WHEN I REACH HOME.

BY ADA ABBOTT DUNTON.

WHEN 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 abide 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 greater glory
Of His "Well done!"

—California Christian Advocate.
The Twentieth Century Quarterly for February, 1900, published by Mr. W. F. Urrate, of Washington, D.C., contains 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 Pittsburgh, the best of the larger cities in Sabbath-keeping, there is a marked increase in the work done in iron and steel.

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 averts, is not supplemented by the Sunday-school, and that without the home training the evil will certainly continue.

Key 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-America. 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, or any sense of 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 hunting only on Sundays. The Defender reports that the bill was withdrawn.

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

We are now fully prepared to fill orders for the Denominational Library recommended by the General Assembly. 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 sent in, 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 it, but 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 obtain your orders, even though the money may come later.

A Pamphlet of twenty-six pages, issued by the International Religious Liberty Association, of Chicago, Illinois, is now ready and available. 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 23, 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 Poster 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 C. T. U. of 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 here with 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 fact concerning a great question, and one of much importance to every Christian.
noratory rheumatism, was unable to take part in the Institute. The spiritual tone was high from the first. The young men who are studying in those schools, and all those who are connected with the evangelical work of the Alfred quartet, 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 morning. The sessions during the day were opened with essays, in which the very 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 all 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 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, led the programs 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 the Sabbath, its present condition. The relation of 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. The writers and others will be strengthened in their work in Sabbath Reform, Sabbath observance, and in the work of 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 preached the closing sermon.

The writer was also permitted to attend part of the session of a Masonic 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 school for 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 this reformation is aiming at the present time: the rapid decay of Sabbath or Saturday-keeping, so alarmingly prevalent among the Jews before, during, and especially after their captivity, was, at the time of the 10th of Av, when the day of Ears and Nehemiah, furnish just as strong an argument from experience in favor of some new position, which did not arise out of the existing sacrifice, of the last or first day of the week. It seems to me that it is precarious in the interest of any reformed move 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 could be, 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 action of the people was based 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 consecution regard for its religious observance. The request 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 is the day "for the Lord." It 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, 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 to its being, by its 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 they kept the Sabbath from the 10th of Av, and 18th and 19th days of Ab, as it would be now 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 Sabbath without mentioning any Biblical reason. But if it adds anything to the argument to tell the world that the sabbathians, men, gamblers, and ungodly, generally, do not observe the Sabbath, or even to include the nominal church-member. . . .

Yours, etc.,

N. H. Miles.

ARCHAN, 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 six days which was not done upon the 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 the same day. The fact that God will separate the 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 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 conveys the sentiments of the friends of Sabbath-keeping, the action of church-members with reference to its observance. We trust that Mr. Miles will look yet more carefully into the question, and he enabled to do that which is right. We cordially in accord with the views of Mr. Miles, 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 that the Boers claim victory, but this is the general opinion. At this writing—April 13—an advance is promised "as an early day." General Gatacre, who has suffered repeated reverses as a subordinate commander, has been "called home in disgrace," and a general subdivision 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 in behalf of it has represented not the interests of Puerto Rico, but 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 their 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 resigned 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.

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 the great nations, securing autonomy for Corea, and so making peace.

SUNDAY LAW STRUGGLES.

The Sunday law crusade in Maryland has succeeded in getting 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, and it had the result of being tried in the superior court, 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 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 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 from time to time, according to circumstances, which is likely to find the grand jury, which will be likely to find the grand jury, which will be likely to fail in its efforts as to the results. At, some points in the state of Tennessee, local arrests have been made, and in Iowa a radical effort is on foot from time to time, according to circumstances, which is likely to find the grand jury, which will be likely to fail in its efforts as to the results.

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near. The very phrase "student evangelist," is most significant. Our colleges, with their training in the bringing of a 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 Southwestern states, and at Milton, Iowa, for the purposes 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 the work of the church of Milton, which, co-operating 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 made by which the other glee clubs in this group will take care of the second quartet. The ladie's quartets are not yet sufficiently trained to assume the responsibility and work of a summer campaign, but we believe they are ready now 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 who has shared 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 is still in the spirit 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 other girls at Milton, whose name 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 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 the friends to seek here the help and blessing they have found. Of the initial meeting of this little association was a meeting of much and earnest prayer—prayer for the dear one left in the Western homes, for Milton College, for her quarters and others fitting for or entering into Chris-
Missions.

