again, I feel like crying, and then again, think that perhaps I am not charitable enough, and forget that I was once a boy myself. The person who wrote the question was evidently annoyed, but I was present at the session and had not noticed a disturbance in the gallery. People, as I well know, who are always looking for indecorous conduct at a public meeting are quite apt to see it. That there is a chance for improvement in the demeanor of our young people at religious gatherings there can be no doubt; but, possibly, if some of us had a little better digestion, and were not looking for trouble, many of the things which now annoy us would scarcely attract our attention.

### "IN HIS STEPS."

Forty-three years ago there was born in Wellsville, Allegany County, New York, a boy child, unknown to fame. He was reared in a missionary's home, and brought up for the gospel ministry.

To-day, in the strength of his manhood, he is still a conspicuous example of humility and unassuming manners, though the eyes of the world are upon him, and he is preaching, through his books, possibly to the largest congregation of any preacher of the century.

It reads like a fairy tale; like the work of some Aladdin's lamp. It seems but yesterday, and it was but a few years since, that he was unknown to fame, the pastor of a small city church. He was a practical Christian and philanthropist. He had the gift of story-writing. One book followed another from his fertile pen. These he would write a chapter at a time and read to his congregation for his Sunday evening sermon. Then they would appear in the weekly religious paper, and later come out in book form.

Five years ago he wrote the book, "In His Steps," and from the reading of that the name of Rev. Chas. M. Sheldon, of Topeka, Kansas, has become a household word throughout christendom.

It was but a year or so ago, I think, that our Western Editor commented upon the book through the RECORDER, saying, in substance, that he didn't know what the critics might think or say of it as a literary work, but for breathing the spirit of the Master and reflecting the influence of the Holy Spirit it had great power. From a literary standpoint, it may appear simple, but for its moral and religious influence it is moving people as few other books of this generation have done, and it has already reached a circulation—3,000,000 or more—greater than any other book of the century, and is published in many different languages.

As all who have read the book are aware, it advocates the principle that all Christians should do as they think Christ would have

them do, or as he would do in their place. It taught that newspapers, as well as all other lines of business, should be run upon this plan.

At the National Christian Endeavor Convention at Detroit last summer Rev. Sheldon was the center of attraction.

Whenever he spoke he was greeted by crowds. In an address he asked the strange question if there was a man present who would give one million dollars with which to endow a daily Christian newspaper. No one responded, but he is still expecting to find such a man.

A few weeks since the publishers of the Topeka (Kans.) Daily Capital offered Mr. Sheldon the entire control of their paper for one week beginning March 13, to be run on the plan of a Christian daily, or as he thought Christ would run a newspaper. The experiment has been tried and gone into history. The paper was censored as to all questionable things, even to its advertisements, and in its reading matter it was filled with great thoughts and reformatory ideas. It was printed in Topeka, Chicago and New York—377,000 copies of the first number—and it will be brought out in London, in possibly a still larger edition.

Sheldon's fame has still gone bounding up. He has received all sorts of remunerative offers from large churches and publishing houses, but declines them all and remains the pastor of the Central Congregational church at \$1,200 a year. The royalty from his books is about \$500 a month. The most tempting offer was of \$150,000 for a series of lectures during his contemplated trip abroad this summer. This too was declined. He is to lecture, but it is to be free to all.

The question of special interest to us as Seventh-day Baptists is the position that Mr. Sheldon takes upon the Sabbath question. It would seem that the standpoint from which he takes his observation would necessitate his seeing this question in a new light. What would Jesus do in reference to the Sabbath? Why, most likely the same as he did when on earth before. This is the way Mr. Sheldon is interpreting Christ on other matters of conduct. Why not the same here? "As his custom was" he went into the synagogue to worship on the Sabbath-day. [Seventh-day—Saturday]. He called it Sabbath. [Let Mr. Sheldon so do]. He said he was its Lord, and it was made for man, and it was lawful to do good upon that day.

Can we conceive of Christ changing his "custom" in this matter, to harmonize with the edict of Constantine and the practice of the nations in reference to the "venerable day of the sun?"

At the Christian Endeavor Convention in Detroit last Summer, Mr. Sheldon recommended that the Endeavorers should walk to the services on Sunday instead of patronizing the street cars, as he thought that was the way Christ would do.

Thereupon I took occasion to write Bro. Sheldon, saying that with me it was not so much a question whether Jesus would ride on street cars on Sunday as to whether he would pay any regard to Sunday whatever as a sacred day, as he did not when here before but kept the Seventh-day, and if he had any Scripture evidence that he would do otherwise I should be glad to know it. The following is his reply:

OLD MISSION, Mich., July 31.

My Dear Brother:—You will excuse me if I do not take the time to give all the reasons why I observe the first



instead of the last day of the week as Sunday. Of course being in the habit of observing this day myself as my rest and worship day, what Jesus would do in my place is easy for me to decide. What he would do in your place is for you to settle.

Very truly yours,

CHARLES M. SHELDON.

It will be seen that he did not give much Scripture reply, or satisfaction. On the platform he has adopted, what an opportunity Bro. Sheldon has to shake the Christian world from center to circumference upon this Sabbath question. Is it not a proper subject for prayer by all our people that his eyes may be opened to see what Jesus did and would do again about the holy Sabbath-day of which he called himself Lord?

G. M. COTTRELL.

HAMMOND, La., March 20, 1900.

#### ROMAN CATHOLICISM, PROTESTANTISM AND THE SABBATH.

##### PROTESTANTISM LOSING GROUND.

While the Sabbath question, doctrinally and practically, is the one in which the issue between Catholics and Protestants is most strongly marked, there are several other vital ones which Protestants yield in accepting Sunday. Sunday rests upon the basis of custom, church authority, and the civil law, and it is the supremacy of these over the Bible that forms the core of the Catholic position. That Protestantism should lose ground in the struggle with Catholicism is a foregone conclusion, when we consider how Protestants still cling to the Catholic position, although repudiating it in theory.

On the 3d of October, 1895, the New York *Weekly Witness* republished an article by Rev. R. Sailliens, of Paris, concerning the "Revival of Roman Catholicism in Europe." Referring to it editorially, the *Witness* said:

This writer [Sailliens] goes to the root of the matter when he points out that the decline of faith in the Bible among Protestants is the great source of danger. Martin Luther could stand alone against the whole power of the Church of Rome, and gain a great victory over it, at a time when the supremacy of Rome was universally acknowledged throughout Western Europe, because he took his stand on the Word of God and refused to recognize any other authority or source of revelation. The Protestantism of to-day, though strong in numbers and in wealth, is weak in the face of skepticism on one hand and of Romanism on the other, because it does not know how much it can, or cannot, depend on the truth of doctrines taught in the Bible.

A religion which has no "Thus saith the Lord" behind it can never be anything but a religion of doubt. There is no power for self-propagation in such a religion; nor is there any power in it to give its adherents confidence in approaching God. The Protestant churches must come back to first principles in this matter, and then neither Romanism, nor Paganism, nor Mohammedanism, nor skepticism will be able to stand before them.

About the same date—November 3, 1895—the *Catholic Mirror* contained an editorial concerning an article by Cardinal Gibbons, published in the October (1895) issue of the *American Catholic Quarterly Review*, in which the *Mirror* said:

The Catholic Church, as Father Zahm remarks in his recent admirable volume, has ceased to contend with Protestantism, because there is no need of it. Sagacious men in the Protestant ranks themselves admit that as a representative system it is so rapidly disintegrating that before long it must cease to exist. An article in the *Literary Digest* of the week just passed, from a Protestant source, displays the position of the sects outside the Catholic Church in so hopeless an aspect that one cannot wonder at the concern which is felt for many Protestant Christians by candid observers of current events in their ranks. The drift—and that discouraging word, drift, is the right one—is directly away from faith in the divinity and teachings of Christ, toward no religion. Is it not, indeed, a way from even belief in God?

Now, after considering everything and making due allowance for many influences, what is the real cause of this lapse into apathy, indifference and neglect? More than anything else, it is the absence of a central teaching authority to define the Word of God, to keep the faith pure and to uphold discipline.

Hence, as Father Zahm says, Protestantism as a force against Catholicity is no longer of consequence; what the Church is now called upon to contend with is unbelief and all the chain of evils and dangers that attend it. And the leading minds in the Protestant ranks see this as well, and they know that the coming battle will be for Christianity itself, and accordingly the yearning that they and all good men feel for reunion against the common foe.

