

SPECIAL SABBATH REFORM NUMBER.

# THE SABBATH RECORDER.

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**M**ANY pleasant words have come from various readers concerning our first "Special Number," of April 4. In that issue we gave valuable testimony from Baptist and Methodist sources showing the rapid and revolutionary decline of regard for Sunday in the United States. The present number may be called Congregational Testimony on the same subject. We venture to ask particular attention to the following articles:

CONCERNING THE LOSS OF SUNDAY.—Congregationalists Declare That Sunday is Lost. pp. 278, 279.

NEW ENGLAND CONGREGATIONALISTS AND SUNDAY-DESECRATION. pp. 280, 281.

DECADENCE OF REGARD FOR SUNDAY.—Testimony from Congregational Sources. pp. 282-284.

EFFORTS TO SAVE SUNDAY BY CIVIL LAW IN MASSACHUSETTS. p. 284.

In addition to these articles, and our editorial notes, we ask the reader to consider carefully the articles:

MR. MOODY AND SUNDAY. p. 275.

SABBATH REFORM MEANS REVOLUTION. p. 285.

The writers whom we quote in the foregoing articles are leaders among Congregationalists, and the papers represented are first among Congregational journals.

Our next "Special Number," June 6, will contain similar testimony from prominent Presbyterians. In this way the RECORDER will lay before its readers the fact that the best friends of Sunday, and the most careful observers of events connected with it, declare that it has passed beyond recovery into holidayism. It is no longer true that trouble and decay connected with Sunday-observance are coming. They are here in force. They are here to stay. They are the product of past history. Streams never rise above their fountain heads.

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BABCOCK BUILDING

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 bill legalizing "non-professional" games in the state of New York, on Sundays, although it had a majority of votes on the second reading, died in the Assembly.

If any of our readers desire non-alcoholic wine for sacramental use, or for use in the sick-room, they will do well to read an article in our Popular Science column in this issue.

HON. JOHN CHARLTON'S Sunday-observance bill, which was designed to prevent United States Sunday newspapers coming into Canada, and the publication of Sunday papers in Canada, was killed by a vote of 43 to 60.

MEN talk often of preparing to meet God. It is well to think of preparing to leave our fellow-men. What sort of influence shall we leave behind us? Will the world be better when you are dead, or will it sigh with relief because a burden has been taken away. He who is fit to leave his fellow-men is all right to meet God.

THE evidences of sympathy between England and the United States at this time are gratifying in many ways, but chiefly because the natural alliance of blood and language ought to make us one in purpose to wipe away the stains and wrongs which Spanish barbarism has heaped on Cuba and the Philippines. This century will die less shame-faced if American arms and British sympathy and moral support shall bury Spanish oppression beyond resurrection before 1900 A. D.

HERMAN WARSZAWIAK, the converted Jew, so-called, having been found to be wholly untrustworthy, and being thrown over by his supporters in the United States, went to Europe and posed as one deeply wronged. But his supporters in Europe are finding out his unworthiness, and few, if any, of them now hold to his innocence. His course has been a shame to Christianity, and a double injury to honest "Jewish mission" work. It is a matter of deep regret that hypocrites can thus bar the way to the progress of truth and righteousness.

AN English correspondent of the *Book Buyer*, writing from London, says "That the fortunes of Journalism in England lie in the direction of Sunday Newspapers. The grim Puritanic character of the English Sabbath is slowly being attacked from many sides, and will ultimately give way in favor of a Sunday Newspaper." That correspondent is right. What has come in the United States will hasten in England. The Sunday Newspaper is an unavoidable part of Sunday holidayism, which is gaining supremacy among all English-speaking people.

ACCORDING to the *Denver Post*, the city government of that famous town in Colorado forbids the selling of goods on Sunday, "because on that day the inspector cannot properly control and inspect the business of the dealers." One Posner has chosen to sell, thus interfering with the profits of those who do not sell, groceries on Sunday. On their complaint he was arrested. The case being called,

the magistrate expressed great doubts as to the validity of the ordinance, and the case was laid over for three days in order that Posner's counsel might prepare a brief, and that the court might take counsel as to the validity of the ordinance. To say the least, the reason for the ordinance is not very religious.

THE *New York Weekly Witness* has been called to account by a correspondent—March 23—for not condemning a bull-fight on Sunday. In reply, among other things, the *Witness* said:

But Mr. Allen seems to be chiefly concerned about the fact that this disgusting performance was witnessed on Sunday, and he wants us to "apply" the law of the Fourth Commandment to the case. We really cannot see how it does apply. January 30, the day of the bull-fight, was the first day of the week, and the Fourth Commandment says nothing about keeping the first day of the week holy. If the bull-fight had been on Saturday, and if the old law had been still *literally* in force, we could have seen more clearly its direct application. But neither the Fourth Commandment, nor any other verse in the whole Bible, commands us to keep the first day of the week as a holy day.

And yet the *Witness*, a special advocate of holiness, goes on disregarding the Sabbath, and teaching men to observe Sunday as the Sabbath. Such things are deathful to Sunday, and to all Sabbath-keeping.

PITTSBURG, with its strong national reform element among Covenanters and Presbyterians, and the rigid Sunday law of Pennsylvania, has been looked upon as comparatively safe from the popular practices connected with Sunday. A correspondent of the *Examiner*—April 7—tells the story of the change by reporting that the great iron industries run every day in the week, the boys sell papers on the street throughout the entire day, and general disregard of Sunday prevails. The correspondent closes with this paragraph: "Ten years ago Pittsburg was the quietest large city in the United States on Sunday. The Sunday laws were very strictly enforced; saloons, tobacco shops, fruit stands, etc., were shut tight, front and back. Workingmen had the day as their own with few exceptions. A great change has taken place for the worse, a change that even our Scotch-Irish Presbyterianism does not seem able to prevent."

THE United States stands in very little danger from any assaults which Spain may make, if war should come; but we do stand in serious danger of assaults made on the proper observance of the Lord's-day by the Sunday paper, the Sunday saloon, the Sunday excursion, Sunday sports, unnecessary Sunday labor, and all forms of activity which are at variance with the spirit of the day which the Lord hath made.

Thus the *Advance* puts the matter. The one defect in what this able representative of Western Congregationalism says is in the last sentence. "The day which the Lord hath made" is not Sunday. Therein is the whole difficulty. The *Advance* unites with its fellow-teachers to lead the world away from the day of the Lord, the Sabbath of Jehovah and of Christ. Having done this, our contemporary sees ruin coming, because the world discards its effort to patch a compromise with God, by offering Sunday in place of the day he has hallowed. Ruin is coming. It is here. It began when the church, under the lead of Paganism, discarded the Sabbath. It will continue until the *Advance* and its compeers get into line with God and the Bible, by returning to the Sabbath.

"THE observance of the Scottish Sabbath is no longer what it used to be, and invasions of the day of rest are threatened from different quarters." Thus does the correspondent of the *Congregationalist*, from Glasgow—April 7—open his letter. He then describes the effort for Sunday-opening of picture galleries in Glasgow and the desecration of Sunday, by fishermen on the east coast of Scotland. It is significant when the correspondent says that Dr. Marcus Dods, of Edinburg, has discussed the question, and that he "attaches less importance" to the Fourth Commandment as the ground of Sunday-observance than many other ministers do. Evidences are plenty that Scotland, the last stronghold of Puritan Sunday theories, is swinging into the line of holidayism. Scotchmen have believed that the observance of Sunday rested on God's law. When they drop that idea, holidayism is certain. The change of opinion in theological circles is a source of holidayism on Sunday, in the United States, in England, and in Scotland, far greater than the much-denounced influence of Continental Europe.

THE defeat of two bills touching the observance of Sunday in the Massachusetts Legislature was noticed in our last special number. The *Defender*, which represents the friends of stricter Sunday laws for New England, animadverted sharply upon those who oppose such laws. It outlines the arguments made before the Legislative Committee. Among the reasons given for opposing stricter legislation the *Defender* reports this: "There is nothing morally wrong on Sunday that is not wrong on any other day." That proposition is self-evident unless Sunday is a sacred day, and unless the law is to take cognizance of it as such, on religious grounds. But the *Defender*, like its compeers, tells us constantly that the law deals with Sunday only as a civil institution. On that ground it must deal with it as it does with Monday or Wednesday. On such a ground the proposition given above is eminently true. The inconsistency of the *Defender* is its complete self-condemnation. What is not wrong from a civil standpoint on Monday is not on Sunday. The *Defender* must boldly accept the religious character of Sunday laws or stand self-condemned.

AMONG those who spoke at the hearing on the Sunday law bills before the committee of the Legislature of Massachusetts at its late session was one J. B. Lewis, who described the popular Sunday in these words:

In the United States to-day our Sabbath is used as a day of godless pleasure; horse-races, ball-games, theatres, etc., have their largest audiences on this day. The wickedness of the West is surely, but slowly, traveling East.

Now, it is cynically said, there is no Sabbath beyond Chicago, and no God beyond Omaha, and in Chicago the difference between Sunday and a week day is that there is more of crime, more of brutal violence, more of bloodshed, caused by drunkenness on the Sabbath than on any other day.

Within the next year, I am dreading the open saloon, the ball-game and theatre in New York, with a leaning and tendency that way in Boston, and it will surely come unless the Christian people of this section unite their efforts against the one common enemy of the Master.

That is a correct view of the case. The primary cause is not far away. The churches have lowered the standard of Sabbath-keeping, and destroyed the foundation for the Biblical Sabbath by their false claims relative to the "Jewish Sabbath," as dead for the sake of the "Christian Sunday." Thus they

have slain both days, so far as they are able, and the irreligious world dances at their funeral.

THE decadence of regard for Sunday is especially marked in the matter of attendance on public worship. Speaking of St. Louis, the *Advance*, April 14, says:

Church attendance here is disgracefully small, where there are not phenomenal attractions, especially at evening services. No one is yet quite sure what the trouble is. High-paid singers and revivals work pretty well for a while, but even they have most discouraging reactions. Does our complex life keep pastors too much away from the homes? We often look wistfully back to old-fashioned Sabbath manners and customs. Do we look through blue glasses, or have we drifted sadly wrong?

"Drifted sadly wrong?" You certainly have, Bro. *Advance*. You have unchained from God's law. You have discarded his Sabbath. The efforts to anchor in the quicksand of Sunday have failed. St. Louis, and all the land is adrift on the Sabbath question. "Church attendance is disgracefully small," because Christian conscience as to Sunday is "disgracefully small." This comes because false teaching concerning the Fourth Commandment—God's day—has made conscience concerning Sunday impossible. The drift will increase until a new chart is accepted. That chart is God's Word, as interpreted by the great Sailing Master, Jesus Christ. When the conscienceless Christians of St. Louis will seek a revival of righteousness by returning to the Sabbath, church attendance will no longer be "disgracefully small." Until then it will grow smaller each year, and sadly less.

PROFESSOR MORRIS JASTROW, JR., of the University of Pennsylvania, read an elaborate paper on "The Original Character of the Jewish Sabbath," before the Eleventh International Congress of Orientalists, at Paris, in September, 1897. It is printed in the April, 1898, number of the "American Journal of Theology." He assumes that the earliest conception of the Sabbath by the Hebrews was that of an unlucky or unpropitious day, on which the deity was to be placated. It was akin to the Babylonian *um nuh libbi*, or *sabat-tum*, "a day of rest for the heart" of the deity, but not for men; i. e., a day when deity was to be propitiated. This earliest propitiatory day, Prof. Jastrow thinks, was associated with the changes of the moon. Later, as the Hebrews advanced in religious culture, the Sabbath was wholly separated from this propitiatory day because fixed on the seventh day of the week without regard to the moon, and developed into a day of rest for men and sacred to Yahwe—God. The Professor's paper deserves the second careful reading which we have given it. As a study in philology, in the philosophy of history and in the evolution of religious thought, it has many and great merits. The paper is scholarly, and will hold a high place among its class. Taken as a whole, and in the light of the Decalogue as the embodiment of the fundamental ethical principles of Judaism and Christianity, the paper offers strong support to our contention that the Sabbath is one of the older, if not the oldest, religious institution in the world; one which represents God in a peculiar, definite, spiritual sense, as no other institution does. It is far more than a mere rest, or memorial day. In attempting to transfer the claims and character of the Sabbath to Sunday, or to build Sunday on a new foundation separate from the fourth commandment, the

deeper meaning of the Sabbath is obscured, and its practical character as a means of spiritual culture and development is lost. Such conclusions must follow the study of Prof. Jastrow's paper, although he makes no discussion of the modern phases of the Sabbath question.

#### MR. MOODY AND SUNDAY.

A correspondent of the *Advance*, April 14, writing of Mr. Moody's work in Chicago, says:

Mr. Moody's sermons while here were especially marked by his emphatic disapproval of Sunday papers. I have never known him to feel or speak so strongly on the subject. "I told the reporters in New York," he said, "that their Sunday papers had done more harm than Tammany. 'And you know it, too.'"

In his book on the Ten Commandments which is just out, and which he calls "Weighed and Wanting," Mr. Moody says that the Sabbath question is the burning question of the times, "for if you give up the Sabbath the church goes, and then everything else will go. There has been an awful letting down in this country regarding the Sabbath during the last twenty-five years. The church of God is losing its power on account of so many people giving up the Sabbath. Men seem to think they have a right to change the holy day into a holiday. The young have more temptations to break the Sabbath than we had forty years ago. There are three great temptations: First, the trolley car, that will take you off into the country for a nickel to have a day of recreation; second, the bicycle, which is leading a good many men to give up the Sabbath and spend the day on excursions; and third, the Sunday newspaper. If it had been prophesied twenty years ago that Christian men would take a wheel and go off on Sunday morning and be gone all day on an excursion, Christians would have been horrified and would have said it was impossible; but that is what is going on to-day, and all over the country."

Regarding Sunday papers, he says: "I believe that the archangel Gabriel himself could not make an impression on an audience which has spent two or three hours reading such trash as fills the columns of the Sunday paper. If you bored a hole into a man's head you could not inject any thoughts of God and heaven. The Sunday papers do more harm to religion than any other agency I know. A merchant who advertises in Sunday papers is not keeping the Sabbath. It is a master stroke of the devil to induce Christian men to do this in order to make trade for Monday."

When Mr. Moody adds: "No nation ever prospered that trampled the Sabbath in the dust," it must be admitted that he has pretty substantial ground for his remarks.