By O. U. Waiteford, Sec. Secretary, Western, I. L.

Dr. Ella F. Swinney has returned from the Sanitarium to her home in Shiloh, N. J., where her friends 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 proffered 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 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, to attend 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 lady's 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 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 infidelity in married life, immorality, vice and corruption 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 a great deal more seductive than the rich and of 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 desire of the Christian world. They have left 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 Gospel in Jerusalem to the unconverted 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 in 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 joyful 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. Irons, 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 wells and deep sears, which, if not of agony endured for one's self, are 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 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 favorable public opinion, stately advantages and 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 wells and deep sears, which, if not of agony endured for one's self, are 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.

Moreover, the superstitions and abuses of thousands of years are not 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 labored for years under 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 uncoun"u multitudes, the water was multaneously upheaved and the obstructions of ages were blown to fragments. Most great reconstructions of society have been brought about in this way. Christianity was conquering Rome, but hundreds of 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 only after the first hundred years do we see the development of the seeds of the Gospel planted in immortal centuries of Pagans appears to be for some time insuperable 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 received on the foreign field was one. The 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 gives 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, 190,000 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 five per cent, 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 198,067 Protestant Christians; in 1871, 286,687; in 1881, 492,083; in 1891, 1,052,012; while to-day 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 episcopal churches and hundred-year-old Christian communities—there has been a 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 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. T. R. ROOKES, Alfred, N. Y.

FRANKLY sometimes that thy Father Hath loved thee!
When the clouds around thee gather,
Double him not;
Always hate him with a broken—
Always hate him comfort spoken—
Better hate him, and for years than thy tears.

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 its faithfulness in keeping up the Sabbath, both in church and home, 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 apportionments and would like to feel enabled to do 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. 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. Ada Houston; Vice-President, Mrs. Martha Coon; Secretary and Treasurer, Mrs. Geneva Tiseworth.

We having 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 not being shepherded. Deeply, as we read of the churches with settled pastors having a re-vivalist every year, we are led to wonder how the small children, the helpless surrounding, 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 of God’s love, and tend these con-cecrated, gifted evangelists where they are so much needed. What a blessing it would be.

“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 other pages, 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 and girls 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 sisterly presence.

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 a thing out bows and arrows so small that they looked like children’s play-things, 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 stand in the forest and wait 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 breathe? They feel 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 in the harvest field
When the sickle passes reap,
May find one golden sheaf
Far from the hand and the heath.
May speak one quiet word
When the sun sets to rest.
May help some fainting heart
That is crushed with distress.
Or sing one clear song
While the seraphic host.
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 Mr. and Mrs. Lewis, at Alfred, has touched a key-note 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 feel 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 as 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 the Institute, filled with the feeling of being drawn by divine grace towards 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 effort to acquire 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 of the world and God and man which these conditions of mind and heart must engender. These pastors, pounced by this cogent personality must lead their people to that higher plane of personal responsibility, both in Sabbath-observance and in the spread of this too-long neglected truth, which will bring honor and glory 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 bet, what he told them he would 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 influence on the 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, the earnest, many 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 scenes upon a story.
What light on all the hills around,
No billows roll, no rocks do rend.
No wildly waving forest tree,
But they ripples whisper Peace!
That little land-locked bay is Prayer.

RESOLUTIONS OF RESPECT.

Whereas, Our Heavenly Father has seen it in his wisdom to take from us midest 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 depar ture of a loved member, one who was always ready with her words, willing hands, and kind words to help and comfort, and while we miss the bright light 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 and all their friends who are in the hour of trial and affliction.

Resolved, That these resolutions be spread upon our notice; and a copy be sent to the family, and to the Woman’s Page of the Sabbath Recorder for publication.

MRS. S. C. CRANDALL,
COM. MRS. MARY WRIGHT,
MRS. Nelda Johnson.

