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82.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N. J.
A CORRESPONDENT says: "I am a regular reader of the Recorder, although not a subscriber, but I hope to be able to take it direct before long. I find it a source of great spiritual power to me, and one of the most welcome visitors to a lone Sabbath-keeper."

OFFICIAL notice is at hand announcing the postponement of the meeting of the European Seventh-day Baptist Conference. This is due to the temporary illness of Brother G. Velthuysen, pastor at Haarlem, where the Association is to be held. We trust that under the divine blessing his illness will be brief, and that the meeting of the Conference, at a later date, will strengthen the bonds which unite European Seventh-day Baptists, and give new vigor to the cause they represent in Europe.

Disregard for Sunday in the city of Philadelphia, as in every great city, grows with every other chapter of years. A petition has lately been sent to Mayor Ashbridge, of that city, from the Board of Directors of the Philadelphian Sabbath Association, asking that Sunday law be enforced with reference to a long list of items which accompanied the petition. According to the petition, business of almost every kind flourishes in that Quaker City. It needs little knowledge of the facts lying back to insure the conclusion that the petition will accomplish nothing of value.

The Sacred Concert faces at the theatres in Washington, D.C., has reached the point of regular plays. There is no civil law to prevent this in Washington, but the clergymen of that city are protesting, and an exchange says, "If these protests fail, there will be no other recourse except to wait for Congress to enact a law." Our readers are somewhat familiar with the efforts to secure a Sunday law in Congress for the District of Columbia. Whether any criterion, it will be a long time before either the sacred concert or the secular play is successfully prohibited in the capital of the nation by legislation.

A peculiar decision is reported from Milwaukee, Wis., in the suit brought by St. Andrew's Polish Catholic church against four subscribers who gave a note to the church on Sunday, September 10, 1899. The note was dated September 11, although given the day before. Judge Ludvig decided that "a note given on Sunday for a church donation is valid, although a note given on that day for any other purpose would be void." Should such a decision become a precedent, it would indicate a union of church and state, especially in the not too pious city of Milwaukee, equal in stringency to any form of union hitherto known. Viewed from the higher standpoint of religion and of wise legislation, both the suit and the decision seem childish.

On the 10th of April, Rev. Dr. Charles Parkhurst, of New York, preached a sermon on 'The True Observance of the Lord's-day, and the Reasons Therefore.' He detailed the 'alarming' growth of disregard for Sunday, and charged the responsibility in a great degree upon those who are "leaders in society." Concerning the running of Sunday trains on the D. L. & W. railroad, and the inauguration of a Sunday law in Connecticut, the Doctor said: "I noticed that two railway lines were recently opened for Sunday passenger traffic. My reference to the innovation is not with a purpose of condemning it. If, under the Mosaic dispensation, a man was stoned for gathering sticks on the Sabbath, nothing milder than an admonition is due to the man that should undertake to run out a train on the Sabbath. So far as the future of the question is concerned, the Doctor was sadly pessimistic. We do not see how he can be otherwise.

The Congregationalist for April 20 presents a symposium of opinions concerning the decline of religion in New Hampshire. While many of those writing think Governor Rolfe's Past-day proclamation was extreme, there is much evidence that there are good reasons for the Governor's statements. One pastor, writing from Hollis, N.H., said: "Attendance on public worship has declined and is constantly declining. No proof is needed. The Sabbath is secularized; more people than a few years ago are working seven days in a week, and even if it be in works of necessity it almost necessarily demoralizes. It is seen in lack of reverence for things sacred, even by a youth, with the brazen effrontery, was seen selling Sunday papers, unrebuked, on the steps of a church, as the people entered." The Record does not need to say more concerning the decline of regard for Sunday, when a Congregational pastor writes thus:

SHARP opposition has been developed in several directions to the new Sunday papers in London, of which we spoke a month ago. It is announced that when newspapers will secure a separate staff for the Sunday edition, "so that every worker will have his weekly rest." This, of course, is just, and so far as the matter of personal labor is concerned, it practically solves the main objection urged against Sunday newspapers. The religious issues involved are not affected by this personal consideration, and strong as the opposition is in certain religious circles in England, there seems to be no good ground for expecting that the Sunday paper will not be a success, just as it has been in America. The growing conception of Sunday as a holiday only requires the Sunday newspaper; and while its success in the United States may be greater than the immediate success that will attend it in England it is necessarily a part of the universal decline of regard for Sunday as a sacred day.

Rev. Dr. De Costa, of New York, replying to a request of the Actors' Society of America, last year published in the article against Sunday theatres. He took the ground that the church should aid the actor in making the theatre a teacher of purity and goodness, but that the Sunday theatre was especially demoralizing. He placed the Sunday-observant manager in a brazen effrontery, was seen selling Sunday papers, unrebuked, on the steps of a church, as the people entered. The Record does not need to say more concerning the decline of regard for Sunday, when a Congregational pastor writes thus:

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The Evangelist" proposes to place the regulation of it in the hands of the Board of Health, and that past the Sunday, keeping on the par with the escape of sewer gas. Are there any lower grounds on which Sunday-observance can be predicted?

