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A DAY OF THE LORD.

BY MARGARET SANGSTER.

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

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

A day of His sweetest whispers,
In the hush of the tempest's whirl;
A day when the Master's blessing
Was pure in my hand as a pearl.
A day when under orders,

I was fettered, yet was free;
A day of strife and triumph,
A day of the Lord to me.

And my head as it touched the pillow
When the darkness gathered deep,
Was soothed at the thought of taking
The gift of childlike sleep;

For what were burdens carried,
And what was the foeman's sword,
To one who had fought and conquered
In a blessed day of the Lord?
The new house of worship of the Seventh-day Baptist church in Attalla, Ala., is to be dedicated on Sabbath, April 9, 1898. The Editor of the Sabbath Recorder is to preach the dedication sermon. 

The Reverend J. P. Mosher, a Springfield, Ill., railroad official, who has taken an active interest in the Baptist cause, will be present.

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

We call especial attention to the valuable table of contents of this number. While there is considerable matter touching Sabbath Recorder forms and such varied character, and from so many sources, that each reader can find something of peculiar interest to himself, the testimony of prominent Baptist and Methodist leaders concerning the rapid growth of irreligion and agnosticism in Sunday observance is a prominent feature of the issue. This history already made.

It indicates what future history must be. Our readers will do well to preserve this number for future reference. The monthly issue of Sabbath Recorder forms a valuable reference library. The Sunday question crowds to the front. New phases are frequent. The Recorder aims to crystallize current history on that question. Please preserve.

When Christ was put to death on the cross the cruelty of humanity was heaped upon him. It was the shameful punishment of that time. Only base criminals were executed thus. The enemies of Christ demanded it because it was base. "Crucify him" was the cry of hatred. If those men could revisit the world to-day, and see the wrong belief and superstition of that day, they would know no bounds. The instrument of torture and the badge of shame has long been the emblem of exaltation and victory. It stands as the symbol of divine love, of redemption, of endless life. As love sanctified it in the death of Christ, so love springs up in human life wherever Christ is accepted and obeyed. As he who thus died was the highest expression of divine sacrificial love among men, so his spirit in men awakens the same sacrificial love, and helpfulness. It has borne fruit and feeds as its kind, until self-sacrificing men in every land are repeating in their spheres the story of love.

SUNDAY ACCORDING TO THE "SUNDAY-SCHOOL TIMES."

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

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

**Answer.—** Bible teachings and Christian history would seem to indicate that "the Sabbath" was never a specific day as the sacred institution, but a holy rest-day, looked to the guarding of the sacredness of one day in seven for holy rest, and not the making holy of a particular week.

The observance of this Sabbath institution does not seem to have been transferred by any formal apostolic action, from the seventh day to the first day, but by the practical observance of the first day as the Lord's day, by the many who infer, from the reference to that first day of the week, in 1 Corinthians 16:2, that the transfer was already practiced in apostolic days.

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

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

SUNDAY LAW IN PLAINFIELD, N. J.

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

No person shall cry or openly expose for sale any wares, merchandise, fruits, herbs, meats, fish, goods or chattels, or keep open any shop, store or place in which said articles are sold, on the first day of the week, commonly called Sunday, except in cases of necessity and the sale of milk and medicines; and any person violating this section shall be liable to a sum not exceeding twenty-five dollars, or be imprisoned in the city or county jail not exceeding ten days, or both, in the discretion of the court. However, this section shall not apply to any person who observes the seventh day of the week, commonly called Saturday, as the Sabbath, and who carries on his business, if his premises in such a manner as not to disturb the religious observance of Sunday as the Sabbath.
Prince Oscar Bernadotte, second son of the King of Sweden, is conducting evangelistic services in Copenhagen, with great success. His wife was a maid of honor; at the royal court, marry her he gave up his right of succession to the Throne. For the last ten years this Prince and his wife have been known as first in philanthropic and religious work.

Sir Henry Bessemer, who died not long since, was one of the greatest inventors of the century. He labored for many years and in spite of difficulties persists in his method of producing steel from iron by a blast of air forced through the iron while in a melted state. His success has revolutionized the world's trade, and much of its architecture bears his name. The success of Bessemer Steel stands as one of the great examples of the success of applied science.

A CIVIL WARSHIP is named, "O'Higgins," which seems to be a strange combination of Ireland and South America. Ambrose O'Higgins, of the Emerald Isle, born in 1790 A. D., went to Spain, grew rich, gained a title, and went to Chili. His son Bernard won the great battle of Malup and thus the independence of Chile. His grandson Bessemer, he ruled from 1818 to 1823. Hence this strangely named battle ship.

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

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

The following extract from the report of the Court of Inquiry will show the reader how accurately our correspondent reported. The report and divers showed that the after part of the ship was unharmed. Concerning the forward part we quote:

"At frame 17 the outer shell of the ship, from a point 10 feet forward of the keel to the line of the ship, and 32 feet in length (from frame 17 to frame 25), is doubled back upon itself against the continuation of the outer plating extending to the after end of the ship. At frame 18 the vertical keel is broken in two, and the flat keel bent into an angle similar to the angle formed by the outer plating. This break is now about 2 feet, 6 inches, 6 feet below the surface of the water, and about 30 feet above its normal position."

In the opinion of the court this condition of the wreck must have been produced by a mine fired underwater to about frame 18 and somewhat on the port side. The court finds that the loss of the Maine was due in any respect to fault or negligence on the part of any of the officers or members of the crew. It was due to the submarine mine. The court has been unable to obtain evidence fixing the responsibility upon any person or persons.

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

The American people who have waited patiently for the report of the Court of Inquiry in the case of the destroyed warship Maine are now anxiously repaid. Our honor has not suffered. Our position among the nations of the world has been greatly strengthened. The report is dispassionate, minute and complete. It bears evidence of the thoroughness that goes with the work of the true American naval officer. It was made public through Congress on the 28th of March. It is clear, calm, concise, convincing. American discipline and American workmanship are vindicated. There were two explosions, and the first, which was external to the ship. Those are the facts, stated in the report with mathematical demonstration. What is the conclusion? The Court formulates none. Only one is possible. The Maine was destroyed, and the circumstances that make it impossible to understand that how malice could have been operative except through the knowledge or the negligence of some of those authorities charged with the safety of the harbor and the ship of a friendly nation. That is the terrible indictment. The Court of Inquiry does not make it. It is made by the irresistible logic of events and of established fact. It is not burdened by any charge of treachery can hardly be withheld or doubted; even if denied. A pilot of the Spanish government anchored the Maine at an unusual place. The mine which carried her and her brave officers and crew into instant destruction and death, was so arranged that when the tide swung the ship into right relations with it, the explosion did its horrid and deadly work, in an instant. If the deed was not done by the official order of the Spanish government, it is done by the Spanish flag, and it must have been done with her knowledge. We still hope and pray that war will be averted. But history will have, henceforth, a new synonym of infamy, and a new and all-surpassing measure of immeasurable devastation.

