

[SPECIAL SABBATH REFORM NUMBER.]

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

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A DAY OF THE LORD.

BY MARGARET SANGSTER.

IT was not a day of feasting,
Nor a day of the brimming cup;
There were bitter drops in the fountain
Of life as it bubbled up.

And over the toilsome hours
Were sorrow and weakness poured;
Yet I said "Amen," when night came;
It had been a day of the Lord—

A day of His sweetest whispers,
In the hush of the tempest's whirl;
A day when the Master's blessing
Was pure in my hand as a pearl.
A day when under orders,
I was fettered, yet was free;
A day of strife and triumph,
A day of the Lord to me.

And my head as it touched the pillow
When the darkness gathered deep,
Was soothed at the thought of taking
The gift of childlike sleep;
For what were burdens carried,
And what was the foeman's sword,
To one who had fought and conquered
In a blessed day of the Lord?

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PLAINFIELD N J

Sabbath Recorder.

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

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

THE new house of worship of the Seventh-day Baptist church in Attalla, Ala., is to be dedicated on Sabbath, April 9, 1898. The Editor of the SABBATH RECORDER is to preach the dedication sermon.

CHRIST never repelled men by haughtiness. He never rebuked them arrogantly. He never humiliated repenting men by upbraiding them. His messages of love, and his words of wisdom fit all hearts.

SEVERAL valuable articles which came to hand too late for this issue will enrich future numbers. One will present news of the Sunday question in the Canadian Parliament, and one is a paper lately read by Rev. A. B. Prentice, of Adams Centre, N. Y., before the Jefferson County Ministerial Association, at Watertown, N. Y.

WE call especial attention to the valuable table of contents of this number. While there is considerable matter touching Sabbath Reform, it is of such varied character, and from so many sources, that each reader can find something of peculiar interest to himself. The testimony of prominent Baptist and Methodist leaders concerning the rapid growth of irreligious and non-religious holidayism on Sunday, forms a prominent feature of the issue. This is history already made. It indicates what future history must be. Our readers will do well to preserve this number for future reference. The monthly issue of a Sabbath Reform number will create a valuable reference library. The Sunday question crowds to the front. New phases are frequent. The RECORDER aims to crystallize current history on that question. Please preserve.

WHEN Christ was put to death on the cross the deepest ignominy was heaped upon him. It was the shameful punishment of that time. Only base criminals were executed thus. The enemies of Christ demanded it because it was base. "Crucify him" was the cry of hatred.

If those men could revisit the world to-day, and see what time has wrought, their surprise would know no bounds. The instrument of torture and the badge of shame has long been the emblem of exaltation and victory. It stands as the symbol of divine love, of redemption, of endless life. As love sanctified it in the death of Christ, so love springs up in human life wherever Christ is accepted and obeyed. As he who thus died was the highest expression of divine sacrificial love among men, so his spirit in men awakens the same sacrificial love, and helpfulness. It has borne fruit after its kind, until self-forgetting men in every land are repeating in their spheres the story of love.

SUNDAY ACCORDING TO THE "SUNDAY-SCHOOL TIMES."

The *Sunday School Times* for March 26, 1898, reports abundant correspondence from its readers, growing out of the lesson for March 6,—"Jesus and the Sabbath." One of those letters and the reply by the *Times* is given here:

Question.—"Would you kindly give the circumstances under which the Sabbath was changed from the seventh to the first day of the week?"

Answer.—Bible teachings and Christian history would seem to indicate that "the Sabbath" was never a specific day of the week. The original institution of the sabbath, as a holy rest-day, looked to the guarding of the sacredness of one day in seven for holy rest, and not the making holy of a particular week-day. The general observance of this sabbath institution does not seem to have been transferred by any formal apostolic action, from the seventh day of the week to the first, although many would infer, from the reference to the first day of the week in 1 Corinthians 16: 2, that the transfer was already practically made in apostolic days.

The *Times* claims to be high authority on the study of the Bible. It must know that the Old Testament always speaks of the last day of the week as the Sabbath, and that Christ observed that day. All this is involved in that part of the above answer, which says that the "Sabbath institution does not seem to have been transferred by any formal apostolic action, from the seventh day of the week to the first." This is actually claiming that down to the time of the apostles the last day of the week was the Sabbath. With Jewish history and customs at hand the *Times* could not dare to say that the last day of the week, now known in common language as "Saturday," and still observed by the Jews and the Seventh-day Baptists, is not a "specific day of the week." Although admitting that apostolic authority has not transferred the Sabbath from the specific seventh day to the specific first day, the *Times* declares that "many would infer," etc. Now this first day of the week is known everywhere as a "specific day." Its location is fixed by its relation to the specific seventh day, in a specific group of seven days, known as the week. The identity of that week, as shown by history, outside the Bible, is the oldest and most absolute division of time known.

The assumption which the *Times* seems to adopt, without openly doing so, that this transfer was made from one specific day to another specific day, during the New Testament period, on some authority not apostolic; which transfer was accepted by the apostles, without a word of comment, so that no history or discussion of the transfer appears, is too thin to commend respect. And all this evasion is to elude the simple fact embodied in the Fourth Commandment and the example of Christ. Great are the failures of great men.

SUNDAY LAW IN PLAINFIELD, N. J.

The growth of holidayism and of business on Sunday, which is increasing everywhere, has found corresponding development in Plainfield, N. J. The state law of New Jersey makes a general exception in favor of those who observe the seventh day of the week, the Sabbath. Under that law the Seventh-day Baptists have carried on their business, in and around Plainfield, for the last 200 years. A few years since the city of Plainfield established the following ordinance:

No person shall cry or openly expose for sale any wares, merchandise, fruits, herbs, meats, fish, goods or chattels, or keep open any shop, store or place in which said articles are sold, on the first day of the week, commonly called Sunday, except in cases of necessity and the sale of milk and medicine; and any person violating this section shall upon conviction thereof be fined in a sum not exceeding twenty-five dollars, or be imprisoned in the city or county jail not exceeding ten days, or both, in the discretion of the Court. Provided, however, that this section shall not apply to any person who observes the seventh day of the week, commonly called Saturday, as the Sabbath, and who carries on his business within his premises in such a manner as not to disturb the religious observance of Sunday as the Sabbath.

No trials of any account, if any, have ever come up under this ordinance until within the last two weeks. In the meantime the Jewish population of Plainfield has increased, and Sabbath services have been established for eight years past. The Italian population has also increased. Plainfield is prominent as to bicycle interests, and many people, often hundreds, visit it, and pass through on every pleasant Sunday during the wheeling season. This is a source of increased revenue to hotels and eating houses. To meet these and similar demands, a number of small stores have been established, where fruits, tobacco, and "soft drinks" are sold. Several of these are kept by Italians. It is alleged that two or three of these places sell drinks that are not "soft," and that as a consequence more drunken men are seen on the streets on Sunday, than on any other day.

A RAID ON SUNDAY-SELLING.

Experience having shown that these cannot be reached on the "cider" issue, on Sunday, March 20, the police secured evidence by purchasing goods at eleven places. In the afternoon these places were raided, Court was convened, and those who plead guilty were fined, the rest were remanded for trial.

The first test trial was made before a jury, on the 25th of March. Jose Carbone was charged with selling, on Sunday, March 20, two cigars, two sticks of chewing gum, and one package of tobacco, at a cost of twenty-five cents. The selling was admitted and acquittal was demanded under the exemption, since it was proven that Carbone had closed his place habitually, on the Sabbath, for four years past. The prosecution claimed that the "Sabbath-observance" of Carbone was a pretense; that it was not legal Sabbath-observance, because it was not religious; he did not belong to any organization of people who observe the Sabbath, and he did not worship on that day. After eight hours, the jury was discharged on disagreement, six to six.

SEVENTH-DAY BAPTISTS INCLUDED.

Had the religious issue rested here, the situation would have been less interesting. But before the result in the Carbone trial was known, the city gave direct orders to three Seventh-day Baptists, commanding that if they did business on Sunday, March 27, it must be done behind closed door and curtained windows. In one of the cases the order was renewed on Sunday morning. In each case these men respectfully refused to obey the order. Of course their arrest must follow, in which case the religious issue will be the direct one. It will be less complicated than in the Carbone case, because these men are genuine Sabbath-keepers, beyond all question. The main issue in their case must be disturbance of the religious observance of Sunday.

SECOND TRIAL.

On March 29 Carbone was brought to trial the second time. Considerable time was consumed in securing a jury, as the defence claimed that the officer who had selected the jurymen had openly expressed an unwarrantable prejudice in the case. The evidence was the same as on the former trial, except that the effort to prove that the selling "disturbed the religious observance of Sunday" was ruled out, because of the incompetence of the witness who was called. Carbone's case goes to the Supreme Court on a "writ of certiorari." Should the Seventh-day Baptists, who refused to obey the orders of the Mayor, be called next, as test cases, the religious issue will be still more clearly defined.

THINGS WORTH KNOWING.

PRINCE OSCAR BERNADOTTE, second son of the King of Sweden, is conducting evangelistic services in Copenhagen, with great success. His wife was a maid of honor at the royal court. To marry her he gave up his right of succession to the Throne. For the last ten years this Prince and his wife have been known as first in philanthropic and religious work.

SIR HENRY BESSEMER, who died not long since, was one of the greatest inventors of the century. He labored for many years and in spite of repeated failures to perfect his method of producing steel from iron by a blast of air forced through the iron while in a melted state. His success has revolutionized the world's trade, and in much of its architecture "Bessemer Steel" stands as one of the great examples of the success of applied science.

A CHILIAN warship is named, "O'Higgins," which seems to be a strange combination of Ireland and South America. Ambrose O'Higgins, of the Emerald Isle, born in 1730 A. D., went to Spain, grew rich, gained a title, and went to Chili. His son Bernardo won the great battle of Maipu and thus the independence of Chili. As Director and Dictator, he ruled from 1818 to 1823. Hence this strangely named battle ship.

ON Thursday morning, March 31, the papers announced that a final settlement of present issues with Spain might be expected during the day. Cablegrams from Minister Woodford at Madrid so indicated. Meanwhile those who had counselled haste in declaring war by Congress were outvoted, and Congress and the country waited with quiet but marked anxiety. The report that three warships had sailed from a Spanish port added something to the anxiety, although that did not necessarily mean war. The first form of the RECORDER goes to press while we wait the reports of Thursday evening.

It is said that Consul-General Fitzhugh Lee is fond of telling this story about himself: "We had surrendered at Appomattox, and I was riding slowly across the desolate country toward my home. My heart was heavy, my thoughts were sad. Rounding a curve in the road, I saw an old man plowing close to the fence. As I approached him, he eagerly inquired of the news at the front. 'It is bad, very bad,' I replied; 'General Lee has surrendered.' 'What is that you're saying?' almost screamed the old fellow. 'General Lee has surrendered, and all is over.' For fully a minute he regarded me, and then said with great contempt: 'That's all you know about it. That little upstart of a no-count Fitz Lee mout have surrendered, but Uncle Robert? No, sirree, never! Gee up, Bess.'"

THE following extract from the report of the Court of Inquiry will show the reader how accurately it is made out. The report of the divers showed that the after part of the ship was unharmed. Concerning the forward part we quote:

At frame 17 the outer shell of the ship, from a point 11½ feet from the middle line of the ship, and 6 feet above the keel when in its normal position, has been forced up so as to be now about 4 feet above the surface of the water; therefore about 34 feet above where it would be had the ship sunk uninjured.

The outside bottom plating is bent into a reversed V-shape, the after wing of which, about 15 feet broad and 32 feet in length (from frame 17 to frame 25), is doubled back upon itself against the continuation of the same plating extending forward.

At frame 18 the vertical keel is broken in two, and the flat keel bent into an angle similar to the angle formed by the outside bottom plates. This break is now about 6 feet below the surface of the water, and about 30 feet above its normal position.

In the opinion of the court this condition of the wreck must have been produced by a mine fired under the ship at about frame 18 and somewhat on the port side. The court finds that the loss of the Maine was not due in any respect to fault or negligence on the part of any of the officers or members of the crew. It was due to the explosion of a submarine mine. The court has been unable to obtain evidence fixing the responsibility upon any person or persons.

CHINA has yielded in the matter of Russia's demands. Port Arthur and Talienshan are Russian ports, Leao-Tong, Kirin and Manchuria are made Russian provinces. On the north the gateway to Peking, Capital of China, is held by Russians. The Carving of China, which we have prophesied, is fairly begun. This increases the complex problem between Russia and Great Britain. Perhaps former traditions which would have held this advance of Russia as a menace to Great Britain, will be laid aside, and peace between these two great Empires may be preserved. We believe that whatever else may happen, Great Britain will press her interests in China to a rapid development. If she should secure a permanent possession of Chusan, her commercial relations with Hang-Chow, Shanghai, Nankin, and the great waterway of the Yangtse-Kiang river would be greatly strengthened. If in addition she were to gain still firmer hold on Hong Kong, her position in China would have little to fear from any foe. Her navy could defend her interests, and her commerce would be greatly increased; and commerce is a watchword with England. If Japan were not an unknown factor in the problem, the French interests in the south of China, and the German interests at Changtung might adjust themselves, and ancient China might gradually be partitioned among European powers, in fact, if not wholly in form. Until Japan's position is well defined it will be too soon to decide the future fate of the Celestial Empire.

THE American people who have waited patiently for the report of the Court of Inquiry in the case of the destroyed warship Maine are now amply repaid. Our honor has not suffered. Our position among the nations of the world has been greatly strengthened. The report is dispassionate, minute and complete. It bears evidence of the thoroughness that goes with the work of the true American naval officer. It was made public through Congress on the 28th of March. It is clear, calm, concise, convincing. American discipline and American workmanship are vindicated. There were two explosions, and the first, which caused the second, was external to the ship. Those are the facts, stated in the report with mathematical demonstration. What is the conclusion? The Court formulates none. Only one is possible. The Maine was destroyed by malice, deliberately, under circumstances that make it impossible to understand how that malice could have been

operative except through the connivance or the negligence of some of those authorities who were charged with the safeguarding of the harbor and the ship of a friendly nation. That is the terrible indictment. The Court of Inquiry does not make it. It is made by the irresistible logic of events and of established facts. The burden of self-exculpation and the duty of making all possible reparation rest upon Spain.