We think that the *Mirror* overestimates the weakness of divided Protestants, and that Romanism will not have the easy victory it seems to expect. But the vital fact remains that unless Protestantism takes stronger grasp on an authoritative Bible, as over against an authoritative church, the keystone to the Protestant arch is gone. The most vulnerable point of Protestantism in the conflict with Romanism is the authority of the Bible touching the Sabbath. Cardinal Gibbons thinks the struggle is already ended in the self-defeat of Protestantism which professes one thing and practices another. Be this as it may, a hearty and immediate return to the Sabbath as Christ Christianized it, would give Protestants a vantage ground without which they will fulfill Cardinal Gibbons' prophecy by self-induced defeat. The choice may be delayed, but it cannot be avoided.

##### OUR CONNECTICUT LETTER.

This small state of only eight counties, and, according to the last census, a population of only 746,200, nevertheless appears to be of sufficient importance to warrant the Editor of the SABBATH RECORDER in asking for occasional letters, representing our religious, educational, political or other movements that may be presumed to have a general interest for the people of other states. With this reasonable request it will be our pleasure to comply.

Connecticut derives its name from the longest river in New England, which has its beginning near the Canadian line, separates New Hampshire from Vermont, bisects Massachusetts and Connecticut, emptying into Long Island Sound. The Indians called the river "Quonektacat," signifying in their language "long river." After being Anglicized the pronunciation is a little more euphonious.

##### POPULATION.

The census of 1890 placed the population at 746,200. In 1790 it was 237,900, showing a gain in the ten decades of 508,300, or an average for each ten years of 50,830. But the increase for each decade, for the last fifty years, has been much greater than during the first half of the century. It will be safe, therefore, to assume that the population, as shown by the census soon to be taken, will exceed 800,000. The foreign-born inhabitants of this state are about one-fourth of the entire population.

##### RELIGIOUS CONDITION.

The number of church organizations, reported in 1890, was 1,149, with a seating capacity of 443,979. The number of communicants was given as 309,341 or 41.45 per cent of the population. Out of fifty-one states and territories in the United States, there were only seven that showed a larger percentage of church communicants.

The religious denominations of Connecticut number twenty-seven, many of which are very weak as to numbers and financial standing. The four leading Protestant denominations, in the order of their prominence in membership, are: Congregationalists, 59,154; Methodists, 29,411; Episcopalians, 26,652; Baptists, 22,600. Roman Catholics in the state were reported at 152,945. But those who understand the loose conditions upon which membership in the Catholic faith is based, will not be surprised to find that their membership, as reported, falls but little short of the entire foreign population. As a religious force, shaping public sentiment through the church, the schools and the press, in this state, they make no very prominent figure.

In numbers and in general influence the Congregational church undoubtedly takes the lead of all Protestants in Connecticut. Among the small denominations here represented are the Seventh-day Baptists, though there are four or five others that show a smaller membership than we do. We have only two churches, one at Waterford, organized in 1784, and one in Mystic, founded in 1845, with a total membership of about eighty. Both of these churches have been much stronger in men and means than at present. The memory of the three Greenman brothers, who were chiefly instrumental in founding and maintaining the Greenmanville church, and in aiding our lines of denominational work, will long remain like a towering monument in the history of our people. The Waterford church has given us stalwart men and women, preachers and teachers. But the cause of Sabbath Reform in Connecticut has made comparatively little progress during more than a century since the founding of the first Seventh-day Baptist church within her borders. In fact, religious work in any line is not very aggressive in this state. The strongest denominations lament the general apathy. With many there seems to be an increasing desire for some general religious awakening, but just how to bring it about is not so apparent. This condition does not seem to be limited to this state, but is common throughout New England. The recent proclamation of a day of fasting and prayer, by New Hampshire's religious governor, gives expression to his conception of the needs of the people of that state, and perhaps would be equally as appropriate for Connecticut. Governor Rollins has appointed the 19th of April to be religiously observed, hoping thereby to secure a higher type of Christian citizenship in the state. As his words express so nearly the evident situation in our state, and because it is so refreshing to find such a devout Christian Governor, I take the liberty to quote a few lines from his proclamation:

Instead of abolishing the First-day as a worn-out and useless custom, I would call our people to a new observance and a better appreciation of the real significance of the day. I would ask that large body of men, who seldom if ever cross the threshold of a church, to kneel once more where they knelt as children. I believe that a single honest attempt to cast off the blinding and depressing influences of doubt and materialism, and to look at life once more through the clear, earnest eyes of youth, and in the light of the faith of our fathers, would bring a solace and satisfaction like the benediction that follows after prayer.

If the spirit of Governor Rollins was contagious, I should hope all our chief magistrates and public officers might be exposed. "The blinding and depressing influence of doubt and materialism" are the serious hindrances, everywhere, to spiritual progress. Unfortunately, New Hampshire is not alone in this experience.

L. E. L.



## Children's Page.

### THE BABY'S WALK.

BY L. E. JOHNSON.

My Papa took me out to walk,  
I thought it would be sport;  
But Papa's legs are very long,  
And mine are very short.  
And my Papa began to talk,  
And my Papa forgot  
He had a baby out to walk,—  
Oh, how I had to trot!

My Papa went on fast and fast,  
He dragged me like a cart!  
I ran so that my little bones  
Felt coming all apart.  
My Papa like a Giant walked,  
He walked with great long stride!  
I didn't just know how to fly,  
And I fell down and cried!

My Papa thinks its strange I'm tired  
With such a little walk!  
I'd like to tell my dear Papa—  
If I knew how to talk—  
I'd like to tell him, when he says  
"It's strange how tired you are!"  
I goed ten times as much as he  
In going just as far!

—Little Folks.

### THE LITTLE GRAY PONY.

BY MAUD LINDSAY.

The humblest workman has his place,  
Which no one else can fill.

There was once a man who owned a little gray pony.

Every morning, when the dew-drops were still hanging on the pink clover in the meadows, and the birds were singing their morning song, the man would jump on his pony and ride away, clippety, clippety, clap!

The pony's four small hoofs played the jolliest tune on the smooth pike road, the pony's head was always high in the air, and the pony's two little ears were always pricked up; for he was a merry gray pony, and loved to go clippety, clippety, clap!

The man rode to town and to country, to church and to market, up hill and down hill; and one day he heard something fall with a clang! on a stone in the road. Looking back, he saw a horseshoe lying there. And when he saw it, he cried out:

"What shall I do? What shall I do,  
If my little gray pony has lost a shoe!"

Then down he jumped, in a great hurry, and looked at one of the pony's forefeet; but nothing was wrong. He lifted the other forefoot but the shoe was still there. He examined one of the hindfeet, and began to think that he was mistaken; but when he looked at the last foot, he cried again:

"What shall I do? What shall I do,  
My little gray pony has lost a shoe!"

Then he made haste to go to the blacksmith; and when he saw the smith, he called out to him:

"Blacksmith! Blacksmith! I've come to you;  
My little gray pony has lost a shoe!"

But the blacksmith answered and said:

"How can I shoe your pony's feet,  
Without some coal the iron to heat?"

The man was downcast when he heard this; but he left his little gray pony in the blacksmith's care, while he hurried here and there to buy the coal.

First of all he went to the store; and when he got there, he said:

"Storekeeper! Storekeeper! I've come to you;  
My little gray pony has lost a shoe!  
And I want some coal, the iron to heat,  
That the blacksmith may shoe my pony's feet."

But the storekeeper answered and said:

"Now, I have apples and candy to sell,  
And more nice things than I can tell;  
But I've no coal the iron to heat,  
That the blacksmith may shoe your pony's feet."

Then the man went away sighing, and saying:

"What shall I do? What shall I do,  
My little gray pony has lost a shoe!"

By and by he met a farmer coming to town with a wagon full of good things; and he said:

"Farmer! Farmer! I've come to you;  
My little gray pony has lost a shoe!  
And I want some coal the iron to heat,  
That the blacksmith may shoe my pony's feet."

Then the farmer answered the man and said:

"I've bushels of corn and hay and wheat,  
Something for you and your pony to eat;  
But I've no coal the iron to heat,  
That the blacksmith may shoe your pony's feet."

So the farmer drove away and left the man standing in the road, sighing and saying:

"What shall I do? What shall I do,  
My little gray pony has lost a shoe!"

In the farmer's wagon full of good things, he saw corn which made him think of the mill; so he hastened there, and called to the dusty miller:

"Miller! Miller! I've come to you;  
My little gray pony has lost a shoe,  
And I want some coal the iron to heat,  
That the blacksmith may shoe my pony's feet."

The miller came to the door in surprise; and when he heard what was needed, he said:

"I have wheels that go round and round,  
And stones to turn till the grain is ground;  
But I've no coal the iron to heat,  
That the blacksmith may shoe your pony's feet."

