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

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

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

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

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

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

MR. MOODY AND SUNDAY. p. 275.

SABBATH REFORM MEANS REVOLUTION. p. 285.

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

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

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SABBATH RECORDER.

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

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

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

Hon. John Charlton's Sunday-observance bill, which was designed to prevent United States Sunday newspapers coming into Canada, and the publication of Sunday papers in Canada, was killed by a vote of 49 to 60.

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

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

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

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

According to the Denver Post, the city government of that famous town in Colorado forbids the selling of goods on Sunday, "because on that day the inspector cannot properly inspect the business of the dealers." One Poener has chosen to sell, thus interfering with the profits of those who do not sell, groceries on Sunday. On their complaint he was arrested. The case being called, the magistrate expressed great doubts as to the validity of the ordinance, and the case was laid over to the court of a day from different quarters. Thus does the correspondent of the "Congregationalist," from Glasgow, April 7—open his letter. He then describes the effort for Sunday-opening of picture galleries in Glasgow and the desecration of Sunday, or Fishermen on the east coast of Scotland. It is significant when the correspondent says that Dr. Marcus Dods, of Edinburgh, has discussed the question, and that he "attaches less importance" to the Fourth Commandment as the ground of Sunday observance than many other ministers do. Evidences are plenty that Scotland, the last stronghold of Puritan Sunday theories, is swingng into the fold of holidayism. Scotchmen have believed that the observance of Sunday rested on God's law. When they drop that idea, holidayism is certain. The change of opinion in theological circles is a source of holidayism on Sunday, in the United States, in England, and in Scotland, far greater than the much-de- nounced influence of Continental Europe.

The defeat of two bills touching the observance of Sunday in the Massachusetts Legislature was noticed in our last special number. The Defender, which represents the friends of stricter Sunday laws for New England, ani- mands sharply upon those who oppose such laws. It outlines the arguments made before the Legislative Committee. Among the reasons given for opposing stricter legislation the Defender says: "the Sunday is not wrong on any other day." That proposition is self-evident unless Sunday is a sacred day, and unless the law is to take cognizance of it as such, on religious grounds. But the Defender, like its opponents, tells us constantly that the law deals with Sunday only as a civil institution. On that ground it must deal with it as it does with Monday or Wednesday. On such a ground the proposition given above is emi- nently true. The inconsistency of the Defender's position is clear. What is not wrong from a civil standpoint on Monday is not on Sunday. The Defender must boldly accept the religious character of Sunday laws or stand self-convicted.

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

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

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

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

That is a correct view of the case. The primary cause is not far away. The churches have abandoned the Sabbath-keeping, and destroyed the foundation for the Biblical Sabbath by their false claims relative to the "Sabbath," as dead for the sake of the "Christian Sunday." Thus they
have slain both days, so far as they are able, and the religious world dances at their funeral.

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

Church attendance here is disgracefully small, where there are no phenomenal attractions, especially at evening services. No one is yet quite sure what the trouble is. High-paid singers and revivals work pretty well for a while, and then they disappear, leaving a most discouraging reaction. Does our complex life keep pastors too much away from the homes? We often look wistfully back to old-fashioned times, when the children came through blue glasses, or have we drifted sadly wrong?

"Drifted sadly wrong?" You certainly have, Bro. Advance. You have unchained from God's law. You have discarded his Sabbath. The efforts to anchor in the quicksand of Sunday have failed. St. Louis, and all the land is adrift on the Sabbath question.

"Church attendance is disgracefully small," because Christian conscience as to Sunday is "disgracefully small." This comes because false teaching concerning the Fourth Commandment—God's day—has made conscience concerning Sunday impossible. The drift will increase until a new chart is accepted. That chart is God's Word, as interpreted by the great Jewish Christ. Where the conscience Christians of St. Louis will seek a revival of righteousness by returning to the Sabbath, church attendance will no longer be "disgracefully small." Until then it will grow smaller each year, and sadly less.

PROFESSOR MORRIS JASTROW, JR., of the University of Pennsylvania, read an elaborate paper on "The Original Character of the Jewish Sabbath," before the Eleventh International Congress of Orientalists, at Paris, in September, 1897. It appeared in the April, 1898, number of the "American Journal of Theology." He assumes that the earliest conception of the Sabbath by the Hebrews was that of an unclean or unpropitious day, on which the deity was to be placated. It was akin to a Jewish Sabbath, mark of God, Sabbath-tum, "a day of rest for the heart" of the deity, but not for men; i.e., a day when deity was to be propitiated. This earliest propitiatory day, Prof. Jastrow thinks, was associated with the Sabbath of the Hebrews advanced in religious culture, the Sabbath was wholly separated from this propitiatory day because fixed on the seventh day of the week without regard to the moon, and developed into a day of rest for men and sacred to Yahweh—God. The Professor's paper deserves the second careful reading which we have given it. As a study in philology, in the philosophy of history and in the evolution of religious thought, it has many and great merits. The paper is scholarly, and will be of interest to all students of the Bible, even to the oldest, religious institution in the world—one which represents God in a peculiar, definite, spiritual sense, as no other institution does. It is far more than a mere rest, or memorial day. In attempting to transfer the claim of the Sabbath to the next day, or to build Sunday on a new foundation separate from the fourth commandment, the deeper meaning of the Sabbath is obscured, and its practical character as a means of spiritual culture and development is lost. Such conclusions must follow the study of Prof. Jastrow's paper, although he makes no discussion now the modern phases of the Sabbath question.

MR. MOODY AND SUNDAY.

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

Mr. Moody's sermons while here were especially marked by his em, basic disapproval of Sabbath papers. I have never known him to feel or speak so strongly on the subject. "I told the people," he said, "that their Sabbath papers had done more harm than Tannammy. 'And you know it, too.'"

In his book on the Ten Commandments which is just out, and which he calls "Weighed and Wanting," Mr. Moody says that the Sabbath question is the burning question of the times, "If you give up the Sabbath the church goes, and then everything else will go. There has been an awful letting down in this country regarding the Sabbath during the last twenty-five years. The church of God is loaded with so many people who are going against the Sabbath, men seem to think they have a right to change the holy day into a holiday. The young have more respect for the Sabbath than we had forty years ago. There are three great temptations: First, the trolley car, that will take you off into the country on a day of recreation; second, the bicycle, which is leading a great many men to give up the Sabbath and spend the day on excursions; and third, the newspapers."