A NEW BOOK.


This book enters a new field in a most timely manner. It is in beyond question that regard for Sunday is rapidly passing away. This book presents testimony since the year 1882, from all the leading Protestant denominations in the United States. The testimony is arranged denominationally in chapters; Baptists, Methodists, Congregationalists, Presbyterians, Episcopalian and Roman Catholics are represented. One remarkable feature of the situation is set out in the chapters thereof, which shows that Christians charge the responsibility for this decay of regard for Sunday upon each other. Whatever may be the causes and however complicated the influences that have produced the present situation, no one will at all seriously entertain the question, religiously or otherwise, can fail to be interested in this book. In chapters ten to twelve the author analyzes the causes which have produced this decay, presenting both historical and theological reasons why the decline has been inevitable, and why Sabbath Reform cannot be attained without certain results that must be revolutionary. Among these, he insists that all reliance upon civil legislation as a means of Sabbath Reform must be discarded. The book insists that the Sabbath question is a religious one, to be set on religious and Biblical grounds. The opening paragraph in the "Introduction" is as follows:

This book is written for the sake of making the facts and God's commentary on theories, practices and institutions. They form the only safe basis for conclusions. What has been is the indicator of what must be. The future is the fulfillment of the past and the expansion of the present. Yesterday, today and tomorrow form the eternal now. The error of yesterday points out the truth of to-day; the incomplete conceptions of to-day lead to the better conception of to-morrow.

The testimony presented, and the conclusions reached by Dr. Lewis, are arranged in accordance with the philosophy of history outlined in the "Introduction" from which the above paragraph is taken. His conclusions hold with the strong grip of logic, because they are based on the philosophy of history.

The book contains two hundred and seventy-three pages, including a copious index. Whatever views one may entertain, the facts into the paper must be compelled to everyone as being vital and fundamental at the present time. Men of all religious faiths and of no religious faith will find abundant reason for giving this book careful study. It is a book "For the Times."
The prescience with which religious teachers attempt to escape the demands of the Fourth Commandment by claiming that it was temporary and ceremonial are destructive to sound Christianity as they are strange when considered in the light of truth. The following account, in many papers, of May 13, 1890, is an example in point. The questions by correspondents and the answers given by the Herald illustrate the destructive non-lawism of which we speak:

Quorners. — Is there any command to disregard the Fourth Commandment, which requires us to keep the seventh day holy?

Answers. — The Fourth Commandment, like the offering of sacrifices, and the practice of circumcision and the prohibition of certain kinds of food, was not abrogated by explicit command, but ceased to be observed, as the principles of Christianity took root. As Christ said the old bottle would not hold the new wine. When men learned the power of the spirit, they paid less attention to the body, and Pharisees were mortified in talking about the letter. The dispute is a common one among Jews and Christians. The old church, though emancipated from law (see Acts 15: 19—25) still considered Sunday holy in seven to God, but the word of the Spirit, both voluntarily in Christian service and spiritual activity.

Q. — When did the Christian church begin to disregard God's command to keep the seventh day holy and keep every observance of its own choosing which he had not designated?

A. — We do not know when the early Christians ceased to observe the Sabbath; probably by the time the Christians never observed it. The church began to observe the first day in apostolic times. You will find (Acts 20: 7) the statement: "Upon the first day of the week let no man work." The 165 one of our scribes and Pharisees made unjust laws, an element of decay in Protestantism.

AN ELEMENT OF DECAY IN PROTESTANTISM.

Without losing faith in Providence or in Christianity, one may wisely recognize certain impending dangers from the tendencies which crowd into these years. Among them are these: Our age is eminently commercial, worldly-minded, irreverent. The leaders of thought in many departments are sharply opposed to all forms of authorship in religion. They insist upon freedom of conscience, and under that head open and almost unbridled liberty of thought and action obtain. 

Among them, generally, are not religious men. They may of them deem questions touching religion to be unworthy their attention, or their direct, personal consideration. Biblical criticism is undoubtedly affecting, in a greater or less degree, large numbers of men who, being incapable of judging as to its actual merits, are led to look lightly upon the questions involved, or to discard them wholly because critics do not agree with each other. This is just now strongly emphasized in the highest religious circles also, as the Methodists. Thus the Bible falls into more or less disrepute, and men who need its uplifting influence most are rendered careless to its appeals and conscienceless concerning it.