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

THE SABBATH RECORDER.
ILL LATER—Sunday, April 3. Relations with Spain are strained to the utmost. War may be averted.

CONTRIBUTED EDITORIALS.

BY L. C. RANDOLPH, Chicago, III.

The Harvest and the Laborers.

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

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

General William Booth.

With a man as Booth is, he is neither imposing nor eloquent. But the light of one great, mastering, consuming aim shines in his eyes. His voice vibrates with it, his body sways with it. Whatever else you shall say of him you will be assured that you are in the presence of greatness, in the presence of a man who has come to your city for the salvation of immortal souls. "And to his old companions tell— I will not go with you to hell," lined off Commander Booth-Tucker. But the General would not have it that way. He must not let his old companions see that he would decide to bring them with him when he comes to Christ. A plenty of genial comrades, a quick tact, a ready wit; but all subordinate to the main end. His sermon last night, a description of the Judgment Day, was of the kind that sticks in your memory, making more impressive than it does at the time. It was on the invitation to sinners and backsliders that he won our hearts. Clear, direct, sensible, easy, it was received with an impressive silence, save for the occasional outbursts of amens and hallelujahs.

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

ABBOTT ON THE SABBATH.

Rev. D. Lyman Abbott is writing a series of papers in the Outlook on "The Life and Letters of a Century" as they apply to the superior productions. But Mr. Abbott has a way of settling down his general conclusions as actual history, which will not stand the test of the record. In writing on Galatians, the Sabbath law and the first day consecration. For example, this. "Thus at first two holy days were kept in the Christian church—the Sabbath or seventh day, because it was Jewish; the Lord's-day, or first day of the week, because it was the day of Christ's resurrection. As the public interest increased and the Jewish element decreased in numbers, the seventh day gradually fell into disuse, the first day alone lived." The last sentence in the above is the only correct one. The opening sentence is thoroughly unhistorical. Mr. Abbott evidently knows too well to attempt any reference to history, much less any quotations. No one ought to know better than he that the Bible knows nothing of Sunday as a "holy day," and equally well must he know that it does use that word in history as a "holy day" until the English reformation and the rise of Puritanism. To say, "Thus at first," etc., is not only unhistorical, but definitely misleading. It is unworthy a writer who is usually accurate on historic points.

This lack of historic, accuracy in regard to Sunday, is in marked contrast with the logical accuracy of Dr. Abbott's statements concerning the Sabbath. It impresses one that he is willing to set forth the facts regarding the Sabbath law in connection with the present law in connection with the present restoration; while the rapidly-falling Sunday must be sustained, even if it be represented as a "holy day," in New Testament times, a claim which every fact in the New Testament forbids. Of the Sabbath Dr. Abbott says: "So he accepted the burden of some regulations with which the Sabbath had been hedged about; but he did not in terms set the Sabbath-day aside." Exactly so. And we ask that Dr. Abbott follow Christ's example. That is higher and better authority than the bond of humanity. The Sabbath is the church after the New Testament period. Again he says: "A part of the Christian church—a very small part, it is true, but more logical than the rest—maintain that the Jewish law remains still in force, and that it is the seventh day that is sacred and not the first, and that we shall never have a true Sabbath, nor a true Christianity, nor a true religion until we go back to the seventh day, and thus fulfill the obligation imposed, as it is claimed, on all mankind by the primitive Jewish law. But the great majority of Christians regard the fourth commandment as part obligatory and in part not, without having any clear idea of how they are to distinguish between what is and what is not obligatory.

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

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

NEW DECISION UNDER SUNDAY LAW.

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

He based his decision upon the sweeping
The Sabbath Recorder.

April 4, 1898.

Ye're eighteen hundred and ninety-five, anything which is union Sunday now on the statutes of this event granted, is put personally, pointedly and with multi-

Nor can we tell when it will come. In fact, your shirt collar an inch larger, and give
t d
ds s 1·

disanteresting to

s

moral

'mat

cause

plained when the bowing and smiling attend-

Nor can we tell the time of the end mentioned above began matter of

The decision...

to a day law in Massachusetts, last year, efforts declamation and talk.

plains when the bowing and smiling attend-

Do you know, that 6,000 years of earth's history is past, and

what will happen in the Empty vessels ring the loudest.

empty

or to watch the

honest, we have not yet secured this valuable guide to a knowledge of everything which is yet to happen.

Another question is: "Do you know that the 'running to and fro' predicted by Daniel is being fulfilled by your actions?"

Here again we are asked by a humiliating sense of ignorance. For, while we have often wondered what is the world all this running to and fro was about, it did not occur to us

that it was because Daniel predicted it. It was through being new to us.

Again we are asked: "Do you know that the seventh thousand is the Millennium?"

No, we do not know this; and as a justification for our ignorance of the immediate presen
t of the Millennium we must plead the baf
fel, blending and blighting influence of our

None of these moral characters are ever mentioned in the Bible. Let us not be 

to watch ourselves. It might be very

train the time that knows you am General McClellan." think that the Scriptures teach us to watch the people, but keep the hammer cool. Do

dangerous than to play, or public diver-

leaving you with a prophetic sense of the liberties we have lost.

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

Section one of Chapter four hundred and thirty-four of the year eighteen hundred and ninety-five is hereby amended by striking out "and" and inserting in its place "or". The Senate, March 8, 1898, with the message of the President in accordance with the request of the House, 1898, has amended the above bill by striking out the word "or" and inserting the word "and" in its place.

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

HOW TO PREACH.

Make no apologies. If you have the Lord's message, deliver it; if not, hold your peace.

Have short prefaces and introductions. Say what things first come into your head. Do not get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Jesus in. Defend the gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true.

Let your beard grow. Throw away your cra

vay. If you do not want to break, make your collar an inch larger, and give and take a chance to your heart.

Do not get excited too soon. Do not run away from your hearers. Engine driving-wheels fly fast with no load, but when they draw anything, they go slower. It takes a cool hammer to bend a hot iron. Heat up the people, but keep the hammer cool. Do not scream. Too much water stops mill wheels, and too much noise drowns sense.

Empty vessels ring the loudest. Powder isn't shot. Thunder isn't lightning. Lightning if you have lightning, you will thun
der; but do not try to thunder out of an empty cloud.

Do not scold the people. Do not abuse the faithful souls who come to meeting rainy days, because of the others who do not come. Preach best to smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear him next time. Do not repeat, saying, "as I said before." If you said it before, say something else after.

Write short words. You have got the worst of the declaration and talk. Come down from stilted and sacred tones, and become a little child. Do not tire yourself and every one else out. Do not preach till the middle of your sermon buries the beginning and is buried by the last part. Stop, turn your head, look at the people and live so that you are not afraid to. Take long breaths, fill your lungs and keep them full. "Stop to breathe before the air is exhausted. It is easier to run a mill with a full pond than an empty one. Be moderate at first. Boast the greatest little way; when you are half through, raise a little more; when nearly done, put on a full head of water. Aim at the mark. Hit it. Stop and see where the shot struck, and return for another. Put your sermon in the pocket. Make your words like bullets.
**MISSIONS.**

By O. U. Warrton, Cor. Secretary, Westley, N. J.