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 great city. 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. G. “And you’d carry them out also.” “Oh, yes,” said Mr. A. “Well, then,” said Mr. A., “if you will give me five years of your time, I will give you the money.” The result was that Armour Institute has Dr. G. as its President, where 1,200 young men and women are taught the most important branches. That address is to go down in history under the title of “$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. of the church. The nature 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. (Con. 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 unassuming manners, though the eyes of the parsonage, to hear remarks to that effect rather been an actual help. Evidently; the church services are already, quite as important as unassuming manners, though the eyes of the parsonage, to hear remarks to that effect rather been an actual help. Evidently; the church services are already, quite as important as unassuming manners, though the eyes of the parsonage, to hear remarks to that effect rather been an actual help. Evidently; the church services are already, quite as important as unassuming manners, though the eyes of the parsonage, to hear remarks to that effect rather been an actual help. Evidently; the church services are already, quite as important as unassuming manners, though the eyes of the parsonage, to hear remarks to that effect rather been an actual help. Evidently; the church services are already, quite as important as unassuming manners, though the eyes of the parsonage, to hear remarks to that effect rather been an actual help. Evidently; the church services are already, quite as important as unassuming manners, though the eyes of the parsonage, to hear remarks to that effect rather been an actual help. Evidently; the church services are already, quite as important as unassuming manners, though the eyes of the parsonage, to hear remarks to that effect rather been an actual help. Evidently; the church services are already, quite as important as unassuming manners, though the eyes of the parsonage, to hear remarks to that effect rather been an actual help. Evidently; the church services are already, quite as important as unassuming manners, though the eyes of the parsonage, to hear remarks to that effect rather been an actual help. Evidently; the church services are already, quite as important as unassuming manners, though the eyes of the parsonage, to hear remarks to that effect rather been an actual help. Evidently; the church services are already, quite as important as unassuming manners, though the eyes of the parsonage, to hear remarks to that effect rather been an actual help. Evidently; the church services are already, quite as important as unassuming manners, though the eyes of the parsonage, to hear remarks to that effect rather been an actual help. Evidently; the church services are already, quite as important as unassuming manners, though the eyes of the parsonage, to hear remarks to that effect rather been an actual help. Evidently; the church services are already, quite as important as unassuming manners, though the eyes of the parsonage, to hear remarks to that effect rather been an actual help. Evidently; the church services are already, quite as important as unassuming manners, though the eyes of the parsonage, to hear remarks to that effect rather been an actual help. Evidently; the church services are already, quite as important as unassuming manners, though the eyes of the parsonage, to hear remarks to that effect rather been an actual help. Evidently; the church services are already, quite as important as unassuming manners, though the eyes of the parsonage, to hear remarks to that effect rather been an actual help.

"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, a 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 service. 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 of 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. He thought it was suffering, 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 altercation, separation, 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—5,000,000 or more—greater than any other book of the past year, 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 other lines of business, should be run upon this plan.

At the National Christian Endeavor Convention at Detroit last week 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 events, things, or 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—3,777,000 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 editor 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? Would he 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] (Candie, p. 179). He called it Sab. [Mr. Sheldon so do.] He said he was his 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, as he did wherever he went, declined the 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 worship 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:


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 all 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,

H. M. Sheldon.

HAMMOND, Ill., March 20, 1869.

ROCKrí AN 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 points on which the 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 and Orthodoxy, is foregone conclusion, when we consider how Protestants still cling to the Catholic position, although repudiating it in theory.

On the 3d of October, 1865, the New York World published an article by Rev. B. Sallie, of Paris, concerning the "Revival of Roman Catholicism in Europe." Referring to it editorially, the Witness said:

This writer [Sallie] 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 the Bible for his Infant of the Word of God and refused to recognize any other authority or source of revelation. The Protestantism of today, though strong in numbers and in wealth as well as in the prestige of the head and the Rock of Romanism on the other side, does not know how much it can, or cannot, depend on the truth of doctrine taught in the Bible.

A word 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 Presbyterianism, nor Mohammedanism, nor any other, will be able to stand before them.

About the same date—November 3, 1865—the Catholic Mirror contained an editorial comment on the above article by Cardinal Wiseman, published in the October (1865) issue of the American Catholic Quarterly Review, in which the Mirror said:

The Catholic Church, as Father Zahm remarks in his recent article, has, ceased to contend with Protestantism, because there is no need of it. Sanguinous men in the Protestant ranks themselves admit that as a religious people they are easily distinguished from the Catholic Church, in so hopeless an aspect that one cannot wonder at the concern which is felt for many Protestant churches; and the leaders of the Federal States, and the leaders of the States, and the leaders of the United States, were only seven that showed a large percentage of church communicants.