The attention of Mr. Moody has been called to the fact that Sunday is not the Sabbath, according to the Bible, many times. A few years since it was reported that he had so far accepted the teachings of the Bible as to abstain from all secular affairs on the Sabbath, as well as on Sunday. We do not know that the report was true. But that he should continue to talk and teach as though Sunday were the Sabbath—on the authority of the Bible—comes unpleasantly near to "Handling the Word of God deceitfully." Mr. Moody always announces himself as a student of the Bible; a lover of the Bible; as being implicitly obedient to the Bible. He writes a book to exalt the Ten Commandments. He says: "The church of God is losing its power on account of so many people giving up the Sabbath." So it is. But the Sabbath is not Sunday. If Mr. Moody is the student of the Bible he claims to be, he knows that fact. For him to continue to assert as fact what is not fact, is to do what he would denounce on the part of "worldly" men, in terms not to be mistaken. Mr. Moody exalts truthfulness and honesty. If any man ought to be honest in talking of the Bible, and of the Sabbath, he is that man. The newspaper men whom he denounces know how false and inconsistent his claims are. They know what the Bible teaches. They

know what day is the Sabbath. They appreciate consistency and the honest use of terms. If Mr. Moody sought to destroy his influence as a religious teacher over the men whom he calls supreme sinners, because they publish newspapers on Sunday, he could not do it more effectually than he does by his non-Biblical assertions concerning Sunday.

#### "CHRISTIAN CAPITAL AGAINST THE SABBATH."

The *Christian Endeavor World*, April 14, severely condemns Christians who own railroad stocks, thus placing "Christian capital against the Sabbath." This is its illustration:

Smith stands with the congregation and repeats the fourth commandment. His railroad bonds grind it to tatters under the wheels of a Sunday excursion train. These trains run because Smith's interest must be paid promptly, and the Sunday excursion business yields big profits. Smith's pastor preaches one way about keeping the Sabbath, and Smith's money another way.

The mischief is that good people take their consciences to church, but forget to take them to the directors' meeting or the conference with the legal adviser about investments. Conscience sleeps while the dividend coupons are clipped, but on Sunday morning it is bidden, "Come, wake up now; you are going to hear a sermon." The bank-book needs to be as pious as the prayer-book.

It is unnatural, illogical, that capital should be arrayed against Christ and his institutions. Capital is a fool for thinking it necessary. Capital stands in its own light.

Smith, who is thus portrayed as a hypocrite and classed with fools, may well turn the tables upon this representative of National Christian Endeavor by asking which is the greater folly, disregarding Sunday, of which the Bible says nothing, or disregarding the Sabbath, which God sanctified and which Christ observed as an example for Christian Endeavorers, and then patching a compromise with God by falsely assuming that it is wicked to operate railroads on Sunday. The ignorance of the *Endeavor World* is inexcusable, or else its assumption approaches wickedness.

That the *Endeavor World* is not ignorant of the distinction between the Sabbath and the Sunday is well known from many things it has published hitherto. In the same issue wherein Smith is editorially condemned, p. 596, we find the following:

Is it strictly correct to speak of our Sunday as the Sabbath? Does not the word "Sabbath" refer only to the Jewish Saturday? Would it not be better to speak of it as the Lord's-day? M. L. B.

"Sabbath" is, strictly speaking, a generic term; that is, our Sabbath is the first day of the week, usually called Sunday; the Jewish Sabbath is the last day of the week, usually called Saturday. In speaking of Christians, and in Christian nations, there is practically no confusion in using the term "Sabbath" as applied to the Lord's-day.

If the Bible is the standard for Christian Endeavorers, the correspondent (M. L. B.) is right, and the *Endeavor World* is trying to escape a plain fact by unjustifiable evasion. Its reference to the history of the word Sabbath is worse than its inconsistency, if possible. The term was never applied to Sunday until within the last three hundred years, and large numbers of the best men who now observe Sunday refuse to call it Sabbath on grounds of fact and honesty. It would be well if the *Christian Endeavor World* would endeavor to keep within the range of well-known facts when writing on religious duties.

We are farthest away from God when we cannot perceive him in our fellow-beings.—Lucy Larcom.

## THINGS WORTH KNOWING.

LARGE contracts for goods, clothing and army supplies are being made by the government.

SECRETARY ALGER proposes to raise six regiments of yellow fever immunes, for service in Cuba, during the sickly season.

AN officer of the regular army has been landed in Cuba, and is arranging with the insurgents for united operations against the Spanish forces.

THE blockade is already telling on the question of food supply in Havana, and other Cuban ports. It is hoped that want may secure surrender, without fighting.

PORTUGAL has been slow to announce her neutrality, but it is promised for to-day (Friday April 29). At this writing there is no news from the Pacific fleet, or of the operations in and around the Phillipine Islands.

PRESIDENT MCKINLEY has conducted the difficult negotiations and plans connected with Spain and Cuba in a way which has added honor to him, and strength to our position among the nations, at every step. Spain practically declared war when she dismissed Minister Woodford, so as to avoid receiving our ultimatum from his hands. The President, with far greater courtesy and tact, allowed the Spanish minister to ask for his passports, which were granted with courtesy and promptness.

ADDITIONAL defences are being made at San Francisco and other points on the Pacific coast.—Mexican neutrality is assured.—Governor Atkinson, of Georgia, is anxious to lead his own troops, as a Brigadier-General.—Volunteering is brisk at all prominent points.—The ship Shenandoah, which was reported as captured by the Spaniards, is safe in port.—The light-houses on the North Atlantic coast are now darkened, as a precautionary measure.—The Red Cross Association is making large plans for alleviating Cuban sufferers.

LATEST, Sunday, May 1.—Our ships have shelled and silenced the Spanish batteries at Port Cabannas, thirty-five miles west of Havana.—The steamship Paris is safe in New York.—Orders are issued for the immediate invasion of Cuba, by land. Troops, will sail from Tampa and Mobile as early as May 4.—Americans are to be expelled from Spain.—The British Consul at Santiago de Cuba reports British subjects in danger from Spanish violence. English are hated and classed with Americans. A British gunboat has been sent to Santiago.—Anti-Spanish sentiment is growing in England.—Spanish gunboats have tried to run the blockade from the harbor of Havana, without success.—A formidable Spanish fleet has sailed westward from Cape Verde Islands, probably for Porto Rico; possibly for North Atlantic cities. A naval battle in Atlantic waters is probable within ten days.—One may be in progress now at the Phillipines. Cable communications from the islands to Hong Kong may be interrupted so as to delay news.—Germany and Austria have not yet declared neutrality. The attitude of Germany is threatening. She is disturbed by our attack on the Phillipines.—The whole situation is of intense interest as we go to press. Our government is cool and alert.

REPORTS from Madrid, April 29, show that there is no little dissension in the Spanish Parliament, in spite of the gravity of the national situation. The Carlists and Republicans prolong debate, it is said, for political ends. This is not strange. Both of these parties are strong, and the government, even in times of peace, has been unstable. It has been hoped by the friends of the Queen Regent that the danger to the nation would unite all parties, and such has been the case to quite an extent. But Spaniards are fickle, and misfortune or defeat will belikely to make the tenure of the government more and more uncertain.

AN effective blockade of Cuban ports is maintained. Spanish vessels of various sizes and values have been taken and sent to Key West. These will be passed upon by a court which is already in session. Swift cruisers now patrol the North Atlantic coast, and the flying squadron at Hampton Roads is ready at a moment's warning to meet any effort made by Spaniards to attack Northern ports, like Boston, Newport or New York. The important harbors of the Atlantic coast are mined, and vessels are forbidden to enter or leave except by daylight. The leading Powers of Europe have issued proclamations of neutrality, and ordered American and Spanish war-ships from their harbors.

WILD rumors have been set afloat, from Spanish sources, of plans for the bombardment of Northern cities by Spanish ships. A little thought shows how foolish such rumors are. Spanish vessels coming to America place thousands of miles between themselves and their supplies. Coal is as essential to modern naval warfare as powder is. The bombardment of any Northern city would have no determining value in the contest. The Spaniards know that our Northern cities are well fortified, that the harbors are mined, and that our torpedo service is effective. Under such circumstances it would be the height of folly for Spain to send her best ships to attack our Northern cities. A short supply of coal would mean the total loss of their fleet. It is more probable that Spain will continue to do what she is reported as doing, prey on our commerce in European waters. Beyond that she can do us little harm, except by attacking our fleet in Cuban waters, and in the field of the Phillipines. The early stages of the war must center around the island possessions of Spain. Fears for the coast of Massachusetts seem to us to be groundless.

ON Wednesday, April 28, the blockading fleet drew the fire of certain shore batteries at Matanzas, which is the main harbor of the province of the same name. This joins the province of Havana, on the east. The city of Matanzas has railroad connections with the city of Havana, which makes it a prominent strategic point in the Cuban campaign. Our ships responded, and a brisk engagement ensued for 18 minutes. By this time the batteries were silenced. All the shots of the Spaniards fell short, or missed our vessels. This preliminary skirmish is meant to open the way for landing a force of infantry, under cover of the guns of the fleet, which force will co-operate with the insurgents, against the Spaniards. The great need of the Cubans is arms and food. The suffering people are dying

for want of food. The Spaniards have seized supplies of food in the cities, and as the blockade continues the destitution will increase. It is therefore a demand of mercy, as well as a step in military operations, to effect a landing, and open permanent communication with the Cubans, and the people. Tampa, Fla., has been selected as the base of supplies for the invading army, which will consist of at least 10,000 men.

THE United States fleet which has been lying at Hong Kong, China, sailed on Wednesday, April 20, for the Phillipine Islands. The Spanish fleet at the Phillipines sailed about the same time to meet the vessels of the United States. It seems certain that the first naval battle will be fought in the Pacific. The Phillipines form an important point now for both nations. If the United States forces secure possession of the islands they will have a new base of supplies, which is a matter of much moment at this time. If Spain loses the Phillipines the blow will be deeply disastrous at the outset. It will be difficult to obtain reliable news from that field of operations promptly, and although a battle will take place, probably, before this paper reaches our readers, definite facts concerning it may not be known to us until several days later. So much is at stake at the Phillipines that if neither fleet gains advantage by maneuvering, the battle is likely to be a desperate one. Defeat would be a misfortune to the United States, but it would not be disastrous, nor would it end the war. On the other hand, defeat and the loss of the islands might be the beginning of the end with Spain. But we do not seek conquest. The attack on the Phillipines is one of the necessary steps toward securing the freedom of Cuba. The navy department deems our forces more than competent to overcome those of Spain in the Pacific waters. We must await results.

THE high plane on which the war with Spain is to be prosecuted is shown by the President's Proclamation, and by the great leniency shown to Spanish vessels in United States ports. These are the salient features of the Proclamation, under date of April 26:

First—The neutral flag covers enemy's goods with the exception of contraband of war.

Second—Neutral goods not contraband of war are not liable to confiscation under the enemy's flag.

Third—Blockades, in order to be binding, must be effective.

Fourth—Spanish merchant vessels in any port or places within the United States shall be allowed until May 21, 1898, inclusive, for loading their cargoes, and departing from such ports or places; provided that nothing herein contained shall apply to Spanish vessels having on board any officers in the military or naval service of the enemy, or any coal (except such as may be necessary for their voyage), or any other article prohibited or contraband of war, or any dispatch of or to the Spanish government.

Fifth—Any Spanish merchant vessel which, prior to April 21, 1898, shall have sailed from any foreign port bound for any port or place in the United States shall be permitted to enter such port or place, and to discharge her cargo and afterward forthwith to depart without molestation; and any such vessel, if met at sea by any United States ship, shall be permitted to continue her voyage to any port not blockaded.

Sixth—The right of search is to be exercised with strict regard for the rights of neutrals, and the voyages of mail steamers are not to be interfered with except on the clearest ground of suspicion of a violation of law in respect of contraband or blockade.

Since war must be, these provisions are evidence of honor and magnanimity, of which the United States may well be proud.

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

## Critical Bible Scholarship.

There is much prejudice throughout Christendom against what is vaguely known as the higher criticism. There is a general feeling of distrust of certain institutions which are abreast with the critical thought of the day regarding the Bible. The thought is often expressed by people who are evidently honest and earnest that the professors in certain theological seminaries whose names are familiar to the public are doing much to undermine the authority and power of the Scriptures.

These fears are, we believe, in the main groundless. We have a great and growing respect for the reverent scholarship which is exploring the Old and New Testament literature to discover its date, composition, authorship, purposes and structure. These are not wanton iconoclasts, but earnest, God-fearing men, who are fighting infidelity and destructive criticism upon their own ground, and gradually forcing them from the field. The list of New Testament books whose integrity is practically unquestioned by the rationalistic critics is constantly growing wider. There is a phrase which I think originated in Germany, the home of Baur and Strauss, which is significant: "The return to Faith." There never were so many men studying the Bible with reverent purpose as there are to-day. There was never a time when the Bible had so mighty a sway and when Jesus Christ had so profound a direction over the currents of human life.

## The Pork and the Salt.

I think the old farmer was right. He said: "I have in my cellar a barrel of pork and a barrel of salt, but the salt will not keep the pork from spoiling so long as they are in separate barrels. The salt must be applied to the pork and rubbed in." There are communities in our country which need the gospel; there is plenty of salt, barreled up. There are many people in our communities who are without Christ and who long for the power and the peace in their lives which they at present know not. The power and the peace are to be had, but it will come to them mainly through human agents, that is, through you and me. Don't be afraid that the salt will lose its savor when the head is taken out of the barrel. Like the widow's meal, it never fails. The more you use, the more you have.

## How Not To Do It.

He was an earnest man, a consecrated teacher and a thorough student of the Bible; but I think he could have improved his methods of teaching,—in fact, I told him so as we stood on the corner to say good-bye. When he came to Moses in the Sabbath-school lesson, he proceeded to tell us all the facts concerning the law-giver, which he thought had a bearing on the lesson. Now, if he could have drawn the same information from the class, he would have been showing the art of the teacher. While he monopolized the time himself, the class remained listless, as people usually do when they are told something which properly belongs in the province of their own narration.

There are two ideals for a Sabbath-school teacher. One, when the class is large and dif-

ficult to conduct in close personal relations, is for the teacher to present the lesson in the form of a popular lecture. The other is for the teacher to lead in a discussion participated in by all the class. The more talking the scholars do, the better the teacher is pleased. He will keep a guiding hand on the discussion, directing it into fruitful channels; restraining it from by and forbidden paths, giving it point and earnestness. Most teachers may find it advisable to combine to some extent both methods; but we are convinced that the more a teacher can inspire his class to search and apply the Scripture for themselves, more valuable will be his real service to them. It is the truth which we dig out by the sweat of our own brows that is wrought into the character.