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

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

The attention of Mr. Moody has been called to the fact that Sunday is not the Sabbath, according to the Bible, many times. A few years since it was reported that he had so far neglected the teachings of the Bible as to abstain from all secular affairs on the Sabbath, as well as on Sunday. We do not know that the report was true. But that he should continue to talk and teach as though Sunday were the Sabbath—the authority of the Bible—comes unpleasantly near to "Handling the Word of God deceitfully." Mr. Moody always announces himself as a student of the Bible; a lover of the Bible; as being implicitly obedient to the Bible. He writes a book to exalt the Ten Commandments. He says: "The first commandment is the foundation of so many people giving up the Sabbath." So it is. But the Sabbath is not Sunday. If Mr. Moody is the student of the Bible he claims to be, he knows that fact. For him to continue to teach that fact is, to do what he would denounce on the part of "worldly" men, in terms not to be mistaken. Mr. Moody exalts truthfulness and honesty. If any man ought to be honest in talking of the Bible, and of the Sabbath, he is that man. The newspaper Christians know how false and inconsistent his claims are. They know what the Bible teaches. They know what day is the Sabbath. They appreciate consistency and the honest use of terms. If Mr. Moody sought to destroy his influence as a religious teacher over the men whom he calls supreme sinners, because they publish Sunday papers, he would be far more effectually than he does by his non-Biblical assertions concerning Sunday.

"CHRISTIAN CAPITAL AGAINST THE SABBATH."

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

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

The mischievous is that good people take conscience to church, but forget to take them to the directors' meeting or the conference with the legal adviser about the stock. Conscience is also noted among covenants clipped, but on Sunday morning it is hidden, "Come, wake up now; you are going to hear a sermon." The bank-book needs to be as plain as the prayer-book.

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

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

That the Endeavor World is not ignorant of the distinction between the Sabbath and the Sunday is well known from many things it has published hitherto. In the same issue wherein Smith is editorially condemned, p. 596, Mr. S. L. B. M. L. B. is quoted as saying:

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

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

We are farthest away from God when we cannot perceive him in our fellow-belongs. Lucy Larcom.
LARGE contracts for goods, clothing and army supplies are being made by the government.

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

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

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

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

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

Additional defences are being made at San Francisco and other points on the Pacific coast. Mexican neutrality is assured—Governor Atkinson of Georgia, is anxious to lead his own troops, as a Brigadier-General. Volunteer is brisk at all prominent points.

The ship Shennandoah, which was reported as captured by the Spaniards, is safe in port.

The light-houses on the North Atlantic coast are now darkened, as a precautionary measure. The Red Cross Association is making large plans for alleviating Cuban sufferers.

LATEST, Sunday, May 1.—Our ships have shelled and silenced the Spanish batteries at Port Cabanas, thirty-five miles west of Havana. The steamship Paris is safe in New York. Orders are issued for the immediate invasion of Cuba, by land. Troops, will sail from Tampa and Mobile as early as May 4. Americans are to be expelled from Spain.

The British Consul at Santiago de Cuba reports British subjects in danger from Spanish violence. English are hated and classed with Americans. A British gunboat has been sent to Santiago. Anti-Spanish sentiment is growing. Spanish galleons have tried to run the blockade from the harbor of Havana, without success. A formidable Spanish fleet has sailed westward from Cape Verde Islands, probably for Porto Rico; possibly for North Atlantic cities. A naval battle in Atlantic waters is probable within ten days.

One may be in progress now at the Philippines. Cable communications from the islands to Hong Kong may be interrupted so as to delay news. Germany and Austria have not yet declared war. The attitude of Germany is threatening. She is disturbed by our attack on the Philippines. The whole situation is of intense interest as we go to press. Our government is cool and alert.

Reports from Madrid, April 29, show that there is no little disunion in the Spanish Parliament, in spite of the movements of the national situation. The Carlists and Republicans prolong debate, it is said, for political ends. This is not strange. Both of these parties are strong, and the government, even in times of peace, has been unstable. It has been hoped that the passions of the warring nations will not be received with the same disregard upon the part of the nation which would unite all parties, and such has been the case to a quite an extent. But Spaniards are fickle, and misfortune or defeat will be likely to make the tenure of the government more and more uncertain.

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

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

On Wednesday, April 28, the blockading fleet fired the three certain shore batteries at Matarazas, which is the main harbor of the province of the same name. This joins the province of Havana, on the east. The city of Matarazas has railroad connections with the city of Havana, which makes it a prominent strategic point in the Cuban campaign. Our ships responded, and a brisk engagement ensued for 18 minutes. By this time the batteries were silenced; the shots of the Spaniards fell short, or missed our vessels. This preliminary skirmish is meant to open the way for landing a force of infantry, under cover of the guns of the fleet, which force will co-operate with the insurgents, against the Spaniards. The great need of the Cubans is arms and food. The suffering people are dying for want of food. The Spaniards have seized supplies of food in the cities, and as the blockade will increase, the first provision will starve. It is therefore a demand of mercy, as well as a step in military operations, to effect a landing, and open permanent communication with the Cubans, and the people. Tampa, Fla., has been selected as the base of supplies for the small army, which will consist of at least 10,000 men.

The United States fleet which has been lying at Hong Kong, China, sailed on Wednesday, April 20, for the islands. The Spanish fleet at the Philippines sailed about the same time to meet the vessels of the United States. It seems certain that the first naval battle will be fought in the Pacific. The Philippines form an important point now for both nations. If the United States forces secure possession of the islands they will have a new base of supplies, which is a matter of much moment at this time. If Spain loses the Philippines the blow will be deeply discounted at the outset. But if the United States obtain reliable news from that field of operations promptly, and although a battle will take place, probably, before this paper reaches our readers, definite facts concerning it may not be known to us until several days later.