Then the man turned away sorrowfully and sat down on a rock near the roadside, sighing and saying:

"What shall I do? What shall I do,  
My little gray pony has lost a shoe!"

After a while a very old woman came down the road, driving a flock of geese to market; and when she came near the man, she stopped to ask him his trouble. He told her all about it; and when she had heard it all she laughed till her geese joined in, with a cackle; and she said:

"If you would know where the coal is found,  
You must go to the miner, who works in the ground."

Then the man sprang to his feet, and, thanking the old woman, he ran to the miner. Now the miner had been working many a long day down in the mine, under the ground, where it was so dark that he had to wear a lamp on the front of his cap to light him at his work! He had plenty of black coal ready, and gave great lumps of it to the man, who took them in haste to the blacksmith.

The blacksmith lighted his great red fire, and hammered out four fine new shoes, with a clang and a clang! and fastened them on with a rap and a tap! and away rode the man on his little gray pony,—clippety, clippety, clap!

### "THE SABBATH TRANSFERRED."

Such is the title of a little book by Rev. Johns D. Parker, Ph. D. It has an introduction by Rev. F. H. Peloubet, and is published by Johns D. Parker & Co., East Orange, New Jersey. It is 4½ x 7¼ inches, and contains 151 pages. This is the first effort, so far as we know, to put into book form a contention that the translation of the phrase *μια των σαββατων* should not be translated first day of the week, but on the contrary should be translated "one of the Sabbaths;" and that this translation proves that the Sabbath—which the author takes great pains to call Jewish—ceased to exist when Christ rose from the grave, and that the Evangelists called Sunday the Sabbath, indicating that the Sabbath institution was then transferred from the seventh to the

first day of the week. This theory, hitherto made by a few irresponsible writers, calls in question every translation of the New Testament, and especially the scholarship of those who have given us the late revised edition of the Scriptures. Dr. Parker claims to have given the subject a great amount of study, and to have brought to it wisdom which has been concealed until now. It is not necessary to go over the whole field of Dr. Parker's claims since they all center in the translation he makes of this one phrase. In the discussion of the phrase he indicates great lack of scholarship, in that he makes no effort to show how the phrase originated, or what idea it attempts to carry in reproducing a certain Hebrew idiom. A little investigation would have shown him that the Greek phrase which is translated first day of the week in the New Testament, is a reproduction of a Hebrew phrase coined to express the conception which the Hebrews had of the Sabbath, and its relation to the week. That conception made the days of the week lying between the Sabbaths to be possessed by the Sabbath. Starting at the beginning of the week, they numbered each day as belonging to the Sabbaths. For example, *Echad ba Shabbath* is, day one of the Sabbaths; *Sheni ba Shabbath*, day two of the Sabbaths, etc. This conception shows the week as created by the Sabbath, and since each week lies between two Sabbaths, we have the phrase coined to express a beautiful and important idea. When the Greek sought to reproduce this idea, it used the genitive plural as the best method of expressing the idea of possession, out of which the Hebrew idiom was coined. We have therefore a phrase, whether in the Hebrew or in the Greek, deep as to meaning, logical and beautiful as to rhetorical structure. The translators of the New Testament caught this thought, and gave the correct translation, "first day of the week." No effort to translate the phrase is worthy the claim of original investigation which does not go back to the Hebrew idiom and to the thought it embodies. Dr. Parker either did not know this, or he carefully avoided all reference to it, lest it should overthrow the superficial interpretation on which his book is based.

That Dr. Parker is wavering as to faith in his own theories is shown by the closing paragraphs in chapter 2, which is devoted to the discussion of this phrase. Beginning on page 57, he says:

"The true theory undoubtedly is that the Sabbath (*σαββατον*), as an Institution, was transferred from Saturday to Sunday at the Resurrection. This view is simple, natural and reasonable, and, it is believed, it is fully sustained by the true rendering of the double *σαββατων* used by the evangelist in connection with the Resurrection. Greek scholars are rather conservative in expressing opinions, but there is a consensus of opinion that the rendering adopted in this monograph does not violate any principles of the Greek language. If believers in the *transfer* have the courage they can walk in this path, but they must face the traditions of the past. One who walks in this way will probably stumble over the dictionaries, still his way is not really hedged up by philology. The path is open, but he must walk as a philosopher, and not as a philologist. And he must have 'the courage of his convictions.'"

It is interesting to note that Dr. Peloubet carefully avoids committing himself to this superficial and unscholarly interpretation of the phrase, in these words: "Some of these arguments I have not had time to examine thoroughly, and some of the ways I have not traveled before, so that I can neither commend nor reject them."



We should be glad to speak more favorably of Dr. Parker's effort if we could. We reject his conclusions not only because they contradict the best scholarship of the century, as represented in the translation of the New Testament, but because he fails to comprehend the meaning of the phrase concerning which he writes, and because he does not discuss the rhetorical construction of the Greek phrase in any thorough manner, even when it is considered separate from the Hebrew idiom which it reproduces.

Dr. Parker's claim is an open admission that there can be no ground for Sabbath observance outside of divine authority, as first expressed in the Sabbath, and in the Fourth Commandment; hence this effort to avoid the conclusion that the Sabbath ceased at the time of Christ, and to secure some apparent ground for continuing it upon Sunday. We do not wonder that so able a paper as the *Outlook*, making notice of Dr. Parker's book, in the issue for March 24, 1900, says:

"The main points of the author's argument are that the Sabbath was instituted at the end of creation (Genesis 2:3), and was transferred from the seventh to the first day at Christ's resurrection, according to Matthew 28:1, which he translates, 'In the end of the (Jewish) Sabbath, as it began to dawn toward one of the Sabbaths,' i. e., as he says, 'the Christian Sabbath.' Heartily in accord with Dr. Parker's contention for the sacred use of the Lord's-day, which, with many in our churches, he persists in miscalling 'the Sabbath,' we regard it but lost labor to maintain propositions about the origin and transfer of the Sabbath which cannot stand a moment in the light of evolutionary and philological facts."

The vital issue yet remains. That issue appears in the fact that all theories concerning Sunday, whether as a day entirely different from the Sabbath and based on grounds outside the Fourth Commandment, whether as an institution of the church and state, or whether as an institution created by the transfer of the Fourth Commandment from the seventh to the first day of the week, according to the Puritan theory of three hundred years ago; all these theories have eventuated in no-sabbathism and its corresponding evils. Dr. Parker's effort is a weak and futile one, which, as the *Outlook* puts it, "Cannot stand a moment in the light of evolutionary and philological facts." It is evident that this decay of regard for Sunday and for all Sabbathism must go forward. The evils connected therewith must become greater. The church of Christ must suffer yet more, until men are willing to return to the position which Christ occupied, to accept his interpretation of the Fourth Commandment and his conception of the Sabbath, and so rebuild, from the true Christian foundation as laid down by him who is the head of the Christian church and Lord of the Sabbath, a permanent, abiding, and spiritual observance of the Sabbath. In so far as efforts like these of Dr. Parker emphasize their own futility they will favor this last and most desirable phase of Sabbath Reform.

#### \$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

Address, F. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75.  
Hall's Family Pills are the best.

#### DR. DALAND IN AFRICA.

AYAN MAIM,  
Gold Coast Colony, West Africa,  
19th February, 1900.

To the Editor of the SABBATH RECORDER:

On Thursday I walked to Eibum ("a boom" expresses nearly the pronunciation) to see the land there which the brethren here hope our people can buy for an Industrial Mission Farm. It is the land mentioned in the RECORDER of Feb. 20, 1899, p. 116. It is eleven or twelve miles from Ayan Maim, in a northerly direction, and therefore about twenty-two miles from the coast at Salt Pond. The road to Eibum is a narrow foot-path, winding in and out, up and down, all the way, passing several villages, through a most luxuriant tropical woodland. I was kindly entertained by the owner of the land, Mr. Yow Akreff, and in the principal room of his dwelling we had a conversation in which many of his neighbors joined, touching on everything from religion to American politics. They gave me an excellent dinner, after which I took a nap, for the first time reclining on a mat on a clay floor, a novel experience.

The land in question is a magnificent tract of woodland, about *four square miles* or more in extent, as nearly as I could estimate, unsurveyed and wild, a part of Mr. Akreff's ancestral lands. It would be a splendid acquisition for a mission farm, in case our people establish themselves here.

My companions and I left Ayan Maim at 3.45 in the morning, reaching Eibum at 8. Returning we started at about 3, arriving at Ayan Maim at a little after 7 in the evening.