## PITTSBURG TRAMPLING ON SUNDAY.

In another column we have quoted from the *Examiner* concerning the desecration of Sunday in Pittsburg, Pa. The *Christian Statesman* for April devotes much space to the situation. It avers that the great iron industries have purchased silence on the part of the friends of Sunday by liberal favors done for the city and the churches. It declares that the Sunday business is done for gain alone. In this connection it surprises us by a change of front. Hitherto the *Statesman* has insisted that doing business on Sunday is not only morally wrong, but financially injurious. Now it says:

There is no doubt that from a business point of view merely, the converting of the Sabbath into a work-day will prove profitable. The firm that works seven days in the week has a decided advantage over the one that works only six. The capital invested yields one-seventh more. The output is one-seventh greater than in works of equal capacity. For a firm that closes its mills on the Sabbath to put out on equal amount as the firm that runs continuously, it would require an enlargement of its plant one-seventh, i. e., the investment, it may be, of a large sum of money. And then there are incidental advantages on the part of the Sabbath-violator. In these days of intense competition these money considerations count.

The apathy of religious leaders is set forth in these words:

One of the surprising things in connection with this Sabbath work is the little attention it has excited. Indeed, only in a roundabout way did the citizens of Pittsburg know what had taken place. The secular papers were silent. So far as could be seen, no notice was taken of it by the pulpit. Ecclesiastical courts did not refer to it. Sabbath after Sabbath these mills have been in operation. Men have had to give up their church services in order to go to work. Yet all this time no word of condemnation from any quarter was heard.

This silence the *Statesman* explains by telling what the leading firm has done for the good of Pittsburg. It says:

The members of this firm are shrewd men. They have been lavish with their gifts. Millions of dollars have been expended in our midst by them for the erection and furnishing of music halls, libraries, conservatories, etc. To no other persons is this community so much indebted in these respects. Their gifts have not been confined to the general public. The church and benevolent and literary institutions have shared in their liberality. To this one is given an organ, to that one a library, to a third a contribution, etc., etc.

The *Statesman* extends its discussion through many columns, demonstrating that the last stronghold of Sunday in Pennsylvania has fallen. It bewails the fact that not only are the churches silent and the city government passive, but the law of the state is worthless or cowardly. The *Christian Statesman* being the judge, Sunday in Pennsylvania is hopelessly and helplessly sold out to business. The weakest point in all it says is shown in the decay of conscience among Christians who unite in the desecration, or submit without protest.

## "THE JEWISH AND THE CHRISTIAN SABBATH."

Such is the title of a paper by Hon. John Charlton, M. P., in *The Westminster*, Toronto, for Feb. 5, 1898. Much of the paper is a general discussion which is but remotely germane to the theme. Mr. Charlton is the leader of the Sunday forces in Parliament, and this paper is written with the evident purpose of helping the bill which was before Parliament at the time it was published. Mr. Charlton touches his theme, fundamentally, by accepting the Sabbath law as unabrogated, and the Sabbath as fundamental to the life and development of Christianity. He avers that the mass of Christians accept the statement of the "Shorter Catechism," as to the change of the Sabbath, without question, and equally without knowledge. He acknowledges that the Catechism is misleading. After quoting what it asserts about the change of the Sabbath, he adds:

Without further investigation it would naturally be assumed that direct and unmistakable authority exists for this change in the day, through divine appointment. Upon examination it is found that no such express command exists, and that the day is recognized but three times in the New Testament: Acts 20: 7, "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow;" 1 Cor. 16: 2, "Upon the first-day of the week let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come;" and Rev. 1: 10, "I was in the spirit on the Lord's-day and heard behind me a great voice as of a trumpet." The inquirer will be compelled to admit that these passages, while recognizing the existence of the observance of the day in some sense, are not mandates as to its observance.

The greater part of Mr. Charlton's paper is devoted to the expression of his opinion that Christ taught his disciples to regard Sunday after his resurrection, but that no record of the fact exists. And also, that the Holy Spirit taught the disciples to keep Sunday, although no such fact is known. In short, the whole theory of Mr. Charlton is based on what the Bible does not say, but which he thinks it ought to say. The paper closes with the following paragraph:

To me it seems that the authority for the observance of the first day of the week as the Christian Sabbath rests primarily and absolutely—in the absence of any positive injunction from our Saviour, if such is admitted—upon the direction and command of the Holy Ghost, for it seems impossible for one moment to assume that such an ordinance or observance of primary importance would have been permitted by this divine instructor, under whose influence the apostles moved in every step of their work, if this observance had been contrary to the mind and will of God. We are, therefore, logically led to the conclusion that the observance of the Christian Sabbath has for its warrant the authority and direction of the Holy Ghost, and that it is for this reason, if for no other an institution of divine appointment.

That is certainly a modest way of correcting the Holy Spirit. Perhaps such freedom belongs to a member of Parliament. But we think it more in keeping with obedient faith to conclude that the Divine Record is what it ought to be; and that since Christ observed the Sabbath and taught his followers how it should be observed, and since he, Lord of the Sabbath, and the Holy Spirit were quite as well acquainted with each other and with the will of God as a member of the Canadian Parliament can be in 1898, that the safest and most respectful course is to abide by the Record, and the example of Christ.

Presumably Mr. Charlton is a lawyer. If any court of justice should pervert the statutes of the Realm by assuming to correct them as Mr. Charlton assumes to correct the divine statutes, there would be an end to justice, and the judge who should so dare would be stripped of his robes and sent into disgrace. Is there such a thing as "Contempt of Court" within the scope of Mr. Charlton's knowledge?

## Missions.

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

### REPORT OF THE EVANGELISTIC COMMITTEE. For Quarter Ending March 31, 1898.

Your Committee has had in its employ during the quarter, five persons: one for two weeks, one for one month, one for two months, one for three months, one without expense, except traveling expenses.

There have been added to the churches, through their labors, 45 by baptism, 5 by letter; total, 50. Number of sermons preached, 213; number of visits and calls, 215; paid for salaries, \$275; paid for traveling expenses, \$58.97; receipts on the field, \$115.74.

Rev. J. H. Hurley was employed to do evangelistic work on the Nebraska field for a period of three months. He reports two months' work at Farnam, Calamus, Plain Valley, Rose Valley and North Loup, Neb. Number of sermons preached, 69; congregations from 20 to 250; prayer-meetings, 15; visits and calls, 68; added to the churches, 3; one Bible-school organized at Calamus. He speaks of the deep interest of the people in the work of salvation, and the earnest desire for its continuance among our people. At Farnam they have pledged \$130 toward the support of a pastor; have completed arrangements whereby they hold their weekly services on the Sabbath in the First-day Baptist church; will secure and pay the rental on a house for a parsonage, and they ask the Board to help them to the extent that they may settle a pastor. There are two church-buildings in Farnam, Congregational and First-day Baptist; the Methodists hold their meetings in a hall. There are as many Seventh-day Baptists as of any other denomination—about eleven families. There is not a pastor living in the town of Farnam.

Rev. D. W. Leath began work as an evangelist, under the direction of your Committee, March 1. He reports labor at Farina, Stone Fort and Crab Orchard, Ill. Number of sermons, 34; visits and calls, 50; congregations, from 12 to 300; prayer-meetings, 4; added to the church by baptism, 6; by letter, 1; pages of tracts distributed, 1,500; religious letters written, 7. Bro. Leath was employed by your Committee on the recommendation of the Chicago Seventh-day Baptist church, who contribute largely toward paying his salary. He is a convert to the Sabbath, came from the Southwest, and gives promise of an earnest and successful worker in the cause of our Master. We wish him God-speed.

Evangelist E. B. Saunders was at the beginning of this quarter laboring at New Market, N. J., in connection with the First-day Baptist church and the Seventh-day Baptist church in united effort. He reports 11 weeks of labor during 1898, at Plainfield, New Market, N. J.; First and Second Verona churches, N. Y.; Second Hopkinton church, Kingston and First Hopkinton churches in Rhode Island. Number of sermons, 93; average congregations, 100; prayer-meetings, 25; visits and calls, 50; added to the churches by baptism, 36; letter or statement, 4. Of those baptized, 17 were First-day people, 23 were Seventh-day Baptists, and two were converts to the Sabbath.

Rev. L. R. Swinney, who cares for the interest at Sherman Park, Syracuse, N. Y., says

the work there has been carefully followed up with some new features and marked encouragement. He reports 7 trips.

Your Committee employed Edwin A. Babcock, a student in Milton College, to work at Glen and Grand Marsh, Wis., and adjacent points, during his two weeks' vacation in March. He reports much interest in these places. He preached evenings, made 40 calls, reading the Bible and praying, and encouraging Christians to greater zeal in the Master's work.

Respectfully submitted.

O. U. WHITFORD,  
GEO. B. CARPENTER, } Com.  
G. J. CRANDALL,

### CONCERNING THE LOSS OF SUNDAY.

CONGREGATIONALISTS DECLARE THAT SUNDAY IS LOST.

Testimony from Congregational sources was abundant in 1896. It was dominated by a tone of hopelessness. Open disregard for Sunday law, and flagrant acts of desecration, had increased as the progress of a heavy train does on a down grade. The inconsistencies of Christians were noted more and more, and the charge that they were mainly responsible for the demoralized state of the Sunday question was freely made. On the third of June the *Advance* sharpened its pen for the Mayor of Chicago, for "leading a procession of nearly six thousand wheelmen through the streets of that city on Sunday, during the hours of morning service in the churches." This is what the *Advance* wrote:

"The outing was remarkable in many respects. It had been planned without regard to expense—or the Decalogue; and it was conducted in as gentlemanly a manner as though Mephistopholes had been the marshal of the day. It was, in part representative of the city: civic Chicago on cycles. For at the head of the cycle anaconda which took Chicago in its toils on Sunday, May 23, rode a band of policemen; then followed Mayor Carter H. Harrison, riding at ease between President C. P. Root and Dr. J. C. Barclay; and after them came ten members of the Red Cross corps—a strange place for a cross—the First Regiment cycling club, mail carriers a-wheel, thirty-three clubs of various names, tandems, triplets, quads, gay ladies in purple costumes, and 2,500 unattached wheelmen.

"They rode past churches and disturbed the worship of congregations. What minister could expect to hold the undivided attention of his audience, while the Mayor of Chicago was pedaling his way through the streets, and preaching a long-drawn-out sermon on Sabbath-breaking, illustrating the doctrine by his own practice? It was so Teutonic and liberal that outside Chicago burst into an ecstasy of applause. Every saloon-keeper along the line measured by the wheels felt his heart warm toward the Mayor. He thought that a man so liberal in his sentiments, a man who could lead six thousand cyclers through the fourth commandment, would not be very hard on him if he should disregard inconvenient, repressive laws. Every man and woman of easy morals felt drawn toward a mayor who could deliberately desecrate the day which Christians observe as a day of rest and worship. They thought that he would be more likely to wink at their peccadillos than to sternly punish them."

One sentence from the above demands re-

reading. "Every saloon-keeper along the line measured by the wheels felt his heart warm toward the Mayor." That is doubly true. And by the same law of logic and experience, all the forces of evil which riot on Sunday rejoice whenever they hear or read from the words of clergymen that "the Sabbath is only an effete Jewish affair, with which we of this dispensation have nothing to do." That suits the lovers of beer and blasphemy. They are keen and logical, and they can read the New Testament, if need be; and when they do thus read, they know that if the preachers who decry the "old Jewish Sabbath" tell the truth, that all talk about Sunday being a sacred day is empty sound. If good Dr. Noble were to warn his people against the doctrines of the Seventh-day Baptist church of Chicago, every lover of pleasure on Sunday "would feel his heart warm" toward the doctor, because his words would help to remove any lingering thought of "Sabbath-breaking" which might be awakened, if, while looking through the Bible, he should chance to light on the ten commandments.

The decay of conscience in regard to Sunday was put in a strong light by the *Advance* in 1897, in these words:

"It is an accepted fact that a failure to respect the sacredness of what we have come to name appropriately the Lord's-day, is not a serious offense against the common conscience. Multitudes of men who would not steal, neither be guilty of slander, unchastity, nor the hate which is the substance of murder, do not scruple to pervert the Sabbath by labor, or loafing, or riot. They are essentially without enlightened convictions of conscience in the matter. How is such a surprising fact to be accounted for?"

We have an easy answer in the common statement that the man of the world has not the fear of God in all his thoughts. He that fears God, it is said, will reverence the day that he has chosen for his own and blessed; the way, therefore, to protect the Sabbath is to make men pious in the substance of their thinking or feeling. The answer is good; but it does not reach the ground reason why it is that men who will not steal, nor lie, nor commit adultery, yet decline to turn their feet from polluting the Sabbath, and from doing their pleasure on God's holy day. Their inward thought seems to be that the law for the Sabbath is positive as distinct from moral, that the reasons for that law are not laid in nature as are the laws protecting property and reputation, that the reasons for the giving of that law have passed, and that God either does not know what the Sabbath-breakers are about, or, if he does know, he does not care very much."

In August, 1897, the *Advance* again made record of the loss of Sunday in the East, in some remarks about certain improvements which had been made at Metropolitan Park Beach, near Boston. It said:

"These changes the public greatly appreciates. Unhappily, Sunday seems to be the day when they show their appreciation most. Last Sunday the beach was packed with an eager crowd, estimated to number 100,000 people. Of these it is said 10,000 people desired to use the great state bath-house, and enjoy the sea-bathing, while only about 5,500 were able to do so. There was not a single arrest during the day, and the park

policemen were highly praised for their skill in keeping order. It seems a thousand pities that such great and desirable improvements should lead to such extensive Sabbath-desecration."

The crowning testimony for 1897, as many will measure it, was from a book by Rev. Leonard Woolsey Bacon, D. D., which was published in the autumn of that year. It was volume eleven in the "American Church History Series," entitled, A History of American Christianity.