The papers say that it is at stations that it is probable that neither fleet gains advantage by maneuvering, the battle is likely to be a desperate one. Defeat would be a misfortune to the United States, but it would not be disastrous, nor would it end the war. On the other hand, defeat and the loss might be the beginning of the end with Spain. But we do not seek conquest. The attack on the Philippines is one of the necessary steps toward securing the freedom of Cuba. The navy department deems our forces more than competent to overcome those of Spain in the Pacific waters. We must await results.

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

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

Second—Neutral goods and whole of war, not liable to confiscation under the enemy's flag.

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

Fourth—Spanish merchant vessels in any port or places within the United States shall be allowed until May 21, 1898, inclusive, for loading their cargoes, and departing from such ports or places; provided, that nothing herein contained shall apply to Spanish vessels having on board any officers in the military or naval service of the enemy, or any property not necessary for their voyage, or any other article prohibited or contraband of war, or any dispatch of or to the government of Spain.

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

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

Since war must be, we hope, a temporary measure, and we trust that the treaty will be consummated at the earliest possible date, it is of the greatest importance to avoid any pointless and unnecessary expenditure of blood and treasure, and to make the most effective use of our military resources. The country is of immense interest in our operations, as is the case with all other nations, and the Spaniards are equally determined to defend their territory. It is therefore necessary that our forces should be adequate to the occasion, and that our military operations should be conducted with all the energy and determination that we are capable of.


**CONTRIBUTED EDITORIALS.**

**By L.C. Randolph, Chicago, Ill.**

**Critical Bible Scholarship**

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

These fears are, we believe, in the main groundless. We have a great and growing respect for the reverent scholarship which is exploring the Old and New Testament literature to further its data, composition, authorship, purposes and structure. These are not wanton iconoclasts, but earnest, God-fearing men, who are fighting infidelity and destructive criticisms upon their own ground, and gradually forcing them from the field. The fact that books on Bible integrity is practically unquestioned by the rationalistic critics is constantly growing wider. There is a phrase which I think originated in Germany, the home of Baur and Strassen, which is significant: "The return to Faith." There have been so many men studying the Bible with reverent purpose as an extreme, and that the more a scholar can inspire his class to search and apply the Scripture for themselves, more valuable will be his real service to them. It is the truth which we dig out by the sweat of our own brow that is wrought into the character.

**Pittsburg Trampling on Sunday.**

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

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

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

"One of the surprising things in connection with this Sabbath work is the fact that few are excited. Indeed, only in a roundabout way did the citizens of Pittsburg know what had taken place. The secular papers were silent. So far as the press was concerned, a great deal of it was taken of it by the pulpit. Ecclesiastical courts did not refer to it. Sabbath after Sabbath these mazes have been in operation. Men have had to give up their church services in order to go to work. Yet all this time no word of condemnation from any quarter was heard."

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

"The members of this firm are shrewd men. They have been lavish with their gifts. Millions of dollars have been expended in our midst by them for the erection and furnishing of musical conservatories, etc. To no other persons is this community so much indebted in these respects. Their gifts have not been confined to the general public-welfare institution and its many varied activities, but they have also had interest in the religious and church institutions. To this one is given an open, to that one a library, to a third a contribution, etc., etc.

The Statesman extends its discussion through many columns, demonstrating that the law and spirit of the Sabbath as observed in Pennsylvania has been less than equal. It bewails the fact that not only are the churches silent and the city government, but the whole state is hopelessly disrespectful to and cowardly. The Christian Statesman being the judge, Sunday in Pennsylvania is hopelessly discredited to business and wealth. The weakest point in all its say is shown in the decay of conscience among Christians who are called to the descration, or submit without protest."

**The Jewish and the Christian Sabbath.**

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

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

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

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

That is certainly a modest way of correcting the Holy Spirit. Perhaps such freedom belongs to a member of Parliament. I think it more in keeping with obedient faith to conclude that the Divine Record is what it ought to be; and that if the Christian Sabbath and taught his followers how it should be observed, and since he, Lord of the Sabbath, and the Holy Spirit were quite as well acquainted with each other and with the will of God as a member of the Canadian Parliament can be in 1898, that the safest course is to accept what is written by the Record, and the example of Christ. Presumably Mr. Charlton is a lawyer. If any one of the justices of the peace of the Realm by assuming to correct them as Mr. Charlton assumes to correct the divine authority, would not be the judge who should so dare would be stripped of his robes and sent into disgrace. Let there be no such thing as "Contempt of Court" within the scope of Mr. Charlton's knowledge.
Missions.
By O. U. Whipple, Cor. Secretary, Westport, I. I.

REPORT OF THE EVANGELISTIC COMMITTEE:
For the Quarter ending March 31, 1898.

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

There had been added to the churches, through their labors, 45 by baptism, 5 by letter; total, 50. Number of sermons preached, 69; congregations from 20 to 250; prayer-meetings, 15; visits and calls, 68; added to the churches, 3; one Bible-school organized at Callamus.

He speaks of the deep interest of the people in the work of salvation, and the earnest desire to be a part of it. At Farnam they have pledged $130 toward the support of a pastor; have completed arrangements whereby they hold their weekly services on the Sabbath in the First-day Baptist church; will secure and pay the rental of a house for a parsonage, and they ask the Board to help them to the extent that they may settle a pastor. There are two church-buildings in Farnam, Congregational and First-day Baptist; the Methodists hold their meetings in a hall. There are as many Seventh-day Baptists as of any other denomination—about eleven families. There is not a pastor living in the town of Farnam.

Rev. D. W. Leath began work as an evangelist, under the direction of your Committee, March 1. He reports labor, 128 days; preaching, 68 calls, 12; reading the Bible and praying, 54; encouraging Christians to greater zeal in the Master's work, respectfully submitted.

O. U. WHITFORD, Com.
G. J. CRANDALL, Com.

CONCERNING THE LOSS OF SUNDAY.
CONGRESSIONALISTS DECLARE THAT SUNDAY IS LOST.