We wish it were otherwise. We cannot rejoice that a nation, which has double reasons for being honorable, is placed where the charge of treachery can hardly be withheld or doubted, even if denied. A pilot of the Spanish government anchored the Maine at an unusual place. The mine which carried her and her brave officers and crew into instant destruction and death, was so arranged that when the tide swung the great ship into right relations with it, the explosion did its horrid and deadly work, in an instant. If the deed was not done by the official order of the Spanish government, it was done under her flag, and it must have been done with her knowledge. We still hope and pray that war will be averted. But history will have, henceforth, a new synonym of infamy, and a new and all-surpassing measure of immeasurable detestation.

LATEST WAR NEWS.—At three P. M., Thursday, March 31, as this side goes to press, the following telegraphic news is just at hand. This morning the Legislature of New York unanimously passed a bill appropriating a million dollars as a contingent war fund. This was in response to an emergency message sent by Governor Black. The action was marked by a calm but vigorous sentiment. It was not bluster, but business. The United States has given Spain the definite information that an answer must be given by to-morrow morning, April 1. If Spain refuses our demands, the matter will go to Congress, and armed intervention will be almost absolutely certain to follow immediately. The latest from Madrid is that the Spanish government is "not inclined to agree to our demands." It is said that the Cubans are fighting with the greatest enthusiasm, as the prospect of intervention on the part of the United States increases. The proposition to which Spain must make answer includes the granting of an armistice and the feeding of the reconcentrados. In response to a direct question Spain has been informed that the United States will accept nothing less than independence as the ultimate result. This is a *sine qua non* to an agreement, and Spain understands that in sending her reply to the United States she declares for all time whether or not she will retain control of Cuba. She therefore understands that in refusing our demands, she practically declares war. After Monday Congress will deal with Spain sharply. If the President's demand is rejected by Spain, Congress will undoubtedly pass an act providing for armed intervention, and war will follow. If the demands are accepted, an armistice will be arranged between Spain and Cuba, until the Spanish army can evacuate the island. The matter of feeding the reconcentrados for the present to prevent them from dying from starvation while the question of war or peace is being decided, has been giving the President much concern, and he has about decided to ask Congress to-day for an appropriation to purchase further relief supplies.

STILL LATER.—Sunday, April 3. Relations with Spain are strained to the utmost. War may be averted.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Harvest and the Laborers.

By eleven o'clock at night the staff-captain and the lieutenant had finished their care of the lonely sick woman in the tenement house. They smiled a pleasant good-night to the wan face upon the freshened pillow. Very weary, they wrapped their shawls about them and started for the quarters. The quarreling voices of two drunken women arrested their attention; but immediately quieted down at the sight of the Army lasses whose past kindness was not soon to be forgotten. It was twelve o'clock when they left the last one of the two combatants asleep, and sallied out again, too weary for speech. "Sister," called a voice. The lieutenant groaned. "Oh, sister, I'm so sorry, and I know you're so tired; but—my baby—just died, and my husband is—is—well, sister, it almost broke his heart, and—and he's—well, he's been drinking." Poor little baby! The story was short, and like thousands of others. Idleness, poverty, lack of fresh air, generous food and medical attention. The little life had faded out, and the man had selfishly surrendered to his grief. He had no money for food, but, somehow, there is usually a way to get a drink. Between one and two the messengers of mercy were on their way home at last, thanking God for the opportunity of touching two souls upon whom the finger of sorrow had left a softening impress.

A few—just a few—doing this kind of work. The harvest so great, the laborers so few. Go your way, eat, drink and be merry, says the world. Forget the sin and the misery. But there are those who have followed their Master among the poor, the sick, the maimed (spiritually), the halt, the blind.

What are we doing? Not all can go into the slums. But the field is wide. A sinning and sorrowing world is to be brought back to God. Are we living and toiling unto ourselves and for those in our own little circle? So much to be done, and why should a few do it all? These questions come like a rebuke to easy, self-indulgent lives. God make us better men and women, more pure and untainted from the worldly miasmas which sap the spiritual vitality. When we live on the low level of worldly life, opportunities for saving men pass unheeded, unmourned. We live in a kind of well-fed stupor, which having eyes sees not. Startled and remorseful, we shall waken in the clear light of eternity to see it all—the golden opportunities, the great work which we might have done, now passed forever. Only in the power of the Holy Spirit can we have eyes to see with spiritual vision, strength to do what we ought.

General William Booth.

A man with a purpose. He is neither imposing nor eloquent. But the light of one great, mastering, consuming aim shines in his eyes. His voice vibrates with it, his body sways with it. Whatever else you shall say of him you will be assured that you are in the presence of an earnest man. You will not doubt his declaration that he has come to your city for the salvation of immortal souls. "And to his old companions tell—I will not go

with you to hell," lined off Commander Booth-Tucker. But the General would not have it that way. "He must not let his old companions go," he said. "He must bring them with him when he comes to Christ," plenty of genial comradeship, a quick tact, a ready wit; but all subordinate to the main end. His sermon last night, a description of the Judgment Day, was of the kind that sticks in your memory, making more impression afterward than it does at the time. It was on the invitation to sinners and backsliders that he won our hearts. Clear, direct, sensible, easy, loving, yearning, it was received in impressive silence, save for the occasional outbursts of amens and hallelujahs.

William Booth has placed his treasure in vessels which will preserve it after he has gone. His greatest work is the splendid organization which devotedly follows him and which puts his mission into permanent form. He would have done a great work, if the Army had never been formed. He was a powerful evangelist, going to the call of churches of all denominations which cared to invite him. But he has done something better than work himself. He has set thousands of others to work for the Master, directing their labor into fruitful and effective lines.

ABBOTT ON THE SABBATH.

Rev. Dr. Lyman Abbott is writing a series of papers in the *Outlook* on "The Life and Letters of Paul." In many respects they are superior productions. But Mr. Abbott has a way of setting down his general conclusions as actual history, which will not stand the test of the record. In writing on Galatians, the Sabbath question comes in for consideration. For example, this. "Thus at first two holy days were kept in the Christian church—the Sabbath or seventh day, because it was Jewish; the Lord's-day, or first day of the week, because it was the day of Christ's resurrection. As the pagan element increased and the Jewish element decreased in numbers, the seventh day gradually fell into disuse, the first day alone lived."

The last sentence in the above is the only correct one. The opening sentence is thoroughly unhistoric, a fact which Mr. Abbott evidently knows too well to attempt any reference to history, much less any quotations. No one ought to know better than he that the Bible knows nothing of Sunday as a "holy day," and equally well must he know that it does not appear in subsequent history as a "holy day" until the English reformation and the rise of Puritanism. To say, "Thus at first," etc., is not only unhistoric, but definitely misleading. It is unworthy a writer who is usually accurate on historic points.

This lack of historic accuracy in regard to Sunday, is in marked contrast with the logical accuracy of Dr. Abbott's statements concerning the Sabbath. It impresses one that he is willing to set forth the facts regarding the Sabbath, since he thinks it has no chance for restoration; while the rapidly-failing Sunday must be sustained, even if it be represented as a "holy day," in New Testament times, a claim which every fact in the New Testament forbids. Of the Sabbath Dr. Abbott says: "So he [Christ] repudiated the burdensome regulations with which the Sabbath had been hedged about; but he did not in terms set the Sabbath-day aside." Exactly so. And we ask that Dr. Abbott follow Christ's example. That is higher and better authority than "Pagan influences," which corrupted the church after the New Testament period. Again he says: "A part of the Christian church—a very small part, it is true, but more

logical than the rest—maintain that the Jewish law remains still in force, and that it is the seventh day that is sacred and not the first, and that we shall never have a true Sabbath, nor a true Christianity, nor a true religion until we go back to the seventh day, and thus fulfill the obligation imposed, as it is claimed, on all mankind by the primitive code of Mosaism. But the great majority of Christians regard the fourth commandment as in part obligatory and in part not, without having any clear idea of how they are to distinguish between what is and what is not obligatory."

We thank Dr. Abbott for the accurate description he gives of our position, but beg to remind him that we do not consider that the "Jewish" law remains in force, but rather that God's law, humanity's law, is yet in force, but shorn of imperfect "Jewish" interpretations, and binding on Christians according to Christ's interpretation. The confused state of mind which Dr. Abbott attributes to the majority of Christians, in regard to Sunday, comes from their attempt, under lead of Paganism, to interpret the law of the Sabbath as Christ did not interpret it. Dr. Abbott admits that Christ did not set the law aside, and that he gave it a wider and higher interpretation than the Jews did. Correct. Accept Christ's interpretation. That will clear the fog, and make men consistent followers of Christ.

Near the close of his article Dr. Abbott again says: "If we are under the Jewish law, if the Fourth Commandment is of perpetual obligation, if to gain acceptance with God we must keep one day set apart to his special service, in some special form, then the Seventh-day Christian is right; Saturday should be our Sabbath, and the Mosaic law should determine our method of observing it." If Dr. Abbott can rise above his "Jewish" prejudices far enough to say that the Sabbath should be kept by Christians, according to the interpretation of the law by Christ, and after his example, he will come nearer the truth. All this can be and ought to be under the largest Christian liberty, a liberty under law, born of loving obedience and not a license without law, born of hatred for restraint. Under such a conception the Sabbath brings all that Sunday can bring, and in addition, a logical and Scriptural obedience and also conformity to the teachings of Christ. That Christ is higher authority for Christians than "Pagan influences" which led the church away from him are, goes without saying.

NEW DECISION UNDER SUNDAY LAW.

A late decision in Ohio declares Sunday law unconstitutional, on the ground that it contravenes a fundamental principle of our Republic which demands complete separation of church and state. The case was that of the proprietor of a bowling alley in Columbus, O., who had been arrested for violating a city ordinance against giving public exhibitions on Sunday. The prosecution was made at the instance of the Sunday-law element in the city, who decided to make a test case for the purpose of establishing a precedent. The case was tried in the police court, the presiding judge being Samuel J. Swartz. The latter dismissed the case on the ground of the unconstitutionality of the ordinance.

He based his decision upon the sweeping

ground that the measure was contrary to the constitutional principle of a complete severance of church and state, and reasoned that anything which is not a crime on a week day is not a crime on Sunday.

Unless the union of church and state be granted, there is no escape from the decision of Judge Swartz. Nothing is criminal on Sunday which is not criminal on other days, except on religious grounds; and to enforce regard for Sunday on religious grounds is a union of church and state *de facto*, if not *de jure*. Speaking of the decision the *Defender*, March, 1898, says:

The decision really depends for a precedent upon the holding of Judge Ong, of the Cuyahoga courts, who recently took the ground in a prosecution against Sunday baseball; that all laws prohibiting amusements of a moral character upon the first day of the week were unconstitutional. Judge Ong's decision has been taken to the Supreme Court, where it is now pending. In the event of its being affirmed by the highest tribunal, it is difficult to see how the Sunday saloon laws, or almost any other Sunday prohibitory measures, such as are now on the statutes of this State, [Mass.] can be longer effective.

What the *Defender* suggests, we have repeatedly indicated. Combining liquor selling on Sunday, even in a general way, with other forms of business gives that traffic an immense influence toward securing the non-enforcement or the repeal of all Sunday laws. That which has come in Ohio is coming in every state, if the present system of legislation is continued, and any effective measures are taken to enforce the laws.

"DO YOU KNOW?"

Somebody has been kind enough to send us a circular letter in which the above question is put personally, pointedly and with multiplied frequency. Mark Twain says that once when he was riding on a railroad train the porter showed him so much attention as to cause great surprise. Finally it was all explained when the bowing and smiling attendant remarked: "I see the only man on this train that knows you are General McClellan." The man who sent this circular is undoubtedly the only man who thinks that the editor knows all the things mentioned in its vast range of inquiries.

One of the first questions which the circular inserts into our store-house of knowledge is: "Do you know that according to Scripture 'the time of the end' mentioned above began in 1799 A. D., and will continue until 1915 A. D.?" Unfortunately, we bitterly regret to say, this question taps us at a somewhat empty point. About 1799 we know a number of things, but regarding 1915 A. D. we must confess to some feebleness. Weak as it may seem in an editor, yet to be honest, we have to admit that we do not even know who will be President of the United States at that time; whether a stalwart Republican, an old Democrat or a new woman we cannot say. Nor can we tell by how many hundred thousands the population of Chicago will then exceed that of Greater New York. The nearest that we can come to it is to say: "By a large majority."

But if we cannot tell all about these common terrestrial matters, we find ourselves still further from the shore of sure knowledge when asked about things which swing clear across the universe. Of course, if we had such "a chart of the ages" as the circular mentions, and believed in it, we might be able to map out the whole course of events for centu-

ries to come. But through lack of confidence we have not yet secured this valuable guide to a knowledge of everything which is yet to happen.

Another question is: "Do you know that the 'running to and fro' predicted by Daniel is being fulfilled by yourself and others?" Here again we are overtaken by a humiliating sense of ignorance. For, while we have often wondered what in the world all this running to and fro was about, it did not occur to us that it was because Daniel predicted it. It was thoughtlessness on our part not to have understood it all, and now that this man with the "chart of the ages" has explained it, he has our hearty thanks.

Again we are asked: "Do you know that 6,000 years of earth's history is past, and that the seventh thousand is the Millennium?" No, we do not know this; and as a justification for our ignorance of the immediate presence of the Millennium we must plead the baffling, blinding and blighting influence of our environment. We live in Chicago, and the signs of the Millennium are not hovering over our city. The city council is still doing business at the old stand, the legislature has just adjourned, gambling on futures is still raging in the Board of Trade building, the political bosses have forgotten none of their old tricks; and there are heavy clouds around the distant horizon. The gaunt specter of starvation is stalking across Cuba; the Turk is in Armenia; the vultures are lighting upon China, and Africa is being devoured piecemeal. Optimistic as we should like to be, we cannot think that the Millennium has already begun.

Nor can we tell when it will come. In fact, we must admit that we do not spend much time going down to the shore to look for its coming. We are kept so busy with each day's duties that we have no time to attend to these thousand years which are still out at sea, and, to be frank about it, we do not think that the Scriptures teach us to watch the sky or to watch the signs of the times, but to watch ourselves. It might be very interesting to know what will happen in the year 1915, but it is more important and more profitable to know what to do in this year of our Lord 1898, and to do it. Raising a good crop on our own little patch this year is a matter of more concern than predicting a big harvest seventeen years from now; and to try to push the world up one notch nearer the Millennium is better than to sit watching the clock of the future, or to weave fairy tales out of the threads of prophecy.—*The Advance*.

