

SPECIAL SABBATH REFORM NUMBER.

# THE SABBATH RECORDEE.

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**I**N our issue for April 4 we gave testimony concerning the decline of regard for Sunday from Baptist and Methodist sources. On May 2 this was supplemented by abundant and important testimony from Congregationalist authorities of the highest value. This may be called a Presbyterian Number. It would not be amiss to say that this is a chorus of complaints from prominent Presbyterians. Please give special attention to the following articles, and preserve this number for future reference. We ask particular attention to the following articles:

CHRISTIANS APATHETIC CONCERNING SUNDAY.

SOME OFFICIAL UTTERANCES, Etc.

CRAFTS, WOODS, KNOWLES, CUYLER, AND THE "CHRISTIAN STATESMAN."

NO GAIN FOR SUNDAY IN CONNECTION WITH THE WORLD'S FAIR.

LOOSING SUNDAY.

SORROW OVER THE LOST SUNDAY.

TEACHING CHILDREN FALSELY CONCERNING SUNDAY.

Much valuable news concerning Sunday will be found in the briefer editorial paragraphs. This number is crowded with matter which the reader cannot afford to miss.

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PLAINFIELD N J

## Sabbath Recorder.

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

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

I AM so weak, dear Lord, I cannot stand  
One moment without thee;  
But oh, the tenderness of thine unfolding!  
And oh, the faithfulness of thine upholding!  
And oh, the strength of thy right hand--  
That strength is enough for me.  
—Frances R. Havergal.

THE Editor of the RECORDER has been absent from the office most of the time since May 18. He will be wholly absent during June. Correspondence which demands his personal attention will be delayed, unavoidably, and he begs the indulgence of his friends therefor.

JOHN R. THURSTON, in the "Congregationalist" for May 5, 1898, makes an earnest plea for better observance of Sunday, because "the Sabbath was made for man."

IN Manitoba, as in Toronto, the efforts made last winter for a stricter Sunday law have proved a signal failure. These hitherto conservative fields are joining in the general disregard for Sunday.

A WRITER in the "Defender" for June, describes Sunday-observance around Boston, and the manufacturing villages of Massachusetts, as consisting largely of bicycle riding, loafing, smoking, sleeping and reading the Sunday papers.

THE "Defender," Boston, complains bitterly of the Sunday papers in that city which issue "extras," for the newsboys to cry on the streets day and night. It declares that the Sunday morning papers here "breed a numerous and ghastly progeny in these latter days."

THE report of the proceedings of the Annual Meeting of the Congregational churches of Massachusetts, May 17-19, 1898, indicates that little was said along the line of the religious observance of Sunday. "Progress in some lines" was the most hopeful thing that the "Committee on Sunday-observance could say." The spring meetings of the Congregational Associations in different states have said little or nothing about Sunday-observance.

THE "Christian Advocate," New York, commends the tract of Dr. Brodbeck on "The Sunday Bicycle," saying:

It should be placed in the hands of every person who rides a wheel, and all others who are willing to do missionary work toward abating this wide-spread evil of Sabbath-desecration, that is doing so much to destroy the sanctity of the Christian Sabbath and to injure the moral tone of the young people of America.

The bicycle is only the occasion and not the cause of Sunday-desecration. No-Sabbathism in the church, is the source of the Sunday bicycle.

A CONVENTION in the interest of Sunday Reform was held at Allegheny, Pa., May 4, 1898. The "Christian Statesman" says that this convention was specially notable for its widely representative character. It included Presbyterian, Baptist, Methodist Episcopal, Methodist Protestant, Reformed (Dutch) and Congregational churches. "National Reform utterances of the most radical kind were heard again and again throughout the pro-

ceedings." This is natural. Sunday laws represent a union of church and state, and National Reform is a prominent expression of the same idea.

THE "Defender" for June takes up the matter of Dr. Talmage's complicity with Sunday-desecration, in Iowa, last summer, at length. It publishes ten or fifteen letters from men to whom Rev. J. A. Derome, pastor of the Congregational church at Clear Lake, Ia., wrote, asking their opinion of the practice of running excursion trains on Sunday in the interest of great preachers and religion. One writer says: "Where the man of God gets his conscience to do such things or permits them to be done, is a mystery to me." We can tell the writer. He gets it from the ruins of God's Sabbath, which he and his compeers have made by opposing God's law, and the SABBATH RECORDER. Teach the falsehood that the Sabbath was set aside by Christ for Sunday, and the result is Sunday excursions in the interest of Dr. Talmage and the railroads. That is the beginning, brethren.

### FRUITLESS COMPLAINT.

The "Examiner," May 5, 1898, writes sharply and sadly on Sunday-desecration as "A Grave National Peril." It says:

Efforts at secularization of the Lord's-day have become so flagrant and persistent as justly to excite the alarm of thoughtful persons. Even those whose respect for the day is based on economic considerations are becoming disquieted. Experience proves that the voice from Sinai may not be disregarded. The commands that issued from the flame and smoke have a self-vindicating force, compared with which the armaments of nations are impotent.

But the sins and follies of others should not blind us to our own. Desecration of the Lord's-day has become characteristic of many places in the United States. New York has made rapid strides toward the Parisian Sunday. Led by the example of the most forbidding character who has appeared, as leader, in the Republican politics of the state—the person whose so-called "political Sunday-school" is held at the Oriental, Manhattan Beach, or the Fifth Avenue, as the season makes convenient—the politicians have made the Sunday afternoon caucus an established feature of city life. Sunday afternoon is the time selected by many of the workingmen's organizations for their meetings and discussions; and, quite recently, an ecclesiastic of the Episcopal church and certain of its clergy spoke approvingly of these gatherings. Tens of thousands of bicyclers throng the high ways on Sunday, and of these not a tenth, probably, attend a religious service of any kind. When to these evidences of declension are added theatrical performances given under the sacrilegious euphemism of "sacred concerts," and the attempts to legalize Sunday baseball and other sports, the time would seem to have come to commend to the nation the words of Azariah: "Hear ye me, Asa, and all Judah and Benjamin: The Lord is with you while ye be with him: and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."

Why does not the "Examiner" really heed Sinai and God, and reverence his Sabbath? It has forsaken God in the matter of the Sabbath, and led the people to the precipice about which it mourns.

### TEACHING CHILDREN FALSELY CONCERNING SUNDAY.

The unpleasant duty is at hand again of rebuking our brethren for perverting the Word of God and the truth by erroneous teachings in Sunday-school. This time the perversion is found in an unexpected quarter, namely, "The Classmate," edited by Jesse Lyman Hurlburt, D. D., and published by the Methodist Book Concern, New York and Cincinnati. We are the more surprised because we have known Dr. Hurlburt as opposed to

calling Sunday-school "Sabbath-school," on the ground that it was unscriptural and inaccurate. In the "Classmate" for February 26, 1898, the comments are as follows. We give them entire to show how full and how grave the offense is against the Scriptures and against honesty in teaching children the truth:

The Jew was very strict in the observance of the Sabbath. He would not leave a grain of corn on the ground after feeding the hens; it might take root, and that would be planting. He must not bruise the grass with his feet; that would be threshing. He had a solemn law prohibiting him from catching a flea, for that would be hunting. He could not wear heavy nails in his shoes, for that would be carrying a burden; nor wear false teeth for the same reason. The Puritans thought it a sin for a boy to whistle on the Sabbath. One minister in those days would not allow his wife to wash dishes on Sunday. Another whipped his wife for borrowing eggs on that day.

Such an irksome, restrictive Sabbath Jesus did not advocate. One Sunday Christ and his disciples were walking along the path that frequently ran through the fields of growing grain. They were hungry, and, as they often do in that country still, some of them pulled off the tops of the wheat, rubbed it in their hands, and ate the grain. This was against Jewish law. Plucking it was reaping; rubbing it together was threshing. The Jews immediately charged the disciples with breaking the law. Jesus replied that he was Lord of the Sabbath. That it was a day set aside for blessing, not for hampering, men. He gave man, not the Jewish nor the Puritan Sabbath, but a day of freedom, rest and cheer. He wants it kept a holy, but not a gloomy, day. Of all the days of the week he intended the Sabbath to be the brightest, the most cheerful, the most restful, and the most profitable. He bids those who are his to keep the day, not according to the Jewish rigid rule, but according to the rule of love to him. How can I spend the day so that I will please him whom I love?

What work shall be done on the Sabbath? Jesus went into the synagogue to worship. There was a man present whose arm was all withered up. Now, by the law of the Jews a man must not take a dose of medicine on the Sabbath, nor have a broken bone set. Jesus believed in helping others on any day, so he said to the man, "Stretch forth thy hand." The man did so, and in the act found his arm made just as well as the other one. Before this miracle Jesus had asked the Jews if there was one present who would not pull a sheep out of a pit into which it had fallen. Of course they would. How much better then is a man than a sheep! They could say nothing against this. God made the Sabbath for you to enjoy. Do all the good you can and it will become the day of all the week the best. Beecher said, "Keep holy the Sabbath; without it the world would be 'summer without the flowers, man without a smile, a home without a garden.' God intended the fifty-two Sundays of the year to be hung up like bells in a tower, beating a perpetual chime of joy, and glory, and salvation."

Children who are thus taught the falsehood that Christ kept Sunday will not always remain ignorant of the deception practiced upon them, and when they learn the facts their disregard for Sunday will be increased many times. Note that the term Sabbath is used ten times. Sunday is used three times, each time so adroitly as to lead the children to believe that Christ kept Sunday and called it "Sabbath." But the astounding passage which openly asserts that which is not fact is the second sentence in the second paragraph: "One Sunday Christ and his disciples," etc. We would be glad to believe that the editor of the "Classmate" was far away and did not see the passage until it was printed. Any commentator on secular history who should pervert plain facts thus would win condemnation everywhere. That this was not an unfortunate "slip of the pen" is clearly seen. That a Christian teacher of children could write thus shows that the lack of conscience on the Sunday question reaches very far. It were far better not to teach at all than to handle the Word of God thus deceitfully.

## SORROW OVER THE LOSS OF SUNDAY.

## TESTIMONY FROM PRESBYTERIAN SOURCES.

Presbyterianism and the Puritan Sunday were essentially identical, at the beginning. Embodying high culture, orthodox conservatism and intense loyalty to its creed, it was natural that Presbyterians should be among the first to detect the decay of Sunday, and to warn against it. The material for this chapter is greater in amount than that furnished by any other denomination. (We include in the Presbyterian group the Dutch Reformed branch, and the *Christian Statesman*, since the National Reform movement of which it is the organ is primarily the product of certain smaller branches of the Presbyterian family.) Beyond all others the Presbyterians had faith in the "change-of-Sabbath" theory, and in the direct application of the fourth commandment to Sunday. To them as much, if not more than to any other branch of Protestants, the decay of Sunday means the decay of a fundamental doctrine of Christianity.

In July, 1882, the *Christian Statesman* said that on the first hot Sunday of that season there were more excursionists at a single seaside resort near New York than there were worshippers in all the churches in that city. It also charged the managers of the "Simpson Grove Camp Meeting Association," twenty-two miles from Philadelphia, with promoting the desecration of Sunday, by its arrangements for services, although the Association announced that it would not arrange for "excursion trains." The *Statesman* averred that the regular trains were ample to meet all the demands, and to empty the Methodist churches of the city, as well as to carry many thousand non-church goers to the grounds for pleasure and non-religious recreation. The *Statesman* concluded in these words: "We can only class the present arrangement with other cases of deliberate complicity by Christians with worldly pleasure-seeking on the Sabbath."

In the latter part of the same year the Presbytery of Delaware, N. Y., expressed "the deliberate judgment" that Sunday-desecration was increasing "with fearful rapidity." That "an alarming crisis" had already come, and that Sunday would be "entirely obliterated" at an early day, unless help should hasten; that whatever was done must be "done quickly," and that the rescue of Sunday was "the question first in order of time, and first in order of importance." In September, 1883, the *Christian Statesman* said that the question of Sunday-observance was the most prominent and the most important question before the nation. That it could never return to the quiet and the indifference of former times. Neither the friends nor the enemies of Sunday had sought to create the crisis, but it was here, and the issue could not be avoided longer.

In November, 1885, the *New York Observer* spoke vigorously, but sadly, of the alarming growth of theoretical and actual no-Sabbathism in all the large cities. It declared that many persons considered Sunday laws to be relics of barbarism, and treated them accordingly; that business "goes on without regard to law or the protest of religion." It said that the change for the worse had come so gradually that many persons did not realize the danger, thus making the danger all the greater. It closed with these words: "It

must be confessed to our shame that Sunday as a day of rest and holy occupation appears to be waning." In the autumn of the following year the *Observer* repeated its warnings and declared that "thousands of devout people in New England had been scandalized by the example of the President of the United States in traveling on Sunday in order to reach Boston in time for the Harvard anniversary," not long before. While the *Observer* condemned this on the part of the President, it expressed the fear that clergymen and other Christians were on the same train, since they were accustomed to travel on Sunday without any special pressure which could justify the plea of "necessity."

During certain local agitation in New York in 1886, the *Christian Statesman* charged Dr. C. H. Parkhurst with "weakening the foundations of the Sabbath," because he taught that the observance of Sunday does not rest on the fourth commandment. In this criticism the *Statesman* touched one of the prominent causes of the decay of Sunday, viz., the loss of faith in its claims to divine authority. In what the *Statesman* complained of Dr. Parkhurst there was represented an incurable element in the final destruction of Sunday. Well did the *Statesman* say: "No descanting, however eloquent, on the benefits of a day of rest and worship, can long uphold the institution when the foundation is thus cut away from under it." It is well to add this: No insistence that the Sunday has rightfully displaced the Sabbath, as the *Statesman* claims, however eloquent, can cover that false assumption. Dr. Parkhurst did no more to undermine the Sunday, by a frank and manly admission of an important fact, than the *Statesman* does by assuming, in the face of the Word of God, that the Doctor did not state the facts. Both of these positions undermine Sunday; one by admitting the facts, and the other by denying them.