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

"The outing was remarkable in many respects. It had been planned without regard to expense—or the Decalogue; and it was conducted in as gentlemanly a manner as though Mephistopheles had been the marshal of the day. It was, in part representative of the city: civic Chicago on cycles. For at the head of the cycle anaconda which took Chicago in its toils on Sunday, May 23, rode a band of policemen; then followed Mayor Carter H. Harrison, riding at ease between President C. W. S. and J. C. Barclay; then after them came ten members of the Red Cross corps—a strange place for a cross—the First Regiment cycling club, mail carriers a-wheel, thirty-three clubs of various names, tandems, triquets, and a large crowd of unorganized wheelmen. They rode past churches and disturbed the worship of congregations. What minister could expect to hold the undivided attention of his audience, while the Mayor of Chicago was pedaling his way through the streets, and reaching a long-drawn-out sermon on Sabbath-breaking, illustrating the doctrine by his own practice? It was so Teutonic and liberal that outside Chicago burst into an ecstacy of applause. Every saloon-keeper along the line measured by the wheel felt his heart warm toward the Mayor. He thought that a man so liberal in his sentiments, a man who could lead six thousand cyclists through the fourth commandment, would not be very hard on him if he should disregard inconvenient, repressive laws. Every man and woman of every moral fiber dragged toward a way which could deliberately desecrate the day which Christians observe as a day of rest and worship. They thought that he would be more likely to wink at their pecadillos than to sternly punish them."

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

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

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

We have an easy answer in the common statement that the man of the world has not the fear of God in all his thoughts. He that fears God, he is said, will reverence the day that he has chosen for his own and the blessed; he will not destroy the Sabbath by such a practice, but will sacrifice his plea for the Sabbath by labor, or loathing, or riot. They are essentially without enlightened convictions of conscience in the matter of Sabbath observance." Here is such a surprising fact to be accounted for?
policemen were highly praised for their skill in keeping order. It seems a thousand pitfalls that such great and desirable improvements should lead to such extensive Sabbath-desecration.

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

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

"An event of great historical importance, which cannot be determined to a precise date, but which belongs more to this period than universal, quietness, and provincial authority; but the language's tendency, and the multitudinous immigration combined with the Scotch-Irish his spirit—that which we usually define as in—What our sanctuaries are depends upon the

SPIRITUAL ATMOSPHERE.

By the Rev. Dwight Mallory Pratt.

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

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

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

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

LIVING SWEETLY UNDER TRIALS.

By J. E. Miller.

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

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

Some facts were brought out in the Report of the Tien Tsu Hui (Heavenly, or Natural Foot Society) at its annual meeting which has just been published.

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

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

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

To begin with, thousands of tracts were distributed at the ports, from Hong Kong on the south to Chefoo and Tien-tsin in the north. A lady at Chungking, anxious to have something on the subject of anti-foot-binding for the women of that region, got Pastor Krautz's Woman's Long and Remarkable Poem, and with the aid of her friends, chafers, she wrote a preface and added their signatures. This was posted on the walls of Lufoo during the examinations there. Coming into the hands of the Tien Tsu Hui committee, they, at once appreciating its value, had printed and circulated thousands of copies throughout West China, and down the Yang-tse. Mr. Chou, head of the China Merchants Company, circulated it extensively at his own expense in his native province, Canton. How much farther it has gone no one knows.

Kuo Hui-chun, a descendant of Confucius, who is in July 81, "I have always had my unquiet thoughts about foot-binding, and felt pity for the many sufferers. Yet I could not venture to say it publicly. Now there are, hap-

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

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

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

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

But I say that salvation is not always so.

For how many girls there are with beautiful faces, who to those who are her friends appear so graceful, How many young girls there are with faces plain, Upon whom have their husbands shown their shadow of protection?

In truth the love of husband for the wife Lies not in beauty, but in central temperament. It, then, love does not depend upon beauty or ugliness, But lies in the temper of the heart, in the soul.

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

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

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

SUSIE M. BURDICK.

SHANGHAI, China.

NEW ENGLAND CONGREGATIONALISTS AND SUNDAY-DESAERATION.

In 1887 the Congregationalist published several articles on the Sunday question, from various correspondents, among whom was Rev. Washington Gladden. He spoke with great plainness of the extent to which the lower elements in society had taken possession of the precious holy day, and declared this: That if anything could be done to "check this, the spread of this plague of vice and irreligion and lawlessness and anarchy in our cities, it cannot be done too soon." He closed with these words: "If the evil does not belong to you, does it belong to those whom I see? If it does not belong to those whom I see, is it possible that it belongs to you? Surely it is the day when the forces of the adversary work most busily. It is the day when those that lie in wait to ruin souls are all alert and intent upon their prey. A day to be feared and guarded. It is a day on this day than on any other day in the week. And often, as I go about the streets of my own city, and see with what fandish and fatal enterprise the evil one is plying his arts of destruction, I am prone to cry out, 'Who will help the Lord against the mighty'? Where are all the thousands of Christian disciples in this great city? What are they doing to counteract this mischief? A few earnest souls in every church are doing what they can, but where are all the rest? Is that the burning Sunday question. May God help you to answer it."

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

In the Advance for July 7, 1887, Rev. Geo. E. Adams, writing of Sunday in St. Louis, N. Y., described the power of evil which it had gathered. He contrasted it with Sunday in New England, and averred that the West was far more debased as to Sunday than the East. Reading what was said of the Sunday in the East, it is easy to see the case as Dr. Adams did. Of the effect of the popular disregard for Sunday on religion he said: "One of the greatest difficulties in the way of church work in St. Louis has always been the fact that we have no Sabbath...

Under the circumstances it is a wonder that any aggressive work can be done successfully by the churches, and it is no wonder that every year finds a great procession of members of the churches, drawn away by the spirit of worldliness, exchanging the church and the Sabbath for the ball, the theater and the dance, and becoming entirely dead to all vowe of fidelity to the Master."