Man sees not as he is seen. More eyes are fixed on him than he suspects. He may possibly think himself unobserved, yet a cloud of witnesses may hold him in full view. Many may observe him and be influenced by his actions. What unseen spirits, good or bad, may see his acts and hear his words. Satan as a fallen angel attended by squadrons of evil spirits flying through the air may see and watch to influence him to evil.

The Apostle Paul teaches us, 'The spirits of the just made perfect, are witnesses of our heavenly race.' for, he says: 'Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. It is naught that angels see us, that evil spirits watch us, that glorified spirits observe us, as compared with the overwhelming truth that an all-knowing, an all-searching and an all-just God sees us. For, the Apostle Paul says: 'The eye of the Lord is upon them that fear him, and upon the back of his inheritance; and he watcheth all their ways.'

**The Methodist Review and Bishop Ninde on the Failure of Sunday.**

In 1891 the Methodist Review number for March and April published a symposium on the Sunday question. One of the writers, Rev. Dr. Westley R. Ninde, published a paper, 'Remedies for Sabbath Decline.' He recounted, in an eloquent manner, how Sunday is menaced by strong and alert foes, and how it is not defended by apathetic and self-confident friends. He declared with unction that the issue was not one of life or death, but of divinity and immortality. He urged the friends of Sunday to remember that defeat is disaster, and ruin for all the interests of religion. He averred that the purity of the home, and the stability of the nation depend on a revival of regard for Sunday. He charged the main responsibility to the evil state of Sunday-observance on Christians. Irreligious men will not rise higher than the standard set by Christians, and that standard he said was sinfully low.

"Judgment must begin at the house of God," were his pertinent, and closing words.

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

We desire to call special attention to the words of Bishop Ninde, in 1892, when the Sunday question was prominently before the National Conference of Methodists at a meeting in Omaha. The Advocate, of May 19, 1892, published the Bishop's paper, and said: "At the immense meeting held in the interests of the American Sabbath at Omaha, last Sunday, Bishop Ninde is spoken of as having made the speech of the day, notwithstanding the fact that the eloquent Warren and other distinguished divines had the floor. It was the Bishop's way of putting the matter which seems to have captured the audience. 'You cannot,' he said, 'expect the people to keep the Sabbath holy until the churches have won the battle of Christianity gets the better of the matter. Religion people do not want a religious day. They may want a rest day or a holiday, but not a holy day. The principle difficulty in the way of closing the World's Fair on Sunday is that the people do not want a Sunday.' One class want it open as the part of the fight against religion, and they are a pretty numerous class, but a class who do not usually care to stand before the community as open enemies of religion. We have brought it on a side issue, where there is a chance to mask their real meaning. Another class want it open to make money, and the class represents some powerful interests. Still another class want it open as a part of the Sunday holiday preparations. And Bishop Ninde and his class and this feeling that much of the advocacy of closed gates goes to pieces. We want labor to have a rest, has been a large part of the argument. In the minds of the laboring people, and of the employed people generally, a rest day means a holiday, an 'outing,' if there is anything to go out to. After the usual way of human selfishness twenty people do not stop to think of the one person who will have no Sunday rest if the Fair is kept open. Hence the rest class has after all a little weight with the masses. Last Sunday no less than eight thousand people paid the price of admission to see the skeleton Fair grounds. They did it because they had an idle Sunday afternoon and thought that an enjoyable way to spend it."

"In the nature of the case a rest day will be one of the two, a religious day or a holiday. If the church cannot insist on Sunday-closing as a matter of religious observance, it is doubtful whether it has a practical argument. But there will be still another religious conviction that will maintain itself, or the day against such powerful worldly tendencies and influences. Bishop Ninde has done well in calling attention, on so conspicuous an occasion, to this important feature of the question."

"We desire to direct the attention to the clear-cut truth contained in the last paragraph of the above. Philosophy and history unite to declare that Sunday, as a leisure day, will be "a religious day or a holiday." Roman Catholicism has made the best combination, and the two words are possible. The result is well known. The holiday has always had the lion's share. That day is yet taken by American Sunday reformers as the type most to be dreaded. In the present reaction from the Puritan-Sunday compromise, the word 'holiday' has faded out with astonishing rapidity. The triumph of holidayism has come by an universal law of evolution. Sunday has reverted to holidayism because of the stream of light shining on the fountain head. Puritanism forced a temporary religious character upon Sunday, but it was not long after that the stream rose above the mountain head, and so the stream has gone back to its original low level. How long Christians, eager to save something from the ruins of the flood, will stand by Bishop Ninde's paper, the Bishop said: 'There was a deep religious conviction that will maintain itself, or the day against such powerful worldly tendencies and influences. Bishop Ninde has done well in calling attention, on so conspicuous an occasion, to this important feature of the question.'"
CUT IT SHORT.

If you've got a change that's happy,

Roll it down,

Make it short, and snappy—

Roll it down.

When your brain is tired, and mused,

Have a drink, or let your pen spin, or,

If you want your effort printed,

Roll it down.

Take out every surplus letter—

Roll it down.

Feverishly, tickle the better—

Roll it down.

Make your meaning plain; express it

So we'll know, not merely guess it;

Then, my friend, you address it.

Roll it down.

Roll out all the extra trimmings—

Roll it down.

Skim it well, then skim the skimmin's—

Roll it down.

When you're sure it 'twould be a sin to

Cut another sentence into

Feed it out, and we'll begin to

Roll it down.


LOSS OF REGARD FOR SUNDAY.

TESTIMONY FROM METHODIST SOURCES.

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

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

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

The Christian Advocate, of New York, has been among the most vigorous of the Methodist papers in denouncing the various forms of disregard for Sunday. The Sunday newspapers have come in for a good share of attention from the Advocate. In 1888 it scored the Tribune and other New York papers for "unwisely, if not at least, deliberately running the enterprise of pulpits to meet the competition on what is called the "Sunday" service. The Advocate warned that this would be a "sin against the day of irre- Get, that you may go from the worst of days into the best of all.

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

In the autumn of 1888 the Christian Advocate, New York, was in the midst of the baseball game in Brooklyn, at which 4,500 people gathered. Contrasting with that former times, the Advocate said that thirty years before "an hundred pulpits" would have been aflame with protest, and would have come to the rescue of the Bible-servers and the cause of truth. It enumerated many causes for the decline and for the apathy of pulpits. It said: "The demoralizing effects of a Continental Sunday are visible on every hand. Continental beer, wine, gambling sports, non-church-going are already here. Continental open licentiousness is following hard after." Often and again did the Advocate lift up its voice during 1888 against such imminent decay, which it so clearly apprehended. Here is one of its paragraphs:

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

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

Nov. 20, 1890, the Advocate said: "A great popular current and movement of the ages has taken place; and with what result? The Sabbath is almost destroyed in this country. Little by little, and with the consent of the government, protected by the practice of many Methodists, Presbyterians, Baptists and Congregationalists, the land has been filled with railroad excursions on the Sabbath, and the streams, adjacent seas and lakes filled with unwarranted excursions. The Sunday-schools of our country have ceased to be the advocate of the sabbath."