AMENDING SUNDAY LAW IN MASSACHUSETTS.

As was foreshadowed by the history of Sunday law in Massachusetts, last year, efforts are now being made to lessen the restrictions which the present law places upon entertainments on Sunday. The present law is as follows:

Whoever on the Lord's-day keeps open his shop, warehouse or workhouse, or does any manner of labor, business, or work, except works of necessity and charity, or takes part in any sport, game or play, or public diversion, except a concert of sacred music, or an entertainment given by a religious or charitable society, the proceeds of which, if any, are to be devoted exclusively to a charitable or religious purpose, shall be punished by fine not exceeding fifty dollars for each offense.

On the 31st of January, 1898, Senate Bill No. 21, was introduced. It reads thus:

Chapter four hundred and thirty-four of the acts of the year eighteen hundred and ninety-five is amended by

adding at the end of section one: "The term 'religious or charitable society,' as used in this section, shall apply to all religious or charitable societies, whether incorporated or not."

Hoping to gain help for Sunday against the foregoing, the friends of Sunday have secured the introduction of the following bill in the House. It is number 740, and reads:

Section one of Chapter four hundred and thirty-four of the acts of the year eighteen hundred and ninety-five is hereby amended by striking out, in the second, third, fourth and fifth lines, the words, "or an entertainment given by a religious or charitable society, the proceeds of which, if any, are to be devoted exclusively to a charitable or religious purpose."

The New England Sabbath Protective League is protesting against the first, and petitioning for the enactment of the second of these bills. The first *Hearing* was held on the 9th of March. The *Defender*, organ of the League, March issue said, "The enemy is upon us, and we must act on the defensive and become also aggressors." The RECORDER will keep its readers informed as to the final results.

HOW TO PREACH.

Make no apologies. If you have the Lord's message, deliver it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Jesus in. Defend the gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Let your beard grow. Throw away your cravat. If you do not want to break, make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not get excited too soon. Do not run away from your hearers. Engine driving-wheels fly fast with no load, but when they draw anything, they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer cool. Do not scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder isn't shot. Thunder isn't lightning. Lightning kills. If you have lightning, you will thunder; but do not try to thunder out of an empty cloud.

Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days, because of the others who do not come. Preach best to smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time. Do not repeat, saying, "as I said before." If you said it before, say something else after. Leave out words you cannot define. Stop declamation and talk. Come down from stilted and sacred tones, and become a little child. Do not tire yourself and every one else out. Do not preach till the middle of your sermon buries the beginning and is buried by the end. Look people in the face, and live so that you are not afraid to. Take long breaths, fill your lungs and keep them full. Stop to breathe before the air is exhausted. It is easier to run a mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way; when you are half through, raise a little more; when nearly done, put on a full head of water. Aim at the mark. Hit it. Stop and see where the shot struck, and then fire another broadside. Pack your sermons. Make your words like bullets.

Missions.

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

MAN sees not as he is seen. More eyes are fixed on him than he suspects. He may possibly think himself unobserved, yet a cloud of witnesses may hold him in full survey. Many may observe him and be influenced by his actions. Myriads of unseen spirits, good or bad, may see his acts and hear his words. Satan as a fallen angel attended by squadrons of evil spirits fitting through the air may see and watch him to influence him to evil. The Apostle Paul teaches us that the spirits of the just made perfect, are witnesses of our heavenly race, for he says: Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. It is naught that angels see us, that evil spirits watch us, that glorified spirits observe us, as compared with the overwhelming truth that an all-knowing, an all-searching and an all-just God sees us. How honest and pure we should live every day in view of that truth, and of the fact of the judgment day.

THERE is too much assent in this world without reflection. This is one of the great obstacles to the success of preaching. It is the duty of the preacher to direct attention to the essential facts of revealed religion and *compel* thought and *insist* on reflection. Analysis is destructive to a lie, but it reaffirms and strengthens the truth. Nature grows more beautiful and wonderful as we take the flower, examine and analyze it under the microscope, or as we turn the telescope to the starry heavens. The mind expands as these revelations are made to us. So it is in the realm of truth. Whenever, through analysis, we see truth in its parts as well as in its united whole, we are more confident in the truth and have stronger faith in its ultimate success in the world. To real Christians, Christ is the most precious of all things. They repeatedly affirm it. They will say this in great adversity. They will say it in prosperity, when surrounded by admiring friends and when the balance sheet shows great possessions. The Christian man will say it even when fame crowns him with her laurel. Under the test of the profoundest reflection and the closest analysis the real Christian will with great assurance affirm the preciousness of Jesus Christ in this life and for the life to come. Will the sinner believe and accept this testimony?

In analyzing the process of regeneration and conversion, it is believed that the last act lies in the will. The will must entirely surrender to the will of God, and there is perfect willingness to do just what God and Christ require of one. How can one claim to be truly converted who will not fully trust God and unreservedly obey him. Some have come to this point in their religious experience, that they desire to be baptized, but do not wish to join one of our churches, because they might be so situated that they would be under the necessity of keeping Sunday in order to get a living. This is meeting trouble more than half way, and the person should earnestly consider this question, whether he is really converted since he does not entirely trust in God's providing care, and hesitates

to be subject to his will under certain conditions.

THE Secretary has spent a week at Shiloh and Marlboro, N. J., and in New York City. He held three informal conferences on missions and evangelistic work. There is a deep interest among our people in their missions, and a manifest desire to understand their work and needs, and a readiness to help in their support. Spring has come to South Jersey. The season is from two to three weeks earlier than in New England. Farmers are plowing. Fruit buds are almost ready to burst into blossom. The fields are beautiful with their green carpets, and the air is balmy. If these indications are not sufficient to make you believe that spring has come to this section, let me give a sure evidence; there are groups and groups of boys on the streets here and there playing marbles.

THE "METHODIST REVIEW" AND BISHOP NINDE ON THE FAILURE OF SUNDAY.

In 1891 the *Methodist Review* number for March and April published a symposium on the Sunday question. One of the writers, Rev. Dr. Coxe, discussed "Remedies for Sabbath Decline." He recounted, in an eloquent manner, how Sunday is menaced by strong and alert foes, and how it is not defended by apathetic and self-confident friends. He declared with unction, that the issue was not one of human opinion, but of divine authority. He urged the friends of Sunday to remember that defeat is disaster, and ruin for all the best interests of religion. He averred that the purity of the home, and the stability of the nation depend on a revival of regard for Sunday. He charged the main responsibility for the evil state of Sunday-observance on Christians. Irreligious men will not rise higher than the standard set by Christians, and that standard he said was sinfully low. "Judgment must begin at the house of God," were his pertinent, and closing words.

In 1893 the *Advocate*, of New York, again wrote of the national peril from the prevailing corruption associated with the loss of regard for Sunday. It pictured the scene with vividness like the flashes of lightning in an August thunder storm. Here is one. "The question is one of tremendous importance, for it is vital to the successful progress of Christianity, not to speak of the perpetuation of the Republic itself." For clear-eyedness in seeing the fact of a hopeless decline in the standing of Sunday, the *Advocate* was not surpassed by any of its compeers.

We desire to call special attention to the words of Bishop Ninde, in 1892, when the Sunday question was prominently before the National Conference of Methodists at a meeting in Omaha. The *Advance*, of May 19, gave this summary of what the Bishop said:

"At the immense meeting held in the interests of the American Sabbath at Omaha, last Sunday, Bishop Ninde is spoken of as having made the speech of the day, notwithstanding the fact that the eloquent Warren and other distinguished speakers made addresses. It was the Bishop's way of putting the matter which seems to have captured the audience. 'You cannot,' he said, 'expect the people to keep the Sabbath holy until the churches have won the masses to Christianity.' This gets at the root of the matter. Irreligious people do not want a religious day. They may want a rest day or a holiday, but not a

holy day. The principle difficulty in the way of closing the World's Fair on Sunday is that so many people want it open. One class want it open as the part of the fight against religion, and they are a pretty numerous class, but a class who do not usually care to stand before the community as open enemies of Christianity. They prefer to fight it on a side issue, where there is a chance to mask their real meaning. Another class want it open to make money, and the class represents some powerful interests. Still another class want it open as a part of the Sunday holiday program. And it is because of this class and this feeling that much of the advocacy of closed gates goes to pieces. 'We want labor to have a rest,' has been a large part of the argument. But in the minds of the laboring people, and of the employed people generally, a rest day means a holiday, an 'outing,' if there is anything to go out to. After the usual way of human selfishness twenty people do not stop to think of the one person who will have no Sunday rest if the Fair is kept open. Hence the argument for rest has, after all, but little weight with the masses. 'Last Sunday no less than eight thousand people paid the price of admission to see the skeleton Fair grounds. They did it because they had an idle Sunday afternoon and thought that an agreeable way of spending it.

"In the nature of the case a rest day will be one of the two, a religious day or a holiday. If the church cannot insist on Sunday-closing as a matter of religious observance, it is doubtful whether it has a practical argument. Certainly nothing but a strong religious conviction will maintain itself or the day against such powerful worldly tendencies and influences. Bishop Ninde has done well in calling attention, on so conspicuous an occasion, to this important feature of the question."

We join the *Advance* in calling attention to the clear-cut truth contained in the last paragraph of the above. Philosophy and history unite to declare that Sunday, as a leisure day, will be "a religious day or a holiday." Roman Catholicism has made the best combination of the two elements that is possible. The result is well known. The holiday has always had the lion's share. That day is yet taken by American Sunday reformers as the type most to be dreaded. In the present reaction from the Puritan Sunday compromise, the religious element has faded out with astonishing rapidity. The triumph of holidayism has come by an universal law of evolution. Sunday has reverted to holidayism because no stream can rise higher than its fountain head. Puritanism forced a temporary religious character upon Sunday, but it could not raise the original fountain head, and so the stream has gone back to its original low level. How long Christians, eager to save something from the ruins of the flood, will refuse to see the facts as Bishop Ninde puts them, no one can say. But one does not need the gift of prophecy to see that Sunday has passed far beyond the point of religious Sabbathism. A few devout souls may keep up the unequal struggle in their personal actions, but without some new ground of appeal, and some new basis for conscience, the masses, even of Christians, cannot be called back. If Sunday had any place in the Word of God, any Biblical ground of appeal to conscience, the case would be more hopeful. But even religious leaders openly say that it has no such ground, and the lower foundation which they attempt to build for it is all, and always in favor of holidayism. What the new basis must be will be set forth hereafter.

CUT IT SHORT.

If you've got a thought that's happy,
Boil it down.
Make it short, and crisp, and snappy—
Boil it down.
When your brain its coin has minted,
Down the page your pen has sprinted,
If you want your effort printed,
Boil it down.

Take out every surplus letter—
Boil it down.

Fewer syllables the better—
Boil it down.

Make your meaning plain; express it
So we'll know, not merely guess it;
Then, my friend, ere you address it,
Boil it down.

Boil out all the extra trimmings—
Boil it down.

Skim it well, then skim the skimmings—
Boil it down.

When you're sure 'twould be a sin to
Cut another sentence into
Send it on and we'll begin to
Boil it down.

J. Lincoln, in L. A. W. Bulletin.

LOSS OF REGARD FOR SUNDAY.

TESTIMONY FROM METHODIST SOURCES.

Those Methodist writers whose words have come under our observation have made much of "the responsibility of Christians" as to the loss of regard for Sunday. Methodists have borne ample testimony against the secularization of Sunday; on the other hand, more than any other denomination they have been liable to the charge of complicity with Sunday-desecration, especially through their camp-meeting system. We have in hand some very severe testimony on that point, which will yet appear.

In April, 1882, the Southern New England M. E. Conference, sitting at Providence, R. I., listened to an earnest report from a committee on "Sabbath-observance." That report expressed grave doubts whether Sunday-observance could be maintained in New England much longer, unless "the religious masses of every denomination arouse to their peril." The report mentioned many flagrant forms of disregard for Sunday. It was emphatic in condemning the complicity of great business organizations with Sunday-breaking and dwelt upon the serious lack of regard for Sunday laws. It urged all to ring out the alarm, and warn men of the ruin which would hasten unless Sunday were better observed.

In 1882 the Methodist Book Concern was circulating a booklet, by Rev. C. H. Payne, entitled "The American Sabbath." It was first published several years before. Even at that time Dr. Payne said that the observance of Sunday was "one of the most momentous questions of the hour, affecting the most vital interests of our nation." He declared that the influences then combined against Sunday gave great reason to fear that it would be wholly lost. On the national side he put the case in strong terms. "Give us a Continental Sabbath, and farewell to our loved Christian land."

The *Christian Advocate*, of New York, has been among the most vigorous of the Methodist papers in denouncing the various forms of disregard for Sunday. The Sunday newspapers have come in for a good share of attention from the *Advocate*. In 1883 it scored the *Tribune* and other New York papers for "unblushingly boasting over the godless enterprise of running special trains for the purpose of distributing their papers at points distant from the city, on Sunday." August 13, 1885, the *Advocate* wrote sadly of the fact that a great and unfavorable change had taken place within thirty years, in public

opinion and in popular practices, concerning Sunday. It said that the old idea which rested the observance of the day on the authority of the Bible, and on the sanction of the fourth commandment, had given way to loose antinomian theories. Business had increased everywhere, on land and sea, and it was reported that in some of the theological seminaries candidates for the ministry were taught that the day should be observed on other grounds than that of "divine obligation." December the 17th, of the same year, the *Advocate* again urged that no man who was interested in the welfare of the nation could be indifferent to the rapid decay of Sunday. It insisted that help must hasten, promptly, or Sunday would be "overwhelmed by the tide of secularity." It also said that these dangers had come in so quietly that many good men were undisturbed, although much was already lost. With a despair, not causeless, the *Advocate* said: "It is even now a serious question with some of the more watchful friends of the Sabbath whether it is not too late to regain what has been surrendered, or even to stay the progress of the evil."

In 1888 efforts were made to check the carnival of the saloons on Sunday in Cincinnati, through what was known as the Owen law. The effort was described by the *Western Christian Advocate* as a useless "spasm of virtue," which lasted for a week or two, and died an ignominious death. It declared that no amount of evidence could convict or punish a Sunday saloon in that city. Here is a representative sentence: "Gambrinus is king, and Cincinnati's shame is published to the world."