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

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

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set in, steam, gas and electricity may be manufactured on Sunday for light, heat and power; the telegraph and telephone may be used; horses, yachts and boats may be let; newspapers may be manufactured, transported and sold; butter and cheese may be made; public bath-houses may be kept open; food in bakeries may be made and sold before 10 A.M., and between 4 and 6.30 P.M. steamboats and trains may run in the public necessity and convenience may require," having regard to the due observance of the day. The deep significance of these general statements concerning Sunday lawlessness in Massachusetts cannot be over-estimated. Massachusetts originally had the most rigid civil laws concerning Sunday. The earlier laws, and practices, hovered the time from "sunset on Saturday to sunset on Sunday." During this time all business and recreation were forbidden, with a strictness more mean "Mosaic." If Sunday laws are supreme value in preventing disregard for the day, how has it come to pass that this legislation, which was once supported by such public conscience as it once had, hangs out of all newsworthy feature about Sunday has been the march up hill and down again of Mayor Bancroft, of Cambridge, and the ministers of the city in the endeavor to enforce the Sunday laws. The ministers called the attention of the Mayor to the fact that the Sunday ordinances were not enforced, and asked him to see that they were. They had in mind the selling of tobacco and soda by druggiists, the delivery of ice-cream at private houses, and the like. The Mayor declared his willingness to enforce the law, whatever it might be. Complaint was made against a person delivering ice-cream on Sunday, which the city solicitor had declared a clear violation of the ordinance. The judge, however, refused to receive the complaint under the ruling that ice-cream was a necessity in the eye of the laws. Then the drug-stores, which had closed the week before, opened again and some sold soda and cigars as usual. Evidence was taken against them, but was not presented in court, and how the Mayor declared his willingness to enforce the law, the judge he can do nothing. Some of the daily papers are gleeful, and declare the Puritan days are over, and that ministers had better learn the fact. It is an unfortunate business, seemingly calculated to give more license to Sabbath-desecration. And yet it may do good in the end by leading to more careful distinctions, both in the law and in public sentiment.

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

During all the years between the Civil War and 1890, the law grew with magic speed, and prodigious power. But 1895 witnessed a crowning stroke of diplomacy on their part. More concerning it will be found in a future number of the Recorder, but the following from the Congregationalist for Aug. 22, is pertinent here: "An association has recently been formed, with headquarters in Boston, for the purpose of collecting sermons for Sunday newspapers. 'We are asked to appeal to ministers to furnish material, on the ground that Sunday papers have come to us and that we ought to get something much good reading as possible. This movement to secure the endorsement of the Sunday newspaper by the clergy and their cooperation in circulating it ought not to deceive any one. Ministers who give their names to this enterprise will do so because they approve the Sunday press, not because they seek to improve an institution which they believe to be working harm.' Those who write for the Sunday papers, who, of course, do not seek their approval, are to believe that no other institution has done so much as this one to secularize the Lord's-day. It sets the key-note of the conversation during the day in many Christian families and for the thoughts in the minds of multitudes of professing Christians, and that note is far from being in harmony with Christian themes. The indorsement of the Sunday paper by ministers and churches may extend the circulation, but will do little to elevate its influence.

In the Advance for Dec. 15, 1895, F. A. Noble, D. D., pastor of a leading Congregational church of Chicago, spoke ringing and brave words concerning the growth of Sunday-secularization. Here are some of them:

"Few people, it is to be feared, truly realize how determined and widespread are the efforts to undermine regard for the Lord's day, and how successful these efforts have already been. Sunday papers and Sunday theatres have come to stay. Mail trains and freight trains and elegantly appointed passenger trains are regularly scheduled for Sunday. Business men plan to use Sunday for travel in order to save time. Excursions to sea-side, mountains and expositions are arranged for Sunday as the most convenient and attractive date for contractors, when pressed, never hesitate to complete their jobs on Sunday, even though it be the chapel of a Christian University. Men and women who go much abroad bring back not only the wine cup for their side-boards and the social games and general, papers, the better way is to let the laws remain on the statute books, but to make no effort to enforce them. No advice could be worse than this. The surest way to encourage disregard of law is to let the people who some laws are made to satisfy a demand for them, but that they are meant to be a dead letter. Especially vicious is the counsel that the enactment of any law should satisfy the public conscience, leaving men free to ignore it in practice. The counterpart of dead formality in the law in the administration of government—a kind of state sanction of hypocrisy.' But when all was said, whether of pleading or condemnation, the laws could not be enforced, and decay and desiccation went on.

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Young People's Work

The Secret of True Success in His Service.

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

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

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

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

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

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

In view of this sad condition, into which so many have fallen, it is natural that our thoughts should be turned toward the theme of this paper. The law governing success in the service of Christ is based upon the same qualities that underlie success in any undertaking, energy, invincible determination. It consists in having a fixed purpose and in living it out under the motto, "Victory or death." That motto lived out, will accomplish anything that can be done; without it no talent, no circumstances, no opportunities the prayer-meeting. Would you succeed in life? Will you not give your life to this work and do your part to help it succeed.

Prayer is the very heart of the Christian service. Without prayer there can be no acceptable service. Shakespeare said, "Pray ever for the dead, that they may be at prayer-meeting."

So far as we can judge, they are now the only "Boston society." The Bostons, the Protestants, have broken away from this theory for a time, they have always held to the first and fundamental factor in the theory viz., that the Sabbath is "Jewish," and not binding on Christians. On that basis the harvest of which the Congregationalist complain is inevitable.

Commissioner Wright's Report.

In 1885 appeared the Sixth Annual Report of the Massachusetts Bureau of Statistics, by Carroll D. Wright, Chief of the Bureau. It is not specifically from Congregational sources, but it was so closely connected with Congregational Massachusetts, and had such a bearing on the Sunday question among Congregationalists, that we place some of the facts, brought out in the Report, here. It devoted seventy-five pages to the question of Sunday labor in the state. It was minute, careful, and in the highest degree important. It did not attempt to deal with the religious phases of the question, directly, but the facts presented had an immense bearing on the religious and moral aspects of the situation. The report opened with the Sunday question as follows: "The great and constant increase in Sunday labor and the interest felt in its effect upon the men engaged in it, as well as the moral effect upon the community, has given the matter an economic aspect of great importance. It is among the leading phases of modern industrial life. The publication of the report made a de-
Cited sensation in Boston, and elsewhere. A correspondent of the Christian Union, writing from Boston in November, 1885, said: "We learn from the report that the largest and most important organized industry in the Commonwealth, in which Sunday labor is systematically carried on, is that of the various horse railroads. The aggregate number of persons thus employed is 9,256. Sunday trains began in a small and irregular way in 1836. The one train that has run without interruption from the opening time was started in 1853. There was no rapid increase in the number of Sunday trains for the next twenty years." Then follows a table of trains, and the correspondent adds: "As will be seen by this table, the three Sunday excursion trains, which were begun in November, 1859, for the convenience of the church-going people, and the number of which, in ten years, barely more than doubled, led to the introduction in the next fourteen years, added somewhat by the milk train, and an additional ninety-three Sunday excursion trains running both ways on all roads centering in Boston." Turning to the report, we find other pertinent items as follows:

"THE GROWTH OF THE SUNDAY 'CHURCH' CONSIDERED.