In April, 1886, the "Ministerial Union" of Philadelphia, at a meeting in the rooms of the Presbyterian Publishing House, discussed the problem of the Sunday newspaper. Dr. Rufus Clark presented a paper in which it was claimed that this greatest of foes to Sunday had become firmly fixed as one of the institutions of our time, and this with the consent and aid of Christians. In the course of the discussion Dr. Wayland Hoyt castigated Christians because their efforts at Sunday Reform were spent, mainly, in passing resolutions, while their practices fostered the evils against which they resolved, at long range. Dr. Hoyt's well-directed sarcasm against the defense by "resolution" was very pertinent. The American people are noted for passing resolutions. Many who aspire to be reformers seem to think that when proper resolutions have been passed concerning any question, the work is mainly done. The records of the last twenty years show that different religious bodies in the United States have made "resolutions" their main work, so far as Sunday is concerned. Preambles in which we are gravely told what ought to be, followed by resolutions asserting that people ought to do what ought to be done, have been plentiful. Their effect has been quite as marked as that of the Pope's bull against the comet.

I CAN hardly understand how any great imaginative man, who has deeply lived, suffered, thought and wrought, can doubt of the soul's continual progress in the after life.—Alfred Tennyson.

## CHRISTIAN SEVENTH-DAY SABBATH OBSERVERS.

From the *Jewish Chronicle*, London, Eng., of April 22, 1898.

When the great wave of Puritanism swept over this country in the seventeenth century, a number of small dissenting sects raised their heads in different parts of England and Scotland. The religious spirit, breaking free from fetters riveted upon it by the Catholic priesthood, ran riot in many directions, and occasionally assumed even grotesque forms. "The world has come to that pass," laments a writer at the time, "that tailors and shoemakers may cut out what religion they please; the vintner and tapster may broach what religion they please, and the blacksmith may forge what religion he please." Many of the leaders of these new sects were put to death with every circumstance of barbarous torture that the odium theologicum could suggest, and the movements were stamped out amid a howl of popular execration. But several of these sects still survive, though in a sadly attenuated form, notably the Seventh-day Baptists, or Protestants who refuse to follow Christian teachers in their exchange of Saturday for Sunday as the day of rest. This offshoot of Protestantism has never attracted very many adherents. Over in America it has taken root much more vigorously, but in England, the brotherhood has gradually lost ground till to-day it numbers no more than a remnant of but 20 supporters, who may be considered the Old Guard of the movement. Still these stalwarts are not the only Christians who persist in resting on the seventh and not on the first day of the week. There is a sect known as the Adventists who meet for divine service in Holloway every Saturday, whose numbers are by no means inconsiderable.

These Seventh-day Baptists are thoroughgoing Christians; they would not bate one jot of their creed; but they are Christians with an addition—they will not admit that the rise of the Christian faith has in the slightest degree abrogated or superseded the old Pentateuchal law. The New Testament declares that the law came through Moses, but grace and truth came through Christ, and Christians at once assume that this implies the supersession of the Pentateuchal commandments by the later Christian dispensation. But this, according to the Seventh-day Baptists, is an entire misreading of the verse. God does not, and cannot, change his law; the Law is the expression, so to speak, of his essence, and his essence never changes. Hence for the Jew every Scriptural precept is absolutely binding. Moreover, all those commands in the Old Testament which are not specifically Jewish and national, but rather universal or ethical in their character, are to be obeyed not only by the Jew, but by the Gentile, too. The Seventh-day Sabbath is one of these latter precepts; hence the adoption of Saturday as their day of rest by the Seventh-day Baptists. Difficulties only begin to arise when it becomes necessary to classify the Scriptural laws.

The sect in Eldon Street would accept the Decalogue as the basis of their faith; indeed, apart from their Christian dogmas it would seem to bound the whole of their religious horizon. The Decalogue is broadly humanitarian legislation, binding upon Jew and Gentile alike; but sacrifices, ceremonies, etc., were matters for the Jew only; and to these laws the Gentile owes no allegiance.

But when questioned on the manner of the observance of the Sabbath, Dr. Daland, minister of the sect, admitted that he would not hesitate to kindle fire on the holy day; the explicit Scriptural injunction against this act his reason declines to acknowledge; nor will he allow his judgment to be influenced by the incident of the Sabbath stick-breaker, as narrated in the Old Testament. In other words, Dr. Daland adopts broadly the Fourth Commandment, but, as to any other Sabbath legislation in Scripture, he claims to be guided solely by his own reason. The consequence is that Dr. Daland's Sabbath has little in common with the *שבת* as known to many generations of Jews. Moreover, the rejection of the law relating to the kindling of fire is inconsistent with his theory of obedience to all "universal" Bible legislation. But this is merely a sin against logic, and the good Doctor does not profess that his religious convictions are guided by logical principles.

The house of worship of the sect is a very humble, unpretentious room, without the smallest attempt at decoration. It has an air of severe simplicity characteristic of the sternly austere sect to whom it belongs. There is a pulpit worn with age. The minister sits in a comfortable arm-chair at a desk covered with red baize cloth—the only element of color in the room; and one who enters as Dr. Daland rises to address the congregation, would think a public meeting was in progress, and would not at first be very much startled to here cries of "Hear! Hear!" "No! No!" "Question," and other indications of applause or disapproval. Last Saturday's congregation numbered ten in all, of whom three were ladies. The service consisted for the most part of the lessons from the Testaments, New and Old, varied by hymns led by Dr. Daland in a voice that rang through the building and was audible far above the united voices of the congregation. Then a Psalm was recited, the verses being read alternately by the minister and his flock—quite a synagogal touch. The manner, too, in which Dr. Daland extended his hands over the congregation as he uttered the benediction was strongly reminiscent of Jewish worship. But it was only when the Doctor, speaking in a solemn monotone, cried, "Give ear unto the law of our God as it is written in the book of Exodus," and then began slowly to recite the Ten Commandments, that one began to understand the position of this little gathering of Dissenters, itself an off-shoot of as uncompromising Dissenters as exists in the country.

Dr. Daland's prayer was an exceedingly fluent and eloquent address, showing that however much he may neglect the theories of logic, he has drunk deeply at the fountain of rhetoric. It was beautifully phrased, and contained a touching prayer for peace between the two great races that were trembling on the edge of war. But the Doctor is a heretic among Christian communities, and has not escaped the "slings and arrows" of his horrified friends.

In this day of conventionalities and refinements one cannot but feel respect for this faithful and dwindling band of Protestants who have had the courage of their opinions despite persecution in the past and disdain—even ridicule—in the present. The Jew especially must admire the faithfulness of these Christians, few though they be, who for con-

science sake still observe the Seventh-day as the God-ordained Sabbath.

*Sir*:—It is gratifying to see in your valuable paper of the 22d an article from your correspondent in regard to "Christian Seventh-day Sabbath Observers." As the pastor of the congregation referred to in the article, the "Mill Yard" Seventh-day Baptist church, may I ask the favor of a little space in your paper in continuation of the subject?

The Christian observance of the Seventh-day Sabbath was not simply a novelty of the Puritan period in England, however much the circumstances of those days favored the advance of this truth. Jesus of Nazareth entered his public ministry through the doorway of baptism. He lived and died an observer of the Seventh-day Sabbath. No one who is well-informed will deny that the New Testament church was a Sabbath-keeping and a Baptist church, whatever he may wish or infer concerning Sunday. Nor can it be denied that many Christians, both Jewish and Gentile, continued to keep the Sabbath, after the introduction of the observance of Sunday, down even to the fifth century. I will not occupy your space nor take your time to point out how in consequence of the unfortunate rupture between the Jewish and Gentile elements in the Christian church, which began at about the end of the first century, a corrupting influence arose which, in the course of three centuries, utterly changed the character of Christianity. But, although thereby many of the pure doctrines of the New Testament, of Jesus and his disciples, became wholly perverted and a multitude of so-called Christian institutions, festivals and religious practices, were introduced, nevertheless the observance of the Seventh-day Sabbath was never wholly driven out from among Christians. All through the Dark Ages, from the time of the first Pope to the Reformation, there existed under different names and forms of organization Christian Dissenters who kept the Sabbath of the fourth commandment, the seventh day of the week. Of this there is abundant proof from the pages of history; which can be adduced if necessary. Therefore, the Sabbatharians of the seventeenth century were not riotous seekers after grotesque novelties, but simply logically consistent Protestants, following only the teachings of Jesus and the New Testament in addition to the ancient Hebrew Scriptures, rejecting the traditions of the paganized church, as many others had done before in every century.

In addition to the "Mill Yard" church, there have been in England perhaps ten or eleven congregations of this faith. Some of these continued to exist till the beginning of this century, but now, besides the "Mill Yard" congregation, there is only a remnant of a church at Natton, near Tewkesbury, Gloucestershire. The history of the "Mill Yard" church and its property, left by Joseph Davis, a Sabbath-keeping hero, a contemporary of John Bunyan, and, like him, imprisoned for his views, and of the attempts on the part of Sunday-keeping Baptists to accomplish the alienation of the same and its diversion to their use, makes an interesting matter for study, both of the workings of English law and of brotherly love(?) among the disciples of Him whose summary of the law was that it enjoined supreme love to God and one's neighbor.

Though now so few in this country, in the

United States of America the Seventh-day Baptists have not far from ten thousand communicants, with perhaps double that number who might be termed adherents, members of Sabbath-keeping families, etc. We have about one hundred churches, with about the like number of ordained ministers. We have three excellent colleges, one of which possesses a university charter. The American Sabbath Tract Society, our publishing organization, carries on a thriving business, and our weekly church paper, the SABBATH RECORDER, is a thoroughly live, up-to-date periodical. Whatever we may be in England, we are not in the United States an interesting relic or the dwindling remnant of a people of the past.

Rightly your correspondent says that we are thorough-going Christians. Rightly also he affirms that we accept the fourth commandment broadly, agreeable to the teachings of Jesus, who taught a free Sabbath-observance, not bound by such a literal interpretation of a detailed regulation as would make it a sin for a Jew to kindle a fire on the Holy day, but a virtue to enjoy its warmth if kindled by a Gentile servant! It does not seem to us that we are sinning against logic in that we regard the Decalogue as of universal obligation, and the Seventh-day Sabbath—observed before the giving of the law and by other nations than the Jewish—as for all mankind, and at the same time consider the other ceremonies and specific regulations as the religious and civil law for Israel. Nor do we think we impugn our faith by using the God-given bestowment of reason in trying to understand the Scriptures.

Yours obediently,

WILLIAM C. DALAND.

1, MARYLAND ROAD, Wood Green, London, N.  
24th April, 1898.

#### SUNDAY-LAW EXEMPTIONS IN MAINE.

Speaking of the closing of business places in Lewiston on Sunday, the "Boston Globe," of May 8, says:

Two or three of these places are kept by Hebrews, who have closed their places regularly from sunset Friday night until sunset on Saturday, and have therefore claimed the right to keep open on Sunday, but most of them have been kept by people who, whether Hebrews or Christians, have made no pretense of closing on any day of the week.

A test case of the former was brought this week in the municipal court. Herman I. Berman, a Hebrew, who has conscientiously closed his store every Friday night for the last five years, and kept it closed until sunset of Saturday, and then opened it all day Sunday, was brought before Judge Cornish, of the municipal court.

He claimed that section 23 of chapter 124 of the revised statutes, which provides that "no person conscientiously believing that the seventh day of the week ought to be observed as the Sabbath, and actually refraining from secular business or labor on that day, is liable to the penalties for doing such business or labor on the first day of the week, if he does not disturb other persons," applied to him and released him from the penalties provided for the transaction of business on Sunday.

The Court held, however, that the provisions of this section, while it permitted him to labor and transact business for himself, did not permit him to open his shop Sunday and solicit business from the general public, and fined him \$10 and costs.

Mr. Berman appealed to the Supreme Court. But it is understood that his counsel has since advised him to pay his fine and keep closed in the future, as the precedents are clearly against him, the question having been decided in precisely similar cases in Massachusetts in accordance with Judge Cornish's ruling.

We hope that Berman will carry the case up. His business is selling goods. If the law permits him to pursue his usual avocations, he must have customers. A man can't sell goods to himself, at least for a regular business.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Christian Physician a Winner.

"I could make a good deal of extra money," he said, "if I would consent to do certain things in my practice, but a Christian cannot do them." "Can any respectable practitioner do them?" "Not and get found out. Many do them in secret and reap a harvest." Yet I have no hesitation—and the doctor quite agreed with me—in backing the Christian young man in the medical profession against the world. Matching ability with ability and opportunity with opportunity, the earnest-hearted, steady-willed, faithful-souled young fellow who stands upon the threshold, with his diploma in his hands, will come out the winner in the long race of life.

Loyalty to the Flag.

If any one is ever tempted to believe that love of country is losing its hold on Americans, the experiences of these stirring days must set such misgivings at rest. Patriotism is not dying out. It is a very vigorous, living, breathing thing. The people in the rural communities seem to be quite as well informed on the progress of the war as are those in the centers where the great journals come damp from the press. There is a singular unanimity to be met in the fields, the stores, the shops, on the streets; and the flag is everywhere. The sentiment is not confined to Americans born. It is shared in gratifying measure by those who are cradled under an alien flag. The tide of patriotism may be suggested by the action of the German merchant who cancelled large orders for goods from the Fatherland when he read of the slight which a German vessel had offered the American flag off the coast of Cuba. As much as to say, "The Germans are not bound to this country by financial ties merely. Their blood is thick, their breasts are warm. They appreciate the high privileges which are accorded them. They are ready to fight, if need be, for the flag of their adoption." These things warm the cockles of the heart. Yankees have been accused of being a mercenary race, neglecting the sentiments of life in pursuit of the mighty dollar; a sordid, grasping people, who were willing to sell their birthright for greed of gold. And, truly, all too much color has been lent to these suspicions. Most refreshing it is, therefore, to be assured by such overwhelming indications that liberty, equality and justice, the traditionary ideals of national life, lie deep-rooted in the common American heart. Latent though they be, it needs but an adequate occasion to plant a flag on every boy's coat lapel, and a thrill of loyalty in every man's breast.

The Abiding Springs of Benevolence.

"Where do you find the money with which to carry on your work?" I asked the busy, energetic matron of the Rescue Home for Fallen Women. "Do any of the liquor men contribute?" "Yes," she said, "the brewers give. I do not hesitate now to ask them; for I feel that they are in no small degree responsible for the sad condition of things which makes our work necessary. Perhaps they have some such feeling, too. They realize that this is a good work; one which needs to be done, and they have a pride in doing something toward it. Captain Pabst said, that if there was a heaven, he thought we who are doing the mission work would surely go there."

Then, after a pause, she added a pregnant sentence: "But the large givers, the main stays of our cause, the ones we can always depend on, are Christian men."