The detailed discussion of the Sunday saloon belongs to the temperance question, rather than to the theme of this article. But it is well to say in passing, that no one thing marks the collapse of the efforts to rescue Sunday more than the almost unlimited power of the forces of evil which have taken possession of it as the great and growing holiday. The unwise and unjust system which place the nefarious saloon business so nearly on the same level with other businesses, under the same general law, is partly at fault in the matter. But the deeper danger lies in this fact: Sunday-law creates a day of irreligious leisure for the masses of men. That is just what the saloon wants. The futile attempt to make a religious day by law does no more than create the holiday on which the saloons fatten. This form of self-destruction will continue until the advocates of the present system grow wise enough to separate the sale of liquor on Sunday from all other forms of business. The license system protects the saloon on six days, and gives it the "whip hand" over all decent and legitimate business on Sunday. Thus Sunday is made to be self-destructive by law.

In the autumn of 1888 the *Christian Advocate*, New York, told of a baseball game in Brooklyn, at which 4,500 people gathered. Contrasting that with former times, the *Advocate* said that thirty years before "an hundred pulpits" would have been aflame with protest, and would have come to the rescue of the outraged Sunday. In the same connection it enumerated many causes for the decline and for the apathy of pulpits. It said: "The demoralizing effects of a Continental Sunday are visible on every hand. Continental beer, wine, gambling sports, non-church-going are already here. Continental

open licentiousness is following hard after." Often and again did the *Advocate* lift up its voice during 1888 against the persistent decay, which it so clearly apprehended. Here is one of its paragraphs:

"Eight years ago we were rebuked for saying that the American Sabbath is gone, and that Christians were responsible for its death. Few will now be found to deny the first of these assertions, and few to affirm that this ruin could have been wrought if Christians had consistently practiced what they professed and unitedly endeavored to prevent a violation of law."

In future numbers we shall present a great array of testimony as to the influence of Christians in bringing in the loss of Sunday. Meanwhile the reader will be wise who ponders well the trenchant words of the *Advocate*.

Nov. 20, 1890, the *Advocate* said: "A 'great popular current and movement of the ages' has taken place; and with what result? The Sabbath is almost destroyed in this country. Little by little, with the consent and supported by the practices of many Methodists, Presbyterians, Baptists and Congregationalists, the land has been filled with railroad excursions on the Sabbath, and the streams, adjacent seas and lakes filled with steamboat excursions; and the rural districts during the summer hegira are covered with city and town Christians, of whom most have left their Sabbath behind them, such as it was. In many of the cities theaters are opened, and little or nothing is done to preserve the sanctity of the day."

For terseness and truthfulness, that paragraph cannot be surpassed. To question it is useless. To shrink from it is futile. To laugh at it is foolish and cowardly.

GET OUTSIDE OF YOURSELF.

No man can be successful or noble who lives for himself. The first quality of life is pushingness. Life is always doing something. It pushes the tree-top nearer heaven, and its branches farther out. It opens the flowers and bids the fruit hasten its ripening for the waiting lips of men. Stagnation is decay. The best of things are poison, if kept too long, for self. Learn, that you may teach others. Get, that you may give. Be happy, that you may make others joyful. Nothing reaches its highest value to yourself, until you have shared, with others, used it for some one's good. If your epitaph, written or unwritten, should be "This man had much, but he never shared it; he knew much, but never imparted to others," it will be condemnation instead of praise.

You will be ill at ease in heaven—assuming that the selfish may get there by some strange chance—if you never get outside of yourself here. There are no corners there where self-love can sit to suck the juices from its own unshared fruit. You do not know real joy yet, unless, at some time, hands have held yours, while eager lips and radiant eyes have said, "You have helped me; your counsels have guided me; your words have soothed my sorrow; your example has lifted me to better living; your faith has taught me to believe; your hopefulness has brightened my despair; your bravery has renewed my courage, I am better, and happier, and purer, and nobler because of you." Words like those an angel might be proud to win, and if only one soul can say thus to you, then will come the ten-fold blessing which waits on him who lives outside himself.

Woman's Work.

By Mrs. R. T. ROGERS, Waterville, Maine.

FROM A WIFE'S STANDPOINT.

Not long since a lady was telling me of a friend who said that she was married fourteen years before, and her husband had never spoken a sharp word to her. I suggested that perhaps the man died before the honeymoon was ended. But no, he was still living. Then I remarked that they certainly had never moved, but must have remained in the same house through the whole of their married life. "Yes, they had moved and more than once." "Well," I insisted, "he certainly never helped her put up a stove and tried to get two joints of pipe together, each of which was larger than the other." But that was just what he had done. He had stood on a chair, on his tip toes, and had reached up as far as his arms would go, and had held the slippery, contrary, jagged-end, defiant joints, while the soot sifted down into his face, and his wife was below looking up at him, giggling and holding her sides, and he didn't say a sharp word.

I held my breath awhile and then said that he must have been afraid, scared, didn't dare to. But this explanation shared the fate of the rest, for the wife was amiable, and gentle, and never scared anybody.

Then I gave it up, and admitted that such a husband "was perfectly lovely," and that I was glad Chicago, with all its other things to boast about, could claim such a citizen. He was the ideal husband and had fully redeemed all the direct and implied promises of that preliminary period when ice cream flows so freely and buggy rides are so common when the young man carries the young lady's fan, springs to pick up the fallen handkerchief, and anticipates her every want with a devotion which seems good for a thousand years.

That men do not more commonly live up to the expectation aroused by the period of ardent devotion, must often seem to the wife little short of a shabby breach of contract. If she were to hale the husband before the bar of memory and remind him of all the sweetness which he poured into his efforts to catch his prize, I fear that she would convict him of having obtained the goods under false pretenses.

Another lady said to a little group of us: "When the breakfast or the dinner is all right, nothing is said, but if a dish happens to be scorched just a little, or if the meat is not done to a turn, or we happen to miss it a trifle on the bread, then the remarks begin."

"Well," I replied, "that is a principle of human nature. If a man has a corn on his toe he thinks a good deal about the toe, but if there is no corn he does not think of it at all; he hardly knows that he has a toe. I suppose that it is a good thing for a wife to spoil a dish once in a while just to make the husband realize that she is at the table; otherwise his mind might be wholly absorbed in his business."

"Yes, that may be the principle," said the lady, "but the fact makes an unpleasant feature in woman's life. Men ought to know that it is not an easy thing to keep matters going smoothly all the time, to make all the meals come on the table just right three hundred and sixty-five days in the year. Just think of the machinery that has to be kept in mo-

tion, and all the little details which have to be watched and worked into a successful result. From the field where the vegetables and fruit grow to the fire which cooks the food, there is always somebody or something trying to play tricks on us, and when we slip safely through all mishaps and get up 'a good dinner,' why can't men say so, and be as quick to praise the performance as they are to say the other thing when the meal is not perfect?

I replied that she was right; that in addition to woman's natural craving for a little petting, she had justice on her side. In fact the husband would have no right to complain if there was nothing at all to eat on the table. For in the great majority of cases he had given the wife to understand during the love-making process, that he would be perfectly content just to sit and look across the table at her, that to gaze into her lovely face would be meat and drink to him for the rest of the day. But I added that it is one of the peculiarities of a man that after a woman has captured his heart she is also compelled to capture his stomach, and this is often a serious problem. For there is an old proverb to the effect that a hungry man is an angry man. And while this proverb is too old for general application just now, yet it showed that in the evolution of man the stomach had been hard to tame, and that it was probably the last part of man which would be evolved away from the animal tribe.

Nevertheless the wife had no reason to be discouraged, for as long as the stomach was man's weak member, it gave the wife a good vantage point to work on. He might not praise her for a good dinner, but none the less the good dinner put him in most responsive condition to listen to any after dinner speech which she might have to make to him, and so really instead of waiting for him to sing her praises, it was just the time for her to do the talking.

I also told her that I thought the American wife was maintaining herself at the head of the table in great form. And I reminded her of what a Washington correspondent had just written one of our Chicago papers. Since Mrs. Hayes banished wine from the table of the White House, says this correspondent, and started the temperance crusade in official circles, "drunkenness among our public men has been steadily diminishing." "There is not to-day in the country," adds this correspondent, "a successful politician who is a heavy drinker."

Mr. Hayes was in the White House at the same time. But to the majority of the American people the Hayes administration now means Mrs. Hayes, and she eclipsed the President and achieved her distinction over the question as to what men should drink at her table.—*Grapho, in the Advance.*

DIFFICULTY OF ENFORCING SUNDAY LAWS.

The *Watchman* for Nov. 12, 1890, wrote concerning the difficulty of enforcing Sunday laws because of the differences of opinion among men and the inconsistent practices of Christians, including clergymen. It urged that for the good of all concerned, and especially for the good of Sunday, some general agreement should be reached as to how Sunday ought to be observed. But this paper so clear-eyed and stalwart on most questions, closed its plea for unity with this confession

of failure. "Without this it is to be feared that our Sabbath will be slowly worn away by the attrition of worldliness until there is nothing left for the law to protect."

In September, 1895, the *Central Baptist* of St. Louis, described Sunday in that city in a way which showed not a blighted, but a decayed, Sunday. It had many of the worst phases of the "European" day which Americans condemn so bitterly.

In June, 1896, a correspondent of the *Examiner* writing from Vermont, reported that the Green Mountain state was fast outgrowing its old-time regard for Sunday. Formerly Vermonters had protested against open and destructive disregard of Sunday; now almost every kind of business and revelry were common. He closed with this sentence. "Occasionally we are treated to a Sunday sparing or slugging match, and Sunday ball games, fishing, shooting, boating, driving, riding, etc., all for pleasure, are of common occurrence with us." In August, 1897, the *Watchman* spoke of the growing decay of Sunday worship in the country communities of New England, and the fact that the people in the country would not take the trouble to drive to public service. In November the *Watchman* wrote of this again, and declared it to be "One of the saddest features of the present religious life of New England." During the same month the *Standard* complained that large numbers of young people who have been well brought up in Baptist homes neglect church and Sunday-school for bicycle runs, and similar forms of amusement on Sunday.

One of the most open avowals of the decay of faith in the sacredness of Sunday, on the part of Baptist leaders, is found in the records of the Baptist Congress held in Detroit, Mich., in 1894. A prominent theme in that gathering was this: "Tradition as a Formative Force in Baptist Doctrine and Church Life." Five prominent Baptists took part in the discussion of this theme. It goes without saying that such a theme must induce a consideration of the Sunday question. Rev. Augustine S. Carman said: "It is doubtful whether, if we were left to the scanty indications of the New Testament alone, unaided by the light thrown on the New Testament from subsequent times, we should have been able to arrive at that observance of the Lord's-day, which has been the priceless possession of Christendom. At any rate we owe a large debt to tradition for facts which aid us in the interpretation of the scanty intimations of Scripture on this subject."

Rev. Levi D. Temple made a full surrender of the Sunday to tradition. He declared that tradition was the source of the introduction of the Sunday into the Baptist creed. It had been placed in their Standards like the "Philadelphia Confession," dating from 1784, without Biblical support. He averred that the Baptist creed which claimed that Sunday has taken the place of the Sabbath "has almost as little justification in the teachings of Christ and the apostles as the itinerancy of the clergy, or the Catholic doctrine of confession and absolution."

Doctor A. S. Hobart said that if Baptists give up tradition as a source of authority they must give up worship on Sunday, to begin with. Here is a representative sentence from Dr. Hobart: "I tell you, you may stand up in any pulpit in the land and quote the

Bible, and it wont make any impression at all toward changing the practice of the church, for they would say grandpa did it that way, and it is good enough for us."

These men told the truth. Sunday has no ground except tradition. It also contradicts the Bible in the claim that the Sabbath has been set aside for Sunday, on Biblical, or divine authority. But when Baptist leaders yield all this without returning to the Bible, it is overwhelming evidence of the loss of Sabbath sentiment among them.

In 1885, W. W. Evarts, D. D., issued a book, E. B. Treat, New York, publisher, entitled: "The Sabbath; Its Permanence, Promise, and Defense." This book bore testimony to the decay of Sunday in fullness, and detail. It devotes a chapter of thirty-one pages to "Violations of the Sabbath," in which the current forms of disregard for Sunday are recounted. The closing chapter appeals to Christians for a better observance of the day, and urges that the decline is largely induced by the bad example of those who profess to be the friends and defenders of Sunday. Here are two representative sentences. "American communities are falling into Sabbath-desecration as the American church becomes slack in Sabbath-observance. Baker, barber, milkman, confectioner, railroad conductor, and steamboat captain all bear witness that the church membership of the country contribute largely to the enforcement of Sabbath industries."

All in all the Baptist leaders in the United States are united in declaring that regard for Sunday as a Sabbath, on the authority of the Fourth Commandment, is rapidly going, if not practically gone, from the Baptist ranks. No-Sabbath theories and practices are increasing in corresponding ratio.

IN THE VIRGINIA MOUNTAINS.

BY VIRGINIA S. PATTERSON.

Aside from its picturesque situation afforded by its location where the beautiful mountains, following the Holston River, rise on one side to meet the blue line of ridges on the other—the town of Bristol possesses a geographical distinction most unique.

The main street of the town is the dividing line between two states, and a favorite pastime of our landlord is to take the stranger within his gates to the middle of the road, and surprise him by telling him that while one foot stands on Tennessee ground its mate is planted on the sacred soil of the Old Dominion. Belonging to two states entails many complexities both absurd and annoying in the daily lives of the people of the town. The ends of justice are easily defeated owing to the difference in the laws. The refugee from justice on the Tennessee side has merely to run across the street-car track and he is safe from his pursuer. The officer can go no further than Main Street. An instance recently occurred where a prisoner in the Hustings Court jumped out of the window and with fleet foot gained the center of the street, with the pursuing officer close behind. One inch of space lay between him and liberty, and with the constable's hand almost clutching his shoulder he passed the line with a bound and sauntered leisurely away, while the officer turned on his heel to report that his man was free.

Each side of town is intensely loyal to its own state and makes loud boasts of its superiority to the other. It is amusing to hear

the Tennessee girl speak disparagingly of the water or the air on the Virginia side, and equally amusing to listen to the Virginian who piously expresses sorrow for any one who is willing to live across the dividing line. Naturally, the feeling is more strongly manifested by the younger portion of the community, but is not confined to them. The quarrel over their water-works system was almost a bloody one, many of the citizens having armed themselves, determined to make battle on the opposition.