"The first local Sunday trains in Massachusetts were put on in November, 1860, between Brookline and Boston. Certain well-to-do people, who were members of churches in Boston, had moved out to Brookline, but wished to retain their membership and connection with the church in Boston. As Mr. Gney Twichell, the Superintendent and controlling power of the Boston and Worcester railroad, was a resident of Brookline, they applied to him to put on a Sunday local. It was a public spirited man, however, and felt a pride in using the resources at his command to oblige his friends, therefore, he placed in the steadily increasing pressure of their requests, and put on two trains each way. These were announced in the Boston Daily Advertiser of Monday, November 26, 1860. Sunday trains, lawful, special trains, were taken to guard against accident, and as soon as possible the right was secured from the Post Office Department to make them mail trains, so that they might thus become lawful.

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

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

Moreover, the prominence which we have given to the Boston and Worcester (now Boston and Albany) railroad in this matter is just; for not only did it run Sunday local trains for more than ten years before any other road, but the general testimony is that the competitors were slow to catch up with the experiment. It was the case of horse roads to come into Boston, which finally made it necessary for the other roads to yield to the importunity of their patrons and do as that road was doing. After a time, however, change began to appear in the nature of the tables, and on these Sunday local trains. The nature of this change will appear more plainly if we pass at once to those roads where this new movement has had greatest expansion, viz., the Eastern, and the Boston, Bevere Beach and Lynn railroads."

In the matter of "Horse Cars" on Sunday, the same general facts appear. After giving the table covering this branch of the service, the report adds: "By an examination of the recapitulation of this table, it will be seen that of a total of 3,650 persons employed on all the horse railroads in the state, 2,958, or 81.04 per cent., are at work on Sunday under the present system of horse car service, and also that of this whole number, 2,185 per cent., would have to be at work on Sunday if no horse cars were run on that day."

"THE CASE OF SUNDAY HORSE CARS.

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

"The leader in the movement to have horse cars run on Sunday on the Cambridge road, the oldest horse railroad in the Commonwealth, was a church member, and the specific ground on which he pressed the case was, that accommodations might be provided for himself and family, and for others as well, to go to church. On that same road a special car is now leased each Sunday by certain people to carry twelve men, and the average day's pay is in no way diminished. It is also probably true that when systematic productive labor is performed on Sunday, there is no such tendency to break down the rate of pay, so that the total amount of the seven days' wage will be no greater ultimately than the six days' wage was, or would have been. But where systematic work in personal service is performed, there is no such tendency to break down the daily rate of wage, for the person who performs this class of labor for seven days receives a full day's work, and the productivity of the workers is increased."

"Undoubtedly when systematic work for the production of wealth is done on Sunday, that is, when the laborers seven days in the week in the production of wealth, and so are not only does not impair the health, nor lessen the value of the workers' time, but increases the value of the workers' time, and increases the productivity of the workers, and is the only thing which works for the officers of a street railroad, it is not necessary for the officers of a street railroad to employ and control the workers, but that the officers of a street railroad will repay study. The conclusion of the modern industrial system has not resulted directly in the use of Sunday labor, Sunday labor being the result of other forces acting on the public mind.

"From the facts presented, it appears that nearly all systematic work which is performed on Sunday in this region Sunday labor is performed by men in bodies, is personal service rendered by man to man, and not to any considerable extent for the production of material wealth. This being the case, we find that the value of the time which these workers go through the whole week without losing a day, and finishes the period with vigor unimpaired."

From the report, showing that one prominent argument in favor of Sunday-keeping is set aside by the facts. The report shows that the general effect of all this Sunday labor does not impair the health, nor lessen the value of the workers' time, but increases the value of the workers' time, and increases the productivity of the workers, and is the only thing which works for the officers of a street railroad to employ and control the workers, but that the officers of a street railroad will repay study. The conclusion of the modern industrial system has not resulted directly in the use of Sunday labor, Sunday labor being the result of other forces acting on the public mind.
every passenger preferred to have it so; and since nothing, in the nature of things or in the necessities of industry, or in the progress of the modern industrial system, but only the will of man, causes nearly all the systematic labor that is performed on Sunday, it follows that Sunday labor will cease when the individual man prefers to have all personal services ordered him on some other day.” (p. 73.)

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

1. The religious people of Massachusetts have no strong scruples against an effort manding labor on the part of those whom they desire to use as public or private servants. Much of the present Sunday-decration was begun in the interest of churchgoing.

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

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

The revelations made in the report of Commissioner Wright, and other similar facts, raised the fears of the friends of Sunday to such a point that notes of warning and renewed efforts to enforce the Sunday laws were abundant in the following year. On the 15th of February, 1886, in the prelude to his Monday decision in the Boston, Rev. Joseph Cook, with dramatic mien, said: “Save Sunday and we can save the Republic; otherwise, not.” At the same time he said that he had lately attended service in a stately church on the banks of the Mississippi River where only six persons were present to hear a most admirable discourse. On the same afternoon in the city of Chicago 8,000 people paid a dollar each to hear a popular “infidel” lecture, and 30,000 persons attended a horse race and the show of Buffalo Bill.

EFFORTS TO SAVE SUNDAY BY CIVIL LAW IN MASSACHUSETTS.