Last Sabbath, Feb. 17, was passed much as the others. We had an attendance of about thirty at the morning service. Bro. Ammokoo preached, taking for his text Isa. 35:1, "The desert shall rejoice and blossom as the rose," which he applied to the future glory of the church here as well as in other ways. Truly this place is becoming fragrant with the worship of God, though a desert in some respects even now. I was placed in the position of being the one person in the congregation unable to understand the speaker's language. The tables were turned and a brief interpretation was made for my benefit. At the Sabbath-school the attendance was about the same number, more children and fewer adults. In the evening there were nearly if not quite forty present, but some came out of idle curiosity and laughed and made a disturbance.

At half past four o'clock, after Sabbath-school, we went to the river, where I baptized four more persons, making a total of twenty-two members of the church. These were received by the pastor at the evening service, when we again celebrated the Lord's Supper, it being my last Sabbath ministrations with them.

It may now be mentioned that, trusting in the Lord for help, we have already begun a school, having secured a place for it in a house in the village. For the present three sons of Bro. Ammokoo, James, Samuel and Ebenezer, will devote themselves to this work. The school was opened last Friday and is going on now (Monday) with about 20 scholars at first. Many are waiting to see if the "white man" really comes. With a white Sabbath-keeping teacher a school would soon become a powerful means of good, and there would be no lack of scholars.

A school is a vital necessity to this place.

Aside from the fact that the Wesleyan school is suspended, leaving the village entirely without any school, our children could not go to it if it were open. A school is necessary, first to teach the children to read and write their own language, which hardly any person here can do; and, second, to teach them to read and write English, and to gain other knowledge. Until they can do these things, what religion is taught them soon fades away. Reading is, to be sure, not necessary in order to faith in Christ, but a believer who cannot read the Bible in any language is in a precarious condition, and a community of heathen people, in which is a small body of wholly illiterate Christians, is a community whose first need is a school. For the light that shines there will soon grow dim if the body of believers depend for their spiritual culture upon what their leaders give them, who themselves can at best spell out slowly a verse of the Holy Scriptures.

Fortunately, Bro. Ammokoo and his sons can read and explain the Bible, but the most of the others and the children are dependent upon them. May God grant that this little school, begun in faith, shall be sustained! The teachers are trying for Christ's sake to teach the little they know. God bless them and send them some one to lead them further and teach the teachers! The problem of ways and means is as great as that of finding the man or men and women to do it.

It is now my expectation to leave here tomorrow for Salt Pond, and on Thursday make my way to Cape Coast Castle, where I hope to spend Sabbath and Sunday in order to catch the first steamer "Sokoto," which is due there on Monday, the 26th inst.

On my way back to England I shall doubtless write a few lines to post on my arrival the latter part of March, that you may know how I fare.

Grateful to God for the privilege I have had in spending this brief time with the church here at Ayan Maim, and for all the blessings of the way, I am, dear brother,

Faithfully yours,

WILLIAM C. DALAND.

#### SAVAGE SABBATARIANS.

Dr. Daland, a missionary in Africa of the Seventh-day Baptists, tells in the SABBATH RECORDER an interesting story of his visit to the town of Ayan Maim and finding there traces of Sabbath-observance:

At 8 o'clock Sabbath-morning I was summoned before the king of the district, Kwamin Fasoo. The other Ayan towns have chiefs or head men under him. "Kwamin" means "a male born on Saturday." Such names are common. Monday is "Dwioda." "Kwadwo" means "a male born on Monday." Saturday is "Miminda," from which is formed "Kwamin," and so on.

"Nyankome," means God. "Pon" means "great." Hence the word for the Supreme Being is "Nyankupon." Now it is a curious thing that from times of old God has been known to the Fanti people as "Nyankupon Kwamin," that is, "God of Saturday;" and the seventh day has a certain reverence given it by the heathen. Can it be that this is a remnant of a primitive revelation?

It is far more likely that this is some trace of Jewish influence, and this is supported, too, by the town's name. Dr. Daland gives it another etymology, but "Ayan Maim" is so identical in sound with the Hebrew words meaning "a well of water," and this is such a likely appellation for a settlement, that despite his statement, it seems quite possible that at one time Jews lived there and left their impress upon the natives.—*The Jewish Exponent*.



## 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."—Gal. 6: 10. "But to do good and to communicate, forget not."—Heb. 13: 16.

ADAMS CENTRE, N. Y. — Our people are showing much interest in the arrangements being made for the coming Anniversaries, and are heartily supporting the committee who have these matters in charge. We are hoping and praying that the occasion will bring spiritual refreshing to us here, and great strength to God's cause throughout the denomination.

Apropos the suggestion of Dr. Maxson, President of the Conference, that the Associations consider at their coming sessions and report to the next Conference what they regard as the best way of meeting the expense of entertaining the delegates and visitors at the Anniversaries, it occurred to me that such consideration could be made more intelligently if there were a clear understanding (as I fear there is not on the part of many) of the method which, for some years, has been pursued by authority of the Conference. This method will be found in Conference Minutes of 1896, page 32, as follows:

1. That the Conference hold its sessions in the several Associations in regular succession, beginning after this session, as follows: South-Eastern, North-Western, Eastern, Central and Western.

2. That the Associations be requested to consider the subject of holding the Conference, at their annual sessions the year previous to the assembling of the Conference within their respective bounds; and, that in their consideration of the subject, they arrange that only one church shall ask for the Conference in any given year, and that they make such arrangements to assist such church in providing entertainment as shall seem to them best.

3. That the Conference include in its annual appropriations a sum sufficient to meet the expense of hall or tent for serving dinners and suppers, and rent of crockery; and that the Conference purchase suitable knives, forks and spoons for setting the tables.

4. That the Conference earnestly recommend the churches which shall provide for the public entertainment for delegates and visitors to confine the bill of fare to simple and substantial food.

The only variation from the above was made last year, in providing that the Conference shall furnish, when needed, an audience tent, in addition to what it had before agreed to furnish.

A. B. PRENTICE.

### NOT UNDER LAW, BUT UNDER GRACE.

BY JACOB BRINKERHOFF.

In pressing the work of Sabbath Reform, the worst opposition from the professed Christian ranks is from those who teach that the law of God is abolished. The greatest opposition or hindrance outside of professed Christian ranks, is the indifference of people to the claims of God upon them. We cannot conceive how people can pretend to be amenable to the government and grace of God, and ignore or deny the binding obligation of his law upon them. Neither, how can they profess to renounce sin without recognizing the claims of God's law; for the Bible so plainly states that "sin is the transgression of the law," and "by the law is the knowledge of sin."

The government of God over man has always been the same. His righteousness and justice change not, and what was a standard of righteousness at one time has always been a standard of the same. If all evangelists would define sin when they invite sinners to come to Christ, it would bring

them to consider the binding obligation to God's law, and to see its fullness. Our contemporary Christian denominations do, indeed, teach men to renounce sin, but leave sin undefined, as though the individual would instinctively depart from it. The opposite of sin is righteousness, right-doing, and to repent of sin and be converted is to turn from sin, from wrong-doing, to the holy law of God, to keeping his commandments, which were given as a standard for our conduct before him. Repenting, we turn to the mediatory work of Christ for the pardon of our transgressions of the law, and are justified from our sins, and unto life, through the righteousness of Christ.

This repentance and exercise of faith, in the very nature of things, brings us back to obligation to the law of God; for sin, to be forgiven, must be renounced and forsaken. We have the direct language of Paul on this point, for he says in Rom. 6: 1: "Shall we continue in sin that grace may abound?" and, with the strongest negative, replies: "God forbid." Now, bearing in mind the meaning of the word sin, the obligation to live in obedience to God's law cannot be avoided, and the entire law of God stands forth in all clearness. The work of the Gospel is to bring us to God through Christ, through whose mediation and intercessory work we are saved.