Chapter XX. covers the period "After the War" down to date. On page 371, ff., we find the following:

"An event of great historical importance, which cannot be determined to a precise date, but which belongs more to this period than to any other, is the loss of the Scotch and Puritan Sabbath, or, as many like to call it, the American Sabbath. The law of the Westminster divines on this subject, it may be affirmed without fear of contradiction from any quarter, does not coincide in its language with the law of God as expressed either in the Old Testament or in the New. The Westminster rule requires, as if with a 'Thus saith the Lord,' that on the first day of the week, instead of the seventh, men shall desist not only from labor, but from recreation, and spend the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy. Westminster Shorter Catechism, Aus. 60.\* This interpretation and expansion of the fourth commandment has never attained to a more than sectarian and provincial authority; but the overmastering Puritan influence, both of Virginia and New England, combined with the Scotch-Irish influence, made it for a long time dominant in America. Even those who quite declined to admit the divine authority of the glosses upon the commandment felt constrained to 'submit to the ordinances of man for the Lord's sake.' But it was inevitable that with the vast increase of the travel and sojourn of American Christians in other lands of Christendom, and the multitudinous immigration into America from other lands than Great Britain, the tradition from the Westminster elders should come to be openly disputed within the church, and should be disregarded even when not denied. It was not only inevitable; it was a Christian duty distinctly enjoined by apostolic authority. (Col. 2: 16.) The five years of war, during which Christians of various lands and creeds intermingled as never before, and the Sunday laws were dumb, *inter arma*, not only in the field, but among the home churches, did perhaps even more to break the force of the tradition, and to lead in a perilous and demoralizing reaction. Some reaction was inevitable. The church must needs suffer the evil consequences of overstraining the law of God. From the Sunday of ascetic self-denial—'A day for a man to afflict his soul'—there was a ready rush into utter recklessness of the law and privilege of rest. In the church there was wrought sore damage to weak consciences; men acted, not from intelligent conviction, but from lack of conviction, and allowing themselves in self-indulgences of the rightfulness of which they were dubious, 'they condemned themselves in that which they al-

lowed.' The consequence in civil society was alike disastrous. Early legislation had not steered clear of the error of attempting to enforce Sabbath-keeping as a religious duty by civil penalties, and some relics of that mistake remained, and still remain, on some of the statute-books. The just protest against this wrong was, of course, indiscriminating, tending to defeat the righteous and most salutary laws that aimed simply to secure for the citizen the privilege of a weekly day of rest, and to secure the holiday thus ordained by law from being perverted into a nuisance. The social change which is still in progress along these lines no wise Christian patriot can contemplate with complacency. It threatens, when complete, to deprive us of that universal, quiet Sabbath rest which has been one of the glories of American social life, and an important element in its economic prosperity, and to give in place of it, to some, no assurance of a Sabbath rest at all; to others, a Sabbath of revelry and debauch."

#### SPIRITUAL ATMOSPHERE.

BY THE REV. DWIGHT MALLORY PRATT.

What is called spiritual atmosphere is simply personality making itself felt. When virtue went out of Christ to heal a trembling yet believing woman, its manifestation in that instance was miraculous; but virtue or its opposite is ceaselessly outflowing from all personality. Call it what we may, influence or spiritual potency, it is to the discerning as perceptible as the physical presence. Yea, more; it is the most real thing about the person—that which gives him individuality and character. It is that which makes him a vital factor in society. Wherever he goes his spirit—that which we usually define as invisible—is the most visible and potential thing about him. Men are not seen until their spirits are seen. Men, as men, have no influence until their souls, their inner lives, touch others. This inner life cannot be concealed. It so pervades and possesses the outer life that the physical is its constant revelation. The effect is what is called spiritual atmosphere, the word "spiritual" being here used in its most inclusive sense. The impression made is none the less definite for being at times indefinable. One enters a home, and is marvelously affected by its influence. The effect is not due to anything said or done in particular, but to the atmosphere in which he finds himself. It stimulates or depresses, quiets or makes restless, refines or repels. He covets frequent access to its sweet and holy environment, or is utterly repelled thereby.

As a flower flavors the surrounding atmosphere with its aroma, so does personality with its quality. Herein lies the mystery and miracle of all personal influence. Herein also lies the value and responsibility of life. The contribution which every individual makes to the life about him is very positive and vital. It is impossible to measure the power of one's own personality. We are unconscious, largely, of our influence, and of the nature of it. But so distinct and perceptible is this spiritual quality that even children instinctively detect and interpret it, and are attracted or repelled thereby. They arrive at their conclusion by no conscious process of reasoning, but by the more profound, direct, and intuitive discovery of the soul. One who studies children will be impressed by the un-

erring accuracy, at times, of this intuitive knowledge. This fact illustrates the pervasiveness and subtilty of personal influence.

To become aware of it summons the serious mind to a new sense of life's responsibility. By the atmosphere our own spiritual condition creates, we are pouring into other lives the qualities which either blemish or beautify, hinder or help. As one sweet voice can bring many discordant ones to ultimate harmony, so one sweet spirit can change the atmosphere of a home, a church, a community. But the spirit which gives must first itself have received. The genuine disciple has discovered that the source of all gentleness and strength, refinement and power, is the personality of Christ. To possess his spirit, and not create by one's own life a helpful, stimulating, spiritual atmosphere, is an impossibility. In times of deep, quiet religious awakening, the presence of God is distinctly and marvelously felt. This well-known, unique, blessed experience is no miracle or mystery. God is indeed present in the person of the Holy Spirit, but he is present in men, not outside of them. Their spirits and personalities reveal him, because divinely indwelt. This should, in a large and abiding measure, be the normal and coveted state of Christ's followers. The atmosphere of their lives should reveal their nearness to their Lord. They should carry him with them, as did Ignatius when he gave his name to the persecuting Roman emperor as "Theophorus," thus indicating that he carried God in a most literal and blessed way in his heart. No home will then be without its refinement, and no church without the pervasive and perceptible spirit of devotion and prayer.

What our sanctuaries are depends upon the spiritual atmosphere of those who enter. The worshiper in the pew creates the conditions for all successful ministry. Souls are saved more by the souls they touch than by the words they hear. An infidel once said of some spiritually-minded men,—was it the Earl of Shaftesbury?—"I cannot be in the presence of that saintly man one hour without feeling that I am lost." So mighty is the atmosphere that surrounds personality. Every life filled and guided by the spirit of God is like the health-giving atmosphere to a sick and needy world.—*S. S. Times.*

#### LIVING SWEETLY UNDER TRIALS.

BY J. R. MILLER.

Many of us find life hard and full of pain. The world uses us rudely and roughly. We suffer wrongs and injuries. Other people's clumsy feet tread upon our tender spirits. We must endure misfortunes, trials, disappointments. We cannot avoid these things, but we should not allow the harsh experiences to deaden our sensibilities or make us stoical or sour. The true problem of living is to keep our hearts sweet and gentle in the hardest conditions and experiences. If you remove the snow from the hillside in the late winter, you will find sweet flowers growing there beneath the cold drifts, unhurt by the storm and by the snowy blankets that have covered them. So should we keep our hearts tender and sensitive beneath life's fiercest winter blasts, and through the longest years of suffering, and even of injustice and wrong treatment. That is true, victorious living.

The highest tide in the world is in the Bay of Fundy, where it rises a foot in five minutes and has been known to attain a height of 70 feet.

\* The commentaries on the Catechism, which are many, like Gemara upon Mishna, build wider and higher the "fence around the law," in a fashion truly rabbinic.

## Woman's Work.

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

### TIEN TSU HUI.

Some facts were brought out in the Report of the Tien Tsu Hui (Heavenly, or Natural Foot Society) at its annual meeting which have given us much encouragement.

First, a word with reference to the Society. It was organized three years ago, chiefly under the leadership of Mrs. Archibald Little, the wife of an English merchant at Chung-king, a woman of ability and influence. The membership of the Society included the wives of foreign consuls and of other leading men in the East; the object was to create a sentiment against foot-binding by popular meetings, circulating literature, offering prizes for essays on the subject, and in other ways. Of the attitude of people toward the movement, at the outset, the *North China Daily News* says:

They [many residents in China] have felt undoubtedly that the establishment of the Society was what it is popular nowadays to call a "fad"; that foreigners could not hope to make any serious impression, however good their intentions, on a practice that has been in vogue for some twelve hundred years among the most conservative people in the world; and that even if the practice was as bad and as cruel as it was represented to be, it was not the business of foreigners to interfere with it, nor were those who had taken up the subject likely to achieve any success. Some ridiculed, some commiserated what they thought the wasted energies of the movement; some even went so far as to hold that it was actually wrong to interfere in the matter.

Realizing that those taking up this work were people of influence and in a position to reach many of the wealthier and so-called higher classes, missionaries rejoiced in the movement and felt that the hand of God was in it. The Report presented to the public this year seems to prove it, and to have removed prejudice. We would like to send the Report in full, but it is too long, so must only draw from it.

To begin with, thousands of tracts were distributed at the ports, from Hong Kong on the south to Chefoo and Tien-tsin in the north. A lady at Chingking, anxious to have something on the subject of anti-footbinding for the women of that region, got Pastor Krautz's Winli tract put into easy colloquial, and this was widely circulated throughout West China. Then came the first great encouragement and impetus. Mr. Chou, one of the *litterati*, returning from Peking where he had been holding office, to Luifu, heard his little girl crying because of her binding. He had already come across some of the Society's tracts, and he was led not only to unbind his little daughter's feet, but also to write a better tract than had yet appeared, signed it with his name and seal, and got five of his friends, *chujen*, to write a preface and add their signatures. This was posted on the walls of Luifu during the examinations there. Coming into the hands of the Tien Tsu Hui committee, they, at once appreciating its value, had printed and circulated thousands of copies throughout West China, and down the Yang-tse. Mr. Chun, head of the China Merchants Company, circulated it extensively at his own expense in his native province, Canton. How much farther it has gone no one knows.

Kung Hui-chung, a descendant of Confucius, wrote last July: "I have always had my quiet thoughts about foot-binding, and felt pity for the many sufferers. Yet I could not venture to say it publicly. Now there are, hap-

pily, certain benevolent gentlemen and virtuous daughters of ability, wise daughters from foreign lands, who have initiated a truly noble enterprise. They have addressed our women in animated exhortations, and founded a society for the prohibition of foot-binding. They aim at extinguishing a pernicious custom."

He proposed to help the movement along by compiling and circulating a book. He also writes: "All who are interested in social questions, important in our time, will, I am sure, be glad to see this enterprise advancing."

Not long ago, a long and remarkable poem, with a preface by Viceroy Chang Chih-tung, appeared, and will doubtless have much influence. We would like to make several quotations from a translation of the poem, were there room. Just to take a few lines from the reply to the oft-repeated objection that girls with unbound feet cannot find husbands nor, if married, hold their affections:

Others again will say that the husband will hate a wife with nature's feet;

But I say that it cannot be always so.  
For how many girls there are with beautiful face,  
Who to their husbands are mutually loving and trustful?  
How many young girls there are with faces plain,  
Upon whom a husband's love throws his shadow of protection?

In truth the love of husband for the wife  
Lies not in beauty, but in compatible temperament.  
If, then, love does not depend upon beauty or ugliness,  
Still less will love be dependent on the size of the feet.

Another evidence that there is progress in this reform is the fact that a leading Chinese periodical has taken up the crusade, and in various centers, Shanghai, Luifu, Chung-king, Chang-chow, and possibly other places, Anti-Foot-binding Societies have been established among the natives. Mr. Liang Ki, in representing the society of Shanghai at the Annual Meeting of the Tien Tsu Hui, reported that his society was steadily increasing. The Chinese know the evils of foot-binding, but the habit is so deeply rooted it is difficult to overcome it. The members of his society have agreed not to bind their daughters' feet, and that they shall be married to sons of members of the society. He hoped the cruel practice would be done away with in the course of ten years. It was the intention of his society to ask the superintendents of northern and southern trade to petition the Emperor that children from after the twenty-third year of Kirang Hsu (1897) should not be recognized as of high standing unless they had natural feet.

From Mission centers there were encouraging reports of growth of healthy sentiment among school-girls—and boys—and many instances where women have unbound their feet.

More might be written, but we have already overstepped all bounds. We are glad that the heaven really is working, and that there is a prospect of this evil practice passing by.

SUSIE M. BURDICK.

SHANGHAI, China.

### NEW ENGLAND CONGREGATIONALISTS AND SUNDAY-DESECRATION.

In 1887 the *Congregational Record* published several articles on the Sunday question, from various correspondents, among whom was Rev. Washington Gladden. He spoke with great plainness of the extent to which the lower elements in society had taken possession of Sunday as an irreligious holiday, and declared this: That if anything could be done to "check this, the spread of this plague of vice and irreligion and lawless-

ness and anarchy in our cities, it cannot be done too soon." He closed with these words: "We call it the Lord's-day, but does it belong to him? Surely it is the day when the forces of the adversary work most busily. It is the day when those that lie in wait to ruin souls are all alert and intent upon their prey. A great deal more moral injury is done on this day than on any other day in the week. And often, as I go about the streets of my own city, and see with what fiendish and fatal enterprise the evil one is plying his arts of destruction, I am prone to cry out, 'Who will come to the help of the Lord, to the help of the Lord against the mighty?' Where are all the thousands of Christian disciples in this great city? What are they doing to counteract this mischief? A few earnest souls in every church are doing what they can, but where are all the rest? That is the burning Sunday question. May God help you to answer it."

The darkest shadows in this picture are made by the attitude of Christians. When all the testimony is in, there is no escape from the fact that Sunday is being slain in the house of its friends, or rather, Sunday is carrying its friends into ruin because of the essential error which underlies the theories on which it rests.

In the *Advance* for July 7, 1887, Rev. Geo. C. Adams, writing of Sunday in St. Louis, Mo., described the fearful harvest of evil which it had gathered. He contrasted it with Sunday in New England, and averred that the West was far more debased as to Sunday than the East. Reading what was said of the case as Dr. Adams did. Of the effect of the popular disregard for Sunday on religion he said: "One of the greatest difficulties in the way of church work in St. Louis has always been the fact that we have no Sabbath. . . . Under the circumstances it is a wonder that any aggressive work can be done successfully by the churches, and it is no wonder that every year finds a great procession of members of the churches, drawn away by the spirit of worldliness, exchanging the church and the Bible-school for the theatre and the ball-ground, and becoming entirely dead to all vows of fidelity to the Master."

July 12, 1888, the *Congregationalist* reported that yacht racing, and similar sports, on Sunday, were popular and prevalent in and around Boston. It said that these sports made no distinction between Sunday and other days, and that church-members were much involved in these things.