It is true. A selfish agnosticism has never planted these institutions which are lifting the world instead of pulling it down. Secret societies thrive apace, and I have no sweeping condemnation to visit on them. But when the claim is made that they are unselfish, philanthropic organizations, I most emphatically dissent. They are not, unless you call a fire insurance society an eleemosynary institution. Their principle is, you protect me, and I will protect you. It is the old story of the strong banded together to help each other. The weak, those who have not, when black-balled by the lodge, have for their court of final appeal a Christian conscience. There are humanitarian impulses among those who have no faith. There is plenty of fitful, impulsive charity. But the deep, abiding springs of consecration and benevolence take their rise on the summit of Mount Calvary.

INVESTIGATING SUNDAY LABOR IN MASSACHUSETTS.

In our Special Number for May we gave a summary of facts concerning Sunday labor, Sunday trains, etc., in Massachusetts, as shown in official reports for 1884. The steady increase of such labor has created such interest and anxiety in that state that the legislation of the present year has provided for further investigation, as shown in the following bill, which went to the Governor for his signature on the 9th of May. We are under obligations to Henry D. Coolidge, clerk of the Senate, for a copy of the bill:

AN ACT

Providing for an Investigation of Sunday Labor.

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows:

SECTION 1. The bureau of statistics of labor is hereby directed to investigate the subject of Sunday labor in this Commonwealth with respect to the number of persons employed, the conditions of employment and other facts relating thereto.

SECTION 2. The said bureau shall incorporate the results of the investigation authorized by this act in its annual report to the legislature, and the sum of three thousand dollars shall be paid out of the treasury for the purpose of carrying out the provisions of this act, to be expended under the direction of the chief.

SECTION 3. This act shall take effect upon its passage.

Such official investigation is important, for the sake of the facts which are involved, which must form the basis for future conclusions and action relative to Sunday-observance from a purely "civil" standpoint. Former investigations have shown that there was not loss of health or of wages arising from Sunday labor. We shall look with interest for the results of the pending investigation.

"MONOPOLIZING THE BIBLE FOR THE SABBATH."

"Our Church Life," "organ of the Congregational churches of Wisconsin," May, contains the following:

STUDIES IN SABBATH REFORM, by Abram Herbert Lewis, D. D., issued by the American Sabbath Tract Society, Plainfield, N. J. (price 10 cents in paper, pp. 126), is a new and improved attempt to monopolize the Bible in behalf of Seventh-day views, and as against all Sunday legislation. It is a very good manual for those who want that kind of a book.

We are aware that to the careful student of the Bible there is no need for these "Studies," since the Sabbath does so "monopolize the Bible" that there is no room for Sunday. If the Bible could monopolize the consciences of Wisconsin Congregationalists as it does, the Sabbath, Secretary Davison of that state would have an easier task in "Sabbath Re-

form." We thank "Our Church Life" for its kind words concerning our "improved attempt," and we will forward a copy of the "Studies," free of cost, to every Congregationalist (or any other man) in Wisconsin, or elsewhere, who will send his address to the office of the SABBATH RECORDER. There are some monopolies in which we do not believe; but the way in which the Bible monopolizes the Sabbath, since Christ has set us the example, we must defend.

Here is a notice of the "Studies," from the "Central Methodist," of Catlettsburg, Ky:

"Studies in Sabbath Reform": by Abram Herbert Lewis, D. D., author of "Biblical Teachings Concerning the Sabbath and the Sunday," "A Critical History of the Sabbath and the Sunday in the Christian Church," "Critical History of Sunday Legislation," "Paganism Surviving in Christianity," etc. One hundred and twenty-six pages, pamphlet binding, ten cents post-paid. American Sabbath Tract Society, Plainfield, N. J. These studies are intended to aid those who desire to examine the Sabbath question as it appears in the Bible. They suggest and develop the fundamental truths involved, and call attention to certain errors which have risen in the history of the question. Study No. 8 is of great value in showing Christ's attitude toward the Sabbath, and toward the false notions of the Jews concerning its observance. All that is said in the Bible about Sunday is given in full in Studies 12 and 13. The author, Dr. Lewis, is widely known as a Seventh-day Baptist author and editor.

SUNDAY IN PHILADELPHIA.

The fifty-eighth anniversary of the Philadelphia Sabbath Association was held on the evening of May 3, in the auditorium of the Witherspoon Building, the new publication headquarters of the Presbyterians. The chief feature of the program was an address by Henry G. Weston, D. D., LL. D., of Crozer Seminary, who spoke with earnestness on the "sanctity of the Sabbath." He said:

In its operation the law concerning the Sabbath not only touches, but is the indispensable conservator of, every vital interest of man. Everything else that the Jews had other people had. But in this respect they stood alone. The Sabbath was their national flag. It bore upon its ample folds the declaration that they were God's people. One day in seven every man was a free man, a redeemed man, the equal of every other man. The Sabbath is man's Magna Charta of his intimate relation with God; that he is so made in God's image and the partaker of God's nature that God would have him brought into the closest union with himself. We ask for no human law calling for the observance of the Sabbath. All we ask of legislation is that no man shall be compelled to lose his birthright of freedom, of equality, of sonship with God, by reason of any other man's action. We ask that the Sabbath shall be a day in which no man shall be compelled to engage in business; but we do not ask that there shall be any legislation compelling a man himself to abstain from labor on that day. The Sabbath was made for man because man needed it; and whatever trespasses upon the Sabbath trespasses upon man's divinely ordained rights, upon his inherent liberty, upon everything that belongs to him by nature. We stand for the Sabbath because we stand for our fellow-men.

Defining Sabbath as the Bible does, as Christ did and as his history does, we are in hearty accord with what Dr. Weston said. "The Sabbath is man's Magna Charta of his intimate relation with God," a relation which is broken up by the effort to cast the Sabbath aside for Sunday, and to introduce reasons for Sunday-observance which are neither logical nor biblical. Religiously, the outcome of Dr. Weston's position is the destruction of the Sabbath and of Sabbathism. The liberal and just position assumed by Dr. Weston toward Sunday laws is much in advance of the usual attitude of Sunday reformers. We wish that the Philadelphia Association and Dr. Weston would "stand for the Sabbath" as Christ and the New Testament do. As it now is, their inconsistency is thoroughly self-destructive.

## Missions.

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

### THE MISSIONARY MOTIVE.

The Need of Missions as Illustrated From the Field.

BY THE REV. W. J. LAWRENCE, OF BANGALORE.

Apart from the obligation that is binding on every Christian to evangelize the nations in obedience to the order of Christ, the strongest motive to missionary work is to be found in the condition of the people among whom missions are carried on. That is, I appeal with confidence to the unconscious testimony of the people themselves in order to find the strongest proof that their religions, whatever they be, are not able to help them in this world or give them confidence to face the next, and that for a right discharge of duty to God and man there is no way save the way of the Cross. In my work in the Bangalore District I have been brought closely into touch with the different classes of the people that form the unlearned, but by far the larger part of the inhabitants. And I am deeply impressed with the evil effects that follow necessarily from practices which are all but universal among them.

For instance, to confine myself to one of these in the limits of this article, there is idol-worship. One of the results that follow from this is what for want of a specific term I must call the narrow sense in which the word God is understood. The actual word (Devaru) has been frequently used as a term of respect to myself; as we should say "sir." But even in our preaching in the villages, it has been absolutely necessary to explain the term before we could use it; if we had used it unexplained those who heard would have thought it referred to the Monkey God (*Hanumanta*), or whatever deity was established as the god of the village. And my experience has been that men do not think otherwise except a leading question be put to them, which seems to drag them out of the rut in which they habitually think to see the God above in sunshine and rain. It follows as a matter of course that blank idolatry, unredeemed by any feature of good, is everywhere prevalent.

Now, as in olden time, men worshiped the idol instead of the god it is supposed to symbolize; and even if it were not so, what god can an elephant-headed man or a monkey remind men of? What idea of a god can they take from the heaps of earth which the white ants have raised, or from the seven-pointed stones which constitute the deity of so large a part of the people? And the people themselves have not the thinking power to separate the object symbolized from the symbol. To them all terms are concrete. You speak of "town," and they think of the great town in their neighborhood; you speak of "God," and they think of their village deity. Then, further, since the idols are such irrational, unintelligent objects, the feelings which we bring to our worship are necessarily absent in the worship of them. Love, reverence, communion have no place. One idea only is dominant, the idea of an accumulation of merit which forms the motive of the worshiper, except in such cases as a specific immediate return is asked for in consideration of special gifts. But this idea of merit has a larger application than this. The word religion (*dharma*) is practically synonymous with the word merit (*punya*). Hence worship, charity, liberality, kindness, are only so many

ways of gaining merit. Thus religion is reduced to a mechanical round of efforts after salvation by works. And what ought to be the elevating, purifying part of man's and woman's life, is but a question of mere gain or loss on as low a plane as if it could be expressed in terms of money.

And equally as a consequence of the degradation of thought, brought about by idol worship, add to this, in their social life the people are the prey of the religious teacher, the astrologer, the doctor, and the priest, whose only aim is gain—men who should be helpers and comforters to the down-trodden and the weak.

The whole system of so-called religion is one that has not only the negative faults already referred to, but is, in itself, a gigantic incitement to evil; the religious function of a village is the recitation of a part of the story of Vishnu's life, in which the chief part of the recital is concerned with the awful depravity of the god when incarnate in the form of Krishna. The temples and the cars on which the god is placed for its annual ride, are so vile that they and the so-called sacred hooks have a special clause in the Indian Penal Code excepting them from the punishment that is incurred by all who either produce or publish such things other than for sacred use! The influence of this evil is so great that the language itself is polluted, and the thought of little innocent children learning and using the common talk of those about them makes one shudder.

And this is Hinduism in practice. The more I see of it, the more I regret that the Christian church did not rise to its high privilege centuries ago. The blame for this hideous system of ignorance must not fall on those who have never had opportunity for being taught otherwise, but on us, upon whom has come the priceless privilege of a Christian land and Christian homes, in that we do not realize the infinite need, the perpetual longing, the low lives, the futile efforts of those who are, in their weak, childlike way, feeling after God.—The Chronicle of the London Missionary Society.

#### CHRISTIANS APATHETIC CONCERNING SUNDAY.

Some most definite testimony for 1897 as to apathy among the Christians whom the *Christian Intelligencer* represents, was given in October, in a communication from Doctor Elmendor. He reported that although the Synod, two years before, had recommended that all the churches should present the interests of the American Sabbath Union, and take a collection for it, during the month of October, the month had passed and only one church had contributed to the funds of the Sabbath Union during the whole year. The Doctor added that this apathy was manifest in the presence of "The greatest need, in view of the fearful growth of reckless Sabbath-desecration."

In November, Dr. I. W. Hathaway, General Secretary of the American Sabbath Union, said, in a communication to *Christian Work*, that Sunday had come to be synonymous with "Wheelman's day"; that "hundreds of thousands of young men and women" spend the day on their wheels; that on a Sunday not long before one company nearly a thousand strong rode far enough to "girdle the earth nearly three times and a half."

During the summer of 1897 several Western

papers of repute charged Rev. T. D. Talmage with being in league with Sunday-desecration through complicity with Sunday trains. Dr. Talmage made an "explanation," on the strength of which other papers attempted to vindicate him. These efforts drew out the following from a correspondent of the *Advance* for November, 1897, who wrote over the signature "N. L. P.," and said:

"The note in the *Advance* of October 7, excusing Dr. Talmage for Sabbath-desecration, is "too thin" for those who live in Northern Iowa. We are encouraged to learn that the protest has become sufficiently strong to receive attention from the noted lecturer. Several years ago when he spoke on Sunday at Clear Lake, he pleaded ignorance of the fact that his hearers were to come on Sunday excursion trains. We could excuse him the first time, but to plead the same ignorance again after he had been well-informed is not so plausible. Besides, a Congregational pastor talked with him on the subject at Clear Lake last July, and told him how his course was grieving the ministry, church and Christian Endeavor of Northern Iowa; and the Doctor laughed in his face, sneering at us all as a set of cranks. Now we do feel that no agency is more effectively breaking down the Christian Sabbath than the practice of noted ministers like Dr. Talmage and Sam Jones of joining with the railroad companies in encouraging Sunday excursions. It is making the Sabbath simply a secular holiday. I am giving utterance to the Christian sentiment of Iowa, and have no doubt that all the consecrated gospel ministers within one hundred miles of Clear Lake would join me in this protest."

One of the strongest testimonies during the closing days of 1897 was by that prince of Presbyterians and veteran writer, Theodore L. Cuyler, D. D. He wrote first in the *Independent* for December 2, and later in other papers, upon "The New Style of Sabbath." In the *Independent*, comparing Sunday as it is, with Sunday as it was twenty-five years ago, he said: "The life of evangelical religion was held to be indissolubly linked with the life of the Christian churches, and this life to be dependent on the proper observance of God's day, and of his worship in the sanctuary. A steady and most deplorable change has been going on in these later years. A new style of Sabbath is very painfully visible to every careful observer; and the spiritual effects of this lowering of the Sabbath tone are undeniable. To the church it means—'heart-failure!'" Dr. Cuyler then described at length the Sunday newspaper as a prime agency in the decay of regard for Sunday, descanting upon its effects upon church services and the consciences of people. He quoted from "a very clear-headed and faithful pastor in a country parish, not very far from one of the largest cities in Massachusetts," who said that the majority of the people in his parish neglected church, from pure "worldliness." "They want to go elsewhere, and do other things, or lounge at home over the Sunday newspaper. The lower element—the decidedly evil-minded element—I do not take into account. People who belong to the reputable class have come to regard the Sabbath as a day of general convenience for all sorts of things which they cannot well attend to on the six working days." This correspondent of Dr. Cuyler was

further quoted as having lately visited another rural parish in Massachusetts where things were equally as bad, because there is "a widespread disregard of the claims of God's holy day and of his worship. Dr. Cuyler closed his article with the following strong paragraphs:

"Such a testimony as this from such a man as my correspondent is a danger-signal of a very alarming character. It reveals the fact—confirmed from other sources—that the good old New England Sabbath is losing its hold on the popular conscience. A new style of Sabbath is coming in—a Sabbath that begins with a huge secular newspaper instead of the Bible, that fills the roads and parks with bicycles headed away from any church, that prefers a visit to a neighbor to an interview with Christ Jesus—a Sabbath that has no spiritual savor, and which puts the things that are temporal above the things that are eternal. Piety dwindles and dwarfs in the atmosphere of such a desecrated Lord's-day. Let us take warning from Germany, where Protestantism is fearfully crippled by a false conception of the Sabbath; in its chief cities not over one-fifth of the nominal Protestant population enters God's house on God's own and only day for his worship!