From 1884 to 1886 special efforts were made to check the drift downward, by attempting to enforce the Sunday laws. In 1885 the Supreme Court of that state had rendered a decision which, indirectly, declared the running of street cars on Sunday to be illegal. It was in the case of W. W. Day against the Highland Street Railway Company, in an action to recover damages for personal injury. (See Massachusetts Reports, Vol. 135; 1886, p. 113.) On Sunday, June 20, 1885, there was a disorder at the door of the Highland Street Railway Company, while collecting fares, standing on the steps of an “open car,” he was injured by a car of the Highland Company, as it passed on near-by track. The case went to the Supreme Court, on appeal, and a full decision decided that since the car on which Day was at work was not run as a “work of necessity, nor of mercy,” that he was doing an illegal act, in the doing of which the position of his body contributed to his injury and, therefore, could not recover damages. Here is the substance of the decision as announced by Judge Colburn:

“We take occasion promptly to say that if the object of the law was to compel the observance of Sunday as a religious institution we would not hesitate to declare it to be a legal enactment. It would violate equally the religious liberty of the Christian, the Jew and the infidel, none of whom can be compelled by law to comply with any merely religious observance, whether it accords with the above conscience or not. With rare exceptions, the American authorities concur in this view.

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

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

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

In connection with this agitation, and in the view of the desecration of Sunday by railroads, the Congregationalist published the following lurid sentence from a correspondent: “A more disastrous Baalism was never tolerated in the history of man than emphasis to the depth of the decay of Sunday under it, gave ground for Sunday under it, gave this railroading upon the circumstances that the abolition laws and the generally accepted assumption. We are not the opinion,” says Judge Colburn, “that a car on Sunday is in violation of law, though some of its passengers may be unlawfully traveling. It is not within our province to determine the wisdom or expediency of the law, or how far there has been a change in cultural sentiment in relation to the proper manner of observing the Lord’s day. These considerations are for the Legislature. The horse-car people will petition the next legislature for relief, so that this phase of the Sunday question may be peacefully thoroughly discussed before the winter is over.”

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

BASEBALL ON SUNDAY.

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

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

1. Sunday gate receipts, which average about $2,000 per club. In this point is mentioned that Pittsburgh and Brooklyn clubs have engaged in Sunday play. Does any one believe that the Sabbath-day is not a day of rest or dedication? Do any of the editors or clergymen of the Sabbath papers, who are so carelessly quoting the Bible, even read the scripture? Are they not aware that the Sabbath was a day of rest or dedication? Is the act of playing games unlawful or against the Sunday laws? Does any one believe that Sabbath-day laws and Sunday laws are the same? The games are played by the Sabbath papers, and are quoted in the Sunday papers.

2. It is made to be a Sabbath-law-breaker who plays games on Sunday. Does any one believe that the Sabbath-day is a day of rest or dedication? If there is any law against playing games on Sunday, it is the statute that makes any who play Sabbath-law-breakers. Is the act of playing games unlawful or against the Sabbath-day laws? Does any one believe that Sabbath-day laws and Sunday laws are the same? The games are played by the Sabbath papers, and are quoted in the Sunday papers.

3. How long must the Flag and lie compañero face such facts before they see that the enforced leisure of Sunday fosters all this wickedness? To squalor, waste time and money, to make the Sabbath a day of rest and dedication, is no more sin on Sunday than on Monday. Sunday laws and Sunday leisure, without Sundays, cultivate dissipation. The fact may not be a pleasant one for the Flag, but it is a stubborn one nevertheless.
SABBATH SCHOOL.

INTERNATIONAL LESSONS. 1898.

LESSON VI.-WATFULNESS.

FOR SATURDAY-DAY, May 14, 1898.


INTRODUCTION.

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

EXPLANATORY NOTES.

1. The Sabbath School, v. 42. Watch therefore. Be armed from sleep and be in a state of wakefulness. In an attitude of expectancy. Observe the signs of the times. Indulge in indifference, or idle curiosity. No carelessness about your account of the war, persecution, false prophets, and tribulations Jesus had just referred to, and because of the temptations within and without. Intolérance will abound, the love of many wax cold. Watch because in the latter times men will not endure sound doctrine, but having itching ears, will chase after things new and heap to themselves teachers, soon tiring of each one. Watch because Jesus will come again without sin unto salvation. For ye know not what hour your Lord doth cometh. There are many false and mistaken views about Christ's coming. This was a tendency among some evils that were then contemporary. Many false and mistaken views about Christ's coming. To account for the fundamentals of the Bible touching the Sabbath or the results which have come along the line of the philosophy of history itself. What is true of all forms of the Sabbath is more than produce platitudes about the value of rest, the good of society, the health of working animals, etc. Actual efforts for "Sabbath reform," prompted by such views, seldom go beyond spasmodic efforts to enforce moral and religious efforts which usually leave the law less effective than before. When men go below the surface in their study of the Sabbath question they see how futile such efforts are. If Sunday is rightfully the Sabbath, it necessarily gain place and confidence, power, is in the hands through such efforts. Sabbath-keeping is primarily and fundamentally religious, or it is nothing. Its source is the Bible, and its foundation the law of God. History and philosophy have one voice of condemnation, if ever Sabbath-keeping is attained in connection with Sunday, must therefore be revolutionary. The present semi-religious, semi-societal and contradictory basis must be abandoned. Deeper and broader foundations for the cause of religion must be developed. Not simply the manner of observing Sunday, but the purpose must be changed. Great changes in the practices of men come only when the basis of action is changed. The history of twelve hundred years reveals that this cannot be attained in connection with Sunday without such a change in opinions and theories as will constitute a genuine revolution.

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

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

THE CONTINENTAL SUNDAY.

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

The French and Spanish republics continue to illustrate the impossibility of safe and permanent self-government where the people devote the Sabbath to pleasures and legislation, so far as they do not spend it in toil. Unless work is an enemy of the Sabbath, the French will not shut out its sources. The French-Spanish holiday Sunday, that keeps the people in perpetual childhood, will have many enough to live a wiser and happier life. The federal, April, 1898.

This "Continental Sunday" is founded on the theory now so popular with American Christians, that the Sabbath was Jewish, and is discarded on the ground that Sunday is a day of Christian liberty, "Whatever a man sows that shall he also reap." If you dislike the harvest, stop sowing the seed. The Defender will do well by returning to the defense of Sunday. The Defender will do well by returning to the defense of Sunday...
Popular Science.

BY H. R. BAKEN.

Paper Brick.

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

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

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

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

CAUSE AND EFFECT OF FERMENTATION.