In 1892 the *Advance* reported with favorable comment the strong words of Bishop Ninde, at the Methodist Conference, concerning the complicity of Christians with Sunday-desecration. The Bishop's testimony will be found in our issue for April 4, 1898. Few things, if any, could show how regard for Sunday had departed from the home of the Puritan faith, more than the summary given below, of facts presented by A. P. Foster, D. D., of the editorial staff of the *Advance*, in that paper for March 30, 1893. He declared that Massachusetts, once first in morals, is now the last in New England in respect to Sabbath law and Sabbath practice. The license laws of the state, he affirmed, permit the licensing of "Sabbath-breaking." It seems that according to law in Massachu-



setts, steam, gas and electricity may be manufactured on Sunday for light, heat and power; the telegraph and telephone may be used; horses, yachts and boats may be let; newspapers may be manufactured, transported and sold; butter and cheese may be made; public bath-houses may be kept open; food in bakeries may be made and sold before 10 A. M., and between 4 and 6.30 P. M.; steamboats and railroad trains may be run "as the public necessity and convenience may require," having regard to the due observance of the day. The deep significance of these general statements concerning Sunday lawlessness in Massachusetts cannot be over-estimated. Massachusetts originally had the most rigid civil laws concerning Sunday. The earlier laws, and practices, covered the time from "sunset on Saturday to sunset on Sunday." During this time all business and recreation were forbidden, with a strictness more than "Mosaic." If Sunday laws are of supreme value in preventing disregard for the day, how has it come to pass that this legislation, which was once supported by such public conscience as insured its enforcement, has not only fallen into disuse, but has been actually repealed? Do men expect to begin with this ruin and accomplish reformation through a system of laws which have not only failed to check the downward drift, but have been actually swept away? Can the fragments of the overthrown system be drawn from their place in the mud of the overflowing deluge, and be made into barriers which will turn back the tide, and restore the drowned conscience of the state?

Supporting the statements of the *Advance*, the *Congregationalist*—May 1, 1893—said: "The sacredness of the Lord's-day appears to be less regarded every year. As the spring opens there is a fresh impulse on every hand to set aside its distinct features. Excursions invite. Summer houses are to be selected, and Sunday offers opportunity for it. A long bicycle ride is specially attractive. The family are invited to visit relatives, and it takes the whole day. At least, the house piazza, the Sunday paper and the novel set up their attractions against public worship. The most painful fact about this gradual loss of the Lord's-day is that its sacredness is being destroyed by the Lord's followers. If every person lived up to his convictions on this subject, the day would be protected. Its value is lost through Christians doing what they would not wish other Christians to do on that day. If Sunday should cease to be the Lord's day it would be because Christians have resisted the pleadings of their own consciences concerning it. No legislature can Christianize the weekly rest day. It can only free the day from the burdens of continuous toil. But if each Christian keeps it as in his best moments it might be kept it cannot be destroyed."

If these were the words of an alarmist or of an enemy of Christianity, they might be passed by. On the contrary the *Congregationalist* stands first among the papers of its denomination, and it is not second to any in clearness of vision and well-balanced conclusions on general themes. Its words are those of a friend; but they are heavy with sorrow and clouded with doubt and fear.

In the following summer, 1894, the growing disregard for Sunday again prompted its

friends to some efforts for enforcing Sunday laws. Concerning that effort, the *Advance* and the *Congregationalist* spoke. The former, under "The Sabbath Around Boston," said: "The day by no means receives the good old Puritan observance of Cotton Mather's day. The time was when the ferries did not run and the gate across the neck was closed on the Sabbath, so that travel in or out of Boston was absolutely impossible. To-day on a hot Sabbath crowds pour out in every direction. Recently when the city was melting in the nineties, 3,000 excursionists gathered at Newport, R. I., on Sunday, and 50,000, it is estimated, at Crescent Beach in Revere. But the most noticeable feature about Sunday has been the march up hill and down again of Mayor Bancroft, of Cambridge, and the ministers of the city in the endeavor to enforce the Sunday laws. The ministers called the attention of the Mayor to the fact that the Sunday ordinances were not enforced, and asked him to see that they were. They had in mind the selling of tobacco and soda by druggists, the delivery of ice-cream at private houses, and the like. The Mayor declared his willingness to enforce the law, whatever it might be. Complaint was made against a person delivering ice-cream on Sunday, which the city solicitor had declared a clear violation of the ordinance. The judge, however, refused to receive the complaint under the ruling that ice-cream was a necessity in the eye of the law. Then the drug-stores, which had closed the week before, opened again and some sold soda and cigars as usual. Evidence was taken against them, but was not presented in court, and now the Mayor declares that in the face of the decision of the judge he can do nothing. Some of the daily papers are gleeful, and declare the Puritan days are over, and that ministers had better learn the fact. It is an unfortunate business, seemingly calculated to give more license to Sabbath-desecration. And yet it may do good in the end by leading to more careful distinctions, both in the law and in public sentiment."

The *Congregationalist*, speaking of this effort at Cambridge, said: "According to the advice of several of the Boston daily newspapers, the better way is to let the laws remain on the statute books, but to make no effort to enforce them. No advice could be worse than this. The surest way to encourage disregard of law is to teach the people that some laws are made to satisfy a demand for them, but that they are meant to be a dead letter. Especially vicious is the counsel that the enactment of any law should satisfy the public conscience, leaving men free to ignore it in practice. The counterpart of dead formality in religion is dead law in the administration of government—a kind of state sanction of hypocrisy." But when all was said, whether of pleading or condemnation, the laws could not be enforced, and decay and desecration went on.

During all the years between the Civil War and 1895, the Sunday newspaper grew with magic speed, and prodigious power. But 1895 witnessed a crowning stroke of diplomacy on their part. More concerning it will be found in a future number of the *RECORDER*, but the following from the *Congregationalist* of Aug. 22, 1895, is pertinent here: "An association has recently been formed, with headquarters in Boston,

for the purpose of collecting sermons for Sunday newspapers. 'We are asked to appeal to ministers to furnish material, on the ground that Sunday papers have come to stay and that we ought to get into them as much good reading as possible. This movement to secure the endorsement of the Sunday newspaper by the clergy and their cooperation in circulating it ought not to deceive any one. Ministers who give their names to this enterprise will do so because they approve the Sunday press, not because they seek to improve an institution which they believe to be working harm.' Those who write for the Sunday papers will, of course, expect their people to take it. We believe that no other institution has done so much as this one to secularize the Lord's-day. It sets the key-note of the conversation during the day in many Christian families and for the thoughts in the minds of multitudes of professing Christians, and that note is far from being in harmony with Christian themes. The indorsement of the Sunday paper by ministers and churches may extend the circulation, but will do little to elevate its influence."

In the *Advance* for Dec. 15, 1895, F. A. Noble, D. D., pastor of a leading Congregational church of Chicago, spoke ringing and brave words concerning the growth of Sunday-desecration. Here are some of them: "Few people, it is to be feared, fully realize how determined and wide-spread are the efforts to undermine regard for the Lord's-day, and how successful these efforts have already been. Sunday newspapers and Sunday theatres have come to stay. Mail trains and freight trains and elegantly appointed passenger trains are regularly scheduled for Sunday. Business men plan to use Sunday for travel in order to save time. Excursions to sea-side, mountains and expositions are arranged for Sunday as the most convenient and attractive date for starting. Contractors, when pressed, never hesitate to complete their jobs on Sunday, even though it be the chapel of a Christian University. Men and women who go much abroad bring back not only the wine cup for their side-boards and their social gatherings, but modified, and often radically changed views of the proper observance of Sunday. The tendencies which work toward the secularization of Sunday are both strong and manifold."

When the friends of Sunday speak thus, the fact of its loss is beyond question.

#### CHARACTER BUILDING.

BY REV. S. E. MARTIN.

Our beautiful church building is almost complete, and I notice the workmen have torn down the scaffolding.

In life, character is the structure which we are building and the body is the scaffold from which we build. Character is as much more important than the body as the building is more important than the scaffold. When our work of character building is completed, the body will be torn down and laid away in the grave. After the scaffolding is torn down, it is difficult to make changes in wall, cupola or spire. So when the body is laid away in the grave, there will be no opportunity to make any changes in the builded temple of character.

A MAN seldom gets so full of emotion that he has no room for dinner.

## Young People's Work

### THE SECRET OF TRUE SUCCESS IN HIS SERVICE.\*

The term "Success," as applied to human achievements, can only be used in a relative sense, since perfect success in any undertaking is rarely, if ever, attained.

It matters not how many, nor how noble, our purposes may be, they are never all realized. We may well exclaim with Job 17:11, "My purposes are broken off."

The world is full of unrealized purposes; every heart is filled with sepulchres where are buried dead intentions and desires.

The true cemetery is the human heart, filled with dreams of youth, early ambitions, fond hopes, noble aspirations and high purposes; all dead.

All men have their purposes. With most men the purpose has been "Success," but with many the reality has been failure. The purpose was high but the reality is groveling.

No less is this true in the service of Christ than in the secular affairs of life. The youth when entering the service of Christ has his heart stirred with noble impulses and lofty aspirations. He designs to be energetic, he purposes to breast all opposition, to triumph over every obstacle and to tower above all failure. With very many these pure and noble ambitions have not been realized; they lie buried in the heart of the once ambitious youth whose Christian service is spasmodic and weak, or is altogether wanting.

In view of this sad condition, into which so many have fallen, it is natural that our thoughts should be turned toward the theme of this paper. The law governing success in the service of Christ is based upon the same qualities that underlie success in any undertaking, energy, invincible determination. It consists in having a fixed purpose and in living it out under the motto, "Victory or death." That motto lived out, will accomplish anything that can be done; without it no talent, no circumstances, no opportunities will give success in the service of Christ. In our consideration of the topic, we desire to call attention to some of the more important duties in the line of Christian service, which if performed, will aid the struggling soul in successful Christian service.

#### I. PERSEVERANCE.

He who would succeed in the service of the Master must make perseverance his bosom companion. He must be a persevering saint, even if he deny the doctrine of the "Perseverance of the Saints." Failure of greater or less magnitude will overtake him. His high ideals of Christian living will not all be realized. Many of his noble purposes will be "broken off," and many of his pure aspirations will not come to maturity; yet, if he would succeed, he must perseveringly press his way forward.

It will encourage him if he remembers that not every failure is to be followed by commencing again at the beginning, and that no honest endeavor is entirely a failure. Each failure, if rightly received, may become a stepping-stone to success, and every detection of the false may direct to what is true.

Failure, therefore, must not dishearten. Coming short of one's ideal must not discourage. The fact that one's high aspirations have not all been realized must not turn him

aside from the right way, but with a heart inspired by truth he must be resolved to do the right at any cost. It is quite easy to persevere in Christ's service when ground is being gained and victories achieved, but it is sometimes necessary to "stand still and see the salvation of the Lord." Ex. 14:13. The soldiers at Waterloo, who lay for hours beneath the falling shot, waiting for Wellington's cry, "Up and at them," had by no means the easiest part of the battle, yet it was a necessary part. Elijah's toil seemed hopeless as he cried, "I only am left," till from his brave lips, which were wont to speak in other tones, there came the wail, "O Lord, take away my life."

So also in the service of Christ, it is hard to labor when our service seems useless, and to all appearances we are standing still, yet if we would succeed, we must learn the difficult lesson, "Labor and wait."

#### II. PRAYER.

Perseverance in Christ's service without prayer is forever impossible. Trials and temptations are all about us, and to God we must turn for strength to surmount them. We may turn unto God in prayer at any time and in any place; we may ask his help in every undertaking, but if it be an undertaking we dare not bring to God for his blessing, abandon it at once. Prayer should be our key to the day and our lock for the night. At night it should be our covering and during the day it should be our armor to protect us from temptation and the insubordination of our own hearts. If we cannot find words for our prayers, let our thoughts speak, let the anguish of the soul cry out. God will hear.

If we feel that we lack faith, let us ask for it, and by our asking show our faith; thus will prayer increase our faith and faith will, in turn, incline to prayer. There is no appointment of the church of more importance than the prayer-meeting, and it is a conspicuous fact that those who succeed the least in the service of Christ are those who do not attend the prayer-meeting. Would you succeed in the Master's service, "pray without ceasing and in everything give thanks." Would you avoid failure, always be at prayer-meeting and always take an active part in it. Would you learn one of the prominent elements of success, seek and find it in fervent, heart-felt prayer.

(To be continued.)

#### THE DECADENCE OF REGARD FOR SUNDAY.

##### TESTIMONY FROM CONGREGATIONAL SOURCES.

Representing Puritanism in a direct historical line, it must be that Congregationalists should take a deep interest in the question of Sunday and in the evidences of its decay. So far as we can judge, they are now the largest factor in the organized efforts to secure a better observance of Sunday in New England. During 1883 and 1884 there was such a wide-spread discussion of the evils which had already come with the decline of regard for Sunday that the more hopeful ones looked for some definite improvement, at least among Christians. But on the 10th of July, 1884, the Boston correspondent of the *Christian Union* (the *Christian Union*, although an independent paper, belonged in the Congregational group) gave a graphic account of increasing disregard for Sunday in the early home of Puritanism. He said that he was not "moralizing but stating facts" in saying that while "Boston society"

was recreating abroad, the masses at home were making Sunday a day for recreation, in many ways; that many country people came to Boston for such recreation as only the great city afforded on Sunday. The correspondence closed with this: "Driving on Sunday is very common; families who worship in elegant churches in the morning drive in the afternoon, many of them, while the larger numbers who drive for recreation, fearless of God and disregarding man, swell the number to troops on the fashionable highways. Say what you may on the Sunday question, the strictly Puritan Sunday does not belong to the Boston of to-day."

On March 6, 1884, the Chicago correspondent of the *Congregationalist* detailed the great and growing disregard for Sunday in that Central-Western metropolis. He was especially severe on the "Roman Catholic Archbishop of Chicago, who had lately headed an array of "noisy processions" on Sunday. That event had drawn out a sermon by Rev. Dr. Little, a Congregationalist, on the wickedness of the affair, and the Presbyterian Ministers' Association had made it prominent as a matter of discussion. Among other things the correspondent said: "The extent to which the city, if not the day, is every Sunday desecrated, defiled, degraded, by the four thousand saloons and all the theatres in full blast, is felt to be bad enough, without having an archbishop and a hundred of his clergy lend the sanction of their example to such contempt, both for the value of the day and the civil rights of other people." In reading such animadversions upon Roman Catholics, it is curious to note how Protestants complain of the fruitage of the theories which most of them adopt. Roman Catholics have brought to full harvest the theory that the Sabbath was only a Jewish institution and that the Sunday has taken its place by virtue of custom and the authority of the church. Although Puritan Protestants broke away from this theory for a time, they have always held to the first and fundamental factor in the theory, viz., that the Sabbath is "Jewish," and not binding on Christians. On that basis the harvest of which the *Congregationalist* complains is inevitable.