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

GET OUTSIDE OF YOURSELF.

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

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

FROM A WIFE'S STANDPOINT.

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

I held my breath awhile and then said that he must have been afraid, scared, didn't dare to. The woman's explanation shared the fate of effect that a preliminary period when ice flows, and when we slip of the table in great form. And the woman's face, that to games, fishing, shooting, boating, driving, riding, etc., all for pleasure, are of common occurrence with us." In August, 1897, the Watchman spoke of the growing decay of the Sabbath in the communities of New England, and the fact that the people in the country would not take the trouble to drive to public service. In November the Watchman wrote of this again, and declared it to be "One of the saddest features of the present religious life." During the same month the Standard complained that large numbers of young people who have been well brought up in Baptist homes neglect church and Sunday-school for bicycle runs, and similar forms of amusement on the Sabbath.

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

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

Doctor A. S. Hobart said that if Baptists give up tradition as a source of authority they must give up worship on Sunday, to be replaced by the five sentences from Dr. Hobart: "I tell you, you may stand up in any pulpit in the land and quote the
The Natural Tunnel.

The Tennessee girl speak disparagingly of the water or the air on the Virginia side, and Virginia man say the Virginian who piously expresses sorrow for any one who is willing to live across the dividing line. Naturally, the feeling is more strongly manifested by the younger portion of the community. Their squabble over their water-works system was almost a bloody one, many of the citizens having armed themselves, determined to make battle on the opposition.

On the Tennessee side, Bristol is the Moccasin of runaway negroes. A company of dar- dons, who come to this Southern Grenada and find a preacher ready to unite them. The parson who ties the consuibil knot keeps a hotel conveniently near the depot, to which the youngsters hurry on alighting from the cars, and are safely married by the time the interfering officer can get them. Frequently they are run in through the back entrance and the wedding vows are being said in the kitchen while the officer in search is coming in through the front door. This enterprise has created a thriving marriage bureau, and it moves monomial business for all the refractory juveniles in that region of country, and the records show these runaway unions as mounting through the thousands.

Near here is the great Natural Tunnel, a wonder greater than the celebrated Natural Bridge. Little has been known of it until recently. In fact this country is all new and as little known as any section of the great West. But the near the Iron Horse now echoes through these mountain wilds, the railway track runs that point to the Big Stone Gap within a few years. All of the railroad's works, it is said, are slow, impetuous the sense of solitude. The rustling of the wind in the trees which stretch up and toward the blue sky, mingles with the murmur of the rivers, and influences one with gentle sadness.

A few miles further on we come upon a picnic party of negroes who are celebrating a Sunday-school anniversary. The hats of the men are decorated fantastically with bunches of pine and long twigs of oak. In their faces is the laughing and gesticulating, their green blouses nodding above their dusky faces, the effect is grotesque in the extreme. Involuntarily one thinks of the strange monkey-tribes encountered by Du Chaillu on his return to town they were all safely locked in their special car before the train started, a measure which seemed to be regarded quite as a matter of course, although it looked strange to our Northern eyes. As they debarked from the car and started toward their various homes, the nubile gal- lants still proudly wore the comical trimming bobbing up and down on their heads. A Northern colored man would not have made such a spectacle of himself for any consideration, but these happy-go-lucky creatures are like little children. They were a merry set and woke the stillness with their songs as we descended the mountain. Though the music of the Southern negro is sweet it is far from being a harp of a thousand strings. It is not at all varied, and there is a note of melancholy running through it. Even in their most lively dance tunes there is often a sort of weal.—The Interior.
Young People's Work

The man who gets the “first wear” of a harness gets the best. How bright and beautiful and strong is the young new life—given God wants the “first wear” of your life.

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

SIXTEEN YEARS OF THE CHRISTIAN ENDEAVOR SOCIETY:

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

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

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

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

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

On the American continent, both in Canada and in Mexico, as well as in the United States, the year 1888 has been one of great encouragement and hopefulness. In numbers, religious enterprise, and aggressive service for missions, Christian citizenship, and all other lines of Christian Endeavor work, the year is said to have been no whit behind those of the past, while in efforts to deepen the spiritual life it has been far in advance of any other year. The inauguration of the Quiet Hour is regarded as proof of this.

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

SMOKE, NOT POWER.

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

has made smoke to issue from a joint of stove-pipe set up across the face. The mangled fumes of the would-be reformer are too often mistaken for actual progress in reform. The emotional outbursts of shallow regret are heartily accepted for true repentance. But smoke represents actual loss, instead of power. The sentiment elements are weakness instead of strength.—S. S. Times.

INCREASE OF SUNDAY-DESECRATION.

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

In June, 1885, the Christian Secretary said that “Sunday-desecration was one of the greatest evils of the times.” It was bringing swift demoralization on the land. With the multitude Sunday was a holiday rather than a holy day. The Secretary said that Christians “must get up” on the observance of this sacred day; many were going to church in the morning, and then sought forbidden pleasures in the afternoon. It charged hard things against Christians for fostering the increasing decay.

In the autumn of 1885, the Baptist Convention of the state of New York resolved that a better observance of Sunday is “indispensable to the prosperity of our religion and the sway of morality.” It mentioned and “deplored” various forms of disregard for Sunday, and urged that “Sunday should be a day of Scriptural observance of the Christian Sabbath.” But since there is no “Scriptural” observance of Sunday, the appeal of the Convention could not check the decline which it lamented.

The increase of railroading on Sunday was a prominent feature of the decline in 1888. The Christian Secretary, and other papers in New England, spoke earnestly against this. They declared that there were two hundred and fifty illegal trains in Massachusetts alone. These religious circles the same year, gave evidence of wide and radical differences of opinion, which tended to confusion and weakness. The Baptist Messenger, Pittsburg, May 5, reported a discussion in the Minister’s Conference in that city, as to how far the observance of Sunday could be based on the Fourth Commandment, and whether there was authority for the change of the Sabbath to the Sunday. This was one of the few cases in which the fundamental issues were considered. The opinions were summarized by the Messenger in the following words: “No two members of the Conference seemed to hold precisely the same opinions, some going so far as to affirm that the Fourth Commandment was abrogated, being part of the Jewish law, and the only commandment in the New Testament. Those who held this view, strongly objected to the term ‘Christian Sabbath.’ ”

This discussion at Pittsburgh was a sample of the prevailing trend among Baptists when the question of the Biblical grounds for observing the Sabbath was presented.