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.

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 authoritarian church, the keynote of the Protestant Church in the United States is the absence of a body of men from the Southern States, who will hold that 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 Disciples, though there are from five to seven others that show a smaller membership than we do. We have only two churches, one at Waterford, organized in 1784, and one in Mystic, in 1845, with a 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 a Baptist 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 leaders, and 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 something for the near future. As a religious people we do not seem to be limited to this state, but is common throughout New England. The recent organization of a day of national 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 Rovina 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:

"Our great fathers declaring the Sabbath the honored and useful custom, I would call our people to a new observance and a better appreciation of the real significance of this season of rest and devotion. He who, in his study or in his business or in his home, will 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 binding and depressing influences of doubt and materialism, and to look at life once more through the clear, earnest eyes of youth, in the light of the faith and the purpose of God, will bring a solace and satisfaction like the benefaction that follows prayer."

The spirit of Governor Rovina was conspicuous. I should hope all our chief magistrates and public officers might be exposed to the influence of a knowledge of the truths of the Christian religion, and that the people of the United States should be aware of the "spirit of doubt and materialism" are the serious hindrances, everywhere, to spiritual progress. Unfortunately, New Hampshire is not alone in this experience.
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 met a farmer coming to town with a wagon full of goods; and he said:

"Farmer! Farmer! I've come to you;
My little gray pony has lost a shoe!
And I've come to ask
That the blacksmith may shoe my pony's feet."

Then the farmer answered the man and said:

"I've hussels of corn and hay and wheat,
Something for you and your pony to eat;
But I've no coal 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 goods, he saw corn which made him think of the mill; so he hastened there, and called to the dusty miller:

"Mill! Mill! I've come to you;
My little gray pony has lost a shoe,
And I want some coal to heat
That the blacksmith may shoe my 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, and to buy all he had; and when she had heard 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 four fine new shoes, with a clamp and a clamp! and fastened them on with a rap and a tap! and away rode the man on his little gray pony,—clippy, clippy, clap!

"THE SABBATH TRANSFERRED."

Such is the title of a little book by Rev. John D. Parker, Ph. D. It has an introduction by Rev. F. Parker, and is published by John D. Parker & Co., East Orange, New Jersey. It is 4½ x 7½ 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 par par ovov ino in the New Testament should not be translated one 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 explain, to exalt, when Christ rose from the grave, and that the Evangelist 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 interpreters, 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 a scholarship 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 makes a great lack of scholarship, in that he makes no effort to show how the phrase originated, or what it attempts to carry in reproducing a certain Hebraic 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 Hebraic phrase coined to express the conception which the Hebrews had of the Sabbath, and it is used by the evangelists in connection with their conception 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 Sabbath. For example, Echad ba Shabbath, is day one of the Sabbaths; 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 to examine the phrase, whether it occurs 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 overturn his interpretations 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. The Resurrection, it is believed, is fully sustained by the true rendering of the double σαββατον used by the evangelists in connection with this conception. It is a rather conservative interpretation of the Greek. But there is a consensus of opinion that the rendering adopted in this monograph is the more natural and philosophic. If believers in the 'transferee' have the courage they can walk in this path, but they must face the traditions of the Stoics, and the use of the word who will probably stumble over the dictionaries, still his way is not really judged by philosophy. The path is open, but he must walk in a philosophic and prophetic spirit, 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 unscientific interpretation of the phrase, to the exclusion of some of the 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 issues concerning which he writes, and because he does not discuss the rhetorical construction of the Greek phrases 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 its number of Dec. 24, 1900, says:

"The main points of the author's argument are that the Sabbath was instituted at the end of creation (Gen. 2:3), and was transferred from the seventh to the first day by 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,' but because he fails to comprehend the meaning of the phrase concerning which he writes, and hence he persists in his interpretation that the Sabbath was transferred in a new dispensation, we regard his paper as not worth the space it occupies, having no appeal to the layman to whom it is addressed, and no one who is anxious to gain a clear and proper view of the question will be led to adopt his interpretation."