On the Tennessee side, Bristol is the Mecca of runaway lovers, many of them mere children, who come to this Southern Gretna Green and find a preacher ready to unite them. The parson who ties the connubial knot keeps a hotel conveniently near the depot, to which the youngsters hurry on alighting from the cars, and are safely married by the time the intercepting officer can get them. Frequently they are run in through the back entrance and the wedding vows are being said in the kitchen while the officer in search is coming in through the front door. This enterprising dominie does a thriving matrimonial business for all the refractory juveniles in that region of country, and the records show these runaway unions amounting into the thousands.

Near here is the great Natural Tunnel, a wonder greater than the celebrated Natural Bridge. Little has been known of it until recently. In fact this country is all new and as little known as any section of the great West. But the neigh of the Iron Horse now echoes through these mountain wilds, the railway having been built from this point to the Big Stone Gap within a few years. Almost savage in its wildness, it has been slow to yield up its secrets to the eye of the outside world, and people living near by knew as little about it as they did of Nova Zembla. Northern capital and Northern enterprise have been the means of developing the hitherto unknown. Their mills and engines are in evidence all about.

The Natural Tunnel is in shape somewhat like the letter S, and formerly had a stream running through it, which has now been diverted from its course. A short artificial tunnel has been made to reach the middle curve of the S through which the railway track runs. About ninety feet in height, the tunnel is certainly a wonder of nature, and its location in a region wild and dangerous adds to the feeling of mystery and awe which the visitor experiences as he slowly enters the immense subterranean cavern.

How some of these remote mountain people manage to live is a problem. During berry-picking time they come into the towns by droves, offering the fruit at prices which seem so cruelly low that one wonders over and over how they can afford it. Many of them innocently think a stranger is interested in anything they may offer. This was the case with a small, cadaverous girl of about twelve years, who met one of our party on the street and informed him she had something to sell and would let him have it cheap. Noticing she held an ordinary pasteboard box in her hands, he questioned her as to its contents, although he didn't care to buy anything.

"Why, it's a nice snake, mister—a young rattlesnake." And she held it up temptingly for him to peer through a seam in the top to look at the reptile. Realizing that the box

was a rather frail affair, our friend got away from the young snake merchant as quickly as possible, calling back assuringly as he went, that the snake was a fine fellow and was undoubtedly a great bargain, but unfortunately he was in a big hurry and hadn't time to stop just then. The incident is much more pathetic than laughable, for the poverty in the home must have been great to induce a child to peddle a commodity so repulsive.

A ride along the Holsten River, which is the name given to the waters of the Tennessee in this locality, is most delightful. A Northern lumber company owns the little railway that winds up through the mountains, using it to bring down their logs from the forests. Beautiful rhododendron or laurel almost springing out of the rocks overhang the path so close to the track that one can reach the handsome pink clusters from the car-window as we slowly puff along. The air is delicious, and all is so quiet, so still, that we scarcely realize we are only a few miles away from a bustling town. The Holsten is a placid stream—not noisy and rushing with a joyous gurgle as mountain rivers are wont to do, but moves along with a solemn serenity which deepens the sense of solitude. The rustling of the wind in the trees which stretch up and up toward the blue sky, mingles with the murmur of the waters, and influences one with gentle sadness.

A few miles further on we come upon a picnic party of negroes who are celebrating a Sunday-school anniversary. The hats of the men are decorated fantastically with bunches of pine and long twigs of oak, and as they jump about in their antics, laughing and gesticulating, their green plumes nodding above their dusky faces, the effect is grotesque in the extreme. Involuntarily one thinks of the strange monkey-tribes encountered by Du Chailu in Africa.

On their return to town they were all safely locked in their special car before the train started, a measure which seemed to be regarded quite as a matter of course, although it looked strange to our Northern eyes. As they debarked from the car and started toward their various homes, the sable gallants still proudly wore the comical trimming bobbing up and down on their heads. A Northern colored man would not have made such a spectacle of himself for any consideration, but these happy-go-lucky creatures are like little children. They were a merry set and woke the stillness with their songs as we descended the mountain. Though the music of the Southern negro is sweet it is far from being a harp of a thousand strings. It is not at all varied, and there is a note of melancholy running through it. Even in their most lively dance tunes there is often a sort of wail.—*The Interior.*

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee;
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

—Whittier.

COMMON sense is the knack of seeing things as they are and doing things as they ought to be done.—*C. E. Stone.*

Young People's Work

THE man who gets the "first wear" of a harness gets the best. How bright and beautiful and strong is the young new life—given to Christ! God wants the "first wear" of your life.

"ALL work and no play makes Jack a dull boy" holds true in the material world; but when you get into Christ's service, life is work and play combined—a beautiful and wholesome combination. s.

SIXTEEN YEARS OF THE CHRISTIAN ENDEAVOR SOCIETY.

On Wednesday, February 2, the seventeenth birthday of the Christian Endeavor Society was observed throughout the world. The officials of the United Society state that the sixteenth year of Christian Endeavor in many respects has been the best year of all. Christian Endeavor has been extended more widely throughout the world than in any other one year. The cause has seen large advance in India. It has witnessed the inauguration of a United Society for India, Burmah and Ceylon; the establishment of a South India Union, and of other Unions in the north and west of India. An Endeavor paper for India has been started.

In South Africa Christian Endeavor has received a great impetus, and is now said to be on a substantial and growing basis.

Great Britain has reached and passed the 5,000 line. She has held the largest and most successful Christian Endeavor Convention ever known across the seas. She has begun her plans for the world's international meeting in 1900.

China has made steady and substantial progress. From Australia word comes that Victoria had the finest convention in her history. New South Wales has established a colonial paper. New Zealand reports large progress.

Germany has a devoted secretary, who gives all his time to the cause and whose reports are regarded as most encouraging. Hopeful beginnings have been made in Scandinavia, Switzerland and several other European countries.

On the American continent, both in Canada and in Mexico, as well as in the United States, the sixteenth year has been one of great encouragement and hopefulness. In numbers, religious enterprise, and aggressive service for missions, Christian citizenship, and all older lines of Christian Endeavor work, the year is said to have been no whit behind others, while in efforts to deepen the spiritual life it has been far in advance of any other year. The inauguration of the Quiet Hour is regarded as proof of this.

At the end of the sixteenth year of service the Society is stronger than at the beginning of the year by 5,000 societies and by 250,000 members. The United Society urged each local society to make a thank-offering Feb. 2 to the home and foreign missionary organizations of its own denomination.

SMOKE, NOT POWER.

Accompaniments of power are sometimes mistaken for power itself. A boy sees the majestic movements of a steamship, and thinks that the black clouds which the funnel belches forth are the secrets of its power. He fancies that his raft must also move when he

has made smoke to issue from a joint of stove-pipe set up on it. The eloquent fulminations of the would-be reformer are too often mistaken for actual progress in reform. The emotional outbursts of shallow regret are heartily accepted for true repentance. But smoke represents actual loss, instead of power. And frothy agitation and showy sentiment are elements of weakness instead of strength.—S. S. Times.

INCREASE OF SUNDAY-DESECRATION.

In 1883 the *Watch Tower* declared that the secularization of Sunday was increasing with great rapidity, and that many pleasure resorts in and near New York were thronged on Sunday with depraved crowds, and with depraving amusements. These people were numbered by "hundreds of thousands," said the *Watch Tower*; and yet from its high place it saw so little hope, and it offered no remedy, worthy of the name.

In June, 1883, the *Christian Secretary* said that "growing Sabbath-desecration was one of the greatest evils of the times." It was bringing swift demoralization on the land. With the multitude Sunday was a holiday rather than a holy day. The *Secretary* said that Christians "put a sort of salve on their consciences" by attending church in the morning, and then sought forbidden pleasures in the afternoon. It charged hard things against Christians for fostering the increasing decay.

In the autumn of 1883, the Baptist Convention of the state of New York resolved that a better observance of Sunday is "indispensable to the prosperity of our religion and the sway of morality." It mentioned and "deplored" various forms of disregard for Sunday and urged Baptists to "stand for a more Scriptural observance of the Christian Sabbath." But since there is no "Scriptural" observance of Sunday, the appeal of the Convention could not check the decline which it lamented.

The increase of railroading on Sunday was a prominent feature of the decline in 1883. The *Christian Secretary*, and other papers in New England, spoke earnestly against this. They declared that there were two hundred and fifty illegal trains in Massachusetts, alone. The discussion in religious circles that year, gave evidence of wide and radical differences of opinion, which tended to confusion and weakness. The *Baptist Messenger*, Pittsburg, May 5, reported a discussion in the Minister's Conference in that city, as to how far the observance of Sunday could be based on the Fourth Commandment, and whether there was authority for the change of the Sabbath to the Sunday. This was one of the few cases in which the fundamental issues were considered. The opinions were summarized by the *Messenger* in the following words: "No two members of the Conference seemed to hold precisely the same opinions, some going so far as to affirm that the Fourth Commandment was abrogated, being part of the Jewish law, and the only commandment not re-affirmed in the New Testament. Those who held this view, strongly objected to the term 'Christian Sabbath.'" This discussion at Pittsburg was a sample of the prevailing trend among Baptists when the question of the Biblical grounds for observing Sunday were under consideration. There was then, as there has been ever since, a marked tendency to abandon the effort to

find any Biblical ground for the "Change of the Sabbath" and to adopt the no-Sabbath doctrine; or else to place Sunday-observance on the ground of tradition. This last tendency was evinced in the most open manner in the Baptist Congress at Detroit; a few years later. The decay of Sunday has driven Baptists to traditionalism, and the adoption of traditionalism has hastened the decay. Thus does error feed upon itself.

In July, 1884, a correspondent of the *Examiner* wrote sadly of the "eclipse" of Sunday. He cited the fact that California had just lost her Sunday law, by repeal; that the chief cities of the West had no Sabbath; that business and pleasure held sway, at will. He said that the general disregard for Sunday was ten times as great as it was ten years before, and that if it continued to gain for ten years more at the same ratio, little would be left. His prophecy has been well fulfilled. To his own inquiry as to how the eclipse could be stayed, he had only this lament: "Meanwhile the heavens are darkening and the earth is growing ghastly and chill with the coming eclipse."

In July, 1884, the *Examiner* spoke of the divided sentiment among Christians. There had been much agitation concerning the establishing of public concerts in Central Park, New York, on Sunday. It had resulted in their establishment in July of that year. Whereupon the *Examiner* said that Christian people were much divided in opinion as to the matter, and that several pulpits had given the concerts their approval, and that at least one religious paper had done the same.

In the *National Baptist* for July 5, 1888, Robert J. Burdette, the humorist, described Sunday west of the Rocky Mountains. He said he had never been in a country where there was so much bath-room and so little Sunday, and hence cleanliness and Godliness did not always go together. Sunday was a day when everybody went somewhere except to church, and did something other than worship. His conclusion was that while there was "some Sunday left in the East, there was none in the West."

In February, 1889, one who wrote over the signature of "Quandary," in the *Examiner*, discussed the fact that various forms of the desecration of Sunday had so emasculated the consciences of men that protest was too feeble to prevent them from yielding to the prevalent decay. In the course of his article this correspondent indulged in the following quiet but cutting satire:

Is it strange, then, since I see on my way to church on Sunday, almost as on other days, busy crowds around post-offices, and the railroad depots, and the steam-boat landings, and since I hear, as I sit in the sanctuary, the whistle of the engine and the rumbling of the trains, while there comes no voice, or only a faint whisper, from the pulpit, in rebuke of all this labor, and noise, and bustle, is it strange that, when I go home, untutored layman as I am, I should give myself up to the pleasant recreation of reading my Sunday papers, satisfied that in so doing I am no more guilty than those members of the church, who do, or direct, all this Sunday work which I have just mentioned, and that I should feel assured, that as a considerable part of the church and of the ministry do not seem to regard them as specially culpable, so I need not regard myself as a great offender, if an offender at all?

A sharper picture of general decay could not well be drawn.

"At what age were your married?" she asked, inquisitively. But the other lady was equal to the emergency, and quietly responded, "At the parsonage."

WIDDER GREEN'S LAST WORDS.

"I'm goin' to die," says the Widder Green,
 "I'm goin' to quite this airthly scene;
 It ain't no place for me to stay
 In such a world as 'tis to-day.
 Such works and ways is too much for me,
 Nobody can't let nobody be.
 The girls is flounced from top to toe,
 An' that's the whole o' what they know.
 The men is mad on bonds and stocks—
 Swearin' and shootin' and pickin' locks.
 I'm real afraid I'll be hanged myself
 Ef I ain't laid on my final shelf.
 There ain't a cretur but knows to-day
 I never was lunny in any way;
 But since the crazy folks all go free
 I'm dreadful afraid they'll hang up me.
 Ther's another matter that's dreadful hard;
 I can't go into a neighbor's yard
 To say, 'How be you?' or borrow a pin
 But what the paper have it in:
 'We're pleased to say that Widder Green
 Took dinner a-Tuesday with Mrs. Keene.'
 Or, 'Our worthy friend Mrs. Green has gone
 Down to Barkhamsted to see her son.'
 Great Jerusalem! can't I stir
 Without a-risin' some feller's fur?
 There ain't no privacy—so to say—
 No more than ef 'twas the Judgment day.
 And as for meetin'—I want to swear
 Whenever I put my head in there.
 Why, even Old Hundred's spilled and done
 Like everything else under the sun.
 It used to be so solemn and slow;
 'Praise to the Lord from all below';
 Now it goes like a gallopin' steer.
 High-diddled-diddle, there and here!
 No respect to the Lord above,
 No more'n ef he was hand in glove
 With all the creters he ever made,
 And all the jigs that ever was played.
 Preachin' too—but here I'm dumb.
 But I tell you what! I'd like it some
 Ef good old parson Nathan Strong
 Out o' his grave would come along,
 An' give us a stirrin' taste of fire,
 Judgment and Justice is my desire.
 'Tain't all love an' sickish sweet
 That makes this world nor t'other complete.
 But law! I'm old. I'd better be dead.
 When the world's a-turnin' over my head;
 Sperits talkin' like awful fools,
 Bibles kicked out o' deestrick schools,
 Crazy creatures a-murderin' round—
 Honest folk better be under ground.
 So, fare-ye-well! This airthly scene
 Won't no more be pestered by Widder Green."