There was then, as there has been ever since, a marked tendency to abandon the effort to find any Biblical ground for the “Change of the Sabbath” and to adopt the no Sabbath doctrine; or else to place Sunday-observance on the ground of tradition. This last tendency was evinced in the most open manner in the Baptist Congress at Detroit; a few years later. The duty of Sunday had driven Baptists to traditionism, and the adoption of traditionalism has hastened the decay. Thus does error feed upon itself.

In July, 1884, a correspondent of the Examiner wrote sadly of the “eclipse” of Sunday. He cited the fact that there had just lost her Sunday law, by repeal; that the chief cities of the West had no Sabbath; that business and pleasure held sway, at will. He said that the general disregard for Sunday was ten times as great as it was ten years before, and that if it continued to gain for ten years more at the same ratio, little would be left. His prophecy has been well fulfilled.

To his own inquiry as to how the eclipse could be stayed, he had only this lament:

“Meanwhile the heavens are darkening and the earth is growing gauntly and chill with the coming eclipse.”

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

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

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

“It is strange, then, since I see on my way to church on Sunday, almost as on other days, busy crowds around and the sidewalk-bustle and the customers-bustle, and since I hear, as I sit in the sanctuary, the whistle of the engine and the rumbling of the trains, how comes it that I seem to hear no whisper, from the pulpit, in rebuke of all this labor, and noise, and bustle, nor is it strange, that when I go home, unattended among the thick of the traffic, I should see the pleasant recreation of reading my Sunday papers, satisfied that in so doing I am no more guilty than those members of the church, who do, or direct, all this Sunday work which I have just mentioned, and that I should feel asured, that as a considerable part of the church and of the ministry do not seem to regard them as specially enjoyable, so I need not regard myself as a great offender, if an offender at all?”

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

“While to me, my dear sister,” she asked, inquisitively. “But the other lady was quite a different sort, and quietly responded, ‘At the parsongate.’”
WIDER GREEN'S LAST WORDS.
"I'm goin' to die," says the Wider Green.
"I'm goin' to quite this earthy scene;
It's too much for me to stay.
I'm goin' to quit my present scene,
I'm goin' to try the sweet above.
When I get there I won't be pained; 
There I'll find a place to stay.
There I'll find a place to stay.

WIDER GREEN.

The wires is broken from top to toe, 
And you don't know what to know. 
The men is mad on bonds and stocks—  
Bonds and stocks, and stocks and bonds.

I'm real afraid I'll be hanged myself! 
If I ain't on my last shelf.

There isn't a cactus but knows to-day. 
I need a bank in any way; 
But since the crazy folks all goes free 
We don't have to pay for what they'll hang us.

There's another matter that's dreadful hard; 
I can't go into a neighborhood yard.
To see you ye, or borrow a pin 
But what the paper have it in:

I'm real afraid that Wider Green 
Took dinner a Tuesday with Mrs. Keene.

On the 16th of May Mrs. Green has gone 
Down to Barkemestead to see her son.

Great Jerusalem, ain't I, stir
Without a name some fellow's fur?
There ain't no privacy so to say— 
No more than el 't was the Judgment day.
And as for telescopes—I want to swear 
Whenever I put my head in there.

Way, way, even Old Hundred's spindle and done
I like everything else under the sun.
It need to be so solemn and slow;
To make one to jump from all below;
Now it goes like a galloping' steer.

In the Bible it's said, 'no vessel of this ware here!'
No respect to the Lord above,
No more but he was hand in glove
With all creation, be he small or great,
And all the jigs that ever was played.
How the universe is ample
But tell you what! I'd like it some
But not one bit of Fancy Strong.
Out o' his grave would come along.
As he was put up on the shelf,
Judget and Jestsic is my desire.

That's a whole sinchick surprise,
That makes this world nor t'other complete.
But law! I'm sill, I'd better be dead.
When the world's a-turnin' over my head;
Spirts talkin' like awful fools,
Bible and the rest of it goes to schools.
Eyes catures a-murderin' round—
Honest to say, they could be under ground.
No, fare ye-well! This airlybly scene
Won't no more be posterized by Wider Green.

A trance.

WHAT THE FRIENDS OF SUNDAY SAY.

In editorial files and note-books we have a record of the testimony of the friends of Sunday touching its decay, from 1865 until now. For the first twenty years of that time, the testimony is confined to a few papers, which, more or less than the many, saw a drift that had been accelerated by the Civil War. During the last twelve years the evidence of coming decline has been so apparent that testimony has been increased many times.

Within the past twelve months open announcements of the rise of Sunday, in the sea of holidays, have been numerous and sad.

TESTIMONY FROM BAPTIST SOURCES.

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

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

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

During the same year the Standard, discussing the lack of regard for Sunday, represented Christians and Christian influences as powerless to check the downward course; they could not make the laws nor control the railroads; they stop the tide of Sabbathless immigrants from Europe, "which breaks upon the Eastern sea-coast and rolls to the Western." In view of the fact that the disregard for Sunday is so great, and comparatively greater among the home-born people of the States as it is among foreigners, it is a weak evasion to lay the blame at the door of Europeans. The decay now at hand is that of American Puritanism. It is not the fruitage of the love of this world, but the decay of the complete and final of this, if for no other purpose of providing for the dead, or others for the purposes of charity or necessity; nor shall any public play or public display be allowed on Sunday, or from the Fourth of July to the Fourth of July, in the State of District of Columbia. Finally a hearing on the bill was ordered, but the action of the Committee of the House, February 25, 1898. Representative Shannon, of New York, presided. The other members present were Sprague, of Massachusetts; Cowherd, of Missouri; and Peters, of Kansas.

This is the bill:

A BILL.

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

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall not be lawful for any person to keep open any place of business or maintain a stand for the sale of any kind of books or articles of profit during Sunday, excepting vendors of books or newspapers, and apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purposes of charity or necessity; nor shall any public playing of football or baseball or any other kind of playing, sports, pastimes, or diversions, disturbing the peace and quiet of the day, be practiced by any person or persons within the District of Columbia on Sunday; nor shall any building operations or work on the railroad and steamboat tickets, or the collection and delivery of baggage.

The Editor of the Recorder attended the hearing. The friends of the bill were conspicuous by their absence. Rev. W. F. Crafts
used the greater part of the hour allotted to the advocates of the bill. The substance of their position was the same as on other occasions. But going from bad to worse in Washington, hundreds of places of business are open on Sunday. Gaming in and near the city is excessive. As the National Capital, Washington ought to be a model for the nation. Religious liberty is enshrined by law. The people want it. Roman Catholics are especially in favor of it. The nation must intercede to save the good name of Washington and of Sunday. It is a very simple law, a harmless law, which no well-disposed man can oppose. It does not interfere with liquor nor tobacco, nor "Saturarians." Various changes were rung on these points, but all that was said is summed up above.

Mrs. Ellis, Superintendent of Legislation for the National W. C. T. U., presented certain petitions and spoke briefly in favor of the bill. One of such high standing in temperance work seemed out of place advocating a bill which openly bids for the help of the saloons, a bill which, reduced to its lowest terms, seeks to turn a national law for Sunday into a form and spirit made by the liquor traffic. The W. C. T. U. does not look well in such company.