Our no-law opponents make a great mistake when they say of us that we are seeking salvation by the law, instead of through Christ. The law may point out sin, and thus be a "school-master to bring us to Christ" (Gal. 3: 24), but in him, and him alone, do we look for salvation and acceptance with God. It devolves on them to show how salvation can be had when men ignore the claims of God's law. While we are not under law, but under grace, we are not under the condemnation of the law, for that is taken away (Rom. 8: 1); but, the condemnation removed, shows our obligation to obey. No-law advocates tell us that, instead of being under obligation to the law of God, we have the law of Christ in its stead, to which the Christian convert is amenable. They should bear in mind that the expression, "law of Christ," occurs but once in the New Testament (Gal. 6: 2): "Bear ye one another's burdens, and so fulfill the law of Christ;" and here one does not get the idea of a code of laws, or anything superseding or antagonistic to the law of God. This refers to our fellowship and sympathy with our fellow Christian, with which the ancient law of God is in direct harmony. As to the law, which could be no other than the Father's, it is said that he should "magnify the law and make it honorable" (Isa. 42: 21). We only need to refer to the early teachings of Jesus to see how he magnified the law by declaring its binding principle of love, and its perpetuity, by saying, that "until heaven and earth should pass, one jot or tittle should in no wise pass from the law until all be fulfilled." It is a great mistake to suppose that the dawning of the Christian dispensation necessitated a change of the Divine will or commandments. The Bible is one book, harmonious throughout, no laws or institutions of the Father ceasing or changing, except those which met their fulfillment in the sacrifice of Christ. The sacrifices of the former dispensation pointed forward to the greater

sacrifice of the Lamb of God, and, as types, met their antitype in him. Referring to Hebrews 7: 12, we read: "For the priesthood being changed, there is made of necessity a change also of the law." It is evident here that the law of the priesthood is intended, for the priesthood is under consideration, and heretofore the priesthood had been Aaronic, in the tribe of Levi; now Christ is High Priest, after the order of Melchisedec, Christ being of the tribe of Judah. A careful examination of what is said of the law, in every reference, will show the great law of God in his Ten Commandments, standing firm and perpetual, and every precept is as good now as when given on Mount Sinai; or as when it existed in principle before being written in stone.

There is one text of the Apostle Paul which is enough to settle the question of the perpetuity of God's law in connection with the exercise of faith in Christ, if there were no other. After discoursing on faith, Paul says: "Do we then make void the law through faith?" (Rom. 3: 31), or "make the law of none effect?" (R. V). The answer is the strongest negative: "God forbid; nay, we establish law." Thus faith in Christ establishes our obligation to obey the law. It makes the law of God stronger, if possible, in its obligation, and this text should forever silence the no-law opposition to the perpetuity of Jehovah's law. All its precepts are founded in truth and righteousness, and should be willingly obeyed. We yield a willing obedience to the laws of our country, and we see how we are under obligations to obey them, and are not under their condemnation unless we disobey them. So with the higher laws of Jehovah; we are not under the law's condemnation when we observe it, but grace enhances our obligation to live according to its righteous precepts.

NORTONVILLE, Kansas.

### THE UNBROKEN ORDER OF THE WEEKLY CYCLE.

[Bro. H. H. Hinman sends the following letter to himself, with the idea that it may be of value to our readers. The theme of the letter has been discussed in the RECORDER frequently, but Mr. Wood's way of putting the case may help to fasten the truth.]

Dear Brother Hinman:

In your experience in teaching God's law of the Sabbath, you say that men assert that because of Joshua's long day the first day of the week is become the seventh day and ought now to be regarded as the Sabbath-day. It is sometimes asked, "How we can be sure that the order of the days was correctly preserved from creation until Sinai was reached." If such questions were asked from captiousness, it would not be worth while to answer them, but if asked honestly, they ought to be honestly answered. We can have no light here but that of the Divine Word.

God, who declared the Sabbath law "in the beginning," and who pronounced the day "holy to himself," as well as "holy to you," can, doubtless, be trusted for keeping the time which he so designated; for he is the unchangeable God, and "his word abides forever." That his Sabbath law was of force before the Israelites reached Sinai is evident from the sixteenth of Exodus. We there read that they came into the wilderness of Sin, where their loyalty to God was tested by this Sabbath law. This was two weeks, by the record, before they reached Sinai, where the law was pronounced by a voice "which then shook the earth," and formulated on the two tables of stone. This was before the giving of the manna. God himself honored this law, for he gave no manna on the Sabbath-day, but miraculously preserved that gathered on the sixth day for use on the Sab-



bath. This lasted for forty years, until they crossed over Jordan, making two thousand and eighty times that God gave, weekly, an object lesson of what he meant by keeping the Sabbath law. Thus all possible error, up to that time, was entirely eliminated by the act of God himself. After that time came Joshua's long day, which is supposed to have been fourteen hundred years before Christ.

In the fullness of time Christ came, who announced himself as the "Lord of the Sabbath." He came to do the will of his Father, so his example becomes our infallible guide as to God's will. He could be trusted to know, and to keep, his own Sabbath-day, for we read in Luke: "He came to Nazareth where he had been brought up, and, as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read."

His example in this matter would eliminate all error from creation to that time; so, if we can be sure of the day he kept, there can be no error. Our calendar, which is in every household, was first established by Julius Cæsar, and is called the Julian Calendar. Julius Cæsar was slain, and his nephew Augustus became his successor. He it was who gave out the decree that all the world should be taxed, which decree brought Joseph and Mary to Bethlehem, where Jesus was born. So that his birth and death and burial and resurrection were on the calendar which now hangs in every counting-house in Christendom.

It is impossible to express the exact length of a year in days or parts of days, so that without a system of intercalations, the calendar and the seasons cannot be kept together, so that we have to intercalate one day every Leap Year to keep the solar year and the civil year approximately correct. The passage from Old Style to New Style was because of this fact. In the sixteenth century this error was corrected by Pope Gregory, by the intercalation of ten days, and calling the 5th of October the 15th of the month. This did not affect the order of the days of the week, nor does the fact of giving February an extra day on Leap Year disturb the stately march of the weekly cycle from creation, down through the ages, forever. Russia has been the last civilized nation to adopt the New Style. That empire opens the new century by adding thirteen days to her Old Style calendar; at the same time it does not disturb her weekly cycle, Monday being the same day in New York, London and St. Petersburg.

The events of the birth, crucifixion, burial and resurrection of Christ all occurring on our own calendar, must harmonize with the facts here given.

J. W. WOOD.

SUMNER, Wash.

CHRISTIANS LEAD IN SUNDAY-DESECRATION.

Certain critics of the RECORDER complain because we chronicle those acts of Christians in connection with Sunday which indicate their disregard for it. Since we only quote what its friends say, we commend to our readers the following from the *Christian Advocate* (New York) for Oct. 26, 1899. Read the last sentence at least twice.

Q. 4,797. A minister of the Methodist Episcopal church is invited to preach the commencement sermon of a state educational institution within less than fifty miles of his residence. There are two or three trains a day each way on every day of the week. Would it be in harmony with propriety for the minister to take the Sunday trains?

A. If he desired to exhibit contempt for the spirit and practice of the genuine representatives of Methodism with regard to the Sabbath, and make an impression upon the students to whom he was to preach that Sunday traveling is a matter of indifference, the most effective way of doing these things would be to take the Sunday train, arrive just before the service, and take another for his home as soon as possible after the service. But if he wished to promote a regard for the

observance of the Sabbath, he would never travel from one city to another on that day, except in a case of such extreme necessity that he would be justified in the public conscience. In addition to that he should take pains to have the reasons stated. The observance of Sunday has been broken down more effectually by professed Christians than by all other adverse influences put together.

In a similar strain W. F. Crafts, in the *Topeka Daily Capital*—Sheldon Edition—for March 14, 1900, says:

You have asked me to report on the above subject [Sunday-observance] at a time when the Sabbath is more attacked from the front and rear than ever before. Its worst foes are those of its own household; Christians who patronize Sunday trains, Sunday newspapers and Sunday mail. One often hears a preacher speak openly of going on a Sunday train, which is run in violation of both human and Divine law. Churches advertise in Sunday papers that are also violations of both codes. Sabbath-schools adjourn fifteen minutes before church to leave time to sandwich a visit to the postoffice in between the services. In a New York village I recently heard a Methodist preacher say that communion would be in the evening because so many of his members worked in the paper mill in the earlier hours of the Sabbath. Thousands of persons are received into church-membership while they are breaking the Sabbath laws of heaven and earth, on the ground they might lose something if they refused. What fools the martyrs were who lost life rather than do wrong! With such news coming in from the churches, we cannot expect much from those who represent the state.

TRACT SOCIETY.

Third Quarterly Report, Jan. 1, 1900, to April 1, 1900.

