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OBED.

Is it Commonly Used in the Marriage Service?

Announcements having appeared frequently of late that clergymen in Canada and elsewhere omitted the word "obey" from the marriage service, prominent Boston ministers were visited by the *Globe* reporters recently, to ascertain their customs and views in the matter. The result is given below:

Rev. H. Carpenter said: "I always leave out the word 'obey' unless the bride or groom request it. But I occasionally put it in for the benefit of the husband."

Rev. Wright said: "The obligation is absolutely equivalent upon both man and wife. I omit the word 'obey' because it has no binding force in practice. Both parties covenant alike, and I can conceive of no cause that will tend to break up the harmony of domestic relations greater than to have children feel that their mother is a slave to the father. There is no form in our church that we are obliged to subscribe to, therefore we violate no rule in omitting the word 'obey.'"

Rev. Dr. Webb stated that in his faith that some use the word "obey," while others do not. "I generally use the words 'love, honor and cherish,' but I think the prevalence of the terrible evil of divorce may cause a return to the use of the word 'obey,' so that as far as forms and words can make it, the ceremony should be more binding. I am sometimes requested to use 'obey' in the service, but not frequently."

Rev. J. A. Jordan said there was no ritualistic form for the clergymen of the Baptist faith to use. "So far as I know, each pastor uses his own individual judgment as to what form he adopts. I almost always use the 'obey,' but have no special reason to give for so doing."

Rev. J. Savage said, emphatically: "I never use the word 'obey,' and never intend to use it. I can see no reason why the wife should obey the husband any more than the husband the wife."

Rev. O. P. Gifford said he sometimes used the word "obey," and sometimes not, but generally used the regular Episcopal marriage service: "The word obey in the ritual, if used, doesn't amount to much, for if the wife loves her husband she will obey him in all things that are right, and if she don't love him it will be a bad year for him."

Rev. G. L. Perrin said: "I never used the word 'obey,' and think it is not customary in the Protestant churches of to-day. I always use the words, 'love, honor and cherish.' I have never been asked to use the word, but frequently have been requested to leave it out of the service."

Rev. W. W. Downs, of the Baptist church, said: "I do not know what others may do, but for many years I have used the word with the addition of 'in love.' In other words, I say, 'obey in love,' which thereby robs it of all objections. The true husband will not ask his wife to obey except in love, and the true wife is always ready to do that. Occasionally I have been asked by the contracting parties to leave the word out sometimes by the gentleman, but often by the lady, and I always do so."

Rev. C. C. Grafton, of the Church of the Advent, said: "I would not pretend to set myself up over the Scripture, which says plainly that the husband is the master. The book of common

prayer prescribes it, and I think it is satisfactory."

Rev. H. W. Bolton, of the Grace 'M. E. Church, said: "I left the word 'obey,' out years ago. I don't know any reason why one should agree to obey more than another."

Rev. S. E. Herrick, of the Congregational Church, said: "I have no set formula; sometimes I use the word, and sometimes I don't. In many cases I have thought that the husband should be the one that promised to obey instead of the wife, and in these cases I have left the word out. I am free to say that in my judgment and as the event proved, the wife was the controlling influence, although the husband did not know it, and was better for not knowing it."

Conservative Connecticut

Justice Tuttle, of East Haven, Conn., sat in his little court room last Thursday morning, with a volume of the state statutes open before him at the page where it said that "Every person who shall engage in any sport or recreation on Sunday between sunrise and sunset shall be fined not more than \$4 nor less than \$1." Fourteen men stood up at his command to plead to the charge upon which, under the blue laws they were arrested on Sunday for riding on a public highway on the Sabbath. "You understand, of course," remarked the justice, "that under this statute there is no appeal from the justice's decision, and you must either pay the fine or go to jail." Constable Sperry and his deputies testified, telling how they had captured the accused persons riding on the Roxton road, and how they had held them in custody in a barnyard during Sunday afternoon. "Well," remarked the justice, "I fine you \$4 each with costs." All settled promptly and the court was adjourned, with the town of East Haven enriched about \$100. "The chief reason given for arrests under the blue laws," said Constable Sperry, "is not because the Foxom people are better than other folks, but because we want to scare off the New Haven men who come pouring out through our roads every Sunday. We think this will settle the matter."

It has come to the knowledge of the Oregon City *Enterprise* that two or three prominent individuals in Portland have organized themselves into a company for the purpose of obtaining, fraudulently, titles to the valuable timber lands along the Columbia river. They have already secured fifteen or sixteen thousand acres of the best timber in the world. Their plan of operation was as follows: At first they employed a number of men to look out for the best timber, that had not already been taken up, and locate it, so that its metes and bounds could be given. The next move was to get poor workingmen in Portland to make due application for a quarter of a section, the description of which was given them. To do this they were promised \$50 and expenses. But they often received only \$25, \$30 or \$40. These applicants never paid for the land or ever saw the patents, but they were required to transfer the title before they were paid for their perjury.

General Sprague appears to be in bad odor with the Washington Territory legislature. At a recent vote no one took any exceptions to the opinion expressed by Mr. Catton for "this man Sprague," and the amendment to change the name from Sprague to Lincoln county was unanimously carried.

IF I COULD KNOW.

"If I could know," I said,
Weeping beside my dead,
"Know all about this life
Beyond this mortal strife,

"Then I might bear to give
Thee up, dear heart, and live
As one who only waits
The closing of the barred gates."

Just then a lily bell
From out the dead hand fell;
I took it in my own,
I thought of how it had grown

From senseless bulb and root,
A slender, fragile shoot,
Untill, with sudden power,
It burst to flower!

But how? Nay! who can know
Just how the lilies grow?
And, were the secret ours,
Say, would it change the flowers?

And if we knew what ties
Beyond these earthly skies,
Knew all, past doubt, what then?
Would we be better men?

It is reported by the geographical party of the Northern Pacific railroad, as an important discovery, that Mount Adams is several hundred feet higher than heretofore supposed, while Mount Tacoma is 190 feet lower. The height of Mount Adams is ascertained to be 12,300, and that of Tacoma 14,250 feet above the sea.

Nevada has, according to the tenth census, 62,266 population, 151 printers and 36 newspaper publications, 14 of which are daily and 22 weekly, making it in every item the smallest state in the Union.



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