General William Birney first spoke against the bill. He showed that statutes and police regulations now a days accomplish all that is necessary. He presented figures from the police records showing that Sunday was the most orderly day in the week, and declared that the charge that Washington was as bad as Mr. Crafts represented it were to report this bill favorably in order to come to the Mamertine prison. He showed that Sunday legislation have destroyed it by their unscriptural law. Aspiration was greatest, when the breath of the grave began to chill him. We have been in the dungeon where Paul wrote that letter, and but for the danger to health, it would have been joy to sit there and feel the uplift of heavily aspirations, with those words to Timothy was tender. Metaphysical problems can be solved or left stationary in the fog of unfinished development. Metaphysical moves of a secular nature. That conception of life which Christ wrought into the words, "I say therefore perfect even as your Father who is in heaven is perfect," gives birth to endless aspirations. That idea was the mountain peak of spiritual thought and action. Man may be holier, pure, that we may be purer.

Each step in the development of such a life gives a joyous sense of gaining without which nothing valuable is attained. Intellectual culture climbs on what it has to-day, because something better is in sight for to-morrow. That is the counterpart of spiritual experiences in Christ's kingdom. For example. Some experience has brought increased faith; you have risen to a more refulgent confidence in God. You contrast that with the unrest of to-morrow, of which there is hope for to-morrow, which is aimed at Jews and for the last 225 years, and I protest against this bill, which, reduced to its lowest terms, trace of any work seemed out of place.

One thing is certain, that the influence of Sunday-keeping regulations has been to strengthen the faith; henceforth there is little out of place.

Rev. Geo. W. Wheeler, pastor of the Seventh-day Adventist church and representative of the Religious Liberty Association, spoke against the bill as being on a par in purpose, if not in form, with the so-called Sabbath laws in Maryland, Arkansas, Tennessee and other states, under which his own people have been cruelly and unjustly persecuted within the last few years. He pressed this point with force and clearness. He also suggested that it would not be a crime to have them do. He also denounced the bill, that it was aimed at Jews and for the last 225 years, and I protest against this bill, which, reduced to its lowest terms, trace of any work seemed out of place.

It does not fit under the ground of reason or good morals. It was matters as an effort to continue and intensify religious of conscience, without interference by civil a crown of righteousness," etc. Looking to have them do. He also denounced the bill, and that it was aimed at Jews and for, the last 225 years, and I protest against this bill, which, reduced to its lowest terms, trace of any work seemed out of place.

The writer said: "I have come from New Jersey to oppose this bill on grounds larger and more important than local regulations for the District of Columbia. I oppose it for what lies back of it in history. The first Sunday legislation in form and spirit was purely pagan. It was the direct product of the state-church of Pagan Rome. There is not a trace of any Christian idea in any Sunday law which exists. Sixty-five years after the first edict under Constantine. Paganism gave the state-church to Roman Catholicism, Sunday laws being a part of the inheritance. It was not a product of Christ's Christianity. Two stages of Sunday legislation have passed into history, the Roman Catholic and the Puritan Protestant. The Christianity and the civilization of our time have outgrown it. Sunday laws are generally inoperative. Sunday-observance is declining. You are asked to report this bill favorably in order to come to the Mamertine prison. He showed that Sunday legislation have destroyed it by their unscriptural law. Aspiration was greatest, when the breath of the grave began to chill him. We have been in the dungeon where Paul wrote that letter, and but for the danger to health, it would have been joy to sit there and feel the uplift of heavily aspirations, with those words to Timothy was tender. Metaphysical problems can be solved or left stationary in the fog of unfinished development. Metaphysical moves of a secular nature. That conception of life which Christ wrought into the words, "I say therefore perfect even as your Father who is in heaven is perfect," gives birth to endless aspirations. That idea was the mountain peak of spiritual thought and action. Man may be holier, pure, that we may be purer.

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Sabbath School.

INTERNATIONAL LESSONS. 1898.

Lesson 11—The Transfiguration.

For Sabbath-day, April 16, 1898.


EXPLANATORY NOTES.

1. The Scene of Prayer and Transfiguration. v. 1. After six days. Luke says “About an eight days.” From six to eight days after the events of last lesson, but the most logical connection which not only avoids press “after eight days again,” etc., which would not be from First-day or Sunday to another First-day, but about Second-day or Monday, Jesus appeared to his disciples. Note this in the Sabbath controversy. Just take Peter ... apart. These three disciples were taken from the other nine who remained at the foot of the mountain. These two were also the favored ones in the garden of Gethsemane, and they alone witness the raising of the daughter of Jairus. These may have been the only ones in the garden at that time. And Peter, John, and Jesus were placed between them, indicating the necessity of the knowledge and understanding of Jesus and his mission, and were the only ones then ready for new and greater revelations. These were also sufficient witnesses to this event. Judas at least would have made a bad use of the knowledge which until the resurrection, Jesus wished to be kept a secret.

2. The Glory of Christ Revealed. v. 2. Transfigured before them. In their presence he was transfigured or changed in appearance. No apparent change of bodily substance; but the presence was radiant. It was something more than the glory of a spiritual and divine being. His heavenly nature was shining through his flesh. His garments were white and glistening. Jesus was indeed the brightness of the glory of God.

3. The Law and Prophets Represented. v. 3. Appointed to deliver the law. Moses and Elijah. An actual appearance. Apparitions do not talk. Could they appear in glorious form or bodily shape before the great resurrection? Elijah had not died as other men heart. Elijah had not died as other men heart. He would...to the...transfiguration: in ecstasy; but Jesus is the only one, whether in moments of great joy or in the valley of humiliation and distress. Happy are we if Jesus only is seen.

4. Baptism Satire on Sunday Law. On the 25th of January, 1894, a notable example of satire appeared in the National Baptist. It was over the signature, “Rambler,” who was none other than the gifted editor, Rev. H. L. Wayland, D. D. This being the D. D. he could do, as no logic could, the utter failure of the legal side of Sunday.

It is too late to be summarized, and too good to be lost. Here it is entirely: “The Rambler is happy to convey to his thousands of readers a delightful and momentous announcement. Oration is saved; morality is secure; the Sabbath is revealed. History does not record a more marked and unparalleled triumph for religion and especially for the Sabbath. We have long been benefitted by the overthrow of our most cherished religious institutions; but at last, if the reader will permit the play of imagination in the presence of the fact, the Rambler finds in the New York Herald, Dec. 27, the statement that on the Sunday previous, Morris Lichman was arrested by Detective Sloan for pulling a hawking string for two cents. The blood-stained criminal was held in $100 bond to stand trial for the murder of an old Jewess in the Toms for want of this ball. More will be breathed freely; i.e., the Rambler does; joy irradiates our, his, heart. It is true, on that day thousands of God’s devoted lambs were pursuing to the full their murderous trade; every insignificant resort was doing a thriving business; all the brazen houses of hell were blazing out...”