—Advance.

WHAT THE FRIENDS OF SUNDAY SAY.

In editorial files and note-books we have a record of the testimony of the friends of Sunday touching its decay, from 1865 until now. For the first twenty years of that time, the testimony is confined to a few papers, which, more observant than the many, saw a drift that had been accelerated by the Civil War. During the last twelve years the evidence of coming decline has been so apparent that testimony has been increased many times. Within the past twelve months open announcements of the hopeless "Loss of Sunday," in the sea of holidayism, have been numerous and sad.

TESTIMONY FROM BAPTIST SOURCES.

Each of the Protestant denominations has a certain relation to the Sunday question. Logically and theoretically, all Baptists are bound to keep the seventh day, and not the first. Their professed adherence to the Bible as the only rule of faith and practice demands this. The Seventh-day Baptists and the Seventh-day Adventists are the only ones of the Baptist family that are thus true to their creed. The history of the Baptists as related to freedom of conscience, and to the question of religious liberty, naturally leads them to a deep interest in the Sunday question. Beginning with 1882, we shall place before the reader a line of testimony from Baptist sources concerning the decadence of Sunday.

It is a significant fact which meets the investigator at the outset, that New England, home of Puritanism and of the Puritan Sunday, is well at the front in the matter of holidayism. A correspondent of the

Standard, writing from Boston in 1882, declared that although they had prided themselves, hitherto, upon the Puritan Sunday and their observance of it, they were in great danger of losing that pre-eminence. The watering places were thronged on Sunday. Trains and boats were crowded with pleasure-seekers. One who had just visited Lynn found the desecration of Sunday there greater than in Paris, or in Italy. Much of the responsibility for the state of things was charged to Christians. The correspondent said that Boston Christians cheated the Lord by going on long excursions for pleasure on Sunday, starting a little before Sunday and returning so as to reach home on Monday. In short, Sunday, in and about Boston, was described as the counterpart of the much-condemned Continental Sunday of Europe.

During the same year the *Standard*, discussing the lack of regard for Sunday, represented Christians and Christian influences as powerless to check the downward course; they could not make the laws nor control the railroads; they could not stop the tide of Sabbathless immigrants from Europe, "which breaks upon the Eastern sea-coast and rolls to the Western." In view of the fact that the disregard for Sunday is as great, and comparatively greater among the home-born people of the United States as it is among foreigners, it is a weak evasion to lay the blame at the door of Europeans. The decay now at hand is that of American Puritanism. It is not the fruitage of the Old World, except as the Sunday of Europe is the result of theories which are now popular in America.

In the same year the *Examiner* wrote against the opening of libraries and museums, on Sunday, and plead that Sunday could be saved from total decay as to work and business, only "by stoutly resisting every attempt to enlarge it." But instead of basing its plea on the Bible, the law of God, and religious obligation, the plea was based, mainly, on the fear that it would lead to such demoralization of the day that "the poor man's Sunday would become a thing of the past." This low-ground pleading on the part of Christian leaders, then, as since, is one of the definite evidences of the decay of regard for Sunday; for, while it is true, that no-Sabbathism tends to make all days alike, when Christians place the observance of Sunday on such grounds, they remove the whole Sabbath question from the higher, the true ground, on which, only, it can find permanency and power. Of course the reason for this low standard in the case of Sunday arises from the fact that it has no place in the Bible, and our Baptist brethren cannot appeal to the Divine Word, without condemning their own practice. In this fact lies the inevitable failure of Sunday. The "one-day-in-seven" theory, the mere "rest-day" theory, and the "Civil Sabbath" theory all belong to the same list. They exist as the prominent arguments, because men cannot appeal to the Bible as the standard in the matter of Sunday. Because of this, if for no other reason, Sunday must continue to decay.

In March, 1882, Rev. Doctor McArthur, of New York, a representative Baptist, discussing the opening of museums on Sunday, indulged in some strong denunciation of foreigners who come to this country, and before they learn the English language, begin to clamor for the French or the German Sunday.

But even this Phillipic ended with the tame suggestion that the best way to preserve Sunday was to do nothing that would secularize the day. There was no appeal to the Word of God as the basis of Sunday-observance. These evasions of the real issue in the case, are among the strongest proofs of the decay of regard, and of the want of a religious basis for Sunday. If it be said that men evade in this way because they have learned that there is no basis for Sunday in the Bible, that is still greater evidence that the decay must go on.

STILL SEEKING NATIONAL SUNDAY LAW.

Since the notable failure to secure the closing of the World's Fair at Chicago in 1893, through the action of Congress, and the equally notable failure of the "God-in-the-Constitution" joint resolution, the promoters of Sunday legislation have been persistent in efforts to commit the national government to some form of Sunday law. They confess that state laws and municipal laws are weak and inoperative; that Sunday-desecration cannot be prevented by them. They aver that a national law would be more effective. Since Congress legislates for the District of Columbia, they seek to enter the wedge, under guise of a simple local law for that District, thus gaining a precedent for something of wider scope.

On the 16th of December, 1896, a bill was introduced in the House of Representatives. Action on the bill was not secured in the Fifty-fourth Congress, and the bill was brought up in the first session of the Fifty-fifth Congress, and on the 19th of March, 1897, it was referred to the Committee on the District of Columbia. Finally a hearing on the bill was ordered, before a sub-committee of the District committee, for February 25, 1898. Representative Shannon, of New York, presided. The other members present were Sprague, of Massachusetts; Cowherd, of Missouri; and Peters, of Kansas.

This is the bill:

A BILL

To further protect the first day of the week as a day of rest in the District of Columbia.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall not be lawful for any person to keep open any place of business or maintain a stand for the sale of any article or articles of profit during Sunday, excepting vendors of books or newspapers, and apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purposes of charity or necessity; nor shall any public playing of football or baseball or any other kind of playing, sports, pastimes, or diversions, disturbing the peace and quiet of the day, be practiced by any person or persons within the District of Columbia on Sunday; nor shall any building operations or work upon railroad construction be lawful upon said day; and for any violation of this Act the person offending shall, for each offense, be liable to a fine of not less than five dollars nor more than fifty dollars, and in the case of corporations there shall be a like fine for every person employed in violation of this Act laid upon the corporation offending.

SEC. 2. That it shall be a sufficient defense to a prosecution for labor on the first day of the week that the defendant uniformly keeps another day of the week as a day of rest, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing first day of the week as a day of rest. This Act shall not be construed to prevent the sale of refreshments other than malt or spiritous liquors, or to prevent the sale of malt and spiritous liquors as now provided for by law, or tobacco, cigars, railroad and steamboat tickets, or the collection and delivery of baggage.

The Editor of the RECORDER attended the hearing. The friends of the bill were conspicuous by their absence. Rev. W. F. Crafts

used the greater part of the hour allotted to the advocates of the bill. The substance of their claim was this: Sunday-observance is going from bad to worse in Washington. Hundreds of places of business are open on Sunday. Gaming in and near the city is excessive. As the National Capital, Washington ought to be a model for the nation. Religious people want the law; labor organizations want it. Roman Catholics are especially in favor of it. The nation must interfere to save the good name of Washington and of Sunday. It is a very simple law, a harmless law which no well-disposed man can oppose. It does not interfere with liquor nor tobacco, nor "Saturdarians." Various changes were rung on these points, but all that was said is summed up above.

Mrs. Ellis, Superintendent of Legislation for the National W. C. T. U., presented certain petitions and spoke briefly in favor of the bill. One of such high standing in temperance work seemed out of place advocating a bill which openly bids for the help of the saloons, a bill which, reduced to its lowest terms, says, "Give us a national law for Sunday and we will be silent as to the liquor traffic. The W. C. T. U. does not look well in such company.

General William Birney first spoke against the bill. He showed that statutes and police regulations now in force accomplished all that is necessary. He presented figures from the police records showing that Sunday was the most orderly day in the week, and declared that the charge that Washington was as bad as Mr. Crafts represented it were incorrect and unfounded. He averred that the purpose of the bill was to open the way for a "chain-gang" law to punish those who did not hold the opinions which had prompted the bill, and that it was aimed at Jews and Sabbath-keeping Christians, in spite of its apparently innocent character. General Birney also showed that Congress had never undertaken any such legislation as was here asked. It was a piece of unchristian illiberalism.

Prof. H. C. Kirk opposed the bill as proposing unnecessary law which was not demanded for the good of the District, nor on the ground of reason or good morals. It was an effort to continue and intensify religious odium and persecution against those who kept the Sabbath, or who choose not to use Sunday as the "Churchman's League" desired to have them do. He also denounced the bill as an entering wedge for bringing religious questions and sectarian issues into politics.

Mr. W. A. Croffut, a lawyer we believe, opposed the bill on similar grounds. He showed that the vast majority of the people were opposed to the bill. He had lately consulted the leaders of the National labor organizations and knew that they did not favor the bill. The majority of Christians did not favor it. Only a few were narrow enough to seek thus to force their views upon the people of Washington by law. Mr. Croffut indulged in a bit of sarcasm which was timely, saying, "Since God rested on Saturday, and commanded men so to do, therefore Mr. Crafts would have them work on Saturday, and would compel them by law to rest on Sunday. That may be good sectarian theology, but it is poor logic."

Rev. Geo. B. Wheeler, pastor of the Seventh-day Adventist church and representative of

the Religious Liberty Association, spoke against the bill as being on a par in purpose, if not in words, with the Sunday laws of Maryland, Arkansas, Tennessee and other states, under which his own people have been cruelly and unjustly persecuted within the last few years. He pressed this point with force and clearness. He also suggested that if the bill became a law the courts must decide between "secular noise and religious noise" on Sunday, since church bells and sometimes church music were more noisy than the things aimed at in the bill. Above all else, Mr. Wheeler joined with the other speakers in opposing the bill for the sake of religious liberty and freedom of conscience.

The writer said: "I have come from New Jersey to oppose this bill on grounds larger and more important than local regulations for the District of Columbia. I oppose it for what lies back of it in history. The first Sunday legislation in form and spirit was purely pagan. It was the direct product of the state-church of Pagan Rome. There is not a trace of any Christian idea in any Sunday law until 386 A. D., sixty-five years after the first edict under Constantine. Paganism gave the state-church to Roman Catholicism, Sunday laws being a part of the inheritance. It was not a product of Christ's Christianity. Two stages of Sunday legislation have passed into history, the Roman Catholic and the Puritan Protestant. The Christianity and the civilization of our time have outgrown it. Sunday laws are generally inoperative. Sunday-observance is declining. You are asked to report this bill favorably in order to commit Congress to more pinching legislation in the future. This is only the thin end of the wedge. I represent a people who have stood against such measures in the United States for the last 225 years, and I protest against committing this nation, dedicated to religious and individual freedom, to the Pagan-born idea of church and state, which lurks in this innocent-looking bill. Mr. Crafts says it 'exempts us.' We ask no such exemption—no privilege to break the law of the land because we have obeyed the law of God. We do ask for ourselves and for all men the right to look God in the face and obey him in all such matters as Sabbath-keeping on the ground of conscience, without interference by civil law. Mr. Chairman, the truth is the friends of Sunday have destroyed it by their unscriptural opposition to God's Sabbath, and now they ask you to recommend that the United States pass a law to compel men to keep Sunday. Not long ago, the *Christian Statesman* called for more civil law in Indiana, to compel Presbyterian elders to regard Sunday as they ought. No, Mr. Chairman, let Christianity stand on its own merits and the laws of God, and let the national law do no more than protect each man alike in all matters of religion."

It is evident that unless some new forces enter the field, the efforts to secure a national Sunday law have little chance of success. The friends of this bill are sending petitions and letters from many States, urging its passage.

REACHING AFTER THE UNATTAINED.

One of the richest experiences of life is striving for the unattained, following an ideal which eludes by rising a little out of reach. Christianity awakens aspirations as no other religion does. Theories about religion can be mas-

tered. Metaphysical problems can be solved or left stationary in the fog of unfinished debate. Ceremonies can be fully performed. But that conception of life which Christ wrought into the words, "Be ye therefore perfect even as your Father who is in heaven is perfect," gives birth to endless aspirations. That idea was the mountain peak of spiritual thought with the devout Jew. Christ makes it the central thought of personal life in his kingdom. Unmeasured perfection. Boundless attainment. To be, that we may become more; great, that we may be greater; holy, that we may be holier; pure, that we may be purer.

Each step in the development of such a life gives a joyous sense of gaining without which nothing valuable is attained. Intellectual culture climbs on what it has to-day, because something better is in sight for to-morrow. That is the counterpart of spiritual experiences in Christ's kingdom. For example. Some experience has brought increased faith; you have risen to a more restful confidence in God. You contrast that with the unrest of yesterday. The peace of to-day assures that to-morrow has greater peace in store. Our highest attainments in spiritual things never quite satisfy. God means it thus. Satisfaction, in that sense, is stagnation. When I began the study of Arithmetic I had no love for Mathematics. The mastery of some comparatively difficult problems, awakened desire. When Algebra was fairly mastered, love for what lay beyond drew me on. Aspiration grew eager. Geometry, Trigonometry, Mathematical Astronomy each lent wings to my dull powers of calculation. Hight of attainment deepened love, and love increased longing. This is a poor comparison, but it may help you to a better grasp of aspiration. Every true conception of the life Christ seeks in us awakens desire, love, longing for the unattained. Hear Paul. I have not yet attained. But I am forgetting the past. I am pushing for the unattained. Something is mine. More is to be mine. From the depth of the Mamertine prison he wrote, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness," etc. Looking death in the face, he gloried in the unattained. Aspiration was greatest, when the breath of the grave began to chill him. We have been in the dungeon where Paul wrote that letter, and but for the danger to health, it would have been joy to sit there and feel the uplift of heavenly aspirations, with those words to Timothy before us.