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 or 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 philosophical 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, the Sabbath, as a sacred, abiding, and spiritual observance of the Sabbath. So in as far as efforts like these of Dr. Parker's are made, the love of the church and the love of the Lord will favor the last and most desirable phase of Sabbath Reform.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there are many persons who are now beginning to be able to care in all its stages and that is Cataract, Harriet, Mich., who believes in the positive cure and who has written to the medical fraternity. Cataract being a constitutive and a constitutional ailment. Half's Cataract is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby accomplishing the most wonderful cures of the disease and avoiding the patient's strength by building up the constitutions and removing the cause of the disease. All persons have so much faith in it, that they will order for any case that it fails to cure. See list of testimonials.

Address

P. CHESTNUT & Co., Toledo, O.

Sold by Druggists, 75.

Half's Family Pills are the best.

DR. DALAND IN AFRICA.

AYAN MAIM, Gold Coast Colony, West Africa, Jan. 24, 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 Independent 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-five miles from Salt Pond. The road to Eibum is a narrow footpath, 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 Akrefri, 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 map and inclining 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. Akrefri's ancestral lands, and a splendid acquisition for a mission farm, in case our people establish themselves there.

My companions and I left Ayan Maim at 3.45 in the morning, getting Elum 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. Ammookoo preached, taking for his text Isa. 25:1, "The dead shall rise again, even 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. 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 that of about some 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, being my last Sabbath ministration 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. Ammookoo, James, Samuel and Ebenezer, will devote themselves to this work.

Savage Sabbatharians.

Dr. Daland, a missionary in the mission of the Seventh-day Adventists, published in the Sabbath Recorder an interesting story of his visit to the town of Ayan Maim and finding there traces of Sabbath-observance.

At 6 o'clock Sabbath-morning I was summoned before the king of the district, Kwamia Faso. The other Ayan toweas have chieftains or head men under him. "Kwamia" means a "male born on Saturday." Such names are common in the district. "Kwamia" means a "male born on Monday." Saturday is "Miminda," from which is formed "Kwamai," and so on.

"Kwamai" means God's day. I asked, "Is this day great." Hence the word for the Supreme is "Nyaakonoop." Now it is a curious thing that from times of old God has been known to the Faso people as "Nyaakonoop Kwamai," 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 that writing "a well" in the heathen language is 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. "For we do good and not forget any," Heb. 13:16.

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

Apropos of the suggestion of Dr. Maier, 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 is 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 a Conference, at their annual sessions, the year previous to the assembling of the Conference within their respective bounds; and, that in their consideration, they be directed to consider the question of whether 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 half or full board for serving diners 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 such articles as can be served at the least expense.

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 BRINCKERHOFF.

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 withstand the law of God, and remain in fellowship 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 "moveth the law and make it honorable." We only need to refer to the teachings of Jesus to see how he magnified the law by declaring its binding principle of love, and its per­petuity, by saying, "until heaven and earth shall pass away, one jot or tittle should in no wise pass from the law until all be filled.

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 and consistent in the two tables of God's law, in a standard of righteousness. 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 opposition of the professed ethical-­doing, to the law of God, is founded, for the present, 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, 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, with our minds 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 truth and righteousness, and should be willingly obeyed. We yield a willing obedience to the laws of our country, and 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.

NORTHVILLE, KANSAS.

THE UNBROKEN ORDER OF THE WEEKLY CYCLE.

[Bro. H. H. Hisman 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 Hisman.

In your experience in teaching God's law of 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 has sometimes asked, "How can we be sure that the days of creation were after the days of Sinai were finished?" 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." We only need to refer to the teachings of Jesus to see how he magnified the law by declaring its binding principle of love, and its perpetuity, by saying, "until heaven and earth shall pass away, one jot or tittle should in no wise pass from the law until all be filled.

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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 in view, for the priesthood is not the personal or individual law, nor the personal and individual administration, 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 study of what is said shows that 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 excommunication 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!" Now, with our minds 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 truth and righteousness, and should be willingly obeyed. We yield a willing obedience to the laws of our country, and 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.

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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 sought for from men’s fear than ever it was before. Its worst foes are those of its own household; Christians who patronize Sunday trains, Sunday newspapers and Sunday papers. 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 theollision-room 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, on the ground that they might lose something if they refused. What fools the martyrs were who lost life rather than do wrong!’ With such new churches, we cannot expect much from those who represent the state.