"Have Christians no responsibility for the subtle growth of this new style of Sabbath? Do our pulpits emphasize sufficiently the tremendous truth that the Creator owns the Sabbath, and that robbery of him means ruin to ourselves? Do most of our church members keep the Lord's-day as sacred and as sweet as they ought to do? The very life of the church of Jesus Christ is intertwined with the life of the Sabbath; the decay of the one means slow death to the other! We are talking about revivals; let us pray and work and act for a revival of God's day."

Following in the lead of Dr. Cuyler, Secretary Hathaway, of the American Sabbath Union, in the *Intelligencer* for December 8, 1897, wrote at length under this head: "Have we an American Sabbath?" He said that a great and serious change had taken place in the general regard for Sunday within the last twenty-five years. The downward trend had increased greatly within the last ten years. Among the causes for this decay Mr. Hathaway gave these.

"First, there are many who cloak their Sabbath-desecration under the assumed notion that the Christian Sunday is not the Sabbath of the Decalogue. They say that whatever may be the authority and binding force of the fourth commandment, it does not apply to the first day of the week.

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"There is a very widespread, silent—but deep—current of unbelief in the fourth commandment, as covering the first day of the week. How else can we account for the fact that while the majority of men in Christian lands admit, without a question, the law of the Decalogue, as related to idolatry, murder, theft and adultery, they question the authority of the fourth commandment, and appear to think themselves at liberty to use or abuse the Sabbath-day, disobey this law, as their feelings or inclination may prompt, without realizing that they are doing violence to their moral and spiritual being?"

This sort of testimony from Presbyterians found repetition and expansion at the annual meeting of the American Sabbath Union, in

1897. This society was organized in 1888, with the late E. F. Shepherd as president. It was prompted by certain action on the part of the Methodist General Conference in April of that year. The president was its main financial supporter. After his death it declined in operations and in influence. Then came the death of its general secretary, J. H. Knowles, and for a time the Union had little more than a nominal existence. In May, 1897, an effort was made to revive the Union, and the Rev. I. W. Hathaway became its general secretary. The Ninth Annual Meeting was held on the 19th of December, 1897, at the Central Presbyterian church, New York. The attendance was the usual Sunday evening congregation. Dr. T. L. Cuyler made the address; theme, "The New Sabbath." It was an expansion of an article from his pen in the *Independent* of December 2, 1897. Dr. Cuyler is a stalwart Presbyterian. Theoretically, he and the Union stand on the Puritan platform, unmodified. The whole service, from the Scripture lesson—Nehemiah's contest with Sabbath-breakers at Jerusalem—to the close, assumed that Sunday is the "Bible Sabbath," and finds its warrant and authority in the fourth commandment. It was repeatedly said, and with double emphasis, that the Union stands for the restoration of Sunday as God's day; as sacred to him and to his worship. The hearers were urged to study the Sabbath question from the Bible, and to settle all matters relative to it by the Word of God. Dr. Cuyler declared that the Bible, the Sunday and the Republic must stand or fall together. The address was earnest, eloquent, and in marked contrast with the apathy of Christians in general.

A correspondent of the SABBATH RECORDER, writing of the meeting said: "The enemies of Sunday were portrayed and denounced in strong terms. 'The tremendous power of the Sunday press' was dwelt upon with unsparing rhetoric, and unmistakable English. 'The tremendous evil influence of the Sunday bicycle' was pictured as an army of young people wheeling away from the house of God, 'with the devil leading the run, and an imp on every wheel.' 'The tremendous wickedness of social visiting on Sunday' was sharply arraigned, and Christians were warned and condemned for their part in it. There was not a hopeful note in the address so far as the tide of influence is concerned, which is rushing Sunday 'down, down, DOWN!' Leonard Bacon and other thoughtful men say, 'Sunday is lost.' Dr. Cuyler did not put it in those words; but the facts which he set forth and bewailed were positive proof that Leonard Bacon is right. We have been a listener at almost every annual meeting of the Union since its first convention in Washington in 1888, when its avowed purpose was to push the interest of the 'Blair' Sunday bill, then before the Senate of the United States. In no meeting has so much been said which indicates the hopeless loss of the 'Sunday Sabbath' as in the meeting on the 19th. Secretary Knowles, at the close of a meeting in Ocean Grove a few years since, said to the writer: 'If we cannot stop this downward drift, I had much rather the Christian church should adopt the position you occupy, and become Seventh-day Baptists.' Every fact brought out in the meeting we are describing emphasized the truth that the downward drift increases year by year, in

spite of all the pleading and protesting of the good people who are trying in vain to escape the truth of God's Book, and of all experience, *i. e.*, 'Whatsoever a man soweth that shall he also reap.' These religious leaders, with men like Dr. Cuyler at the head, without designing it, persist in trampling on the true Bible Sabbath, God's day, and then moaning over the ruin of conscience which their own error has wrought. They assume that Sunday is the Bible Sabbath. This is non-fact; and no amount of 'goodness or of devotion, or of offering God Sunday in the dress of his disregarded Sabbath, can avail to check the decay which is gnawing at the life of Sunday. The law of God, crowned with the lightning-carved sanctions of Sinai, the example of Christ and of the New Testament church, and the bitter fruitage of error persisted in, or compromised with, unite to call the 'Earnest Friends of Sunday' back to the true Sabbath of Jehovah. If they will heed and obey, well. If they will not, all Sabbathism will soon have gone down and out in the drift which is resistless because Sunday was born with the germs of decay from which nothing can free it."

The testimony given in this issue represents the best Christian culture and conscience in the Protestant churches of the United States. While the witnesses do not seem to apprehend the true causes which have made this decay inevitable, they do see the fact that it hastens, and that all their efforts to turn it aside fail. Great as the evils are which accompany this decay, and transition, good will come from them if the friends of Sunday shall come to see that the compromise of the Puritan "Change-of-day theory," being but a partial truth, carried the growing germs of decay from the hour of its birth. If, seeing this, they shall turn back to the Bible and complete the reform which was begun by their Puritan ancestors, but was cut short by the compromise, true "Sabbath" Reform will be at hand, and the power of the Law of God will be in it. If Protestants do not thus turn back, Sabbath Reform will be lost, as the Sunday is already lost, in the sea of holidayism.

SUNDAY AND THE GENERAL ASSEMBLY.

In addition to the testimony from Presbyterian sources concerning the decline of regard for Sunday, we have late news from the General Assembly, the highest Presbyterian court in the United States, which began its annual session at Winona, Ind., May 19, 1898. A special committee reported as follows:

First—The General Assembly reaffirms that the law of Sabbath is the law of perpetual binding obligations upon all men.

Second—That we call upon all members of our churches, members of our Young Peoples Societies and Sabbath-schools, together with all the friends of God's law, to use their personal influence for the Biblical observance of the day by abstaining from the purchase and reading of Sunday newspapers; from all riding or driving, from pleasure or recreation on the Lord's-day; from all forms of amusement, from unnecessary work, traveling or visiting, and from all things that are prejudicial to holiness.

Third—That we most earnestly commend to the directors of the Trans-Mississippi Exposition to be opened at Omaha, Neb., on June 1, immediately to decide that its doors shall not be opened to the public on the Lord's-day, and that a certified copy of this resolution, properly authenticated by the signature of the stated Clerk, shall be entrusted to the Sabbath Observance Committee for presentation to said directors.

Fourth—That while the ministers of the Presbyterian

church are to be commended for their faithful presentation of truth concerning the claims and obligations of the Sabbath, they are reminded of the necessity of renewed diligence in its defence and proper observance.

The consideration of these resolutions brought on a warm discussion, Dr. John R. Davies, of New York, earnestly advocating that the standard of Sunday-observance be raised. Commissioners from Montana, New Mexico and Idaho told thrilling stories of Sunday-desecration, and a score of men wanted action to reach individual troubles. The Assembly at length concluded it was not possible to enumerate all the evils. Unanimous action was taken against the opening of the Omaha Exposition on Sunday. A score of amendments were offered, and the only way out of the confusion was taken in almost unanimously re-committing the report. When the Moderator coolly announced that "the Committee is not present and this passes action over to next year," there was a marked consternation, which was only removed by a reconsideration and giving the Moderator authority to reconstruct the committee and have their report at the Assembly. An effort to pass a separate resolution to ask the President to have the army and navy avoid needless work on Sunday, and especially to avoid opening a battle on that day, was tabled after an emphatic declaration by a Commissioner that a battle is often a necessity on Sunday, and Commodore Dewey did a holy act when he opened on the Spainards at Manila on the Sabbath-day.

The way in which such discussions strike the "secular" mind is seen in the following from the "Brooklyn Eagle" of May 21:

The Presbyterian General Assembly, in session at Winona, evidently understands what committees are for. The Rev. Dr. I. W. Hathaway, formerly of this city, presented the annual report of the Committee on Sabbath-observance, in which Presbyterians were urged to abstain from the purchase and reading of Sunday newspapers, from riding the bicycle or driving for pleasure or recreation, from all forms of amusement, from Sunday excursions and from visiting and all things prejudicial to holiness on Sunday. The resolution embodying these recommendations was amended in various ways and then referred back to Dr. Hathaway's committee. That is a good place for it. There is a gratifying evidence of moral sanity in the treatment of these propositions. Christianity is not a religion of times and seasons. Neither is it a religion of forms and ceremonies. The late President Dodge, of Colgate University, used to say that if we admitted the binding force of the Ten Commandments to-day the practice of worshipping on Sunday rather than on Saturday could not be defended. The Sabbath which we are enjoined to keep holy was Saturday. It is in the New Testament that we are told that the Sabbath was made for man and not man for the Sabbath. The day referred to here was Saturday.

The efforts on the part of Christians to check the Sabbathlessness of Sunday only reveal the self-destructiveness of their non-Biblical attitude toward the Sabbath. They may prolong the struggle, but their hopeless efforts to save Sunday hasten to final failure.

#### CRAFTS, WOODS, KNOWLES, CUYLER, AND THE "CHRISTIAN STATESMAN."

In the spring of 1893, Rev. W. F. Crafts, who, according to the *Golden Rule*, of Boston, "is an expert in Sabbath Refom," in the *Christian Statesman*, drew a doleful picture of the decay of Sunday in New England. He declared that all New England was in dire peril from work and dissipation on Sunday, and that next to nothing was being done to avert the danger. He said that New England seemed to "be sliding in its sleep, waiting to be waked up by a smash-up at the foot of the

hill, like Cincinnati." Massachusetts came in for a large share of Mr. Crafts' denunciations.

Rev. John Woods, D. D., in the *Interior*, of June 29, 1893, wrote of "The Gradual Abolition of the Sabbath." He traced in detail the rise of Sunday mails, Sunday trains, Sunday newspapers, and the opening of the Columbian Exposition. His treatment of the case was accurate and intelligent, showing how the efforts to check the downward drift had proved futile; how state and municipal laws were a dead letter, and how Congressional action had been like a barrier of water-weeds before the swollen Nile. He closed with these words: "But there is a broader question than this opening of the Fair on the Sabbath. Where do the Christian people of this country propose to make a stand? They have allowed one form of lawlessness after another. They first endure, then pity, then embrace. In some of the states all Sunday laws have been wiped from the statutes. Municipal ordinances are a dead letter. At what point is this downward course to be arrested? Is it to be arrested at all? These are questions that vitally concern the nation and the Christian church."

The tendency to rely on inoperative Sunday laws, and to complain of their non-enforcement, was seriously and ably discussed in 1893 by Rev. J. H. Knowles, D. D., the Secretary of the American Sabbath Union. He showed the folly of such reliance, and urged that the appeal be made to conscience and the Bible. In this respect Doctor Knowles was much in advance of many of those who had been active in Sunday Reform. He has gone to his reward, but it is a pleasure to bear a tribute to his candor, his sweet spirit, and to his clear apprehension of the true basis of reform.

In 1894, *Christian Work*, (*Christian Work* is an undenominational paper, but its affinity for the Presbyterian position on the Sunday question makes it proper to place its testimony in this connection), published a summary of the schedules for the baseball season of that year. It showed that there were one hundred and twenty-eight games. *Christian Work* characterized this as "a disgraceful record." It also said that the most hateful feature of the case was the influence of such gaming in defiance of law, on other forms of pleasure and business, since the popularity and success of these games, which were great money-making schemes, were a warrant to all else "To go ahead and violate the Sunday laws with impunity." To the same year belongs the testimony from the *Christian Reformer*, Pittsburg, which reported that local disregard for Sunday, in and about that city, had attained a great triumph, in spite of the efforts of the National Reformers to prevent such decay. "Forty thousand people" were reported as seeking pleasure in Schenly Park, on Sunday, June 10. On May the 26th, the *Reformer* said that all the popular games went on, and that the local authorities made little or no effort to prevent them.

In April, 1894, Dr. Theodore L. Cuyler made an address before the American Sabbath Union, in which he dwelt at length on the decay of Sunday, and the many influences that were destroying it. He insisted with much earnestness that the greatest need of the time was "public conscience," for the salvation of Sunday. He declared that political power,

national law, and all similar agencies were of no avail without religious conscience.