Is your life dungeon-like sometimes? Does failure deepen darkness? Is the floor where your dead hopes lie, cold and damp? Does doubt forge new chains and throw away the key that locks them on your discouraged hands? Look up. That is gain. Keep looking up. That is greater gain. Things might be worse. Say, "I have gained something." Long for more. Pray, hope, climb. Rejoice in the aspirations of to-day. God will give you more to-morrow. What if the devil taunts you with, "You haven't gained anything worth while." He lies. You have gained much if you aspire to more. Rejoice in the possibility that exists though it be out of reach. Revel in hopes unfulfilled. Stop sobbing and go to singing. Aspire. An eternity of opportunity is waiting. Climb. No dungeon wall can keep you in when God helps. Thus it will be. Hope, aspire, struggle, climb, climb, climb. Victory.

Sabbath School.

INTERNATIONAL LESSONS, 1898.

SECOND QUARTER.

April 2.	The Woman of Canaan.....	Matt. 15: 21-31
April 9.	Sufferings of Jesus Foretold.....	Matt. 16: 21-28
April 16.	The Transfiguration.....	Matt. 17: 1-9
April 23.	A Lesson on Forgiveness.....	Matt. 28: 21-35
April 30.	The Triumphal Entry.....	Matt. 21: 6-16
May 7.	The Marriage Feast.....	Matt. 22: 1-14
May 14.	Watchfulness.....	Matt. 24: 42-51
May 21.	The Day of Judgment.....	Matt. 25: 31-46
May 28.	The Lord's Supper.....	Matt. 26: 17-30
June 4.	Jesus Condemned.....	Matt. 27: 11-26
June 11.	Jesus Crucified.....	Matt. 27: 35-50
June 18.	The Risen Lord.....	Matt. 28: 8-20
June 25.	Review.....	

LESSON III.—THE TRANSFIGURATION.

For Sabbath-day, April 16, 1898.

LESSON TEXT.—Matt. 17: 1-9.

GOLDEN TEXT.—We beheld his glory, the glory as of the only begotten of the Father. John 1: 14.

INTRODUCTION.

We have in this lesson a grand sequel to the one revealing the sufferings of the Messiah. It encouraged the disciples after having been so startled by the awful announcement of the coming betrayal and death of their Master. The veil is parted and they can look upon the "crown beyond the cross." Faith also is strengthened by more clearly knowing the true nature of the Christ. Jesus had all along been seen in his human form, now they have a glimpse of the divine form blazing out through the covering of humanity.

EXPLANATORY NOTES.

1. The Scene of Prayer and Transfiguration. v. 1. *After six days.* Luke says "About an eight days." From six to eight days after the events of last lesson, but nothing exact. So in John 20: 26, we have the expression "after eight days again," etc., which would not be from First-day or Sunday to another First-day, but about Second-day or Monday, Jesus appeared to his disciples. Note this in the Sabbath controversy. *Jesus taketh Peter . . . apart.* These three disciples were taken from the other nine who remained at the foot of the mountain. These three were also the favored ones in the garden of Gethsemane, and they alone witness the raising of the daughter of Jairus. These may have been the most advanced in the knowledge and understanding of Jesus and his mission, and were the only ones then ready for new and greater revelations. Three were also sufficient witnesses to this event. Judas at least would have made a bad use of the knowledge which, until the resurrection, Jesus wished to be kept a secret.

2. The Glory of Christ Revealed. v. 2. *Transfigured before them.* In their presence he was transfigured or changed in appearance. No apparent change of bodily substance but of quality. His countenance was radiant with the glory of a spiritual and divine being. His heavenly nature was shining through his flesh. His garments became luminously "white and glistening." Jesus is indeed the brightness of the glory of God.

3. The Law and Prophets Represented. v. 3. *Appeared unto them.* To the disciples. *Moses and Elijah.* An actual appearance. Apparitions do not talk. Could they appear in glorious form or bodily shape before the great resurrection? Elijah had not died as other men die. 2 Kings 2: 11. Moses' body as soon as dead was withdrawn from Satan's power and dominion. Jude 9; Deut. 34: 6. Their transformed bodies were fitted to appear on the occasion as examples of man's complete redemption. It is thought that Moses was a representative of the law and Elias [Greek form of Elijah] of the prophets, the one preparing the way for Christ as a school-master, the other foretelling the sufferings of the Messiah and his kingly glory. They appeared as they are in the redeemed state with Christ, the central figure and fulfillment of all law and prophecy. *Talking with him.* About "his decease which he should accomplish at Jerusalem." Luke 9: 31. A subject of great interest to the redeemed spirits. They, too, had faith in Christ and he was the lamb of sacrifice slain from the foundation of the world.

4. Human and Divine Testimonies. v. 4, 5. *Then answered Peter.* Peter foremost as usual. As the visitors were about to leave. He would have them remain and dwell with Jesus. *Three tabernacles.* Tents or booths. And it may be from this mountain or eminence he would have the government of the Messiah announced, attended by these illustrious representatives of the past dispensation. Peter was somewhat bewildered also "for he wist not what to say, for they were sore afraid." Mark 9: 6. It was a moment of ecstasy. *While he yet spake.* He received the answer to his suggestion. *A bright cloud.* A cloud was a symbol of the divine

presence as when God went before the Israelites the cloud on their side being luminous. The Shechinah. Ezk. 1: 4. *Overshadowed them.* Not necessarily casting a shade or shadow. It was spread over them in glorious beauty. God now speaks from the cloud. *This is my beloved Son.* The second time God has spoken thus in the hearing of men. It would confirm the disciples and show them the duty of accepting the Son as highest authority and to honor him more than Moses or Elijah. *Hear ye him.* For us as well as the disciples. He is worthy the attention and obedience of all men. How could they doubt after this that Jesus was the Son of God?

5. Fear and Assurance. v. 6-8. *They fell on their face.* Awed at the divine presence and led to solemnly adore him. *Sore-afraid.* Conscious of their human weakness and sinfulness before the Lord. *Jesus . . . touched them.* In tenderness and to dispel their fears. No one need be afraid in the presence of God when their fear is reverence and adoration and love. "It is I, be not afraid." *Saw no man.* As Moses and Elijah had disappeared. *Jesus only.* We may only occasionally be on a mountain of transfiguration in ecstasy, but Jesus is with us always, whether in moments of great joy or in the valley of humiliation and distress. Happy are we if Jesus only is seen.

6. A Command. v. 9. *Jesus charged them.* Commanded. *Tell . . . to no man.* It was unnecessary as yet to publish it, and they might not be able to rightly tell it while those who would hear of it would still less comprehend its full significance. When crucified they would need this evidence that he was the Christ. So "they kept that saying with themselves, questioning one with another what the rising from the dead should mean." Mark 9: 10.

BAPTIST SATIRE ON SUNDAY LAW.

On the 25th of January, 1894, a notable example of satire appeared in the *National Baptist*. It was over the signature, "Rambler," who was none other than the gifted editor, Rev. H. L. Wayland, D. D. This trenchant sarcasm showed, as no logic could, the utter failure of the legal side of Sunday. It is too terse to be summarized, and too good to be lost. Here it is entire:

The Rambler is happy to convey to his thousands of readers a delightful and momentous announcement. Civilization is saved; morality is secure; the Sabbath is rescued. History does not record a more marked and unparalleled triumph for religion and especially for the safety of the Sabbath. We have long been threatened with the overthrow of our most cherished religious institutions; but at last, if the reader will permit the play of imagination, the hand of Providence smiles upon us. The Rambler finds in the New York *Herald*, Dec. 27, the statement that on the Sunday previous, Morris Lichnaeum was arrested by Detective Sloan for selling him a shoe string for two cents. The blood-stained criminal was held in \$100 bail to stand trial for violation of the Sunday law, and, so far as can be gathered, was imprisoned in the Tombs for want of this bail. Once more we breathe freely; *i. e.*, the Rambler does; joy irradiates our, his, heart. It is true, on that day the thousands of God-defying saloons were pursuing to the full their murderous trade; every infamous resort was doing a thriving business; all the branch houses of hell were prospering; all the avenues to destruction were crowded; the locomotives were dragging their heavy trains of freight and passengers over every railroad in the state; the morning newspaper trains went out gorged with the Sunday papers, and presently they were cried in every railroad town throughout the state. If it had been summer the excursion steamers would have been plying to and from every accessible point on the waters of New York; but these are trifles. The law arose in its majesty and asserted itself; the hand of justice descended like an avalanche or a water-spout or a cyclone upon this monster Morris Lichnaeum (who presumably was an Israelite, and who it is quite likely had spent the previous day in the synagogue according to the law of his people), and, almost before he knew where he was, Morris was immured in a dungeon, and had an opportunity to reflect upon the unutterable iniquity of his ways and to mourn that he had not spent the Sabbath in the peaceful pursuits of the saloon keeper and the gambler. The reader will observe that the shoe-string, price two cents, was sold to the detective himself; the presumption is that the detective beguiled the unhappy Israelite into making the sale. If this be so, it heightens our sense of the dignity and majesty of the transaction, and enhances the triumph of justice. Let us hope that this event will strike

awe into the souls of other Hebrew sellers of shoe-strings; let us imagine the feeling of holy complacency with which the keeper of the saloon, or of the more infamous resorts protected by the police, must have looked out of the window, and seen this felon, laden with unspeakable guilt and ignominy, dragged to the Tombs by Detective Sloan; and we may imagine Detective Sloan, as he passed by, winking at one and another of his clients, and seeming to say to them, "Behold the triumph of justice;" and in response the saloon keepers and the prostitutes and the gamblers must have rubbed their hands gently murmuring, "We thank Thee that we are not as other men, or even as this Sunday shoe-string seller."

It is a day of statues and monuments; we are erecting monuments to all the heroes we can think of, and a good many whom we cannot think of—with any pleasure, and we are looking around for other heroes to be immortalized. Will not the Metropolis place in its most frequented resort a statue of Detective Sloan, exhibiting in his right hand the historical shoe-string, and in the other hand a scroll on which shall be inscribed, THE TRIUMPH OF SUNDAY-OBSERVANCE. There will be no difficulty in providing means for its erection. Those ardent friends of the Sunday, the saloon keepers, whose purses are always open when adequately appealed to, will not be wanting.

PRAYER FOR SUNDAY.

An earnest call for a week of prayer is sent forth by the representatives of the various organizations representing Sunday reform. The date is April 17 to 24. The call shows so well the fears and anxieties of the friends of Sunday that we print it entire:

Inasmuch as Avarice and Greed, urged on by the intense competition which now exists in all branches of business, are striving as never before to gain control of the Christian Sabbath and secularize its hours, and mere physical pleasure is making serious encroachments upon its peace and quiet, its holy rest and worship, and unbelief with its hand-maids, anarchy and godlessness, is openly defying divine and human laws, we earnestly invite all who love the Lord's-day to set apart the week following Easter, April 17 to 24, as a time of special prayer for the imperiled Sabbath.

We suggest as suitable topics:

1st. That good citizens may be led to give the ordinance of the Sabbath institution a new hearing—that its vital place in Christian civilization may be generally recognized—that Sunday protective laws may be provided for our national capital, in the passage by Congress of the Sunday Rest Bill, that those states and territories which have no Sunday laws may secure them, and that existing laws may be better enforced.

2d. That the working people may see the folly and sin of Sunday dissipation as involving also Sunday labor, and that a strong public sentiment may defend the weekly rest day as the natural and inherited right of toil.

3d. That the Christian church may fully awake to the importance of the issue, and Christian people may set an example of consistent Sabbath-keeping in their homes and in public life.

4th. That the young may not wander from the restraining influence of a hallowed Sabbath into the perilous beginnings of Sabbath-demoralization, by Sunday cycling, and trolley trips to pleasure resorts.

We respectfully ask pastors to observe some portion of the *Lord's-day Week* as a proper time to preach or speak upon Sabbath-observance, and, if possible, make it the theme of Sunday-school, prayer-meeting and young people's meetings.

We also request the W. C. T. U. and other organizations that are interested in the preservation of the Lord's-day to use the week for prayer, union meetings and practical efforts in its behalf.

Signed: Rev. I. W. Hathaway, D. D., New York, General Secretary American Sabbath-Union.

W. W. Clark, Chicago, Ill., Secretary International Sunday-observance League.

Edward Thompson, L.L. D., Chicago, Ill., General Manager of the Sunday League of America.

Martin D. Kneeland, D. D., Boston, Mass., General Secretary New England Sabbath Protective League.

Rev. J. B. Davison, Milwaukee, Wis., Field Secretary Wisconsin Rest Day Association.

Wilber F. Crafts, Ph. D., Washington, D. C., Superintendent National Reform Bureau.

T. T. Muchler, Philadelphia, Pa., Cor. Sec. Philadelphia Sabbath Association.

Mrs. Varilla F. Cox, Tabor, N. J., Superintendent Sabbath-observance Department National W. C. T. U.

Mrs. E. J. Knowles, New York, Corresponding Secretary Woman's National Sabbath Alliance.

Popular Science.

BY H. H. BAKER.

Submarine Mines.

The terrific explosion on board the battleship Maine in the harbor of Havana, and the question whether that explosion was caused by a mine from without, or from some cause within, not yet determined, has caused much discussion and deep concern throughout the United States.

Since the Civil War much attention has been given by naval scientists to the protection of cities on the seaboard, by locating submarine mines and torpedoes in the channels leading to harbors, and indeed in the harbors themselves. These mines may be regarded as being among the modern appliances of naval warfare, and their purpose is to destroy any vessel that may, by chance, have passed any fort, or fortification, on its way to bombard a city.

Mines are differently constructed according to their location. The most simple form is an iron box, charged with explosives, and held in place by a chain and anchor, having numbers of tubes projecting with a fuse enclosed, and a percussion cap and firing pin in the end, so that when the vessel comes in contact with one of these projections, the pin will strike the cap and cause the explosion to take place. This kind is dangerous to both friend and foe.

Another kind of mine, is that which is fired by electricity, having a cable reaching from the mine to the shore. These mines have their projections, but in place of a cap a signal is given of the approach of the ship, to the officer at the station on shore, when, if it is a friendly vessel, he lets it pass, but if an enemy, he has only to touch a button to close the circuit, and as sudden as that of the Maine, the destruction takes place.

Another sort of mine arrangement is to have the mine and a buoy separate, with a signal ball to give notice on a key-board at the shore station, which may be far away, and even out of sight. When the signal is given the circuit has only to be closed and the explosion instantly takes place. This kind of mine may be located in various places in a harbor, and by grouping cover much territory, yet all may be carefully watched in time of war by a single officer, located miles away, and completely screened from danger.