#### COMMISSIONER WRIGHT'S REPORT.

In 1885 appeared the Sixteenth Annual Report of the Massachusetts Bureau of Statistics, by Carroll D. Wright, Chief of the Bureau. It is not specifically from Congregational sources, but it was so closely connected with Congregational Massachusetts, and had such a bearing on the Sunday question among Congregationalists, that we place some of the facts, brought out in the Report, here. It devoted seventy-five pages to the question of Sunday labor in the state. It was minute, careful, and in the highest degree important. It did not attempt to deal with the religious phases of the question, directly, but the facts presented had an immense bearing on the religious and moral aspects of the situation. The report opened the consideration of that part relating to Sunday as follows: "The great and constant increase in Sunday labor and the interest felt in its effect upon the men engaged in it, as well as the moral effect upon the community, has given the matter an economic and ethical importance which places it among the leading phases of modern industrial life. The publication of the report made a de-

\* Read before the Ninth District Y. P. S. C. E. Convention, held in Maquoketa, Ia., April 5, 6, 1898, by Rev. E. H. Socwell, Welton, Ia.

cided sensation in Boston, and elsewhere. A correspondent of the *Christian Union*, writing from Boston in November, 1885, said: "We learn from the report that the largest and most important organized industry in the Commonwealth, in which Sunday labor is systematically performed, is that of the steam railroads. The aggregate number of persons thus employed is 9,256. Sunday trains began in a small and irregular way in 1836. The one train that has run without interruption until the present time was started in 1853. There was no rapid increase in the number of Sunday trains for the next twenty years." Then follows a table of trains, and the correspondent adds: "As will be seen by this table, the three Sunday excursion trains, which were begun in November, 1860, for the convenience of the church-going people, and the number of which, in ten years, barely more than doubled, led to the introduction in the next fourteen years, aided somewhat by the milk trains, of one hundred and ninety-three Sunday excursion trains running both ways on all roads centering in Boston."

Turning to the report, we find other pertinent items as follows:

"THE GROWTH OF THE SUNDAY 'CHURCH' TRAINS."

"The first local Sunday trains in Massachusetts were put on in November, 1860, between Brookline and Boston. Certain well-to-do people, who were members of churches in Boston, had moved out to Brookline, but wished to retain their membership and continue to attend church in Boston as formerly. As Mr. Ginery Twichell, the Superintendent and controlling power of the Boston and Worcester road, was a resident of Brookline, they applied to him to put on a Sunday local, as there had already been week-day locals for a number of years. It being unlawful to run any but United States mail trains on Sunday, Mr. Twichell hesitated a long time before granting their request. He was a public-spirited man, however, and felt a pride in using the resources at his command to oblige his fellow citizens. He, therefore, yielded to the steadily increasing pressure of their requests, and put on two trains each way. These were announced in the *Boston Daily Advertiser* of Monday, November 26, 1860. These trains being unlawful, special pains were taken to guard against accident, and as soon as possible the right was secured from the Post Office Department to make them mail trains, so that they might thus become lawful.

As soon as the trains began to run, a new movement of travel was developed; for it was found that people who had formerly lived in Brookline but were now living in Boston desired to attend their old church, and were using the newly-started trains for that purpose. Thus it came about that these Sunday trains were carrying people both ways to church. (pp. 16, 17.)

"To sum up the whole matter in brief, it can be safely asserted that all the facts, so far as ascertained, show that the inauguration and establishment of the Sunday local train system on the railroads which center in Boston was wholly the work of church-going people, and that it was, also, for their convenience in going to special churches to which they had become attached. It was not called for, however, by any necessity in enabling them to attend upon the public worship of

God. Moreover, the prominence which we have given to the Boston and Worcester (now Boston and Albany) railroad in this matter is just; for not only did it run Sunday locals for more than ten years before any other road, but the general testimony is that it was the example and influence of this, the most powerful road coming into Boston, which finally made it necessary for the other roads to yield to the importunity of their patrons and do as that road was doing.

"After a time, however, a change began to appear in the nature of the travel on these Sunday local trains. The nature of this change will appear more plainly if we pass at once to those roads where this new movement has had its greatest expansion, viz., the Eastern, and the Boston, Revere Beach and Lynn railroads." p. 19.

In the matter of "Horse Cars" on Sunday, the same general facts appear. After giving the table covering this branch of the service, the report adds:

"By an examination of the recapitulation of this table, it will be seen that of a total of 3,650 persons employed on all the horse railroads in the state, 2,958, or 81.04 per cent, are at work on Sunday under the present system of horse car service, and also that of this whole number, 703, or 19.26 per cent, would have to be at work on Sunday if no horse cars were run on that day."

"THE CAUSE OF SUNDAY HORSE CARS."

"The chief reasons advanced by the officials of the various horse railroads as the causes which have led to the running of horse cars on Sunday may be briefly summarized, as follows:

"The leader in the movement to have horse cars run on Sunday on the Cambridge road, the oldest horse railroad in the Commonwealth, was a church member, and the specific ground on which he pressed the case was that accommodations might be provided for himself and family, and for others as well, to go to church. On that same road a special car is now leased each Sunday by certain people to carry them to and from church.

In the case of the Middlesex road, urgent appeals came from the same source. Church-going people, by persistent effort, inaugurated, for their own accommodation in going to church, the Sunday horse car system on this road.

"The Metropolitan Railroad Company began to run Sunday cars because 'requests were made to carry passengers to the churches, and scholars to the Sunday-schools.'

"The Lynn and Boston railroad put on Sunday horse cars because they felt that the public needed the accommodation; moreover, other roads were running on Sunday, and the management of this road had no doubt but that it would pay. As a matter of fact, Sunday is the best paying day in the week.

"As regards the South Boston and Charles River railroads, a similar story is told. The manager of these roads believed the people required this service, and also found that it would pay to run cars on Sunday.

"In the same way, the answer from the officials of the horse railroads outside of Boston is that the public demanded it. In the case of the Northampton railroad, it was reported that 'church people said it was a duty that the road owed to the public to run cars on Sunday to take people to church.' The New Bedford and Fairhaven railroad, in re-

sponse to this question, said it was at the 'general request of church-going people.' One of our ministers remarked that it was not any worse for the officers of a street railway company to employ conductors and drivers on Sunday than it was for his deacons to employ their hired men to harness their horses and drive them to and from church.

"Briefly stated, church-going people for church-going purposes are the prime cause of the running of horse cars on Sunday in this Commonwealth." (pp. 48, 49. Italics ours.)

We have not space to follow the details of this report farther. They will repay study on the part of any one who desires to look carefully into the problem of Sunday-keeping and its future. One important point appears in the report, showing that one prominent argument in favor of Sunday-keeping is set aside by the facts. The report shows that the general effect of all this Sunday labor does not impair the health, nor lessen the wages of the workers. The summary of the report indicates that there was in 1885 a total of 720,774 persons employed in Massachusetts on Sunday, of whom 546,591 were males and 174,183 females. The closing pages of the report set forth the following conclusions:

"The evolution of the modern industrial system has not resulted directly in the use of Sunday labor, Sunday labor being the result of other forces acting on the public mind.

"Undoubtedly when systematic work for the production of wealth is done on Sunday, that is, when the worker labors seven days in the week in the production of wealth, there is a powerful and probably an irresistible tendency to break down the rate of pay, so that the total amount of the seven days' wage will be no greater ultimately than the six days' wage was, or would have been. But where systematic work in personal service is performed, there is no such tendency to break down the daily rate of wage, for the person who performs this class of labor for seven days receives a full day's pay more than he would if he worked but six days, and so the average day's pay is in no way diminished. It is also probably true that when systematic productive labor is performed on Sunday there is a marked deterioration in the vital powers, but when such labor is performed in personal service such physical deterioration does not appear.

"The weaver who should try to tend his looms steadily for a thousand days in succession would probably break down completely in health long before the time was passed, while on the contrary the horse-car conductor goes through the whole term without losing a day, and finishes the period with vigor unimpaired.

"From the facts presented, it appears that nearly all systematic work which is performed on Sunday in this commonwealth, certainly where men work in bodies, is personal service rendered by man to his fellow-men, and not to any considerable extent for the production of material wealth. This being the case, we find that Sunday labor is almost wholly and directly caused by the personal demands of one man or one class of men upon another class. The service rendered on Sunday is rendered then because the person to be served exacts it on that particular day. Probably every letter and every passenger could be carried on week days if every letter-sender and

every passenger preferred to have it so; and since nothing, in the nature of things or in the necessities of industry, or in the progress of the modern industrial system, but only the will of man, causes nearly all the systematic labor that is performed on Sunday, it follows that Sunday labor will cease when the individual man prefers to have all personal services rendered him on some other day." (p. 73.)

Some most important facts stare at the reader from this pains-taking report.

1. The religious people of Massachusetts have no conscientious scruples against demanding labor on the part of those whom they desire to use as public or private servants. Much of the present Sunday-desecration was begun in the interest of church-going.

2. The great majority of the people of that Puritan Commonwealth do not regard Sunday as a Sabbath, but as a day for such recreation as best conduces to their comfort. There is very little conscientious regard for Sunday, as in any sense a sacred day.

3. The swift increase of the tide of Sunday labor since 1885 indicates the destruction of the last barriers which protected the New England Sunday of other days. That is gone forever.

The revelations made in the report of Commissioner Wright, and other similar facts, raised the fears of the friends of Sunday to such a point that notes of warning and renewed efforts to enforce the Sunday laws were abundant in the following year. On the 15th of February, 1886, in the prelude to his Monday lecture, in Boston, Rev. Joseph Cook, with dramatic mien, said: "Save Sunday and we can save the Republic; otherwise, not." At the same time he said that he had lately attended service in a stately church on the banks of the Mississippi River where only six persons were present to hear a most admirable discourse. On the same afternoon in the city of Chicago 3,000 people paid a dollar each to hear a popular "infidel" lecture, and 30,000 persons attended a horse race and the show of Buffalo Bill.

#### EFFORTS TO SAVE SUNDAY BY CIVIL LAW IN MASSACHUSETTS.

From 1884 to 1886 special efforts were made to check the drift downward, by attempting to enforce the Sunday laws. In 1883 the Supreme Court of that state had rendered a decision which, indirectly, declared the running of street cars on Sunday to be illegal. It was in the case of W. W. Day against the Highland Street Railway Company, in an action to recover damages for personal injury. (See Massachusetts Reports, Vol. 135; 1883, p. 113 ff.) On Sunday, June 20, 1880, the plaintiff was doing duty as conductor on a car of the Metropolitan Railway Company. While collecting fares, standing on the steps of an "open car," he was injured by a car of the Highland Company, as it passed on near-by track. The case went to the Supreme Court, on appeal, and a full bench decided that since the car on which Day was at work was not run as a "work of necessity, nor of mercy," that he was doing an illegal act, in the doing of which the position of his body contributed to his injury, and, therefore, he could not recover damages. Here is the substance of the decision as announced by Judge Colburn:

"We take occasion promptly to say that if

the object of the law was to compel the observance of Sunday as a religious institution we would not hesitate to declare it to be a violation of the above constitutional prohibition. It would violate equally the religious liberty of the Christian, the Jew and the infidel, none of whom can be compelled by law to comply with any merely religious observance, whether it accords with his faith and conscience or not. With rare exceptions, the American authorities concur in this view.

The statute is to be judged, of precisely as if it had selected for the day of rest any day of the week, other than Sunday; and its validity is not to be questioned, because in the exercise of a wise discretion it has chosen that day which a majority of the inhabitants of this state, under the sanctions of their religious faith, already voluntarily observe as a day of rest."

The *Independent*, of New York, remarking upon the decision, said: "This is an exceedingly lucid statement of the theory which underlies all legislation that requires the suspension of ordinary labor on Sunday. The object is not to enforce religious observance of any kind, but simply to establish a uniform day of rest for the general good of the whole people; and this is no interference with the religious liberty of anybody."

Both the decision and the comments were unquestionably correct. They indicate the only possible basis on which Sunday laws can rest. Such decisions are, however, wholly revolutionary. They destroy once and forever the conception of Sunday legislation, as embodied in the original English laws, and in all the colonial and earlier state laws of the United States. More significant still is the fact that these judicial decisions remove entirely the basis on which the "Sabbath reformers" make their earnest and continuous appeals for the enforcement of the "Sabbath laws."

In connection with this agitation, and in the view of the desecration of Sunday by railroads, the *Congregationalist* published the following lurid sentences from a correspondent: "A more disastrous Baalism was never tolerated in the history of man than this railroading upon the Sabbath-day, whether by horse-power or steam—the smoke and din of a dirty train hurled like a screeching bomb through its hallowed horizon. Such blasphemy gives the loose rein to every inclination to infringe upon the wholesome restraints that attach themselves to the sacred day. This, alone, is enough to cause the flood-gates of vice and immorality to be opened upon us. It gives impetus to all manner of strife and contention and unlawful competition in business and trade. God-fearing men will clear their skirts of this Sabbath railroading, as honest men did their consciences by not luxuriating under slavery's cotton, nor fattening upon its cheap sugar."

The agitation resulting from this decision and the failure of the efforts to check the running of the street cars, and other forms of business, under cover of the decision, showed that a radical change had taken place in public opinion as to Sunday laws. Christians and non-Christians united in the declaration that all religious basis for enforcing the Sunday laws must be eliminated. That was equivalent to saying that they could not be enforced at all, unless in some unimportant and valueless instances. That Sunday laws

ought not to be enforced on religious grounds is true. But it is also true that they have never been successfully enforced on any other grounds. The zeal of conscience, or the bigotry of intolerance, are the only motives which have ever enforced such laws. But the whole effort was thought-provoking, and it revealed the weakness of the general regard for Sunday as fully as the facts of Commissioner Wright's report had done the previous year.

Writing of this decision of the Massachusetts Court, the *Advance* said that the effort to enforce the laws would result in an effort to repeal them. It also reported that the Congregational Club had appointed a committee of three lawyers to act for it in opposition to the repeal. It was reported that many clergymen in Boston were not in favor of the effort to enforce the laws because the failure to do so would weaken the cause of Sunday still more. The *Congregationalist* saw this result, and said: "Let us then hasten slowly in all this, and if we are to have a revision of the Sunday laws, let that revision be in the interest, not of socialism and anarchy, but of an intelligent and humane Christianity." Speaking of the situation, the *New York Tribune* for Nov. 6, 1886, said: "Additional interest is imparted to the Sunday question as it is now being agitated from the Boston point of view by decision of the Supreme Court of Massachusetts touching Sunday horse-cars. The Court decides that they cannot be legally run on that day. 'We are of the opinion,' says Judge Colburn, 'that a car so run is in violation of law, though some of its passengers may be lawfully traveling. It is not within our province to determine the wisdom or expediency of the law, or how far there has been a change in public sentiment in relation to the proper manner of observing the Lord's-day. These considerations are for the legislature.' Of course the horse-car people will petition the next legislature for relief, so that this phase of the Sunday question bids fair to be pretty thoroughly discussed before the winter is over."