In May, 1894, the *Christian Statesman* put forth a combination of warning and despair, which formed so good a summary of the situation that we reproduce it here. But it goes without saying that the "common ground" which the *Statesman* recommended has never been found; and concert of action by Christians is pushed farther into impossibility each year. This is the *Statesman's* call to arms: "The Christian Sabbath is in peril in this land. Upon all sides it is assailed. There is a growing desecration of the day. Sabbath labor is largely on the increase. Amusements and recreations are multiplying on the Sabbath. Sunday mails, Sunday trains, Sunday newspapers are increasing. Open theatres, galleries, libraries, flower-shows in the parks, excursions by rail and boat, secular meetings of labor organizations, and social brotherhoods, and a thousand other desecrations of the sacred day, are seen everywhere. The day is turning into a mere holiday with its mingled toil and demoralizing recreations. The Sabbath of our American history, of the Bible, is becoming obsolete with an increasing portion of our population. And with this growing Sabbath-breaking comes a subtle but deliberate effort to remove from our statute books the laws which protect the Sabbath from outward desecration. Much of the Sabbath-breaking of the day is against the civil as well as the divine law. And hence our legislators, who too generally represent the law-breaking classes in this matter, are serving their masters by quietly but persistently amending the Sabbath laws in the interest of these practices. And thus, as a nation, we are gliding into the condition of Continental Europe, so far as the Sabbath is concerned. Our American Sabbath is becoming a Continental Sunday. Many thoughtful minds are beginning to see clearly that unless the drift be checked, and that very soon, our Sabbath will be gone beyond recovery. Just when the nations of Continental Europe are beginning to realize that many of the burdens that are crushing out the very life of their people are to be traced to the demoralizing influences of a holiday Sunday, and can be removed only by securing to them the beneficent influences of the sacred day, the people of this land are permitting the sacred day to be turned into a holiday. But there is still hope, in the fact that the danger is beginning to be discerned. From all our exchanges, and from private correspondence, it is evident that, while there is an apparently consenting apathy with reference to this state of things, on the part of the great mass of even our Christian citizens, yet there are very many who are awake to the danger, and are ready to welcome and second any movement which may give promise of success in the restoration of the Sabbath to our land. And this raises the question as to the possibility and feasibility of a concerted effort all over the land, for the suppression of these Sabbath-desecrations, and the full protection, by law, of the Sabbath in its civil relations and claims. Is such a concerted movement possible? Can a union of all the Sabbath-loving citizens of the land, in a general and persistent effort on behalf of the imperiled Sabbath, be secured and maintained? Surely it must be possible. Could not the various branches of the Christian church inaugurate and carry on such a movement?



Let each body appoint certain of its most reliable and influential members, to meet with similar representatives of the other bodies, and let the representative body agree upon a line of general effort, and formulate methods by which the entire constituencies of all the churches can work together to this end, and have behind the effort the moral weight and force of the entire Christian citizenship of the land. Such a movement must certainly be possible. And what a power it would carry with it! How soon it would constrain the Postoffice Department of the National Government to dispense with its Sabbath-breaking mail service, the railway managements to reduce to the minimum the Sabbath running of trains, the Sunday newspapers to discontinue their Sunday editions, and the numberless minor desecrations of the day to cease their work. Can such an effort not be undertaken? Who will lead off in the attempt to secure it? The *Christian Statesman* can be counted on to do all within its power to help it on."

THE SEVENTH-DAY.

Has the consecutive seventh day of Creation Week come to us?

If it has, then the "seventh day," so called, or Saturday, is the exact, representative day Moses mentions. Gen. 2: 1-3. But if it has not come to us intact, then all theories, creeds and observances will find poor standing where "the house fell."

1. The consecutive "seventh day" might have come to us if the Lord had made our solar year to consist of 52 weeks, of 7 days each, or 364 days. Every year would then begin with the first day of the first week, and end with the same seventh day of the first week.

2. The consecutive "seventh day" even on that basis could only have come to us, provided an honest, reliable, invariable, unmistakable, unsectarian, fact totum "tally" had been kept. It avails nothing, however sincerely, conscientiously or devoutly we believe in the so-called "seventh day;" we're all in the fog about the "tally."

3. The consecutive "seventh day" has not come to us, because the Creator has established the length of our solar year to be 365 days and less than 6 hours. If this problem is put on a slate, it will be seen at once that the last day of the first year of 365 days will have to be the same day of the week as the first day of that year. Hence the first day of the second creation year will be the second day of the week, *i. e.*, Monday, and that would throw the seventh day forward to Sunday.

By this jump it will take seven years before a year will begin on the same day of the week as the first creation year. Thus the consecutive "seventh day" was lost the first creation year, and so for every year since, making it lost 6,000 times—very much lost.

4. The consecutive "seventh day" could not get to us over "leap year." The nearly 6 hours at the end of each year of 365 days is added together every fourth year, making that year to be 366 days. So that the consecutive "seventh day" is not only lost every year, but lost again every fourth year. To be lost once is enough, but to be lost so many times is more than enough.

5. The consecutive "seventh day" is lost through its loose keeping by the Jews. This occurred unavoidably, no doubt, during the bondage in Egypt and the captivity in Baby-

lon. But from the captivity to Christ, their muddle custom was to count the first day of the new moon as the first day of the month, and of the week. But as there are 12 months and 13 moons in a year, they found several loose days, but at the end of three years they hashed up a month of 33 days. How wise or otherwise this was, it was bad for the consecutive "seventh day."

6. The consecutive "seventh day" got badly jostled in correcting Cæsar's calendar. Some of the European powers attempted to harmonize a disagreement between Jehovah's solar system and Cæsar's almanac. So the Powers proposed a compromise (?) and dropped out ten too many days in October, 1582. But none of them sent out any "life-boat" for the consecutive "seventh day."

7. The consecutive "seventh day" met another disaster from Cæsar's calendar. The British Parliament corrected it by dropping out eleven days in 1752. We lament these disasters to the consecutive "seventh day," but while we lament its loss, there is something better reserved for us. Christ will help us out. T. M. MERRIMAN.

CAMBRIDGE, MASS.

The thoughtful reader will be surprised to find that Mr. Merriman makes no effort to treat the Sabbath question from the standpoint of the Bible. His article evinces an evasion of the real issue quite unworthy a theme so important. As to the order and identity of the week of which he speaks so flippantly, if he had read either widely or carefully he would have learned that it is the oldest and the only unbroken measure of time known in history. We do not defend the Sabbath on any such pretense as that the "creation days" were of twenty-four hours each. We do not claim that the Sabbath is sacred because of any chronologically "consecutive seventh day." We accept the Bible as the Word of God and the Decalogue as the supreme law of the Bible. We follow the example of Christ in keeping the Sabbath, believing that such example is binding upon his followers. Any other course has always ended in the ruin of Sabbath-keeping. It ill becomes a Christian minister, at a time when Sunday is falling into swift decay, to treat the Sabbath question as does Mr. Merriman. In common with others, he seems anxious to begin the discussion by distroying the identity and sacredness of the Sabbath. That theory has dug the grave of Sabbath-keeping in Europe. It gave birth to the "Continental Sunday." Puritanism returned half way to the truth, but, compromising, taught the false theory of the "change," under which the Puritan Sunday is now joining hands with the Continental. Note the testimony of Christians in this number of the RECORDER, and in special numbers of April 4 and of May 2.

The ground covered by Mr. Merriman's article has been traversed by the RECORDER many times. It is valueless to the cause of truth, and his prominent desire seems to be polemic. The RECORDER's mission is to exalt truth and cultivate sweetness of Christian fellowship. It is not a battle-ground for ambitious debaters. We speak with earnestness because twenty-five years of acquaintance with such lines of thought as Mr. Merriman presents, confirm the testimony given by such periodicals as the "Congregationalist," the "Advance," the "Interior," and many similar papers, that the teaching and practice of

Christians is a prominent factor in the decline of regard for Sunday. Every Godless man in America rejoices in such conclusions as Mr. Merriman's article seeks. We kindly advise him to consider the question in the light of God's Word, and not in the light of his ambition to cross swords with the SABBATH RECORDER.

SOME OFFICIAL UTTERANCES FROM PRESBYTERIANS.

In October, 1894, the "Permanent Committee on Sabbath-observance" of the Presbyterian Synod of New Jersey, through the chairman, George S. Mott, D. D., made an elaborate report upon Sunday-observance in that state. The report stated that the friends of Sunday felt a deep sense of the importance of the question, and desired to secure a better state of things. In all of their attempts, serious obstacles were encountered. Few persons were willing to take the necessary responsibility and do the work necessary to accomplish any definite and permanent results. It was also said that the laxity of church members undermined effective efforts. Profit and pleasure combined to nullify any successful enforcement of the Sunday laws. The report declared that "Sunday traffic, Sunday excursions, Sunday saloons, and the Sunday newspaper, once they dominate the Sabbath, will change it from the peoples' day into the devil's day." At the same time the report averred that all these forms of decay in the matter of Sunday-observance were increasing in New Jersey.

The report of the Permanent Committee on Sunday-observance, of the Presbyterian General Assembly which met at Nashville, Tenn., in 1894, contained much evidence of the general decay of regard for Sunday. Forty-eight Presbyteries had replied to inquiries concerning Sunday. Fifteen reported either some improvement, or a state of opinion which promised improvement. Fourteen reported a backward tendency, an increase of travel on Sunday, etc. Nineteen reported no perceptible change. Some reported improvement in one place and deterioration in others. Some assigned the diminution of travel to a want of money, rather than to a regard for Sunday. Little was said in the report about Sunday newspapers, and the committee said: "We would be glad to believe the reason to be that the evil is abating, but we fear this rather to be the true reason, that the thing has become so common as not to excite any wonder or remark."

In 1894, J. H. Leiper, Secretary of the Pennsylvania Sabbath Association, reported that he had spent the month of March at work in the city of Philadelphia. He said that notwithstanding the general good character of that city, and in spite of the work and influence of a local Sabbath Association for more than fifty years, there were in Philadelphia eight thousand places of business open on Sunday. Mr. Leiper touched a decayed spot in the local association, as well as in other similar organizations, when he said, in closing, "Satan laughs at plans on paper that never get any farther."

In July, 1895, the *Christian Intelligencer* attacked the bicycle, vehemently, as did many other papers. It condemned the wheel as the foe to Sunday, and to all things good, through Sunday. In summarizing it said: "What with Sunday newspapers, Sunday bicycle runs, Sunday excursions, Sunday yacht races, and Sunday traveling, the outlook in this

country for a proper and Scriptural observance of the Lord's-day is not hopeful. The destruction of the Sabbath advances rapidly."

In August, 1895, the *Christian Statesman* said: "The nation has never witnessed such a carnival of Sabbath-desecration as we are having this present summer." To this was added many instances of flagrant disregard for Sunday in Pennsylvania, and elsewhere. In September following the same general statements were repeated. In this exposure of decay in Pennsylvania, the *Statesman* gave testimony doubly damaging. In no state has the legal protection of Sunday been greater, or more persistent. In none has intolerance toward those who observe the Sabbath been more pronounced and bitter. On that point, intolerance has always been at the front, in that state.

In May, 1896, the *Christian Intelligencer* declared that, with the mass of the people, Sunday had become the "Chief Holiday," and the summer of 1896 surpassed all preceding summers in the great tide of pleasure seekers in and about New York. Here is the terse description of the *Intelligencer*: "It is a day given to pleasure, and recreation, so-called, a dusty, noisy day, crowned with discomfort."

In July, 1897, the *Interior* made so complete an avowal of the death of Sunday that we give it entire. It was headed, "The Passing of the Sabbath," and runs as follows: "It has long been evident that the 'Continental Sunday' has superseded the Sabbath in the large cities. It is the harvest-day of the daily papers, and, in summer, of the suburban railways; and as for the bicycles, every smooth road for a score of miles around swarms with them. All this pleasure seeking involves an enormous amount of labor—and Sunday labor is always better paid than weekday. In an excellent article the *Banner* quotes a description of a military dress-parade in Canton, Ohio, on the Sabbath, which attracted large crowds and kept the police busy. This seems to indicate that the inland cities and smaller towns are going over to the Continental Sunday. This means more than 'Sabbath-breaking,' which the churchless regard as only the violation of ecclesiastical regulations, no more binding upon outsiders than the rules of a Greek-letter society. It means an increase of the saloon, and the theater, and of gambling, and a decrease of the sense of moral obligation. That is why it is so serious."

One item from these statements by the *Interior* should be carefully noted; namely, that Sunday labor is well paid. This statement is fully supported by the statistics from the report of Commissioner Wright of Massachusetts, given in another place. These facts are a just condemnation of those superficial and half-informed writers who are accustomed to say that: "Sunday labor means seven days' work for six days' pay."

The year 1897 was crowded with telling testimony from Presbyterian sources. In November the *Intelligencer* reported open and constant desecration of Sunday by political leaders in New York, in a campaign then in progress. This had a meaning of double interest, since those men to whom Sunday was nothing, were the men who were then controlling, as they still continue to control, the law-making and the law-executing forces of the great city, and the greater state. In the hands of such men lies the destiny of Sunday laws, and,

worst of all, of that double curse, the saloon, on Sundays, and all other days. Rev. A. E. Myers of the Marble Collegiate Church, New York, preached a sermon in August of that year, in which he announced the decay of Sunday in strong terms. He averred that if the decay should increase until 1907, in the ratio which had marked the increase since 1887, the results would startle the most thoughtless. He declared with great emphasis, "No Sabbath, no religion, no sanctuary." In the autumn of that year the *Interior* reported that careful inquiries had elicited the fact that the decay of Sunday in the smaller cities of the land was keeping pace with the decay in the larger ones. In November the *Christian Endeavorer* said that "Three millions of people in the United States labor every Sunday." Other estimates made by the friends of Sunday place the number much higher. But the *Endeavorer* added, "The majority of church members are either indifferent to this fact, and to the interests of Sunday reform, or are, as is too often the case, themselves Sabbath-desecrators." In August, 1897, the *Intelligencer* said that "on a recent Sunday," 190,000 pleasure seekers going on bicycles, steamboats, and railroads, congregated at Coney Island, Jamaica, and Prospect Park. Including other points near New York at the same ratio, and that city alone must have sent out 350,000 pleasure seekers on that Sunday. In November the *Intelligencer* again called attention to the fact that the desecration of Sunday "goes on apace," by means of newspapers, games, bicycles and other agencies.

#### SEVENTH-DAY PEOPLE.

If one believes he should rest and worship some other day, he has a natural right to do so. If he so rests, he has the right to work on Sunday, if his work does not interfere with the natural rights of the vast majority, who believe the first the right day for rest and worship. If the vast majority believed the seventh to be the rest and worship day, the government should make that the lawful rest day, and protect the others in their special rights as far as possible.—*Lord's Day Papers*, No. 39.

The above is a fine example of the intolerance of majorities. The writer is Rev. J. B. Davison, Secretary of the Wisconsin Rest Day Association. Analyze it. A man has a natural right to rest and worship on some other day than Sunday, providing he believes he ought to. Who is it that parcels out "natural rights" of conscience, on profession of faith, God or Mr. Davison? If a man rests on the Sabbath because of conscience toward God, he may work on Sunday if he does not interfere "with the natural rights of the great majority," etc. The faith and practice of the majority are here made the standard as to "natural rights" of conscience, and "special rights" may be granted to the minority provided always they do not DISTURB THE MAJORITY!! May the minority ever complain of being disturbed? By no means. The minority was created to be disturbed. Small boys are born that their ears may be boxed by big ones, by the crowd. One small boy is so dangerous, so disturbing to an hundred Freshmen on a "cane rush"! He has the natural right to play marbles, if he does not interfere with the majority!