J. D. SPICER, Treasurer.

| In account with   |            |
|---|------------|
| THE AMERICAN SABBATH TRACT SOCIETY.   |            |
| Dr.   |            |
| Balance, Cash on hand Jan. 1, 1900.....   | \$ 552 73  |
| Receipts in January, as published.....  | 284 06     |
| February.....   | 370 74     |
| March.....  | 136 36     |
| Office Receipts, J. P. Mosher, Agent, \$624.27, \$606.03, \$436.96, \$356.31, \$235.20, \$274.06, \$234.80.....                           | 2,828 22   |
| Income, S. D. B. Memorial Fund, Geo. H. Babcock Bequest.....  | 76 51      |
| " " D. C. Burdick Bequest.....  | 98 84      |
| " " Estate of Reub'n Ayers.....   | 4 85       |
| Interest, Gas and Electric Light Co., Bonds.....  | 75 00      |
| " " Mortgage.....   | 15 00      |
| Dividend, City National Bank Stock.....   | 20 00      |
| Loan.....   | 500 00     |
|   | \$5,062 41 |
| Cr.   |            |
| A. H. Lewis, salary, \$166.67, \$166.67, \$166 66.....  | \$ 500 00  |
| G. Velthuysen, Sr., Holland, \$38.50, \$50.50, \$50.50, \$139.50.....   | 151 50     |
| paid O.S. Rogers, Treas., 12.00.....  | 25 00      |
| L. C. Randolph, editorials, \$7.50, \$7.50, \$10.....   | 120 00     |
| A. P. Ashurst, salary, \$40, \$40, \$40.....  | 10 00      |
| A. H. Lewis, exchanges.....   | 25 00      |
| A. P. Ashurst, postage, etc., \$10, \$5, \$10.....  | 20 00      |
| A. H. Lewis, traveling expenses.....  | 72 85      |
| " " Stenographer.....   | 25 00      |
| Treasurer's Assistant.....  | 509 68     |
| Note, \$500; Interest, \$9.68.....  | 7 50       |
| J. P. Mosher, Agent, office expenses, sundry bills and payroll, \$390.96, \$623.25, \$312.74, \$348.56, \$361.91, \$523.34, \$292.63..... | 2,853 39   |
| Balance, Cash on hand.....  | 782 49     |
|   | \$5,062 41 |
| Indebtedness, Loan.....   | 500 00     |
| E. & O. E.  |            |

J. D. SPICER, Treasurer.

PLAINFIELD, N. J., April 6, 1900.

Examined, compared with vouchers, and found correct.

WM. C. HUBBARD, } Aud. Com.  
D. E. TITSWORTH, }

SABBATH LITERATURE.

The following publications are on sale, and awaiting distribution from this office:

Books by the Editor of the "Recorder."

Paganism Surviving in Christianity. Large, 12 mo. pp. xv.-309, gilt top, \$1.75.

This book presents a copious and accurate view of doctrines and practices which have been imported from Pagan sources and embodied in Christianity.

A Critical History of Sunday Legislation from A. D. 321 to 1888. pp. x-270. Price \$1.25.

This book gives a view of Sunday legislation, with the text of all important laws, between the dates mentioned. It is the most nearly complete and valuable hand-book on Sunday legislation published in the English language.

A Critical History of the Sabbath and the Sunday in the Christian Church. pp. viii.-383. Price \$1.25.

This book gives to the reader a full discussion of the various theories and practices which have been associated with the Sabbath and the Sunday in Christian History. It contains copious extracts from the Fathers, and from all later writers, German, English and American, down to the present time.

Biblical Teachings Concerning the Sabbath and the Sunday, with two important appendices on the Origin and Identity of the Week. pp. 146. Price 60 cts.

This book presents a summary of the facts as they appear in the Bible concerning both days, and gives full information concerning the identity of week and the Sabbath.

Swift Decadence of Sunday; What Next? Second edition. pp. xii.-223. Price \$1.00.

This book is made up largely of testimony from friends of Sunday, concerning its decadence and the destruction of conscientious regard for it among Christians, and others. The conclusions which the author draws are based upon this testimony which is arranged according to the denominational affiliations of the men who give the testimony. For the sake of circulating this book widely, two copies will be sent for the price of one, or one copy for 50c.

The Seventh-day Baptist Hand Book. pp. 48. Muslin, 25 cents; paper 10 cents.

This is a brief statement of the history, polity, work and purposes of the Seventh-day Baptists.

The Catholicization of Protestantism on the Sabbath, or Sunday Observance Non-Protestant. pp. 60. Paper, 10 cents.

Studies in Sabbath Reform. pp. 126. Paper, 10 cents.

This book presents the Sabbath question, chronologically as it appears in the Bible, including all references to Sunday. It is especially helpful for those who desire to investigate the matter from the Biblical standpoint alone.

The Sabbath Commentary. By the late Rev. James Bailey. pp. 216. Muslin, 60 cents.

This book gives a full exegesis of all the passages in the Bible which relate, or are supposed to relate, in any way to the "Sabbath Doctrine." It is the most valuable Sabbath Commentary ever published. It is critical, temperate, just and scholarly.

Review of Gilfillan. By the late Rev. Thomas B. Brown. pp. 125. Muslin, 60 cents.

In addition to the foregoing books, the following tracts are published, and specimens of any or all of these will be sent, without cost, upon application.

Serial Numbers.

The following twelve tracts are written to be read and studied consecutively as numbered. Single tracts from the series may be ordered if desired. No. 1. The Sabbath and Spiritual Christianity. No. 2. The Authority of the Sabbath and the Authority of the Bible Inseparable. No. 3. The Sabbath as Between Protestants and Romanist; Christians and Jews. No. 4. Reasons for Giving the Sabbath a Rehearing. No. 5. The Sabbath in the Old Testament. No. 6. The Sabbath and the Sunday in the New Testament. No. 7. The Sabbath from New Testament Period to Protestant Reformation. No. 8. Sunday from the Middle of the Second Century to the Protestant Reformation. No. 9. Outline of Sunday Legislation. No. 10. The Sabbath Since the Protestant Reformation. No. 11. Sunday Since the Protestant Reformation. No. 12. Various Reasons for Observing Sunday. Each 16 pages.

Single Tracts.

WHY I AM A SEVENTH-DAY BAPTIST. Reprinted from the *Press*, of New York, for Sunday, February 9, 1891. 20 pages.  
 PRO AND CON. The Sabbath Question in a Nutshell. 4 pages.  
 BIBLE READING ON SABBATH AND SUNDAY. 8 pages.  
 HOW DID SUNDAY COME INTO THE CHRISTIAN CHURCH? 16 pages.  
 AMENDING GOD'S LAW. 4 pages.  
 THE GREAT SUNDAY CONVENTION; or Finding Solid Ground for Sunday. 16 pages.  
 THE DAY OF THE SABBATH. 8 pages.  
 DID CHRIST ABOLISH THE SABBATH OR THE DECALOGUE? 8 pages.  
 THE TIME OF CHRIST'S RESURRECTION AND THE OBSERVANCE OF SUNDAY. 16 pages.  
 CHRISTIAN EDUCATION. By Rev. J. Lee Gamble, Ph. D. An address before the Seventh-day Baptist Education Society. 32 pages.

Also a series of ten evangelical tracts as follows. The first six are from the pen of the late W. C. Titworth. 4 pages.

No. 1. Repentance. No. 2. The Birth from Above. No. 3. Salvation by Faith. No. 4. Change of Citizenship. No. 5. Following Jesus. No. 6. Sanctification. No. 7. God's Love, by William C. Daland. No. 8. Salvation Free, by Arthur E. Main. No. 9. "Time Enough Yet," by Theodore L. Gardiner. No. 10. Will You Begin Now? by Herman D. Clarke.

These tracts will be forwarded to any address, on application. Send your orders for any specific one, or for a complete set, as you desire.



## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

### INTERNATIONAL LESSONS, 1900.

SECOND QUARTER.

|           |                                       |                      |
|-----------|---------------------------------------|----------------------|
| Mar. 31.  | The Beatitudes.....                   | Matt. 4: 25 to 5: 12 |
| April 7.  | Precepts and Promises.....            | Matt. 7: 1-14        |
| April 14. | The Daughter of Jairus Raised.....    | Matt. 9: 18-25       |
| April 21. | The Centurion's Servant Healed.....   | Matt. 8: 5-13        |
| April 28. | Jesus and John the Baptist.....       | Matt. 11: 2-10       |
| May 5.    | Jesus Warning and Inviting.....       | Matt. 11: 20-30      |
| May 12.   | Jesus at the Pharisee's House.....    | Matt. 23: 1-36       |
| May 19.   | The Parable of the Sower.....         | Matt. 13: 1-8; 18-23 |
| May 26.   | Parables of the Kingdom.....          | Matt. 13: 24-33      |
| June 2.   | The Twelve Sent Forth.....            | Matt. 9: 35 to 10: 8 |
| June 9.   | The Death of John the Baptist.....    | Mark 6: 14-29        |
| June 16.  | The Feeding of the Five Thousand..... | John 6: 5-14         |
| June 23.  | Review.....                           |                      |

### LESSON V.—JESUS AND JOHN THE BAPTIST.

For Sabbath-day, April 28, 1900.