Nothing came of all this except an increase of liberal sentiment and practice. Up to the present writing—1898—the disregard for Sunday in Massachusetts, and in all New England, has gone forward with increasing rapidity and power. The character of the Supreme Court decision, and the failure to gain lost ground for Sunday under it, gave double emphasis to the depth of the decay of regard for Sunday in the home of New England Puritanism.

#### BASEBALL ON SUNDAY.

The extent to which pleasure and dissipation have taken possession of Sunday is shown, in part, by the following, from the *American Baptist Flag*, for April 21, 1898:

We have before us a series of arguments made by a baseball league in favor of playing on Sunday, from which we glean the following:

1. Sunday gate receipts, which average about \$2,000 per club. In this point is mentioned that Pittsburg, Cleveland, Chicago, Cincinnati and other towns are already engaged for eighteen Sundays for this season. There are over two hundred of these large clubs. They all play on Sunday, and this authority says they average \$2,000 per club for each Sunday, which would make four hundred thousand dollars for each Sunday, or over seven million dollars for the eighteen Sundays already engaged. Does any one imagine that such a desecration of the Lord's-day, and such a waste of money, is without sin?

How long must the *Flag* and its compeers face such facts before they see that the enforced leisure of Sunday fosters all this wickedness? To gamble, waste time and money, and promote other vices is a sin, but is no more sin on Sunday than on Monday. Sunday laws and Sunday leisure, without conscience, cultivate Sunday dissipation. The fact may not be a pleasant one for the *Flag*, but it is a stubborn one nevertheless.

# 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 VII.—WATCHFULNESS.

For Sabbath-day, May 14, 1898.

LESSON TEXT.—Matt. 24: 42-51.

GOLDEN TEXT.—Watch therefore; for ye know not what hour your Lord doth come. Matt. 24: 42.

#### INTRODUCTION.

Following the parable of the marriage feast, the Pharisees seek to entangle Jesus in his talk about paying tribute. Then the Sadducees try him on the question of the resurrection, and are put to silence. A lawyer asks some questions about the law. Jesus speaks of some good of the doctrines of the scribes and Pharisees, but warns his disciples of the evil examples of their lives. He laments over Jerusalem; calls attention to the widow's mite; is desired to be seen by some Greeks; makes some reflections upon the unbelief of the Jews; foretells the destruction of Jerusalem and persecution of his disciples; gives signs of the same, also of the end of the world. These scenes take place in Jerusalem and on the Mount of Olives.

#### EXPLANATORY NOTES.

1. Christian Watchfulness. v. 42. *Watch therefore.* Be aroused from sleep and be in a state of wakefulness. In an attitude of expectancy. Observe the signs of the times. Indulge no indolence, or idle curiosity. No careless security. *Therefore.* On account of the wars, persecutions, false prophets, and tribulations Jesus had just referred to, and because of the temptations within and without. Iniquities will abound, the love of many wax cold, therefore watch. Watch because in the latter days men will not endure sound doctrine, but having itching ears, will chase after things new and heap to themselves teachers, soon tiring of each one. Watch because Jesus will come again without sin unto salvation. *For ye know not what hour your Lord doth come.* There are many false and mistaken views about Christ's coming. There are mistaken views in regard to the approaching events. Wrong premises will lead to wrong conclusions. Do not be too positive about some events in history being starting points from which to establish other dates. Do not be too certain that some figurative things are literal, and conclude with great egotism that you know all about it and that is the end of all controversy. At the same time remember that if obscurity is thrown around the time it may not be uncertain as to the event. Always watch, and the time will not come to you as a thief in the night.

2. The Duty Illustrated. v. 43, 44. *But know this.* If you know not the time of Christ's coming, know at least the duty of watchfulness. *Good man.* Owner of the house. *Would not have suffered his house to be broken up.* The house-robber here steals not quietly, but when unexpected breaks in upon the family and violently robs it of its treasures. *Be ye also ready.* Spiritually awake, ready for your tempter and ready for your Lord. Be instant in prayer. Suffer not your hearts to be overcharged with cares and anxieties, with love of pleasures, and seeking of wealth, with leading the fashions. *An hour ye think not.* Each day we say, "It will probably not be to-day, all things continue as they were, and no great signs yet appear." Coldness and worldliness; sinful hearts and desires; doubts and fears and unbelief; many things tend to put us spiritually asleep.

3. The Faithful Servant. v. 45-47; Luke 12: 42-46. *A faithful and wise servant.* By the conduct of such a steward, faithful and wise, the Lord pictures a faithful Christian, or a teacher of religion. *Made ruler over his household.* So he could take his journey abroad. He is made chief steward or ruler because of previous faithfulness and ability. Promotion comes through faithful service in lesser things. "He that is faithful in that which is least is faithful also in much." *Meat in due season.* All kinds of provisions needed to support and nourish life as they were needed. So Christian leaders are to "feed the flock of God" with gospel truth at accustomed times, precept upon precept, now this needful

truth, now that. *Blessed is that servant.* He is a rare, trusted servant, and great shall be his reward. *Shall find so doing.* Performing his duties cheerfully and carefully just as though the master were present and watching. *Make him ruler over all his goods.* Still greater promotion and made permanent. Every steward is on trial, and faithfulness ensures promotion and higher honors. Rewards are both outward and inward.

4. The Unfaithful Servant. v. 48-51. *That evil servant.* If he turns out to be wicked, or having been so appointed, he should be evil and say in his heart. Secretly, for such are usually ashamed to say openly what lurks in the heart, though wickedness in the heart ere long manifests itself in conduct. *My Lord delayeth his coming.* Will not come in a long time and so will not know of his servant's conduct. *Smite his fellow servants.* He lords it over them and becomes tyrannical. Abuses the fellow servants under him because they are loyal to the Master. *Eat and drink with the drunken.* At the Master's expense. He is not prudent and economical, but prodigal and drunken. Two most common sins are oppression and self-indulgence. Laxity toward self often accompanies tyranny over others. No man persecutes who is not wrong at heart. *Lord of that servant.* The master of the house is still lord of his servants though they are disloyal and shall come. Because men doubt his coming and entertain different views on the question will not hinder his coming, but it will be in a day when he looketh not for him. Unfaithful servants are not watchful and ready. God's providences are usually sudden and dreadful to the indifferent. *And shall cut him asunder.* This was a dreadful form of capital punishment in ancient times. Even saws were used to cut the prisoner in two. The Chaldeans practiced it (Dan. 2: 5; 3: 29), as also the Romans and Egyptians. This denotes the awful doom of the perversely wicked and impenitent. *With the hypocrites.* The worst form of men and most dangerous in the church. They plot evil, work deceitfully, while professing goodness and loyalty. His portion is with hypocrites because he is one himself, disloyal to his Master while he thinks the Lord is trusting him as faithful. Every man at last goes to his own place, the place for which his conduct fits him. *Weeping and gnashing of teeth.* Self-condemnation, remorse, in constant and new fear, living in suffering, in rage and pain, revengeful, but no power to execute vengeance, lusting, but no way of satisfying lust, his punishment is final and terrible. Sinner, flee to Christ and serve him faithfully.

#### SABBATH REFORM MEANS REVOLUTION.

As yet the masses have done little thinking concerning Sabbath reform. The average Christian leader who talks of Sabbath reform as connected with Sunday has not yet risen above the idea of a rest day, upheld mainly by civil law. Such views fail to take into account the fundamental truths of the Bible touching the Sabbath or the results which have come along the line of the philosophy of history. Such imperfect conceptions do little more than produce platitudes about the value of rest, the good of society, the health of working animals, etc. Actual efforts for "Sabbath reform," prompted by such views, seldom go beyond spasmodic efforts to enforce moribund Sunday laws; efforts which usually leave the law less effective than before. When men go below the surface in their study of the Sabbath question they see how futile such efforts are. If Sunday is rightfully the Sabbath it will never gain place and confidence, power and influence, through such efforts. Sabbath-keeping is primarily and fundamentally religious, or it is nothing. Its source is the Bible, and its foundation the law of God. History and philosophy have one voice on this point. Sabbath reform, if ever attained in connection with Sunday, must therefore be revolutionary. The present semi-religious, semi-secular and contradictory basis must be abandoned. Deeper and broader foundation must be laid. Conscience must be developed. Not simply the manner of observing Sunday, but the purpose must be changed. Great changes in the practices of men come only when the basis of action is changed. The history of twelve hundred years shows that Sabbath reform cannot be attained in connection with Sunday without such a change in opinions and theories as will constitute a genuine revolution.

But the history of twelve hundred years, especially emphasized by the history of the last three hundred years, and of Puritanism, shows that no such Biblical basis exists for Sunday-observance. The two chief cornerstones, on which theories touching Sunday have been built, are (1) The law of the Fourth Commandment is not binding on Christians, but the church, aided by civil power, may ordain such days for religious service as it will. This is the Roman Catholic idea. (2) The Fourth Commandment is binding on all men, but the church has the right to transfer it and its authority to Sunday, although the Bible does not do so direct. This is the Puritan, and in that sense, the Protestant, theory. As to fundamentals, these theories are the same. Their fruitage is the Continental Sunday, a human institution which rises and falls within certain limits according to times and people. Under these theories Sabbath reform from the Christian standpoint, *i. e.*, according to Christ and the New Testament, has never been attained. Every century, and now every year, carries the church and the world farther away from it.

What remains? A return to Christ's idea and example. These center in the Sabbath and the Fourth Commandment. They do not touch Sunday. They do not rest on the authority of the church. They deny the civil law any place in the issue. These give the true Christian conception of the Sabbath and of Sabbath-observance. When the church discarded these under the combined influence of Anti-Judaism and Paganism, discord and the decay of Sabbath-observance began. These will not be overcome until the church returns to Christ's position. Compared with present theories and practices, that will be revolutionary. Christ meant that his treatment of the Sabbath should be revolutionary. But he meant that the Sabbath should be uplifted and pruned, that it might be retained. He did not mean that it should be undermined and discarded in order that something inferior and less Sabbatic should take its place. There will be no permanent or genuine Sabbath reform until the Christian church passes through a radical revolution on the Sabbath question.

#### THE CONTINENTAL SUNDAY.

Official investigations made in recent years by the German government, in reply to the bitter cry of Sunday toilers, showed that in Prussia 57 per cent of the factories—more than half—and 77 per cent of the establishments devoted to trade and transportation—more than three-fourths—were in operation on the so-called holiday Sunday. The downward steps of the Continental Sunday are: Holy day, holiday, work day, devil's day, despot's day.

The French and Spanish republics continue to illustrate the impossibility of safe and permanent self-government where the people devote the Sabbath to politics and pleasure, so far as they do not spend it in toil. Unless we want French or Spanish republicanism, we should shut out its source, the French-Spanish holiday Sunday, that keeps the people in perpetual childhood, without manhood enough to govern themselves.—*The Defender*, April, 1898.

This "Continental Sunday" is founded on the theory now so popular with American Christians, that the Sabbath was Jewish, and is dead, and that Sunday is a new day, under Christian liberty. "Whatsoever a man soweth that shall he also reap." If you dislike the harvest, stop sowing the seed. *The Defender* will do well by returning to the defense of God's day. The American Sunday and the Continental Sunday are children of the same parents; one is the older, that is all.

## Popular Science.

BY H. H. BAKER.

### Paper Brick.

A new industry is being created by the introduction of wood pulp in the place of clay and sand for the manufacture of bricks. The continuous expansion and contraction of bricks, by heat and cold, will cause more or less disintegration of mortar, and consequently weakening of the structure. In the preparation of the wood pulp, it is chemically made fire-proof, then the bricks are formed hollow, the cavities are filled with cement and sawdust, the dust also being rendered fire-proof. This composition is forced in under pressure, so as to make a solid body, thus making sure that it has not a defective center to collapse when weight is placed upon it.

The bricks are made in size and shape to meet the varied conformations of the building, and when held together by an adhesive cement, they form a compact and solid structure. The walls thus constructed will present a smooth and unbroken surface, both upon the outside and the inside; the outside can readily be enameled in any color, and the inside painted or papered, thus dispensing with lathing and plastering of walls.

Bricks composed of paper and cement are not porous like those made of clay and sand, and therefore are impervious, or nearly so, to the transmission of heat and cold, producing a more steady temperature; and as they need no firing, they can be furnished at about the same price per square yard of wall.

Since science brought to light the fact that most of our papers, of all qualities, and many other useful and ornamental articles, can be made of wood, it has looked even sorrowful, as I have traveled through our country, to see the mountain sides, and lovely hills, entirely denuded of their beautiful foliage, swept away to meet the demand of the pulp factories. As no splendid forests like those of the White Mountains of New Hampshire, the Green Mountains of Vermont, the Adirondacks of New York, the Alleghenies of Pennsylvania, not even the great Rocky Mountains themselves can arrest destruction, or stop their denudation by the woodman's axe. Humanity in behalf of itself now lifts up its voice and says, "Woodman spare that tree," give us beautiful groves, forest-preserves, and national parks, and stay the slaughter of the beautiful trees.

### Cause and Effect of Fermentation.

Since chemical science, by the aid of compound microscopes, has shown that all fermentation is produced by microbes, and as it has long been known that by fermentation alcohol is produced, therefore, in effect, the microbes are responsible for manufacturing the alcohol, on which so many thousands of people are made drunkards every year.

By fermentation, then, what might be a very healthful and pleasant drink is rendered entirely unfit for use, and made a curse to mankind in general, thus, in a great degree, rendering our vineyards, orchards and many other products valueless. By a parity of reasoning, then, the microbes that cause all this mischief should receive our first attention; and by destroying them entirely, of course no alcohol would be produced.

The purpose of this article is to show how this can be done, and how good, Christian

people can enjoy the fruit of their vineyards, and orchards, and have their wine and cider absolutely free from alcohol, not even producing a shadow of inebriety, the drink being made by themselves, and at trifling expense. To accomplish this, the fruit should be picked, and as soon as the juice is expressed, it should be sterilized, before the sugar it contains becomes dissolved, and the microbes take possession. This must be done by heat, and the juice brought to about 210 degrees, or to very near the boiling point, which is 212° F. This heat, it is believed, will destroy all microbes or living germs of every sort. When the liquid becomes cool, it should be strained or filtered, to cleanse it from impurities, and then put in bottles and well corked.