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

6. That the young may not wander from the re-staining influence of a hallowed Sabbath into the perilous beginnings of Sabbath-destruction, by Sunday cycling, and trolley trips to pleasure resorts.

7. We respectfully ask pastors to observe some portion fitted to the Lord’s-day Week as a proper time to preach or speak upon Sabbath-obserance, and if possible, make it the theme of Sunday-school, prayer-meeting and other services.


Edward Thompson, D. D., Chicago, Ill., General Secretary, Universal Reform Sabbath Union.


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

Sign by the undersigned Secretary Woman’s National Sabbath Alliance.
Popular Science.  

BY H. H. BAKER.

Submarine Mines.

The terrific explosion on board the battle-ship Maine in the harbor of Havana, and the question whether that explosion was caused by a mine or from some cause within, not yet determined, has caused much discussion and deep concern throughout the United States.

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

Mines are differently constructed according to their location. The most simple form is an iron box, charged with explosives, and held in place by a cap, which, in case of a collision, is instantly destroyed by the explosion. Another kind of mine is that which is operated by the movement of a ship. Illustrated are a series of diagrams showing the different arrangements in which mines are operated by ships.

Another kind of mine, is that which moves under water and is operated by a signal transmitted to it. These mines may be set to explode at any given time, or in the circuit has only to be closed and the mine will explode. This is a mine which is operated by a mine from a shore station, which is instantly destroyed by the explosion.

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

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

ANGELS.  

BY MARGARET E. BAKER.

In the old days God sent his angels oft To men in throbbing-streets, to women prised With duty daily, with grace.

And whispered words of blessing and of rest.

Not mine to guess what shape those angels wore. Nor tell how to them the love of God's love.

They brought the deer love down that evermore Makes liveliest souls its best abiding place.

But in these days I know my angels well. They bring their words on the common thread. They take my hand, and very softly tell

Some bit of beauty for my soul to see.

And though their angel names I do not ken, Though in their face human want I read, They answer not, but softly God-sent to bless it in its hours of need.

Child, mother, dearest wife, brave hearts that take

The rough and bitter cross, and help as bear Her heavy yoke, which is like to break.

God bless you each, our angels unseen.

The Independent.

BOOK NOTICE.


Dr. Gregg is pastor of the Lafayette Avenue Presbyterian Church in New York. The book consists of sixteen discourses on such themes as: "God," "Christ," "The Bible," "Justification," "Immortality," etc. Dr. Gregg's style is vigorous, and well calculated to draw out a congregation. He claims to be "unsearchable in counsel and knowledge," and to present only those facts which we must believe because they are facts. In many cases he makes this claim, and his book is much more readable than the average book of sermons.

The fifth sermon, pp. 97-105, is entitled: "The Lord's Day. A Fact Calling for Faith and Exposition to Duty." Upon the supposition that Sunday is the Sabbath, some good things are said as to its observance. But several statements in the claim that the Sabbath is so far out of accord with the Bible and with actual history as to make some prominent examples of non-fact. If Dr. Gregg delivered the sermons ex tempore, we feel assured that he would have avoided the ignorance of the vast and white-heat of delivery, but that one could revise for a book, in the calm atmosphere of the library, and with competent authorities at hand, and then give such statements to the public, seems incredible.

For example, a set of assertions concerning the claims of Sunday over against the Sabbath contains this remarkable sentence (p. 160): "That day had such authority that an apostle said, as he did say, "The old Seventh-day Sabbath is to be kept by us," and Dr. Gregg does not tell what apostle said this, nor where it can be found. But he puts it in quotation marks, as though it were from the New Testament, while every student knows that it must be a false attribution, since there is no such passage, nor the equivalent of it, in that book. There is nothing which by a slight error can be turned into such a false quotation. How he could write the sentence, with the New Testament before him, is more than we can understand. Similar recklessness appears elsewhere.

"We have the full story of the Ecumenical Council of Nicea, A. D. 325. The Lord's-day was observed then, and we have the record of the action of that council regulating the observance of that day." Being faced with such questions as the discussion which was opened at the Council of Nicea, we were startled by this statement from Dr. Gregg. To be sure, this thing had been overlooked. We have just now spent some hours reading all that is given in "Helie's History of the Christian Churches" (Cud. T. Clark & Co., 1872, pp. 262-267). ""The observance of Sunday" was not mentioned by that council. Ariusian and the Easter question were the principal themes considered. "Aton 20 of the decisions relate absolutely to the observance of the days between "Easter and Pentecost." This is the canonic entire.

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

It is easy to see the difference of humiliation and sorrow which was not fitting to such joyous times as Sunday and Pentecost. That Dr. Gregg should say that these prayers were kept in kastel as" regulating the worship on the "Easter observance." How he could say the least, straining facts, especially since the same "regulating of worship" was applied to every day in the week for several months, is an unanswerable question.

Another perversion of history by Dr. Gregg must be noted here. On page 96 he says: "Play the younger writing to the Emperor Trajan, describes the Christians and their observance of the Lord's-day." We give below the only passage in Play's writings which can form the shaft of a bridge for Dr. Gregg, governor of Rhenishy, early in the second century, wrote the Emperor concerning the punishment of certain Christians because they would not go to the temple. In this letter (Pliny's Letters, B. X., Epistle 97, Melmoth's Translation), speaking of these Christians, Pliny said: They affirmed that if any of their guilt or error was that they met on a certain stated day before it was light, and addressed themselves in a form of prayer to Christ, as to some unknown god; by a solemn oath, not for the purposes of any wicked design, but never as an act of idolatry; never to falsify their word, nor deny a trust when they should be called by their name, by which all the men, custom to separate, and then reassume to eat in common, as if it was a necessary meal. However, they desisted after the publication of my edict, by which, according to our orders, I forbade the meeting of any assemblies.

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

Special Notices.

North-Western Tract Depository.

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

The Sabbath-keepers in Urbana, N. Y., will meet the Lord's-day in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Masson, 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 Ave., and is most cordially welcomed. Pastor's address, Rev. L. C. Randolph, 4126 Ingleisle Ave. Charles D. Coon, Church Clerk.

The Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, 8th St., London, E. C. Sunday School on the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Dandal: address, 1, Maryland Road, London, S. Sabbath-keepers and others visiting London will be cordially welcomed.

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

M. B. Kelly, Pastor.

The Seventh-day Baptist church of New York City holds regular Sabbath services in the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service at 11.30 A. M. Sabbath-keepers and others in the city are cordially invited to attend these services.

Geo. B. Shaw, Pastor; 464 West 150th Street.

Our Stock.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. O'Leary, Toledo, O., We, the undersigned, have known F. J. Cheney for the past eight years, and in business transactions, and financially carried out any obligation made by our firm.