All this inconsistent nonsense and intolerance comes from the false position that in religious matters the civil law is to shape its course according to the practices and wishes of the majority. The whole system is un-Christian in conception, and in execution. As

for a law imposing the observance of the Sabbath, if the majority believed in its observance, we repudiate the thought. We would have none of it. The law has no business with enforcing regard for any day as a Sabbath, and as to the sacredness of conscience, the rights of the humblest Christian or Jew, or Pagan, are as sacred and as worthy of protection as are those of Mr. Davison and the "great majority" which he exalts. Such special pleading and such intolerance are both unworthy of Mr. Davison and the Wisconsin Rest Day Association.

#### LOOSING SUNDAY.

The reader will remember that the Sunday law of California was repealed in 1883. In 1887 a vigorous effort was made to secure some form of law in its place, but nothing was attained. Similar efforts have been made from time to time since, with the same results. In 1887 Dr. Geo. S. Mott, president of the New Jersey Sabbath Association, reported that the disregard for Sunday in that state was increasing in various forms, and that the atmosphere was filled with the poison of "lax observance," which threatened the conscience of the most devout. He said that individual Christians, and churches, were yielding to the Continental Sunday; that the burden of responsibility rested on Christians, and that "a correct Sabbath sentiment is the imperative need of the hour." July 28, 1887, under title "Loosing Sunday," "Lex," in the *New York Observer*, drew a dark picture of Sunday in the United States, which represented it as already nigh to death. He declared that Christians were foremost among those who were slaying it. His arraignment of Christians may be compressed into this sentence: "If Christians everywhere would refrain from doing their own pleasure on the Sabbath, the day would indeed be a delight, the holy of the Lord, honorable."

March 31, 1887, a correspondent of the *Observer*, trying to answer the arguments of the Seventh-day Baptists, took the ground that the fourth commandment does not fix any specific day of the week, but only one day of rest, beginning to count where you choose.

July 26, 1888, an editorial in the *Observer* spoke sadly of the rapid decline of regard for Sunday, and said: "If all Christians were united in defence of it as a religious institution," there would be much greater hope of checking the decline and decay. Again, November 1, 1888, the *Observer* wrote at length on the general disregard, and of New England, said: "Old staid New England is gone over to Sabbath-desecration to an extent that causes her to keep pace with the demoralization of other sections of the country; and this has been abetted in great measure by the native population. All over our land the religious Sabbath is falling into neglect; the holiday Sabbath is spreading. By the concessions which are constantly being made through the repeal of old Sabbath laws, and the pernicious examples of many who fill high civil offices and the general laxness which has come to all classes, we stand face to face with the problem whether the American Sabbath of our fathers is to be abandoned for the Continental Sunday, which means the surrender of our peculiar institutions as they have heretofore shaped the genius of the Republic. Christians are not regarding the Sabbath as sacredly as they should. Many Christians

are neglecting the sanctuary and its services; many Christians fail to regard the Sabbath as unto the Lord; in many Christian families there is laxity of training on this point. Not till Christians preach and practice reverence for the day of God can a better state of things be expected."

The report of the Executive Committee of the National Reform Association, presented at its meeting in Philadelphia in April, 1888, showed that great efforts were being made to secure legislation, through constitutional amendment, which would establish Sunday by national law. It was reported that the Woman's Temperance Union had enlisted in that enterprise, and that the prospect for such an advance in the matter of Sunday was full of promise. The speakers and the report urged that "Sunday was already in politics," and that its friends must push it to a successful issue, along political lines. The necessity of bringing Christians into better relations to the question was put in the following words: "This national Sabbath committee should be appointed by the churches, and its chief work at first should be with the nebulous consciences of the church. If Christians could be shown that it is their duty to withhold their stock and patronage from railroads running Sunday trains, and their advertisements and sanction from Sunday newspapers, and their endorsement from Sunday mails, all these would soon become as disreputable as tippling, and laws against them would be secured with no more difficulty."

Those who have followed the history of the Sabbath question in politics since 1888 know that the "nebulous consciences of the church" have continued to cultivate the seeds of decay in Sunday, in spite of the efforts to create conscience by civil enactment. The extent to which good men, blind to the fact that the influence of civil legislation has always been in favor of Sunday holidayism, in the long run, have fostered national legislation as a means of saving Sunday, is as surprising as it has been futile. For example:

J. M. Foster, Secretary of the National Reform Association, writing from Richmond, Ind., in 1892, drew a dark picture of the disregard of Christians for Sunday, and of "Presbyterian elders" who travel with "Masonic excursions" on that day. To correct these evils and make these Christians better, Mr. Foster declared that there is need of a strict Sunday law, the aim of which shall be: "To protect the employer against himself. He is often so covetous that he will sin against his own conscience in order to gain the time of the Sabbath. The superintendent of a leading house in Cincinnati, in order to have his goods arranged for their opening day in a new house, said to those under his direction: 'I am a member of the church. I respect any one's scruples. But those who have no conscientious objections to working on the Sabbath will come and help me tomorrow. The rest must work Saturday night.' That man needs a Sabbath law to protect himself. He has not conscience enough to do it."

What a proposition: create religious conscience for Presbyterian elders, and other church members, by civil law! Think of this scene at the judgment-seat of Christ. Dialogue: *Judge*.—Why did you disregard Sunday while on earth? *Culprit*.—Because the civil law of Indiana did not compel me, nor

create in me a heart clean enough to keep the "Lord's-day holy." What a travesty!! And yet it must always come to this when men attempt to substitute human law for divine law, and to rely on the outward restraint of civil enactment, rather than the inward control of an enlightened conscience.

In 1888 the New York *Observer*, quoting from the *Journal of Commerce*, pressed the truth in vigorous language, that "a Sunday which has no sacred hours will soon have no interval for peaceful rest." It commended this from the *Journal*, as "a bit of common sense and sound political economy from a business counting-house." In 1889 the *Christian Intelligencer* portrayed the rapid loss of Sunday and the criminal indifference of its professed friends in strong colors, and sounded the alarm in these words: "It is a time, not of peace, but of war—of war to the knife, of war to the bitter end; for we must remember that where our enemies are victorious there will they be striking a fatal blow at the religion of Jesus Christ."

In October, 1889, Secretary Foster, of the National Reform Association, said: "There is a general feeling of anxiety among the people for our Sabbath. They feel that something should be done, but there is a nightmare of inability to do anything. A good brother said to me: 'The Sunday paper comes to my house regularly. We began taking it during the war. We wanted the latest news from the battle-fields. And it has been coming ever since. I know it is wrong. There should not be any Sunday paper. It is an injury to society. But when others take it we might as well have it.' Another brother said: 'I am a stockholder in a street-car company. I know it is wrong to compel the workmen to labor on the Sabbath. It is an injury to their body and soul, it wrongs their families and dishonors God. But I do not believe you can ever stop street-cars on the Sabbath. Christians generally use them. And the stockholders are no more blameable than society which justifies them.'" This was a significant commentary upon the decay which has ensued in the consciences of Christian people. When he represented Christian men as standing powerless through weakness of conscience, continuing to do that which they think is wrong, and yet frankly saying that they do not believe matters can be made better, the picture was dark indeed. Such a result was unavoidable, since the only foundation on which conscience can rest is divine authority. Having disregarded divine authority in the matter of the Sabbath ("Saturday"), these Christian men for whom Secretary Foster spoke found themselves slain by their own acts, and unable to shake off the nightmare which a moribund conscience had induced. Appeals to the civil law are of no value in such cases. While men continue to put aside divine authority, for the sake of avoiding the claims of the Sabbath, the decay of conscience must go on, until there will be left too little vitality to develop even "nightmare."

#### METHODIST PREACHERS DESECRATING SUNDAY IN KENTUCKY.

In one of our exchanges we find the following written from Harrodsburg, Ky., by Rev. Julius Edwin Wright. It is a fine commentary on the loss of conscience which has overtaken Methodist preachers, who have discarded God's Sabbath, and, as a natural result,

have lost regard for Sunday. "Remember the Sabbath-day to keep it holy," has indeed faded from their minds. Their wickedness is not in that they travel on Sunday, but in that they break God's law of the Sabbath and teach men so to do. Even Mr. Wright, who condemns his brethren, is undoubtedly a constant Sabbath-breaker before God in fact, if not in purpose:

*Resolved*, That we heartily approve the effort that is being made for a Sabbath law for Kentucky, known as the Williams Bill, which was before the last session of the State Legislature.

The above resolution was unanimously adopted by the Danville District Conference at its recent session, held at Danville, Ky. If we hope to maintain a healthy sentiment in favor of the Sabbath, as a church, we must see to it that we do not allow our membership to desecrate this, God's holy day. Sunday travel, either for convenience, pleasure, or business is to be especially guarded against. From our chief pastors down to the humblest member among us, we should see to it that we are not guilty of Sunday travel.

Some time ago a preacher of a sister church came to this town to fill the pulpit of the absent pastor. He came on Sunday. I was told, as he was getting off the train, the conductor said: "If you Christian people and you preachers would quit traveling on Sunday, we railroad men would get rest on that day." Think of it; men who should stand for the sanctity of the Lord's-day among those who break the Sabbath. "Remember the Sabbath-day to keep it holy," seems to have faded from their mind. Peter's statement should be before the eyes of many: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4: 17.

We trust that our Methodist brethren in Kentucky will see that judgment has already begun with them for disregarding God's law, and trying to compromise with God by offering him Sunday instead of the Sabbath.

#### SUNDAY IN NEW JERSEY.

The Newark (N. J.) M. E. Conference met in East Orange early in April, 1898. The report of the committee on "Sabbath-observance" was presented by the Rev. William R. Kiefer. He deplored the increasing tendency toward Sabbath-desecration by bicycle riding, hilarity, baseball, Sunday newspapers and excursions. The Committee indorsed the efforts of the Woman's Christian Temperance Union, and the American Sabbath Union, asking members of the church to abstain from reading Sunday papers, from riding in trolley-cars, or using bicycles for pleasure, and from transacting unnecessary business on Sunday. The Committee thought that there was need of a legislative enactment to stop the increasing secularization of the day.

The Rev. Dr. Hathaway, of the Sabbath Union, said that there was no more important question before the world than what the Sunday of the coming century should be. Upon the settlement of this depended the glory of the United States. The adoption of a secular observance of Sunday would mean the beginning of the end of the glory of this country.

The Rev. Dr. Lewis R. Dunn, of East Orange, said that he had always been a Sabbatarian by precept and example. He had found more sympathy with the work of the American Sabbath Union in New Jersey than in the Eastern States, when he served as Assistant Secretary of the Union. He said: "If we have war that is disadvantageous, one of the reasons for that war will be that God is displeased at us for our non-observance of the Sabbath."

Note the item concerning Methodists and Sunday in Kentucky, on another page. The tide of evil rises, men bewail and condemn, but go on sowing to the winds by disregarding the Bible and God's day. Judgment has begun at the house of God.

#### NO GAIN FOR SUNDAY IN CONNECTION WITH THE WORLD'S FAIR.

The year 1892 was made memorable in the Sunday question by the struggle over the opening of the World's Fair in Chicago. Presbyterians took a prominent part in the struggle. Unable to secure the closing through the local authorities, the friends of Sunday besieged Congress to grant aid to the enterprise only on the ground that the gates should be closed on Sunday. The history of their efforts, and the evidence of negative zeal, or definite indifference on the part of the friends of Sunday, showed that even then the decay had passed beyond cure or arrest, even by act of Congress. The inactivity of the pastors was sharply commented upon by the *Christian Statesman* as follows: "When Congress opened, the desk of every Senator and Congressman should have been heaped high with petitions and letters asking for the closing of the World's Fair on the Sabbath. About one hundred and fifty thousand blank petitions had been sent out; most of the pastors of the country had two sets, many of them three, some of them four and others five. We find records of less than one hundred petitions presented in the United States Senate before the holiday recess. We have no words to characterize this negligence. Hundreds of petitions that have been adopted have not been signed and forwarded, and probably a majority of the churches of the land, with the roar of this moral Waterloo in their ears, have not even adopted the petition." A little later, Feb. 6, 1892, the *Statesman* added this: "In the first sixteen days of this Congress, the great state of Pennsylvania sent to the United States Senate just twelve petitions against Sunday-opening of the World's Fair, and other states did no better. Awake, awake, Deborah; arise, Barak, and lead thy captivity captive."

In response to the call for aid to Sunday, Congressman Morse, of Massachusetts, on the 5th of January, 1892, in the House of Representatives, introduced "A Bill to Prohibit the Opening of any Exhibition or Exposition where Appropriations of the United States are Expended," on Sunday. Senator Colquitt introduced the bill in the Senate on the 11th of February. This renewed the activity all along the line of the Sunday question. It is not needful to rehearse here the ins and outs of that contest. It is enough to note that the final result was a pretended effort to close the Fair which was in no way accomplished. But the want of deep or conscientious regard for Sunday by the people of the United States, Christian and non-Christian, was demonstrated many times over. The *Interior*, stalwart and able representative of Presbyterianism in the Northwest, summarized the situation in October, 1893, so finely, that we make room for its well-chosen words. (This was from a correspondent of the *Interior*, Rev. Sylvanus Stall, D. D.):

"The national observance of the Lord's-day waits upon the individual observance of the Sabbath. If the Lord's-day were properly observed in all our homes, there would be no question concerning its observance by corporations and by those who represent the nation. When we look at it calmly and considerately we will discover that the real influences which have contributed to the opening

of the gates of the Exposition on Sunday have derived their efficiency and power from the fact that in too many of the Christian homes throughout the United States there are open gates on Sunday. Look about in your own community and see how many Christian people regard it as essential to their comfort that the confectioner should serve them with ice cream for their Sunday dinner. Inquire of your grocer, your butcher, and your baker, how many members of the Christian church come to their store on Sunday for supplies which could just as easily have been provided on Saturday evening. In every village and city there are scores, and hundreds, and in some instances even thousands, who enjoy no day of rest, simply because they are consigned to perpetual servitude by the many gates that stand open on Sunday. Everywhere there are men of respectability and of influence who think little or nothing of stepping into a cigar store on Sunday and purchasing that which could just as easily have been provided at any time before twelve o'clock on Saturday night. The quiet of Sunday morning in all our cities and villages is disturbed by the cries of newsboys who find many purchasers among those who constitute the professedly Christian population. Too often social visiting and letter-writing are deferred, and made to fill the hours on Sunday which should properly be spent in public worship, or the reading of religious books and periodicals, or such religious contemplation as is suited to the sacredness of the day."