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

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

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

The next process is to place the bottles in a boiler or water bath and raise the temperature of the water to 150 degrees F., and hold it at that degree (and no higher, lest the flavor be impaired) for at least a half hour, that any germs still having life may be surely destroyed. Then let the whole gradually cool together, when the bottles may be consigned to the cellar for future use. It will be found that the air can be kept sterile, for any length of time from fermentation, and palatable. I have wine in my cellar, now, of my own manufacture, made from the Isabella grape in the year 1895. A bottle used in sickness some eight or ten years ago, was found to be as nice and free from alcohol as when made.

BOOK NOTICE.

"Cut Guns for Sunday Schools," is the title of a monthly magazine published at 450 Fulton Street, Troy, N. Y.

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

PERFECT IGNORANCE IS QUIET; PERFECT KNOWLEDGE IS QUIET—NOT SO THE TRANSITION FROM THE FORMER TO THE LATTER.—Carlyle.

SPECIAL NOTICES.

THE MILL YARD Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, on the other side of the Red St., London, about a few steps from the Broad St. Station. Services at 5 o'clock in the afternoon, Pastor, the Rev. William C. Dallaud; address, 1, Maryland Road, Wood Green, London, England. Sabbath-keepers and others visiting London will be cordially welcomed.

THE SEVENTH-DAY BAPTIST CHURCH OF HORNSELLEVILLE, 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. Special invitation extended to all, and especially to Sabbath-keepers remaining in the city after the Sabbath.

M. B. KEELY, Pastor.

THE MINISTERIAL CONFERENCE OF THE SOUTHERN WISCONSIN CHURCHES will hold its next session in connection with the Quarterly Conference at Milton Junction, on Sixth day of May, 1898. The following program has been prepared for that occasion:

1. What is the scope and purpose of the Epistles of Paul to the Thessalonians? S. L. Maxon.
2. What is, in the light of Scripture and history, will be the outcome of the present, Sabbath agitation? D. K. Davis.
5. Is there a general decline in attendance upon public worship? and if so, what is the cause, and what is the remedy? O. P. Firestone.
6. What can the churches of this Quarterly Meeting do to promote the work of evangelism in Wisconsin? Geo. W. Burtick.

I. A. PLATTS, Sec.

SECOND-YEAR BAPTIST CHURCH, Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock. P. M. Strangers are most cordially invited. Pastor's address, Rev. L. C. Randolph 1512 Wabash Ave. Clerk; Geo. Platts, Sec.

FOURTH-YEAR BAPTIST CHURCH, New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10:45 A. M. The preaching service is at 11:30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services. Geo. K. Shaw, Pastor. 461 West 155th Street.

SOUTHEASTERN ASSOCIATION.

New Milton, W. Va., May 10-22, 1898.

FIFTH-DAY—MORNING.

10.00. Devotional services conducted by Rev. F. J. H. Ketet.
10.10. Words of welcome by Franklin Randolph.
10.20. Address by the Moderator.
10.30. Introductory Sermon, President T. J. Gardiner; alternate, Rev. D. C. Lippincott.

AFTERNOON.

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

KETTING.

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

SABBATH—MORNING.

10.00. Sabbath-school, conducted by the Superintendent of Middle Island Sabbath-school.

AFTERNOON.

2.00. Sermon, Rev. O. W. Whitford.
3.00. Young People's Fellowship Hour, Essays, Roy Randolph and M. H. VanHoor.

7.45. Prayer and conference service, conducted by Rev. E. C. Scott.

FIRST-DAY—MORNING.

10.00. Educational Hour, conducted by President T. L. Gardner.
11.00. Sermon, President B. C. Davis.

AFTERNOON.

2.00. Sermon, Rev. Martin Sindall, delegate, Central Association.
3.00. Unfinished business.

O. A. BOND, Sec.
MARRIAGES.

STILLMAN—DrAER—In Independence, N. Y., on the 18th instant, Dr. Geo. A. Stillman and Miss Alice M. Clare, of East Havana, Penn.

BAPTIST—MURPHY—By Pastor S. R. Wheeler, at his home in Boulder, Colo., on the 24th instant, Mr. James A. Deaton and Miss Lona Merrow, both of Boulder.

DEATHS.

Kenyoll—In Westerly, R. I., Mrs. Mary L. Langworthy, April 20, 1898, in the 74th year of her age. Mrs. Draper worked 14 years for the medical profession. Mrs. Draper was a woman of strong character and firm convictions in her adherence to her faith, and her last sickness was long and painful, but she bore with Christian fortitude. Her sister, Mrs. J. B. Morton, was with her several weeks before she ended, and with the husband and other friends, brought her to the hospital in a bed, for her service was held on Sabbath, March 17, conducted by the pastor, assisted by Rev. W. G. Whittle.

FREAKS OF THE HUMAN THINKING BRAIN.

An accurate map of the human brain, according to the "Medical Record," would show the location of the areas that control the movements of our fists and heels, and also how much would be involved in accomplishing this.

CHINESE MOSQUITOES.

The Chinese have published what they are pleased to call the "Medical Record," and it is remarkable in many respects. This is the first time that the Chinese have ever published anything, and the Chinese have never been known to publish anything before.

THE RUSSO-CHINESE RAILROAD.

The Russo-Chinese railroad is a great deal, and it appears that the Russo-Chinese railroad is not very difficult. "Why," we ask ourselves, "cannot we do as much as they?" But, as we may never see success.

The secret is not a hard one to find, but the hard one is to put in practice, at least, if we have not the habit of a habit that we have learned. The Chinese have learned to make up their minds quickly, and are never to permit themselves to have any doubt as to the wisdom of their decisions. Their work systemically, and into each working moment the best that is in them, without thinking of results. They are the people who rise at the same time each morning, and take up their daily tasks at the same hour every day. They are the creatures of habit, and no doubt, as far as all good ones, in the direction, of the path which they are striving to do.

THE RUSSO-CHINESE RAILROAD.

The Chinese have published what they are pleased to call the "Medical Record," and it is remarkable in many respects. This is the first time that the Chinese have ever published anything, and the Chinese have never been known to publish anything before.

The discovery of the desert of eastern California of extensive tracts of valuable land, and deposits in Manchuria of turquoise, as well as deposits of other minerals, may open up new possibilities for exploration. The fact is that the Chinese have never been known to publish anything before.

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HRAZER

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