Edward S. and W. D. Gregg, Druggists, Toledo, W. W. Waldo, Kinlaw & Marvin, Wholesale Druggists, Hall's Catarrh Cure is taken internally, acting directly on the gland and the system. Prin's 75c per bottle. Sold by all Druggists. Testimo- nies free.

Hall's family Pills are the best.

The Sabbath Recorder.  

[Vol. LV. No. 14.}
MARRIAGES.

WYATT--SMALL. In New Market, N. J., by Rev. Mr. F. H. Wetzel, the Misses Wee and Misses Minnella Smallie, both of North Berlin, N. J.

Tisdale--Wyatt. In Bound Brook, N. J., at the home of P. H. Willver, the Rev. Mr. Willver, and Miss Edna Tisdale. By Rev. Mr. Willver, and Mrs. Elsa Swann, both of Bound Brook, N. J.

McDONALD-BYROM. At the Seventh-day Baptist Parish House, in Ashaway, R. I., Mr. Walter S. McDonald and Miss Bertha Byrom, of all of Ashaway, R. I.

DEATHS.

Notice seventy-five years are bestowed on free charges. Settled charges are at ten cents per line for each line in

Brown. In Brooklyn, N. Y., March 19, 1898, Elton S., son of Dr. and Mrs. H. C. Brown, suddenly, from diphtheritic croup, in the second year of his age. By Brookfield Courier.

NEWELLS--At Stacy Basin, N. Y., March 17, 1898, Elsworth, infant son of Mr. and Mrs. Ira A. Newell.

Byrom. In the town of Westerly, R. I., March 20, 1898, Arthur, son of Mr. and Mrs. R. S. Byrom, of all of Glastonbury, Conn., aged 21 years.

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

GASKILL. In New Market, N. J., March 21, 1898, Mrs. Kate Adelia Rogers Gaskill.

She was born in Sangre de Cristo, N. Y., July 13, 1854, and was the daughter of Elmer and Catherine Ruby Gaskill. She was married, March 21, 1873, to Henry C. Gaskill. To them were given six children, four of whom, Fred, Birdie, Core and Maud, are living. She gave her heart to Christ in early womanhood, was baptised by Elth. Todd, and received into the church at the Ashaway church. Upon the removal of the family to Pennsylvania, she took her letter and joined the church at Millheim and the church at Ashaway at her death. Everyone who knew Miss Gaskill greatly esteemed her for her Christian character and life of sacrifice, and her loss is mourned by many outside her family. Besides her above-named, she leaves also her mother, Mrs. Edens Warner; two brothers, Clark T. and Edward B. Gaskill; and two sisters, Mrs. Wm. J. Davis and Mrs. Willard L. Lazibee. Funeral services were conducted at the church at Millheim on Wednesday afternoon. "She hath done what she could." F. E. P.

ROYAL BALANCING POWER. Absolutely Pure.

Royal makes the food pure, wholesome and delicious.

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BOOKS FOR BOYS.

Charles Carleton Coffin, in his "Old Times in the Colonies," and "Boys of '81," has put the nation's history into most delightful form for our young people. Boys want boys' books. I think there is something indescribable in the way in which a boy will speak of dress. In very like manner do boy's books speak of deeds done in a good cause. A gentleman who has one of the highest positions of trust and honor in the state said to me this last summer, that the first time he saw his husband was when he was a little boy, his thought was, "I can lick that fellow. Those who know the general man how would wonder that ever such a thought could enter his mind. It was simply the desire to measure strength. Happily, in these days athletes holp out these longings of the present generation. But this is all to show that there are striving in every boy's nature that must find expression.

The lives of distinguished men are also helpful. I think, too, we should early try and find, if possible, the special inclination of our boys. A lady told me, when I was speaking upon that subject, that her boy was a lover of the woods and preferred books which treat of hunting. Often in looking into and trying to develop our boy's minds, we bring to light buried tastes for natural history, which set the boy to roaming the fields for specimens; a love for flowers, perseverance a future artist. Sometimes, at a very early age, a boy has a taste for politics and is interested in the questions of the day. Such a boy should have the reading of the very best newspaper, indeed every boy should. The personal papers should be put far from his reach. If we have a child who shows any signs of a weak inclination, a constitution, we should see to it that he or she is surrounded with environment and favorable influence. As to clothing, the diet, the exercise, are carefully looked after. Can we not, by the way, think of the moral health of our children? Many a mother will ask her son's food, his reading, and the hours he spends over it, without a thought of what he reads. Don't let us waste their time on trash where there are such papers as the Youths' Companion, Harper's Young People and the like. The Harper's Young People is especially helpful in stimulating a love for natural history and scientific pursuits, while many noble characters are brought forward at the same time. I think the postage stamp mania is a fine thing for boys. I have seen some amusing pages of stamps and talking with the greatest interest of the countries these stamps belong. We have not spoken of temperance literature, for I think this should be made a hygienic study and should be a part of our every-day living.

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

"Don't send my boy where your girl goes.
And say, there is no danger for boys, because they all have their wild oats.
There is no more excuse for my boy to be low
Than your girl. Then please don't tell him.
Don't send my boy where your girl can't go.
For a boy or girl is sin, you know, and the baby boy's hands are white, and white,
And the heart is as pure as your girl's to-night."

- Mrs. C. V. Hanson.

BRIDGES.

I once had a fine saddle-mule, for which I paid a good round price. She was a splendid animal and had many good points, and had great powers of endurance. On one or two points, however, we disagreed. She never understood the mule code, and she belonged to me. There was another minor point which also remained open—she had more common sense than I or not.

Her particular specialty was bridge that I mean to say it of every built one, but she showed more sense than any one who ever did build one. She was prettier to be able to go far and comfortably, did so, or not by simply swinging in the air and sticking her ears in front and rear.

A common, everyday sort of bridge would not suit her at all. She had to frequent the arches of masonry, before she would consent to cross it without taking a survey of it. She would prefer to swim a swift river, or clamber down and up the steep banks of a rocky torrent.

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

Upon safely reaching the other side she would pick up her ears and shake her head as if to say, "See there, if you had brains enough to take a bridge, you might not have been strong enough to hold you up if you had been expelled by the skin of your teeth."

Better luck next time. I'll live to see you buried in the ruins of one of your good bridges yet.

Now in return for all this trouble, this mule of mine taught me something of the folly of obedience, No; it was merely "lack of faith."

"Go on! I'll answer for the bridge."

"Nay, nay," quoth she, "I am about done with you."

As long as she pretended to be a connoisseur in bridges, we fought the same old fight every one. She struggled, she suffered, and finally went over.

Abridged, of course, but mule-like. We were told that even swim rivers of sorrow to avoid bridges, which are all kidney, and up it again, at the next opportunity. Let us step out on the promises, subject our dudi er, and the road will be easier.


We ask those of our Seventh-day Baptist Friends who contemplate a change of residence, to please give us your address when you correspond with the Colney Heights Land and Water Company, Post Office Box 1, Colney Heights, Cal.

R. F. TITTSWORTH, Sec.