In the same month and year the *Christian Statesman* said: "The present is the only time that remains to the friends of the Sabbath. Another decade, at the present rate of progress, and it will be too late to secure a weekly day of rest and worship. Mammon will triumph, and the toil of the masses will be uninterrupted. The church in its humiliation will have time to mourn the wickedness and folly of its course in failing to maintain the Sabbath of the fathers. When will the church learn that in its toleration and support of the Sunday press it is nursing a viper, the sting of which is already inflicting a deadly wound. For the Sunday paper the church is responsible. Without the money received from the church—from the members of the evangelical denominations—the average Sunday paper would soon die."

A "Sunday Rest Congress" was held in Chicago, in connection with the World's Fair. It closed on the 30th of September, 1893. It was meagerly attended. The Roman Catholics were a prominent factor in it, if not the most prominent one. Then, as at other times, there was evidence that Catholics rejoice in such efforts of Protestants as force them to appeal to Catholics for aid, and to a reliance on civil law for the basis of Sunday-observance. More will be said on this point in a subsequent chapter. Taken all in all, the year 1893 strengthened old factors, and introduced new ones which promoted the decay of Sunday. It gave an impetus downward, from which Sunday has not recovered. Probably no one event of the last half century has done more to weaken the cause of Sunday, and the execution of Sunday law, than did the action of Congress, the failure of that action, and the revealing of the wide-spread apathy of Christians in the matter. Perhaps the action of Congress was taken with the expectation

that it would not be evaded. But the circumstances made it easy to evade it, in the interest of Sunday-opening, which the majority of the people desired. In July, 1893, the writer, as editor of the *Evangel and Sabbath Outlook* said: "It seems unnecessary to say that the immediate results of the opening of the Columbian Exposition on Sunday are not the most important ones. Under any decision, the holding of the Exposition, especially at Chicago, could not fail to increase and emphasize the growing disregard for Sunday. As to the Sabbath question, which is much larger than the Sunday question, the fundamental issues involved have been assumed, but not discussed. The facts on which the final settlement must rest are little known, and less regarded. The defeat of Sunday-closing will doubtless lead Christian men to thoughtfulness, such as has not been common. That defeat is far more than a case of outwitting the courts. Carefully considered, it is a new revelation of the actual weakness of public opinion in the matter of regard for Sunday. This weakness, this disease unto death, will compel recognition at last, no matter how much the friends of the patient may shrink from it. The cancer is growing, and the patient is failing. It is useless to ignore the symptoms. When they are fully recognized, much will be gained. Nostrums and quacks will then be ruled out. An actual and Biblical diagnosis of the case must be made. God's Word is ready to write the prescription that will bring healing. The friends of Sunday shrink from that prescription. But God waits patiently, and if we may venture to interpret events, the failure of Sunday-closing, under the act of Congress, is another of God's verdicts in history that nothing is ever settled until it is rightly settled. The Christian church must return to the Sabbath of the Bible, the Sabbath of Christ, or meet similar defeats to the end of the chapter."

The proof that our words indicated the results that must follow is seen in the fact that now so many of the most thoughtful friends of Sunday confess that its "loss" has come. That is the most important step toward something better. When error dies, truth gets a hearing.

#### IN WAR.

In war there are a few things with which the country can well dispense; it has no need for them and no use for them.

It can dispense with idle and malicious charges against the President; charges of cowardice, procrastination, and sensitiveness to the influence of Wall Street; charges which nobody believes and which are too cheap and transparent for political use. The Senators and Representatives who are disposed to smirch and embarrass the President will do well to remember that in great crises popular sympathy goes with the Executive who is charged with heavy responsibilities, rather than with fault-finders in the legislative body who are likely to be "invincible in peace and invisible in war." Moreover, the country has not forgotten the unpatriotic criticism of Mr. Lincoln by Congressmen who had not even a rudimentary idea of his greatness and of his burdens.

The country can dispense with the military advice and services of politicians who make heroic speeches but always remain out of fire, and who valiantly direct military operations from the extreme rear and in entire ignorance of the rudiments of military science. The military departments will direct war, if

war comes; let the politicians attend to their own affairs.

The country can dispense with inflammatory oratory. It goes to war with extreme reluctance and with hatred of the barbarous method of settling disputes deep in its heart. It goes to war with sad deliberation and in a judicial spirit. It is in no mood for buncombe of any kind. The business in hand is serious, and needs serious, dispassionate, clear-headed methods. Let us have an end of windy declamation.

The country would gladly dispense with the sordid yellow journalism which welcomes the most appalling national disasters for the sake of selling extras; but since it cannot at once rid itself of this cheap and vulgar travesty of true journalism, let it be the business of all decent people to discountenance, by word and deed, these base corrupters of the people. The irresponsible yellow journal will revel in abuse of every leader, at home or in the field, who does not move at once and keep moving; it will denounce the President whenever he shows wisdom and caution; it will shriek with rage whenever a resolute commander ignores its advice; and, in case of disaster, it will show itself the moral coward it is. In due time the yellow journal will run its course, like all other forms of moral disease. To turn the most sacred or awful occasions into opportunities for making money is the sole purpose of yellow journalism. It is the duty of all patriotic men to defeat that purpose.—The Outlook.

SEEKING THE AID OF CATHOLICS IN WISCONSIN.

"Our Church Life," organ of the Congregationalists of Wisconsin, for May,—p. 105—contains a glowing account of a meeting at Waupun, on the 17th of April, 1898, in the interest of Sunday. It is said to have been "a red letter day in defense of our Christian Sabbath." We judge it must have been from the following facts which appear in the report:

The first speech of the evening was made by Rev. Joseph C. Hartman of the Catholic church on "Remember the Sabbath and Keep it Holy." It was given in a kindly Christian spirit and received great appreciation.

As an outcome of the meeting a gathering of the clergy took place April 27, at the Roman Catholic parsonage, when a Lord's-day Managing Committee was formed, with Rev. J. H. Rowland, Moderator; Rev. J. Mulendyke, Secretary, and Rev. Father Hartman, Treasurer. It was planned to put a leaflet bearing on the Lord's-day into every home in the city. The same tract was to be used for distribution at one time. A delightful spirit of unanimity prevailed in all discussions, and shows that Waupun is very near ideal in its inter-church fellowship.

It is well known that the friends of Sunday went on their knees for Roman Catholic aid when the matter of closing the World's Fair in Chicago was in hand. But Waupun Congregationalists seem to be leading in "ideal inter-church fellowship," with their Catholic brethren. Since the highest Catholic authority in the United States,—"Catholic Mirror," Baltimore—has announced that no one can be a consistent Protestant unless he keeps the Sabbath, and that all Protestants who keep Sunday are logically Catholics, this "red letter day" for Sunday-observance in Waupun and Wisconsin is a definite advance in the return of Protestants to the Catholic position. That this dominant Catholic influence in "Sabbath Reform" circles, in Wisconsin, will not foster any Puritanic Sunday, goes without saying. We publish a booklet on the "Catholicization of Protestantism" on the Sunday question. It contains numerous extracts from Catholic writers, and forms most instructive and interesting reading. A copy will be sent to any address, free, on application. After all, the Waupun Protestants are doing the logical and inevitable thing in appealing to the Catholics for aid in saving Sunday, even though Protestants have been loud in their denunciations of the Catholics, and of the Catholic Sunday.

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. 23: 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: 1-20
June 25.	Review.....	

LESSON XII.—THE RISEN LORD.

For Sabbath-day, June 18, 1898.

LESSON TEXT.—Matt. 28: 8-20.

GOLDEN TEXT.—I am he that liveth, and was dead; and, behold, I am alive forevermore. Rev. 1: 18.

INTRODUCTION.

Upon the death of Jesus the veil of the temple was rent in twain. This veil separated the holy from the most holy place. The most holy place may be considered a type of heaven, and the tearing away of the veil may signify that the death of Jesus opened the way to heaven for all who chose to come to him as now the eternal High Priest. This is somewhat a conjecture and need not be pressed. An earthquake took place also, nature testifying to Jesus' Messiahship, and an exhibition of wrath at the crimes of his murderers. Graves were opened, and some of the dead, after Jesus' resurrection, came forth, as Lazarus had been resurrected some time before by the power of Jesus. The Roman centurion gave testimony to Jesus' Sonship. Faithful women watched all the proceedings. Joseph of Arimathea secured the body and had it placed in his own tomb, which was sealed. A guard was stationed to prevent the stealing of the body, and thus it lay three days and three nights in the grave according to his definite statement in Matt. 12: 40.

EXPLANATORY NOTES.

1. Carrying the Good News. v. 8, 9. *Departed quickly.* Letting no arrangement or joy keep them from doing work for the risen Lord. *Fear and great joy.* Mingle fear and joy. Fear perfectly natural with some confusion of mind over the miraculous events just taken place. Joy at having been told by an angel of Jesus' resurrection. *Did run.* Obedient to the angel's command. *As they went.* Omitted in R. V., but implied, Jesus first appeared to Mary Magdalene. John 20: 14. This may have been, says Barnes, when they left the sepulchre the second time. Peter and John returned probably on some other street of the city. *All hail.* Joy to you, or, I give you joy. What an appropriate salutation! Henceforth many disciples run to communicate glad tidings. *Held him by his feet.* Clasped them reverently, expressing gladness, while they *worshiped him*, or adored him.

2. Encouragement. v. 10. *Be not afraid.* You have no reason now for fear. Satisfy yourselves. It is I. *Go, tell my brethren.* A tender appellation. Though they had fled and left him alone in suffering, yet he disdains not to call them brethren, and thus inspire their confidence. *Go into Galilee.* The same message the angel had given. *See me.* In retirement, and to receive a further commission. There is no more danger to him from plotting hypocrites. There is no evidence that any but believers saw him after the resurrection.

3. Resurrection Proven by Enemies. v. 11-15. *When they were going.* Or had gone from the tomb. *Some of the watch.* Or guard set by Pilate. *Showed unto the chief priests.* The Roman soldiers tell the Jewish rulers the facts, rather than go to their own commander, for if "for envy" they had secured Jesus' crucifixion, they would go still farther and tell a falsehood to keep the soldiers from death, and also from publishing their own defeat by the Lord's resurrection. One lie needs a dozen to make it sure, and thus on in farther sin. *Assembled with the elders.* What a dilemma for this great Jewish council! Certain it was that the body of Jesus was gone. Certain it was that the tomb had been sealed. And full as certain that the guard would have no power to escape death if they permitted the body to be taken. What shall the great dignitaries do? Bribe the soldiers to conceal the truth and deliberately lie, and then by their influence at the Roman court, should the governor hear of it, persuade him to secure them from the penalty of sleeping on guard. What an act by the great religious leaders of that day, and professed believers in God and his holy law. The soldiers took the money, and to this

day have unbelieving Jews peddled the inconsistent story.

4. A Great Meeting in Galilee. v. 16-18. *Eleven disciples.* Judas being dead. *Into a mountain.* See Matt. 26: 42. The particular mountain is not known. The "five hundred at once" (1 Cor. 15: 6) may have met here at that time. Matthew omits the mention of many appearances. *Where they saw him.* After being assembled. *They worshiped him.* He is now a divine object for reverence. He is honored as their true Messiah. *But some doubted.* Slow of heart to believe. Thomas especially. John 20: 25. But this shows they were honest men and not easily imposed upon. There may be honest doubts under some circumstances, but honest doubts never long remain with an honest seeker after truth. *Jesus came.* Near to them. *And spake unto them.* Matthew gives only this brief summary; Jesus spake many things to them. *All power is given unto me.* All authority also. He has authority to be Master of his disciples, to be the Head of the church, to guide the nations, has power over nature, and over all things *in heaven and in earth*, and, we may add, his power extends ever wicked men and devils.

5. The Missionary Movement. v. 19, 20. *Go ye therefore.* "The genius of the gospel. The missionary spirit."—*Pentecost.* Beginning at Jerusalem, but with faces toward heathendom. Every Christian has a part and a responsibility in connection with this commission. As long as an unconverted person can be found anywhere in the world the command is in force upon every professed Christian. *Teach.* Make disciples of. Not the same Greek for "teach," found in the next verse. *All nations.* Of Jews and Gentiles. *Baptizing them.* Immersing them. Buried in baptism. Planted, or covered up, in the likeness of Christ. Rising to "newness of life," or a resurrection, implies first a complete burial. A drop or two of water cannot plant or bury. There is no resurrection from a cup of water. Baptism is the initiatory rite and door into the church. Not to be united to a church makes baptism a farce. "We are all baptized into one body." 1 Cor. 12: 13. "The body is not one member, but many," composing the church of Christ, in which are set the various gifts of the Spirit. 1 Cor. 12: 4, 8, 9, 27, 28. *Teaching them.* Conversion is a beginning of Christian life. It is necessary to be taught many things in order to grow in grace and knowledge. *Observe all things . . . commanded.* Gospel precepts and the great moral law. Jesus is Lord of the Sabbath. He gave it, commanded it; therefore the Great Commission makes obligatory the teaching, among other things, of the right observance of God's holy Sabbath. Not that alone, but that with all other truth. To neglect it in revival work is failing to teach them to observe all things. *I am with you always.* With us, exerting almighty power, wisdom, love; by his Spirit, providence, attending counsel and guidance, to the end of time. *Amen.* So let it be.

"TEAR IT UP."

Abraham Lincoln said a great many wise things, but perhaps he never gave any better advice than at one time to Secretary Stanton. Mr. Stanton, it seems, was greatly vexed because an army officer had refused to understand an order, or, at all events, had not obeyed. "I believe I'll sit down," said Stanton, "and give that man a piece of my mind." "Do so," said Mr. Lincoln, "write it now while you have it on your mind. Make it sharp; cut him all up." Stanton did not need another invitation. It was a bone-crusher that he read to the President. "That's right," said Abe, "that's a good one." "Whom can I get to send it by?" mused the Secretary. "Send it!" replied Lincoln, "send it! Why, don't send it at all. Tear it up. You have freed your mind on the subject, and that is all that is necessary. Tear it up. You never want to send such letters; I never do!"

THE toad sheds its skin at certain periods, the old one coming off, leaving a new one, which has been formed underneath in its stead. It does not give its cast-off coat away to any poorer toad, and there are no toads dealing in second-hand raiment. Neither does it leave its cast-off jacket on the ground after the fashion of the shiftless snake. It does none of these things, but swallows its overcoat at one mouthful, converting its stomach into a portmanteau.