CHRISTIANS LEAD IN SUNDAY-DESACRUCATION.

Certain critics of the Sabbath question because we cherish those acts of Christians in connection with Sunday which indicate their disregard for it. For we only quote what its friends say, we commend to our readers the following from the Christian Advocate for October 5, 1890, regarding the last sentence at least twice.

Q. 4,707. A minister of the Methodist Episcopal Church, of one of the states, has written a letter to a clergyman in the state expressing the views of a state educational institution within less than fifty miles of his residence. There are two or three trains a day from his home to the city. He argues that the Sabbath is by harmony with propety for the minister to take them.

A. If he desired to exhibit contempt for the spirit and practice of the genuine representatives of Methodism with whom he shares a denomination, and to show the students to whom he was to preach that Sunday travelling is a matter of indifference, the most effectual way would be to work on the Sabbath, 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 observation of the Sabbath, he would never travel from one city to another on a Sunday, and 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 reason stated. The observance of Sunday has been broken down more effectually by professed Christians than by all other adverse influences put together.

BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY.

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.

WHAT DECENCY OF SUNDAY?: WHAT NEXT?


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.

September 26, 1893.


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 vs Protestantism, pp. 60, paper, 10 cents.

In the following publications, Sabbatarian publications, we cannot overlook the Sabbath, for it among all the religious denominations is a full exercise of the “Sabbath Doctrine.” It is the most valuable Sabbath Commentary ever published. It is critical, temperate, just and scholarly.


Single Tracts.

WHY I AM A SEVENTH-DAY BAPTIST. Reprinted from the Press of New York, for February 9, 1915. 20 pages.

THE 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.

DO CHRISTIANS ABOLISH THE SABBATH OR THE LORD’S DAY? 8 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. Titusworth.


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

**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 was the only one of his age whom he raised from the dead. We studied concerning Jairus’ daughter out of the chronological order. Our present lesson bears the great forerunner of Christ, now a prisoner of Herod Antipas, in Galilee, some miles east of the Dead Sea. There he was living in prison a martyr to the truth. He had boldly resisted the Pharisees, with regard to his brother’s wife, and was suffering for his holiness. 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 not finished, the crowds that came to hear him were dispersed, and worst of all their confidence in teaching his message. But as regards the one to whom he was speaking, “Behold, the Lamb of God,” what of him? He had left Judea and was teaching in Galilee, far away from Jerusalem. He was doing something good, though he was 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 the unexpected doings of Jesus, did not fully understand Christ, and so could not fully grasp the meaning of his message. He did not come up to his ideals. His doubt was but for a brief time and was carried to the right place. He was immediately the account of our Lord’s raising His forerunner. This is emphatic in that John was 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 do. Compare Isa. 35: 4–6. To the poor the gospel is preached, to the despised, the friendless there is a message of good news proclaimed. The gospel was designed for all classes, it is supremely attractive for the poor. Those who feel their own lack are more likely to see for that lack. Compare the note on Matt. 8: 3 in Lesson I.

22. Go your way and tell John what things ye have seen and heard: for the Kingdom of God is at hand. May I. The twelve sent forth by our Lord were allowed to experience the joy and glory of their Master. They were to be his witnesses and helpers as they had been in all that were bold to see the new dispensation.

26. A man clothed in soft raiment. John was no idle fellow more careful of his dress and appearance. He could see that theiu question. In Idiomatic English the word translated by “even” in A. V. may be worded by “but” or “yet” with the same sense. The same word would perhaps be best rendered by the word “whereas.” The former refers to John and his disciples as the despised, the friendless there is a message of good news proclaimed. The gospel was designed for all classes, it is supremely attractive for the poor. Those who feel their own lack are more likely to see for that lack. Compare the note on Matt. 5: 3 in Lesson I.

27. Behold I send my messenger before thy face which shall prepare thy way before thee. This is a quotation from Mal. 3: 1. Notice the substitution of the substitution of the word “messenger” for “angel.” In Mal. 3: 1 the message of a messenger to prepare the way for his own coming; here he refers to a messenger preparing the way before the angel. The word “sent” is so substantial difference. Many of the modern dispensations. The word in Mal. 3: 1 seems to refer to the coming of Jehovah himself.