LESSON TEXT.—Luke 7: 18-28.

GOLDEN TEXT.—He hath done all things well.—Luke 7: 37.

#### INTRODUCTION.

After our last week's lesson follows immediately the account of our Lord's raising from the dead the son of the widow of Nain. He restored many to life, but this young man is the first concerning whom we have record. We studied concerning Jarius' daughter out of the chronological order.

Our present lesson concerns the great forerunner of Christ, now a prisoner of Herod Antipas in the castle of Machærus, a few miles east of the Dead Sea. There he was lying in prison a martyr to the truth. He had boldly reproved Herod for his sin in regard to his brother's wife, and was suffering for his boldness. He had said of Jesus, "He must increase, but I must decrease." Here was his prophecy fulfilled, at least as regards himself. His work was stopped, the crowds that came to hear him were dispersed, and worst of all they were forgetting his teaching. But as regards the one to whom he testified, saying, "Behold the Lamb of God," what of him? He had left Judea and was teaching in Galilee, far away from Jerusalem. He was doing some good; but why was he not baptizing with the Holy Spirit and fire as the forerunner had prophesied?

We may not be sure of the reason that led John to send the question of verse 19 to Jesus. Some say that it was to suggest to Jesus to manifest himself more clearly as the Messiah and thus gain adherents; others say that the question was asked for the sake of John's disciples. But the true explanation is probably that John in the discouragement brought on by his imprisonment, doubted. He did not fully understand Christ, and so could not comprehend why this divine One did not come up to his ideals. His doubt was but for a brief time and was carried to the right place. Where was there ever such a testimony as Jesus gives to his faithful minister?

**TIME.**—In the summer of A. D. 28. John was imprisoned in the fall of the preceding year, and was killed before Passover time of the year 29.

**PLACE.**—In Galilee.

**PERSONS.**—Jesus; John the Baptist and his disciples; the multitudes.

#### NOTES.

18. **And the disciples of John shewed him all these things.** We infer from this verse that John the Baptist was not rigorously shut up; but that his disciples were allowed to visit him. The words "these things" seem to refer to the miracles which Jesus was doing, of which two have been mentioned in the preceding context, the cure of the centurion's servant and the restoration to life of the son of the widow. The expression may also include a reference to our Lord's teaching in the Sermon on the Mount.

19. **And John calling unto him two of his disciples, etc.** It is to be noted that Luke says nothing about the imprisonment of John, which is mentioned by Matthew. **Art thou he that should come?** The word "thou" is emphatic in the original. **The coming One** was a not unusual designation of the Messiah, as the object of universal expectation. Compare Psa. 40: 7. **Or look we for another?** This question implies that John is doubting whether he was not mistaken about Jesus' being the Messiah. To his mind it may be possible that Jesus is another in the line of

forerunners, and that the One for whom all are looking is yet to come.

21. **And in that same hour.** That is, at the same time that the disciples of John asked their question. **Infirmities and plagues.** The word translated "infirmities" is much better rendered "diseases," as in the Revised Version. In idiomatic English the other word would perhaps be also best rendered by the word "diseases." The former refers to *chronic*, the latter to *acute* diseases. **And of evil spirits.** It is to be noticed that Luke makes a distinction here between physical disease and demoniacal possession. **Unto many that were blind he gave sight.** It is not the usual word for "give," but one that comes from the same root as the word *grace*. He graciously bestowed upon the blind the ability to see.

22. **Go your way and tell John what things ye have seen and heard, etc.** Our Lord does not give a direct answer, Yes, but something that is much better. In reply to his question, John is not to receive the word of his kinsman, but rather the testimony of a multitude of miracles. The number and character of the miracles do not make all the force of the answer. These are the very miracles that the expected Messiah was to be doing. Compare Isa. 35: 4-6. **To the poor the gospel is preached.** To the miserable, the despised, the friendless there is a message of good news proclaimed. The gospel was designed for all classes; it is however especially attractive for the poor. Those who feel their own lack are most apt to find satisfaction for that lack. Compare the note on Matt. 5: 3 in Lesson I.

23. **And blessed is he, whosoever shall not be offended in me.** Much better as in the Revised Version, "whosoever shall find none occasion of stumbling in me." The Saviour pronounces happy that man who does not fall into doubt about his Master, or turn away from him because of some act or word not in accordance with preconceived ideas or prejudices of the disciple. There is probably a reference to John the Baptist; but he is certainly not condemned for his doubt, as is seen from the latter half of our lesson.

24. **And when the messengers of John were departed.** To praise John in the presence of his disciples would be like praising him to his face. **What went ye out into the wilderness for to see?** That is, when they went to hear John preach. **A reed shaken with the wind?** John was certainly no irresolute man, scarcely sure of his own opinions.

25. **A man clothed in soft raiment.** John was no idle fop more careful of his dress than of anything else. His garments were of camel's hair with a leathern girdle, and his food that which nature provided in the wilderness. **Behold they which are gorgeously apparelled and live delicately are in kings' courts.** By his manner of life and chosen place of abode, John showed that he was a very different character from the gaily dressed courtiers who lived in luxury. They might pretend to greatness; but he was great.

26. **A prophet.** One who speaks in the name of God and by his authority. **And much more than a prophet.** That is, a greater man than an ordinary prophet. He was the last and greatest of the Old Testament prophets, the one who ushered in the new dispensation.

27. **Behold I send my messenger before thy face which shall prepare thy way before thee.** This is a free quotation from Mal. 3: 1. Notice the substitution of *thy* for *my*. In Malachi Jehovah speaks of a messenger to prepare the way for his own coming; here he refers to a messenger preparing the way before the Messiah. There is so substantial difference. Many of the Messianic passages in the Old Testament seem to refer to the coming of Jehovah himself.

28. **Among those that are born of women, etc.** When we consider the position and privilege which come to men from the fact of their human birth, John the Baptist is the greatest and most distinguished of all men. **But he that is least in the kingdom of God is greater than he.** But there is another birth by which men enter the kingdom of God. Although John's rank is most distinguished among those under the old dispensation, there is a new dispensation with incomparably greater privileges and honors. He who is but little in this kingdom is greater in position and rank than is John.

## Popular Science.

BY H. H. BAKER.

### Wide Tires on Wagon Wheels.

We have spoken before on the use of wide tires, but the importance of their use is so great we wish to refer to it again.

Very few farmers and teamsters realize the advantages that may be derived from the use of wide tires on farms and roads, for carrying produce to market, or for transporting heavy loads. The depth of indentation on the farm, or on a dirt road, is in exact proportion to the compactness of the soil, the circumference of the wheel, the weight of the load and the width of the tire. In the width of the tire will be found the greatest advantage, for the nearer the load can be kept on a level surface the less the power required to move it. As the wheel sinks below the surface, in whatever soil, by so much it becomes blocked, and the soil has to be pressed down or pushed aside, or the load raised, to pass over it, requiring continuous extra power, often exceeding that for moving forward the load.

It is singular, that when the effects produced between different widths in tires are so plainly marked, that the principles of motive power should have so long escaped scientific investigation.

The Legislatures in several states have realized the importance of having good roads, and in some cases have offered a premium, or rebate in taxes, to induce people to use wide tires.

To preserve a smooth surface and prevent cutting ruts in roads, we think the better policy would be to fine people who use wagons having a tire less than six inches in width, and appropriate the money to keep the roads in repair.

The benefits to be derived from the use of wide tires may be summarized as follows: Saving of the wheels of wagons. Saving of the wear and tear of harness. Saving of the strength and prolonging the life of horses. Saving of time in passing over roads. Saving in taxes. Accomplishing more work with greater satisfaction.

### SUNDAY CIGAR-SELLING IN MASSACHUSETTS.

Under a late decision of the Supreme Court of Massachusetts, it was announced that those holding licenses as victualers, in that state, cannot sell cigars on Sunday. The new decision took effect on Sunday, April 1. The effect of the decision is described by the New York *Herald* of Monday, April 2, in the following words:

"Package of cigarettes, please?"

"Can't sell cigars or cigarettes to-day," said the restaurant man, with a smile. "I can sell you a box of matches for five cents, though, and make you a present."

That was the way the Sunday cigar law worked in Boston yesterday. The devotees of nicotine obtained all they wanted. There were no arrests, and the whole affair was nothing more nor less than an April-fool joke.