The next process is to place the bottles in a boiler or water bath and raise the temperature of the water to 150 degrees F., and hold it at that degree (and no higher, lest the flavor be impaired) for at least a half hour, that any germs still having life may be surely destroyed. Then let the whole gradually cool together, when the bottles may be consigned to the cellar for future use. It will be found that they can be kept for any length of time free from fermentation, and palatable. I have wine in my cellar, now, of my own manufacture, made from the Isabella grape in the year 1863. A bottle used in sickness some eight or ten years ago, was found to be as nice and free from alcohol as when made.

### BOOK NOTICE.

"CUT GEMS FOR SERMON SETTING," is the title of a monthly magazine published at 450 Fulton Street, Troy, N. Y.

The number for March, 1898, is before us. It contains many helpful things, by way of suggestions, for preachers and Christian workers. Like all else of its kind, it will be valuable, as a source of suggestions, rather than as a library for cultivating plagiarism. The selections in the number for March are of a high spiritual character.

PERFECT ignorance is quiet; perfect knowledge is quiet—not so the transition from the former to the latter.—Carlyle.

### Special Notices.

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 Ministerial Conference of the Southern Wisconsin churches will hold its next session in connection with the Quarterly Meeting at Milton Junction, on Sixth-day, May 27, 1898. The following program has been prepared for that occasion:

1. What is the scope and purpose of the Epistles of Paul to the Thessalonians? S. L. Maxson.
2. What, in the light of Scripture and history, will be the outcome of the present Sabbath agitation? D. K. Davis.
3. What dangers lie in the work of the Y. P. S. C. E., and how may they be avoided? E. B. Shaw.
4. What constitutes a good Sabbath-school Teachers' Meeting, and how can we get it? W. B. West.
5. Is there a general decline in attendance upon public worship? If so, what is the cause, and what is the remedy? O. P. Freeborn.
6. What can the churches of this Quarterly Meeting do to promote the work of evangelism in Wisconsin? Geo. W. Burdick.

L. A. PLATTS, Sec.

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 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.

### SOUTH-EASTERN ASSOCIATION.

New Milton, W. Va., May 19—22, 1898.

#### FIFTH-DAY.—MORNING:

- 10.00. Devotional services conducted by Dea. F. J. Ehret.
- 10.10. Words of welcome by Franklin Randolph.
- 10.20. Address by the Moderator.
- 10.30. Introductory Sermon, President T. L. Gardner; alternate, Rev. D. C. Lippincott.
- 11.30. Report of Executive Committee. Communications from churches.

#### AFTERNOON.

- 2.00. Appointment of standing committees. Communications from sister Associations.
- 3.30. Sabbath-school Hour, conducted by Rev. M. G. Stillman.

#### EVENING.

- 7.45. Praise service, led by Rev. L. D. Seager.
- 8.00. Sermon.

#### SIXTH-DAY.—MORNING.

- 9.30. Annual Reports.
- 10.00. Praise service, led by Rev. G. W. Lewis.
- 10.15. Missionary Hour.
- 11.00. Sermon, Rev. Horace Stillman, delegate from Eastern Association.

#### AFTERNOON.

- 2.00. Tract Society.
- 3.00. Woman's Hour, Mrs. M. G. Stillman.
- 4.00. Essay, A. L. Davis. Miscellaneous business.

#### EVENING.

- 7.45. Prayer and conference service, conducted by Rev. S. D. Davis.

#### SABBATH.—MORNING.

- 10.00. Sabbath-school, conducted by the Superintendent of Middle Island Sabbath-school.
- 11.00. Sermon, Rev. J. L. Gamble, delegate, Western Association.

#### AFTERNOON.

- 2.00. Sermon, Rev. O. U. Whitford.
- 3.00. Young People's Hour, S. B. Bond. Essays, Roy Randolph and M. H. VanHorn.

#### EVENING.

- 7.45. Praise service. Rev. M. E. Martin.
- 8.00. Sermon, Rev. D. B. Coon, delegate, North-Western Association.

#### FIRST-DAY.—MORNING.

- 9.00. Miscellaneous business. Report of Committee on Resolutions.
- 10.00. Educational Hour, conducted by President T. L. Gardner.
- 11.00. Sermon, President B. C. Davis.

#### AFTERNOON.

- 2.00. Sermon, Rev. Martin Sindall, delegate, Central Association.
  - 3.00. Unfinished business.
- ERNEST RANDOLPH, Moderator.  
O. A. BOND, Sec.

### Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies: Deafness is caused by an inflamed condition of the mucus lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75 c.  
Hall's Family Pills are the best.

**MARRIAGES.**

**STILLMAN-CLARE.**—In Independence, N. Y., April 20, 1898, by Eld. J. Kenyon, at his home, Lewis C. Stillman, of Coudersport, Pa., and Miss Alta M. Clare, of East Hebron, Pa.

**BATTLES-MERROW.**—By Pastor S. R. Wheeler, at his home in Boulder, Colo., evening after Sabbath, April 23, 1898, Mr. Geo. W. Battles and Miss Leona Merrow, both of Boulder, Colo.

**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.

**KENYON.**—In Westerly, R. I., Mrs. Mary L. Kenyon, wife of B. F. Kenyon, went to her rest April 20, 1898.

Mrs. Kenyon, formerly Mary C. Langworthy, was born in New York City, Oct. 31, 1826. During her early childhood her parents, Sanford and Margaret Langworthy, moved to the town of Hopkinton, R. I., where, at the age of 14, she was baptized by Eld. John Green, and united with the Second Hopkinton Seventh-day Baptist church. On Oct. 14, 1846, she was married to Benjamin F. Kenyon, and removing soon afterwards to Westerly, changed her membership to the Pawcatuck Seventh-day Baptist church, of which she remained a faithful and esteemed member till her death. Her husband, a daughter, two brothers and two sisters, with many other relatives and friends, grieve to be separated from her here, but look forward to a happy reunion in the home beyond. S. H. D.

**DRAPER.**—At Perry, Iowa, March 9, 1898, Mrs. Phebe Bond Draper, in the 72d years of her age.

Mrs. Draper was the eldest daughter of Deacon Jonathan Bond, and was born in Western Pennsylvania. When still a child she came with her parents to Milton, Wis., where she became a member of the Seventh-day Baptist church, in the fellowship of which she remained until death. In 1870 she was married to Mr. Henry Draper, living near Madison, Wis., and in 1882 they moved to Perry, Iowa, which has since been their home. Of her immediate family, a husband and one son, and four brothers and three sisters survive her. Mrs. Draper was a woman of strong Christian character, firm and conscientious in her adherence to her faith, but charitable and kind to all of whatever faith or practice. She was greatly beloved by all who knew her. Her last sickness was long and painful, but was borne with Christian patience and hope. Her sister, Mrs. J. B. Morton, was with her several weeks before the end came, and with the husband and other friends, brought the body to Milton for burial, where funeral services were held on Sabbath, March 12, conducted by the pastor, assisted by Pres. W. C. Whitford. L. A. P.

**FREAKS OF THE HUMAN THINKING MACHINE.**

An accurate map of the human brain, according to the "Medical Record," would show the location of the areas that control the movements of our fists and heels, and also those which preside over smell, taste and hearing. The home office of a prize-fighter's brain would be in a different ward from the center from which the billion of cells of an artist's brain were dominated. Curious phenomena arise from the radiation of impressions from one cell affecting others.

Recently a friend suffering from sore throat wrapped his neck in a flannel saturated with kerosene, and then went to bed. In about five minutes he seemed to



hear mosquitoes humming. Thinking it a whistle of some kind, he gave it no particular attention till it persisted. Arising from bed, he found to his astonishment that the noise ceased. On going to bed the second time, the singing of the mosquitoes again became audible. A second time he arose, and as before all was quiet. This time he went to bed convinced that it was some sensory illusion. The chorus of mosquitoes started as soon as he became quiet. For the first time he noticed the strong odor of lamp oil. Had that anything to do with these noises? That question suggested something. While he was a student at Baltimore in the fall of 1892, mosquitoes were very numerous. So annoying did they become that, no other available method being at hand, he bathed his face and hands thoroughly in kerosene. This acted like a charm, though they did persist in buzzing around his head. The smell of kerosene and the singing of mosquitoes consequently were strongly associated, or, to express it otherwise, two cells lying side by side must have appropriated these two impressions.

The explanation of the above circumstance is this: The smell of the oil stimulated the oil cell which had the former impression of kerosene. It being strongly stimulated, radiation occurred, and the cell lying beside it gave up its old impression of mosquito-voices to the conscious center. In this instance radiation was so strong that the mind heard the real sound. This peculiar phenomenon occurred after a fatiguing day's work.

**THE HABIT OF DECISION.**

If the time that many of us waste in making up our minds over little matters could be employed in doing something really useful, how much more would we be able to accomplish! As with most bad habits, the habit of indecision in little, every-day affairs, is the easiest thing in the world to acquire. We think so much of the small duties of life that they come to assume the most formidable proportions; and in deciding what we shall do about them, we leave ourselves little time for greater and more serious things.

How we envy those people who have the knack of accomplishing

a great deal without apparent effort! We look at them in wonder, and vainly wish that we might discover their secret. It does not appear difficult. "Why," we ask ourselves, "cannot we do as much as they?" But, strive as we may, we never seem to succeed.

The secret is not a hard one to find, but it is a hard one for us to put in practice, at first, if we have been of the hesitating, undecided kind. They have learned to make up their minds quickly, and then never to permit themselves to have any doubt as to the wisdom of their decisions. They do their work systematically, and put into each working moment the best that is in them, without thinking of results. They are the people who rise at the same time each morning, and take up their daily tasks at the same hour every day. They are the creatures of habit, but their habits are nearly all good ones, that lead them in the direct line of that which they are striving to do.—Sel.

**THE RUSSO-CHINESE RAILROAD.**

The Russians have published what they are pleased to make known of the terms of the Russo-Chinese agreement concerning this new division of the great railway on Chinese land. The shareholders are wholly Russian and Chinese, and the fiscal agent of the railway is the Russo-Chinese Bank. The raison d'etre of the bank is the construction of the railway. When the books were opened for subscriptions for stock in the new railway they were almost immediately closed, because more than the money needed was at once offered. The length of the railway is to be 1,280 miles, 946 of which are to be in Manchuria. The route is chosen not because it shortens the Siberian Railway, for the branches to it from the finished sections make necessary the construction of 169 miles more than an entirely Siberian route would require. But the Manchuria route is cheaper to build, and is 400 miles further south, in a better climate and a richer country. China reserves the right to purchase the road at the end of thirty-six years, or to take it without cost at the end of eighty years. Goods shipped through Manchuria are to be free from Chinese taxes, and goods brought into China or out of it by the railway will pay a third less import and export duties than if brought in or out at Chinese sea-ports. In Manchuria the railway is to be policed by Russian constables.—Harper's Magazine for May.

**NOTICE.**

We call the attention of our readers to the advertisement of Dr. D. M. Bye, Box 25, Indianapolis, Ind., of a combination Oil Cure for Cancer and Tumors of the eye, nose, lip, ear, neck, breast, and in fact of all internal and external organs or tissue. Write the Doctor for his book of valuable information and testimonials. It is free.

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**A RARE FIND:**

The discovery in the desert of eastern California of extensive turquoise deposits is an incident of importance both from the economic and historic standpoint. Prof. Gustav Eisen, of San Francisco, believes he has here found the original beds whence the Aztecs obtained the fine turquoises, so numerous among them. The desert beds show evidence that they were worked at one time. Among them are numerous pits, five to ten feet across, which plainly have been dug by man, although it was as plainly done a long time ago.

Upon rocks in this desolate region are hieroglyphics which may reveal many things to the scientist. They appear to have been made by an older people than the Aztecs, whose picture writing is known and understood. The characters upon rocks at the turquoise beds resemble those left by the Mayas of Yucatan, which perhaps is not surprising. Considering what Professor and Mme. le Plongeon have discovered and made known in regard to that wonderful people, it would not be strange if they had pushed their civilization as far north as Arizona and eastern California.

From the economic outlook the stones are exceedingly valuable. They are exquisite in color, vary in size from that of a small pea to a large bean, and a man may gather up a hatful of them in a day.

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THE TEACHINGS OF CHRIST.

"For their charity and human sympathy Jesus' teachings have never been approached," writes Rev. Amory H. Bradford, D. D., of "The Last Week in the Life of Christ" in the April Ladies' Home Journal. "He taught that feeding the poor and giving water to the thirsty is divine service; He told His disciples that they were to love one another as He loved them, and even that they should love and serve their worst enemies. He said that never again would men need visible authority in the sphere of spiritual things, because they would have the Spirit of Truth for a guide; and He closed His life in the agony of crucifixion, throwing the mantle of charity over His murderers, and praying for them as for those who had sinned from ignorance rather than from malice. "But more wonderful than His teaching is the fact that Jesus only began to be a force in the world when He ceased to breathe. His ethical standards are now universally regarded as not only the best yet taught, but ideal and perfect, while His teachings concerning God and man, the compensations of wrong-doing, sickness, sorrow, death, most of which found fullest expression during that last week, are the dearest possessions of all who are seeking light on the mysteries of our earthly existence. His influence has grown young 'without ceasing,' and His story even now 'melts the noblest hearts.' A hitherto unfelt force came into the world from the last hours of Jesus on the earth. Even Renan calls Him 'This sublime Person who each day still presides over the destinies of the World.'"

A CURIOUS LION STORY.

When lions werestill numerous and easily observed in Southern Africa, they were sometimes seen instructing one another in voluntary gymnastics, and practicing their leaps, making a bush play the part of the absent game. Moffatt tells the story of a lion, which had missed a zebra by miscalculating the distance, repeating the jump several times for his own instruction. Two of his comrades coming upon him while he was engaged in the exercise, he led them around the rock to show them how matters stood, and then, returning to the starting-point, completed the lesson by making a final leap. The animals kept roaring during the whole of the curious scene, "talking together," as the native who watched them said. By the aid of individual training of this kind, industrial animals become apter as they grow older; old birds, for instance, constructing more artistic nests than the young ones, and little animals like mice becoming more adroit with age.—Appleton's Popular Science Monthly.

O our feeble tests of greatness! We look for one so calm of soul As to take the even chalice Of his life and drink the whole. Noble deeds are held in honor, But the wide world sorely needs Hearts of patience to unravel This—the worth of common deeds.—E. C. Stedman.