## Popular Science.

BY H. H. BAKER.

Wonderful Phenomenon.  
CORRECTION.

Will Ph. D., LL. D., M. D., D. D., or D., please correct the error in paragraph two, and read, "In either case it must require an active force of over sixty pounds to the square inch to press and hold the water up on a seventy-foot level one-thirteenth of a second."

The Heating Properties of Wood.

Probably there is not an error that is more widely diffused, and which could be so easily corrected, as that the hardest and most compact wood is capable of generating the greatest amount of heat. Why an error of this kind should escape the searching minds of scientists, and become so generally believed, is past comprehension. It would seem that the chemist long ago should have discovered the various heating qualities of the different kinds of wood and have published the results so that now those results would have been understood.

The different kinds of wood, by common consent, have been classified under two divisions, which are known as hard and soft woods. After many tests, some of which came under my own observation, it has come to be a well-settled fact that the class of soft wood will throw off the greatest amount of heat, and the softer the wood the greater the volume.

Let us adopt as a scale the thermal one made by Gabriel Daniel Fahrenheit, the Prussian, in 1714, and fix the zero (0) the same as his. We will then commence with our hardest woods, Lignum Vitæ and Red Beech, and place them at the freezing point, 32°. Then the first to come would be the White Birch, at 31°, then others would read in the following order; Locust, 30°; Hard Oak, 29°; White Birch, 28°; Alder, 28°; Maple and Black Poplar, 27°; next comes the Elm, at 26°; the Spruce, at 25°; the Willow, Chestnut and Larch, at 24°; the Pine, at 22°; the Linden, or Bass-wood, at 20°, the variation in heating power having raised 12°.

The condition on which these tests were made, so far as the treatment of the material was concerned, were supposed to be the same, and the results show that the softer the wood the greater the heating capacity.

### THE DAY'S DEMAND.

God give us men! A time like this demands  
Strong minds, great hearts, true faith and ready hands;  
Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue  
And damn his treacherous flatteries without winking;  
Tall men, sun-crowned, who live above the fog  
In public duty and in private thinking.  
For while the rabble, with their thumb-worn creeds,  
Their large professions and their little deeds,  
Mingle in selfish strife, lo! Freedom weeps,  
Wrong rules the land, and waiting Justice sleeps.

—J. G. Holland.

### Special Notices.

#### North-Western Tract Depository.

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

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

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

The 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.

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.

### NORTH-WESTERN ASSOCIATION.

Garwin, Iowa, June 16-19, 1898.

#### MORNING.

10.00. Song and Devotional Service. L. C. Randolph.  
10.30. Welcome by Pastor of Carlton Church.  
10.45. Call to Order. Moderator.  
11.00. Introductory Sermon. L. A. Platts.  
12.00. Adjournment.

#### AFTERNOON.

2.00. Communications from Churches, Corresponding Bodies. Reports of delegates to sister Associations. Appointment of Standing Committees.  
3.30. Devotional Services. J. H. Hurley.  
3.45. Sabbath-school Hour. S. H. Babcock.  
5.00. Adjournment.

#### EVENING.

Praise 7.45. Service.  
8.15. Sermon. Delegate from South-Eastern Association.

#### SIXTH-DAY.—MORNING.

9.30. Annual Reports and other business.  
10.15. Devotional Services, led by Perie R. Burdick.  
10.30. Missionary Hour, led by O. U. Whitford.  
12.00. Adjournment.

#### AFTERNOON.

2.00. Miscellaneous Business.  
2.30. Woman's Hour. Mrs. G. W. Burdick.  
3.30. Devotional Service.  
3.45. Educational Hour, conducted by Pres. W. C. Whitford.  
5.00. Adjournment.

#### EVENING.

7.45. Praise, Prayer and Conference Meeting, led by E. H. Socwell and C. C. VanHorn. Adjournment.

#### SABBATH.—MORNING.

10.00. Sermon by Delegate from the Eastern Association, followed by collection for Tract and Missionary Societies.  
11.30. Sabbath-school, Conducted by the Superintendent of the Garwin School.

#### AFTERNOON.

3.00. Praise and Devotion, led by Geo. W. Hills.  
3.30. Sermon by Delegate from the Western Association.

#### EVENING.

7.45. Praise Service, by Chas. Sayre.  
8.00. Sermon by Delegate from the Central Association.

#### FIRST-DAY.—MORNING.

9.30. Business.  
10.00. Y. P. S. C. E. Hour. Edwin Shaw.  
11.00. Sermon. L. C. Randolph. Followed by collection for Tract and Missionary Societies.  
12.00. Adjournment.

#### AFTERNOON.

2.00. Business.  
2.30. Tract Society Hour, conducted by A. H. Lewis.

#### EVENING.

7.45. Praise Service, conducted by Miss Annie Ayers.  
8.15. Sermon, by H. D. Clarke. Adjournment.

E. A. WITTER, Moderator.

Best route—Chicago to Garwin—is C. & N.-W. R. R. (Chicago and North-Western). Depot, Wells and Kinzie Streets.

Leave Chicago 10.00 A. M., arrive at Garwin 8.00 P. M.  
" 6.00 P. M., " " 1.54 A. M.  
" 10.30 P. M., " " 9.38 A. M.

### WESTERN ASSOCIATION.

Nile, N. Y., June 9-12, 1898.

#### FIFTH-DAY—MORNING.

10.00. Praise Service, conducted by Henry N. Jordan.  
10.30. Introductory Sermon, Stephen Burdick. Report of Executive Committee. Communications from Churches.

#### AFTERNOON.

2.00. Opening Exercises.  
2.15. Communications from Corresponding Bodies. Appointment of Standing Committees.  
3.00. Missionary Society's Hour, conducted by O. U. Whitford.

#### EVENING.

7.30. Sermon by Delegate from South-Eastern Association.

#### SIXTH-DAY—MORNING.

9.00. Opening Exercises.  
9.15. Business.  
10.00. Essay by Edward Babcock.  
10.40. Prayer Service.  
11.00. Sermon by Delegate from Eastern Association.

#### AFTERNOON.

2.00. Opening Exercises.  
2.15. Business.  
2.30. Tract Society's Hour, conducted by A. H. Lewis.

#### EVENING.

7.30. Prayer and Conference Meeting, conducted by W. L. Burdick and T. B. Burdick.

#### SABBATH MORNING.

10.30. Service of Song, conducted by O. E. Burdick.  
11.00. Sermon by O. U. Whitford. Joint Collection for Tract, Missionary and Education Societies.

#### AFTERNOON.

2.00. Sabbath-school, conducted by Superintendent of Nile Sabbath-school.  
3.00. Christian Endeavor Prayer-meeting.

#### EVENING.

7.30. Woman's Hour, in charge of Mrs. C. M. Lewis, Associational Secretary.

#### FIRST-DAY—MORNING.

9.00. Praise Service.  
9.15. Unfinished Business.  
10.00. Sermon by A. H. Lewis. Joint Collection.  
11.00. Education Society's Hour, conducted by B. C. Davis.

#### AFTERNOON.

2.00. Praise Service.  
2.15. Sermon by Delegate from Central Association.  
3.15. Young People's Hour, in charge of Eola L. Hamilton, Associational Secretary. Employment Bureau.

#### EVENING.

7.00. Praise Service.  
7.30. Sermon by Delegate from North-Western Association.

All who expect to attend the Western Association, coming by train to Friendship, N. Y., are asked to notify Myron C. Irish, Friendship, N. Y., giving the day and number of the train upon which they expect to arrive. Nos. 3, 29 and 1, going west, and Nos. 6, 14 and 12, going east, stop at Friendship. The Entertainment Committee is Mr. and Mrs. W. D. Crandall, Nile, N. Y.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally, in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,  
F. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75c.  
Hall's Family Pills are the best.

**MARRIAGES.**

**AINSLIE—HAWKINS.**—At the home of the bride, in Burlington Flats, N. Y., April 28, 1898, by the Rev. Mr. McCullum, Mrs. L. Adell Crandall Hawkins, youngest daughter of the late Dr. H. S. Crandall, of Leonardsville, and Mr. John Ainslie, of Burlington Flats.

**TOM'S MILITARY TRICK.**

By four o'clock in the afternoon Tom's party was on the last and steepest bit of the mountain side. Suddenly a man cried, "Halt!" The road at this place was very steep and winding, and passed between high, rocky sides. It was like a railroad cut, and the road-bed was scarred by the rushing waters of the rainy season. Some four hundred feet below them, the party of revolutionists saw a body of men in uniform. They were toiling slowly up the mountain-side, and Tom counted fifty men before they were hidden from view.

"They must be stopped," said the man with the rifle, in an intense whisper; "they must be kept out of the mountains until night! They will learn of our concentration, and spread the news. But how can we, with three rifles, stop fifty? I ask you, men, can it be done?"

"It is impossible," chorused the nervous revolutionists.

"Then hide in the rocks, and not a sound till they are well past!"

The men hastily scrambled up both sides of the cut, and in two minutes there was no sign of the little band.

Tom found that by raising his head he could see through a cleft of the rocks a part of the road below him where the soldiers must pass. Soon they began to file slowly by. They were government troops, that was clear, and they were tired and hot, and had no thought of the enemy.

At this moment Tom remembered a story of South American generalship, often related by his father. "It was just such a situation as this," said Tom, half-aloud. "It worked then, it ought to work now. I'll try it!"

Then Tom, in a loud voice, called out: "Forty men deploy to the left! Forty more move over to the right! Colonel, take thirty men and get in the road behind 'em to cut 'em off! Stay where you are, captain, and no one fire till I give the word. We've got 'em now, and we'll kill them all!"

The men in hiding with Tom looked at him in astonished anger; was he a spy, after all? One man jumped to his feet, but he stumbled and fell over a companion, and they both started a great clatter of stones. On the other side of the road a man rose up above the rocks at the strange orders; his gun fell and went off.

Tom had his eyes fixed on the troops below him. At his first words they stopped in amazement, then they heard sounds from all sides of many men, apparently hastening to obey the clear commands. Some lifted their rifles, but there was no one to shoot at. They began to turn and look at the road behind them. They thought it was an ambush, and that they were surrounded. To stay would mean

# A Warning to Users of Alum Baking Powders.

## CASES OF POISONING IN INDIANA.

The following appeared in the Logansport, Indiana, Times:—

Dr. Souder was summoned by telegraph last Sunday night to attend the family of Braden Harper, living southwest of Logansport. Four of the family were poisoned from eating dumplings. The father and one child, who had not partaken of the dumplings, were well, while the mother and three children were in a serious condition. It is probable that had not vomiting ensued, emptying the stomach, the four would have died from the effects. It is supposed the poison was caused from the baking powder used in making the dumplings. The wife probably

added a larger amount than she usually did, which in the greater quantity proved a noxious poison. The baking powder used was branded the \* \* \* \*, manufactured by the \* \* \* \*. This should be a warning in using cheap baking powders, which flood the country. People buy them because they are cheap, and the merchant buys them because he can sell them for a profit. In many stores one can not purchase a standard brand. You have to purchase the cheap stuff or do without. We are of the opinion that most of the prize baking powders belong to this class.

The highest authorities in chemical science pronounce alum injurious to health and a destroyer of digestion.

Here is explicit evidence that it is a noxious poison.

Alum baking powders likewise coagulate the blood rapidly, interfering with its ready course through the arteries and valves of the heart, predisposing to heart-failure.

The laws of Minnesota and Wisconsin prohibit the sale of alum baking powders, unless they are branded as a warning to the public.

By the laws of England it is a crime to put alum in bread in any form.

**NOTE.** The Royal Baking Powder Co. publish the above facts because they are facts of great importance, and to say that while alum baking powders are sold cheap they have little strength, and are dear at half price, to say nothing of their effect upon the health, and the bitter taste they impart to the food.

The Royal Baking Powder is far above question as regards its quality and healthfulness, because it is made of cream of tartar derived only from grapes. No other article has ever received such high praise for its quality.

Consumers may use the Royal with full assurance that they not only get the worth of their money, but that they also get the best cream of tartar baking powder that can be had.

ROYAL BAKING POWDER CO., NEW YORK.

death, with no chance to fight. And when the rifle-shot rang out from the rocks on their left they turned, and started down the road. In another moment they were racing down the mountain-side to beat the thirty men sent down to stop their retreat.—Harper's Round Table.

"I CAN'T help being a little bit afraid of the dark," remarked the small boy apologetically. "That is very silly," replied his father. "You will outgrow it when you are older and more sensible." "Of course. It won't be so long before I'm big, and then I'll be like you and mother, and not be afraid of anything except spilling salt and seeing the new moon over my left shoulder."—Washington Star.

In prayer the perfections of God, and especially his mercies in our redemption, should occupy our thoughts as much as our sins, our obligations to him as much as our departures from him. We should keep up in our hearts a constant sense of our own weakness, not with a design to discourage the mind and depress the spirits, but with a view to drive us out of ourselves in search of divine assistance.—Hannah More.

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**AXLE GREASE** Best in the World  
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**THE UNITED STATES NAVY.**

The lack of trustworthy information concerning our navy has induced the editors of the "Scientific American" to publish a Special Naval Supplement, which is certainly unique amongst the many magazines constituting our current periodical literature. Its handsome illustrations, its simple descriptions, enable one almost at a glance to comprehend the essential features in the construction and manipulation of our ships. In this admirable publication will be found our battleships "Indiana" and "Massachusetts," with their ponderous guns and powerful engines; the "Columbia" and "Minneapolis," destroyers of commerce; the monitors "Amphitrite" and "Miantonomoh," illustrated by excellent sectional views showing the construction and manipulation of their huge turrets and guns; the swift torpedo-boats, "Porter" and "Bailey"; the "Vesuvius," with her three dynamite guns, and "Katahdin," with her formidable ram—both of them types of vessels found in no other navy of the world. The "Holland" submarine boat is also represented. To assist the reader in ascertaining the exact extent of Spanish possessions in the West Indies, an accurate colored map of Cuba accompanies the paper.

Says our own Captain Mahan: "With persons of average decision of character and of average openness of mind, the wider the attention paid to the contemporaneous development of naval material under the advances of science, the more doubtful and ill-defined inclines to become the mental appreciation of existing conditions." It is this very perturbation of mind, this lack of clearness of thought regarding our warships, that a publication of this nature is well calculated to remove.

It is sold for 25 cents by all newsdealers and by the publishers, Messrs. Munn & Co., 361 Broadway, New York.

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