The police were supposed to have an eye open for those who sold cigars and tobacco, but they "used their own discretion." Boston policemen never think of buying cigars any more than they think of buying peanuts, and, as the captains had not provided expense money, that settled the matter.

The hotels all kept their cigar cases open, on the ground that they could furnish tobacco to patrons, but some of the small restaurants resorted to all kinds of methods in order to get around the law.

In many instances a box of matches was sold and a cigar given as a premium, but more than one restaurant had on sale a sort of property pie, which was sold for ten cents, and if all that were sold had been eaten, the hospitals would have been filled. A cigar went with the pie. In the great majority of cases, however, the law was openly disregarded, except when a policeman was in sight.

ON one occasion, when the late Lord Bishop of Litchfield had spoken of the importance of diligent, painstaking preparation for the pulpit, a verbose young clergyman said: "Why, my lord, I often go to the vestry, even without knowing what text I shall preach upon; yet I go up and preach an extempore sermon, and think nothing of it." The Bishop replied: "Ah, well, that agrees with what I hear from your people, for they hear the sermon, and they also think nothing of it."



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### MARRIAGES.

WITTER—HUFFMAN.—In Independence, N. Y., April 8, 1900, by Elder J. Kenyon, at his home, Horace D. Witter, of Friendship, N. Y., and Mrs. E. Arlounie Huffman, of Nile, N. Y.

WILLIAMS—LYON.—In Richburg, N. Y., April 8, 1900, by Rev. J. G. Mahoney, Mr. Lester C. Williams and Mrs. Ellen A. Lyon, both of Richburg.

JACKSON—GOODRICH.—At Milton, Wis., April 5, 1900, by Rev. W. C. Whitford, Mr. George Edward Jackson and Miss Cora Hamilton Goodrich, the daughter of Charles H. and Mary Hamilton Goodrich, all of Milton, Wis.

SMITH—BOURN.—At the residence of the bride's mother, Mrs. Corydon Williams, at Nortonville, Kansas, by Pastor George W. Hills, Mr. Elias J. Smith and Mrs. Ida Bourn, all of Nortonville.

BOND—STERNER.—At the Seventh-day Baptist parsonage, in Dodge Centre, Minn., April 5, 1900, by Rev. J. H. Hurley, Mrs. Ella M. Sterner and Mr. Varnum C. Bond, all of Dodge Centre.

### DEATHS.

Not upon us or ours the solemn angels  
Have evil wrought.  
The funeral anthem is a glad evangel,  
The good die not.  
God calls our loved ones, but we lose not wholly  
What He has given.  
They live on earth in thought and deed as truly  
As in His heaven. —Whittier.

VANE.—At New House Farm, Bilsington, near Ashford, Kent, England, March 15, 1900, of heart disease, John Edward Vane, in the 27th year of his age.

Mr. Vane was a son of Henry B. Vane, and was born in London, Dec. 1, 1873. He was one of a large family of deep religious convictions. While always of an earnest disposition, he was naturally reticent, and did not make a public confession of Christ till a few years ago. Although brought up a Sabbath-keeper, he then united with a Baptist church, but afterwards he was led to renew his life as a Sabbath-keeper with intense zeal. He then united with the Mill Yard church, and for the last few years has lived a most devoted and faithful Christian life. Long in feeble health, his physical strength has slowly but certainly ebbed away, while his mental and spiritual powers remained unabated till the last. His body was interred in the Baptist burying-ground at Brabourne, Kent, where his mother was also

buried. His aged father and many loving brothers and sisters mourn the loss of one held in affectionate remembrance by all who knew him. W. C. D.

CHURCHWARD.—At her home in Dodge Centre, Minn., March 21, 1900, Nina L., wife of Charles S. Churchward.

Sister Churchward was the only daughter of Mr. and Mrs. B. F. Bond, and was born to them on July 14, 1859. Nov. 1, 1877, she was married to Mr. C. S. Churchward. She leaves a husband, son and daughter, one brother, and many relatives and friends to mourn her loss. For nearly fifteen years she was an active member of the Dodge Centre Seventh-day Baptist church. Services were conducted by the pastor. J. H. H.

WOODRUFF.—In Hartsville, near Alfred Station, N. Y., April 9, Mrs. Mary A. Barnes Woodruff, wife of William C. Woodruff, aged 69 years, 6 months and 13 days.

Sister Woodruff was baptized and joined the Second Alfred church in 1860. She was a woman of high Christian character and spirituality, a most devoted wife and mother, an ever-ready friend to those in sickness or trouble. She will be greatly missed in the home and community. She leaves a husband and two children. Funeral services were held in the church April 11, conducted by her pastor. Text, 2 Tim. 4: 7, 8. F. E. P.

### Literary Notes.

The first number of the *Christian Forum*, dated April, 1900, is at hand. It is published by the Christian Union Literary Association. This magazine proposes "to begin and conduct a vigorous and unremitting campaign against all forms of current infidelity, the irrational 'rationalism,' the unnatural 'naturalism,' and the many forms of squalid superstition that are so widely advertised as 'unsuperstitious.'" The themes treated in the first issue are: The Sufficiency of Scripture, The True Place of the Sermon on the Mount, The Bible and Hyper-Criticism, The Divine Christ, Dwight Lyman Moody, Revelation Nevertheless, and A Higher Critic Criticised. The issue is enriched by fine pictures of the correspondents. Subscription one dollar per year. Address P. O. box 131, Madison Square, New York.

The *American Historical Review*, now in its fifth volume, is before us. It represents the American Historical

Association, with which the American Society of Church History was united a few years ago. This Association is the strongest and best historical organization in the United States, and the *Review*, edited by J. Franklin Jameson, is in every respect worthy of the Association and its work. Single numbers, one dollar; annual subscriptions, four dollars; issued quarterly. Back numbers can be secured from the publishers. The articles they contain are of permanent value, many of them representing original matter not easily found in any other form.

The *International Monthly*, a magazine of contemporary thought, published at Burlington, Vermont, by the McMillan Company, has reached its third number, under date of March, 1900. The editorial staff and advisory board are made up of specialists of high standing, and the themes which appear in the March number are able treatises along such lines as Degeneration, A Study in Anthropology, John Ruskin as an Economist, The Southern Question, etc. Three dollars a year.

### Special Notices.

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A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 224 Grace Street.

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Preaching by Rev. G. W. Lewis, of Verona Mills. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 5455 Monroe Ave.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 4 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

THE Seventh-day Baptist church of New York City holds services at the Judson Memorial Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAW, Pastor,  
1279 Union Avenue.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

I. L. COTTRELL, Pastor,  
201 Canisteo St.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, The Rev. William C. Daland; address, 1, Stanley Villas, Westberry Avenue, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

Sabbath literature and lectures on the Sabbath question may be secured by addressing Rev. W. C. Daland, Honorary Secretary of the British Sabbath Society, at 31 Clarence Road, Wood Green, London, N., or, Major T. W. Richardson at the same address.



A COMMON excuse is, "I don't feel," and yet there is nothing in all the Bible that says you must feel something before believing.—D. L. Moody.

I HAD fainted unless want and penury had chased me to the store-house of all.—Samuel Ruth-erford.

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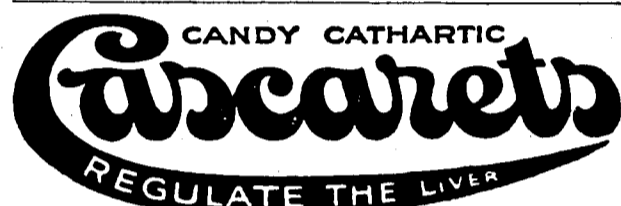
MODERATION is the silken string running through the pearl-chain of all virtues.—Bishop Hall.

MEN would pluck their mercies green, when the Lord would have them ripe.—E. S. Elliott.

TO THE DEAF.—A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave \$10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 6874 B, The Nicholson Institute, 780, Eighth Avenue, New York.

No NATIONAL crime passes unpunished in the long run.—Thomas Jefferson.

SOME books are to be tasted, others to be swallowed, and some few to be chewed and digested.—Francis Bacon.



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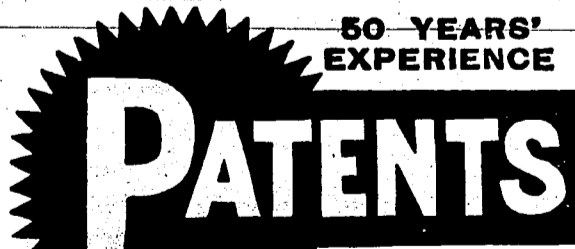
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