28. Among those that are born of women, etc. When we consider the position and prestige which these women enjoyed at the court of Herod, the fact of their human birth, John the Baptist was the greatest and most distinguished of all. But he that is born of the Spirit is greater than he. But there is another birth, which men enter the kingdom of God. Although John’s birth was the closest distinguished among those under the old dispensation, our Lord’s birth was with incomparably greater privileges and glories. He who is but little in this kingdom is great in position and rank than is John.

**POPULAR SCIENCE.**

BY H. J. 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.

In the latter part of this year, 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 the two kinds of 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 raised a premium, or rebate in taxes, to induce people to have the roads in repair.

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.

The 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 vintualers, 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 3, in the following words:

"Package of cigarettes, please?"
"Can’t sell cigars or cigarettes to-day," said the restaurant man, with a smile. "I was a box of matches for five cents, though, and made you a present for that lack. Compare the note on Matt. 6: 3 in Lesson I.

That was the way the Sunday cigar law worked in Boston yesterday. The devotees of soc simulate to patrons. But some of the small restaurants resorted to all kinds of methods in order to get around the law.

many instances a box of matches was sold and a cigar given as a premium, but that is one restaurant that by all means property pie, which was sold for ten cents, and if all that were sold was made, 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 young clergyman, in the course of his reply, often go to the vestry, even without knowing what text I shall preach upon, yet I go up and preach an extemporaneous sermon. And I think nothing of it; and, well, that agrees with what I hear from your people, for they hear the sermon, and they also think nothing of it."
MARRIAGES.

WITTER—LYON.—In Independence, N. Y., April 8, 1900, by Rev. J. G. Mackney, Pastor C. E. Williams and Mrs. Ellen A. Lyon, both of Hibschburg.

JACKSON—GOODRICH.—At Milton, W. C., April 5, 1900, by Rev. W. C. Whitfield, Mr. George Edward Jackson and Miss Cora Cora Bourn, all of Nortonville.

BOYD—ROSE.—At the residence of the bride's mother, Mrs. Corvina Williams, at scourville, Kansas, by Pastor George W. Hillis, Mrs. Elias J. Smith and Mrs. Eda Bourn, all of Norwalk.

BAKER—STERNE.—At the Seventh-day Baptist parsonage, in Doughty Centre, Minn., April 1, 1900, by Rev. J. H. Hurdle, Mrs. Ellis M. Sterner and Mr. Varum C. Bond, all of Doughty Centre.

DEATHS.

Nora upon us or ours the serene angels
Have ev’ry sought
The funeral anthem is a dead strain.
God call’d our loved ones, but we lose not wholly
What He has given
They live on earth in thought and deed as truly
As if they were here.

VANE.—At New House Farm, Bentley, near Ashford, Kent, England, March 15, 1900, of heart disease, John Edward Vane, in the 37th 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 declined, while his mental and spiritual powers remained unabated until the last. His body was interred in the Baptist burying-ground at Braybrooke, 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.

Churchward.—At her home in Doughty Centre, Minn., March 21, 1900, Nina L., wife of Charles B. Churchward.

Sister Churchward was the only daughter of Mr. and Mrs. F. B. 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 Doughty Centre Seventh-day Baptist church. She was a consistent and devoted Christian, and always ready to help those in need, having a sweet and gentle spirit.

Woodruff.—In Hartsville, near Alfred Station, N. Y., April 9, Mrs. Mary A. Barnes Woodruff, wife of William C. Woodruff, aged 46, months and 28 days.

Sister Woodruff was baptized and joined the Second Alfred church in 1860. She was a woman of high personal and intellectual character, a 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.

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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 unceasing campaign against all forms of current infidelity, the irrational 'rationalism,' the unnatural 'naturalism,' and the many forms of pseudoscience which are so widely advertised as 'unscientific.'" The themes treated in the first issue are: The Sufficiency of Scripture, The True Place of the Sermon on the Mount, The Bible and Human Criticism, The Divine Christ, Dwight Lyman Moody, Revolutions Nevertheless, and A Higher Critic. The issues are enlivened by fine pictures of the correspondents. Subscription one dollar per year. Address P. O. box 131, Madison Square, New York.

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