There needs to be at least ten feet of water between the bottom of the vessel and the mine case, which, should it contain 400 pounds of our lately invented explosives, would send any war vessel in the world straight to its watery grave.

These mine cases are charged with explosives much stronger than gun powder, and which are not affected by dampness or water, such as explosive gelatine, gun cotton, and dynamite. It is estimated that a pressure of at least 10,000 or 12,000 pounds to the square inch was required to tear assunder and destroy the Maine as was done.

Should a mine explosion fail to destroy the ship, the concussion would be very likely to ignite the explosive compounds, stored in her own magazines, and thus prove her destruction. This may have been the case in Havana harbor, so far as we now know. The War Department is not unmindful of the advantages to be gained by adopting and carrying forward this comparatively new mode of warfare.

ANGELS.

BY MARGARET E. SANGSTER.

In the old days God sent his angels oft
To men in threshing-floors, to women pressed
With daily tasks; they came to tent and croft,
And whispered words of blessing and of rest.

Not mine to guess what shape those angels wore,
Nor tell what voice they spoke, nor with what grace
They brought the dear love down that evermore
Makes lowliest souls its best abiding place.

But in these days I know my angels well;
They brush my garments on the common way.
They take my hand, and very softly tell
Some bit o' comfort in the waning day.

And though their angel names I do not ken,
Though in their faces human want I read,
They are God-given to this world of men,
God-sent to bless it in its hours of need.

Child, mother, dearest wife, brave hearts that take
The rough and bitter cross, and help us bear
Its heavy weight when strength is like to break,
God bless you each, our angels unaware.

—The Independent.

BOOK NOTICE.

"FACTS THAT CALL FOR FAITH." A Series of Discourses by Rev. David Gregg, D. D.; 311 pp. E. B. Treat & Co., 241, 243 West 23d Street, New York.

Dr. Gregg is pastor of the Lafayette Avenue Presbyterian church, of Brooklyn, N. Y. His book consists of sixteen discourses on such themes as: "God," "Christ," "The Bible," "Justification," "Immortality," etc. Dr. Gregg's style is vigorous, and well calculated to "draw." He claims to discard all things but "nineteenth century facts," and to present only those facts which we must believe because they are facts. In many things he makes this claim good, and the book is much more readable than the average book of sermons.

The fifth sermon, pp. 87-105, is entitled: "The Lord's-day. A Fact Calling for Faith and Enjoining to Duty." Upon the supposition that Sunday is the Sabbath, some good things are said as to its observance. But several statements made to support the claim that it is the Sabbath are so far out of accord with the Bible and with actual history as to make some prominent examples of non-fact. If Dr. Gregg delivered the sermons extempore, we could make allowance for glowing rhetoric, under the rush and white-heat of delivery, but that one could revise for a book, in the calm atmosphere of the library, and with competent authorities at hand, and then give such statements to the public, seems incredible. For example, a series of assertions concerning the claims of Sunday over against the Sabbath contains this remarkable sentence (p. 100): "That day had such authority that an apostle said, as he did say, 'The old Seventh-day Sabbath is no longer binding upon man.'" Dr. Gregg does not tell what apostle said this, nor where it can be found. But he puts it in quotation marks, as though it were from the New Testament, while every student of the New Testament knows that there is no such passage, nor the equivalent of it, in that book. There is nothing which by a slight error can be turned into such a statement as Dr. Gregg quotes. How he could write the sentence, with the New Testament before him, is more than we can understand. Similar recklessness appears on p. 96. He says:

"We have the full story of the Ecumenical Council of Nicæa, A. D. 325. The Lord's-day was observed then, and we have the record of the action of that council regulating the worship of that day." Being familiar with the questions which were discussed at the Council of Nicæa, we were startled by this statement from Dr. Gregg. To be certain that nothing had been overlooked we have just now spent some hours reading all that is given in "Hefele's History of the Christian Councils" (Taud T. Clark's Second Edition, 1872, pp. 262-447). "The observance of Sunday" was not discussed by that council. Arianism and the Easter question were the principal themes considered. Canon 20 of the decisions declares against kneeling in prayer on Sunday or on the days between "Easter and Pentecost." This is the canon entire:

"As some kneel on the Lord's-day and on the days of Pentecost, the holy Synod has decided that, for a general rule, all shall offer their prayers to God standing."

Kneeling in prayer was held to be an act of humiliation and sorrow which was not fitting to such joyous times as Sunday and Pentecost. That Dr. Gregg should say that this rule concerning kneeling was an act "regulating the worship" on Sunday is, to say the least, straining facts, especially since the same "regulating of worship" was applied to every day in the week for seven weeks each year.

Another perversion of history by Dr. Gregg must be

noted here. On page 96 he says: "Pliny the Younger, writing to the Emperor Trajan, describes the Christians and their observance of the Lord's-day." We give below the only passage in Pliny's writings which can form the shadow of a basis for this statement. Pliny, governor of Bythnia, early in the second century, wrote the Emperor concerning the punishment of certain Christians because they would not worship his statue. In this letter (Pliny's Letters, B. X., Epistle 97, Melmoth's Translation), speaking of these Christians, Pliny said:

They affirmed that the whole of their guilt or error was that they met on a certain stated day before it was light, and addressed themselves in a form of prayer to Christ, as to some God, binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft or adultery; never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then re-assemble to eat in common a harmless meal. From this custom, however, they desisted after the publication of my edict, by which, according to your orders, I forbade the meeting of any assemblies.

There is nothing in the text or context to show on what "stated day" this secret meeting was held. Every historian agrees that the observances of the Sabbath was then common, and that it was observed as a day of religious service three hundred years after the time of Pliny. It is forty or fifty years after the time of Pliny before the first definite mention of Sunday-observance appears in the "Apology" of Justin. For Dr. Gregg to say what is quoted above indicates carelessness or perversion of facts. Such efforts to make wishes appear to be facts, in a book which claims to present only "Facts That Call for Faith," is not only unworthy of the author, but it is suicidal as to Sunday. The facts concerning the early history of Sunday are coming to be well-known, and every effort to obscure them, or to build on perverted statements, makes its complete downfall certain. The only facts which call for faith are those which will stand the test of full investigation.

Special Notices.

North-Western Tract Depository.

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

☞ THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

☞ THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave. CHARLES D. COON, Church Clerk.

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

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

☞ THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services. GEO. B. SHAW, Pastor, 461 West 155th Street.

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MARRIAGES.

WEISS-SMALLEY.—In New Market, N. J., by the Rev. F. E. Peterson, Mr. George Weiss and Miss Minneola Smalley, both of North Plainfield, N. J.

TESTER-SWEAZY.—In Bound Brook, N. J., at the home of P. H. Williver, the Rev. F. E. Peterson officiating, Mr. Wm. Tester and Mrs. Ella Sweazy, both of Bound Brook, N. J.

MCDONALD-BYROM.—At the Seventh-day Baptist Parsonage, in Ashaway, R. I., March 23, 1898, by Rev. Geo. J. Crandall, Mr. Walter D. McDonald and Miss Gertrude Byrom, all of Ashaway, R. I.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

BROWN.—In Brookfield, N. Y., March 19, 1898, Elston S., son of Dr. and Mrs. H. Clift Brown, suddenly, from diphtheritic croup, in the second year of his age.—*Brookfield Courier.*

NEWBY.—At Stacy Basin, N. Y., March 17, 1898, Ellsworth, infant son of Mr. and Mrs. Ira A. Newby.

This sweet little child lived only twelve hours, but long enough to find a place in the affections of its parents, who were loath to part with this, the first little jewel with which God had entrusted them.

A dew drop came to mother earth
Its mission to fulfill;
Then all at once it went away,
It seemed the Master's will.
And so our little Ellsworth came
To make a brief sweet stay;
He lived his little life on earth,
Took wings, and flew away.

M. S.

BYROM.—In the town of Westerly, R. I., March 26, 1898, Arthur, son of Mr. and Mrs. John Byrom, of Ashaway, R. I., aged 21 years.

The circumstances of this death were especially effective. Mr. Byrom and Arthur were out riding that morning, and the horse Arthur was driving was a colt his father had recently purchased for him, and in some way he succeeded in getting the bit of the overcheck out of his mouth; after this he became unmanageable and ran, throwing Arthur out upon a stone and killing him instantly. The family have the tender sympathy of the entire community.

G. J. C.

GASKILL.—In New Market, N. J., March 21, 1898, Mrs. Kate Adelia Rogers Gaskill, wife of Henry C. Gaskill.

She was born in Sangersfield, N. Y., July 13, 1854, and was the daughter of Ethan C. and Catherine Bulkley Rogers. She was married, March 21, 1873, to Henry C. Gaskill. To them were given six children, four of whom, Fred, Birdie, Cora and Maud, are living. She gave her heart to Christ in early womanhood, was baptized by Eld. Todd, and received into fellowship in the Second Brookfield church. Upon the removal of the family to Pennsylvania, she took her letter and joined the Seventh-day Baptist church at Main Settlement, where her membership was at the time of her death. Everyone who knew Mrs. Gaskill greatly esteemed her for Christian character and life of sacrifice, and her loss is mourned by many outside her family. Besides her husband and four children above named, she leaves also her mother, Mrs. Edson Warner; two brothers, Clark T. and Charles C. Rogers; and two sisters, Mrs. Wm. J. Davis and Mrs. Willard L. Larabee. Funeral services were conducted in the church by the pastor on Wednesday afternoon. "She hath done what she could." F. E. P.

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BOOKS FOR BOYS.

Charles Carlestone Coffin, in his "Old Times in the Colonies," and "Boys of '61," has put the nation's history into most delightful form for our young people. Boys want boys' books. I think there is something indescribable in the way in which a boy will speak of dress. In very like manner does he regard girls' books. His books must be books of brave deeds and dauntless courage. Let us see that their stories speak of deeds done in a good cause. A gentleman who has one of the highest positions of trust and honor in the state said to me this last summer, that the first time he saw my husband when he was a little boy, his thought was, "I can lick that fellow." Those who know the kind, genial man now, would wonder that ever such a thought could enter his mind. It was simply the desire to measure strength. Happily, in these days athletics help out these longings of the present generation. But this is all to show that there are strivings in every boy's nature that must be met.

The lives of distinguished men are also helpful. I think, too, we should early try and find, if possible, the special inclination of our boys. A lady told me, when I was speaking upon that subject, that her son always loved the woods and preferred books which treat of hunting. Often in looking into and trying to develop our boys' minds, we bring to light buried tastes for natural history, which set the boy to roaming the fields for specimens; a love for flowers, perchance a future artist. Sometimes, at a very early age, a boy has a taste for politics and is interested in the questions of the

day. Such a boy should have the reading of the very best newspaper, indeed every boy should, and sensational papers should be put far from his reach. If we have a child who shows any symptoms of a weak physical constitution, we should see to it that he or she is surrounded with every favorable influence; the clothing, the diet, the exercise, are carefully looked after. Can we spend too much time and thought on the moral health of our children? Many a mother will tell of her son's fondness for reading, and the hours he spends over it, without a thought of what he reads. Don't let the boys waste their time on trash when there are such papers as the *Youths' Companion*, *Harper's Young People* and the like. The *Harper's Young People* is especially helpful in stimulating a love for natural history and scientific pursuits, while many noble characters are brought forward at the same time. I think the postage stamp mania is a fine thing for boys. I have seen them pouring over pages of stamps and talking with the greatest interest of the countries to which they belong. I have not spoken of temperance literature, for I think this should be made a hygienic study and should be a part of our every-day living.

We seldom have the question asked, "What shall our girls read?" It seems to be taken for granted that a mother will see to it that her fair little daughter shall read only what is best for her. There is a wrong sentiment abroad that our boys must wade through a sort of moral slum, hoping that some may come out uncontaminated. I do not believe in it for a moment. Why should not a boy be just as pure as a girl? I do not believe there is any more natural wickedness in a boy's nature than in a girl's. For the future good of "Home and Native Land," they should have equal care and good influence.

"Don't send my boy where your girl can't go,
And say, 'there is no danger for boys,
you know,
Because they all have their wild oats
to sow.'
There is no more excuse for my boy to
be low
Than your girl. Then please don't tell
him so.

Don't send my boy where your girl can't go,
For a boy or girl, sin is sin, you know.
And my baby boy's hands are as clean
and white,
And his heart is as pure as your girl's
to-night."

—Mrs. C. V. Hanson.

BRIDGES.

I once had a fine saddle-mule, for which I paid a good round price. She was a splendid animal, and had an easy gait and great powers of endurance. On one or two points, however, we were of different opinions. It always remained a debated question between us whether I belonged to the mule or whether she belonged to me. There was another minor point which also always remained open—whether she had more common sense than I or not.

Her particular specialty was

bridge that I mean to say it over built one, but she pretended to know more about them than any one who ever did build one. She even pretended to be able to tell whether a bridge was safe or not by simply sniffing in the air and sticking out her ears in front of her.

A common, every-day sort of bridge would not suit her at all. It had to be of stone, with great arches of masonry, before she would consent to cross it without a protest. She would much prefer to swim a swift river, or clamber down and up the steep banks of a ravine.

My side of the argument was a pair of big Spanish spurs and a big Spanish curb-bit, and I usually (although not always) came out of the argument with flying colors. Then, when the mule had had all she wanted, she would cross the bridge as if she were walking on egg-shells, and sniffing and snorting in mock terror at every step.

Upon safely reaching the other side she would prick up her ears and shake her head as if to say, "See there, if you had brains enough to know a good bridge when you see it, this one would not have been strong enough to hold you up. As it was we escaped by the skin of our teeth. Better luck next time. I'll live to see you buried in the ruins of one of your good bridges yet."

Now in return for all this trouble, this mule of mine taught me a lesson. It was not obstinacy or disobedience, O no; it was merely "lack of faith."

Said I to the mule: "Go on! I'll answer for the bridge."

"Nay, nay," quoth she, "I am an honest doubter."

As long as she pretended to be a connoisseur in bridges, we fought the same old fight at every one. She struggled, she suffered, and finally went over. Absurd, of course, but mule-like.

So we struggle, we suffer, and even swim rivers of sorrow to avoid bridges, which are all faith-tests, and, *man-like*, we do it again, at the next opportunity. Let us step out on the promises, on the word of the Master-BUILDER, and the road will be far easier.
—By R. W. Fenn, in *The Christian Endeavor World.*

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Seventh-day Baptist Friends

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