But the rejection of church authority and of church and common law in the Bible on the other, great masses of men and women are left where no genuine religious life can be developed in them; for it must be remembered that as the gospel is dead without its scriptural sanction so everything else is possible to the rejection of authority. This separation of Christianity from its true basis, the Bible, has eventuated in great evils in practical life. The long-continued opposition to the Old Testament and the ten commandments, upon the false plea that they are "Jewish," has cultivated disregard for the sacred Book and still greater disregard for sacred time. Sabbathism in practice and non-lawism in theory have produced thousands of non-church-goers and, therefore, of non-churchers. Among them are separation from God, from religious teachings, from the uplifting influence of public worship, and from the restraining influence of high moral obligations.

Q. — Who may wisely recognize certain impending dangers from the tendencies which crowd into these years? Among them are these: Our age is eminently commercial, worldly-minded, irreverent. The leaders of thought in many departments are sharply opposed to all forms of authorship in religion. They insist upon freedom of conscience, and under that head open and almost unbridled liberty of thought and action obtain. Biblical criticism is undoubtedly affecting, in a greater or less degree, large numbers of men who, being incapable of judging as to its actual merits, are led to look lightly upon the questions involved, or to discard them wholly because critics do not agree with each other. This is just now strongly emphasized in the highest religious circles also, as the Methodists. Thus the Bible falls into more or less disrepute, and men who need its uplifting influence most are rendered careless to its appeals and conscienceless concerning it.

That the old-Testament and the ten commandments, upon the false plea that they are "Jewish," has cultivated disregard for the sacred Book and still greater disregard for sacred time. Sabbathism in practice and non-lawism in theory have produced thousands of non-church-goers and, therefore, of non-churchers. Among them are separation from God, from religious teachings, from the uplifting influence of public worship, and from the restraining influence of high moral obligations. Only one of two results can come. There must be, on the one hand, an increase of reprobation for God, the Bible, sacred time, public worship and religious culture, or there must come a quick and sharp reaction, that will carry the public heart back of Protestantism, Anglicism or Romanism, to the original historical and legal basis out of which Christianity sprang, namely, the Bible as the Word of God, Christ as the Son of God, the ten commandments as the law of God, the Sabbath as the representative of God in time, the church as the family of the Lord, the Bible as the Word of God, not because it is above the Word, but because it is built up on the Word of the everlasting Jehovah. In this reaction Protestantism must lead or suffer increasing loss of spiritual power. It must stand more firmly on the foundation of the Bible, not only against the morose of inconsistency and error between the forces of Catholicism and of Rationalism.
ANSWERS TO "INFORMATION WANTED." The responses to our call for information are gratifying. Several are at hand that may be clipped, kept in place for a certain general line. We hope to receive more so that some may appear each week. Should any seem to be delayed, it will be due to the absence of the Editor from the office, in connection with the Associations. We bespeak for these, as for those already printed, a careful consideration. Our purpose is, in part, that our readers may thus look for a moment into each other's lives.

WESTLIEV, R. I. The question on which you ask for information in the Recorder of April 17, 1899, is a deep and vital one. It comes home with the keenness of a two-edged sword, and will not be an evasion. It must be answered as if talking to God.

The deepest longing of my soul is the peace of right living—God will take care of the rest. I love the denomination dearly, and have no anxiety for the future, if each one lets the Lord abide in him, and each abides in Christ. This I believe is our strength.

C. LATHAM STYLIAN. We commend the thought that such a question is like a two-edged sword. We only hope that the answers given are as thorough one way as the other, and this a reader will consider the obligations God puts upon him to profit by the answers while he reads.

NORTONVILLE, Wis., April 29, 1899.
Oh, that God would bless us with deep spiritual life, which will lead us to take the little as an absolute rule of life, and make the service of Christ the chief end of our business in life.

Loring.

The sensation of obligation and higher spiritual living will both be attained in proportion as we consider the Bible an absolute rule of life. It is because we adopt other standards, or drift in a sort of aimless way, that much failure comes in Christ living.

DUNNGAVERS, N. J., April 30, 1899. Living the Bible doctrines as we believe them. Telling those doctrines lovingly, and without fear. Especially that our pastors and evangelists shall preach the truths in which they believe. Result: Many conversions to Christ and the Sabbath.

To believe the Bible is one thing; to embody that belief in life is another. To urge "our believingly and fearlessly" is at once a privilege and an ever-present duty. To stand in the place of a pastor or an evangelist, between the living and the dead, preaching the Word of God and the unsearchable riches of Christ, is a responsibility, grave, great and glorious. He who attempts to fill either place, without an adequate sense of what is involved, is in danger of making a failure doubly destructive.

NORTONVILLE, Wis., April 29, 1899. I write down this as my greatest wish for myself and our denomination, and I believe we might realize and accept our glorious privileges of being co-workers with God. Why can we not see that this is far more desirable than to serve a self or be the self's slave?

Yours in our Master's name,

ALMA MAXXON.

Paul rejoiced in the idea of being a co-worker with God. When we fall to rise to this high calling, much is lost by way of strength and inspiration. He who works with God must be right. To him strength is given; guidance is certain. Through him God acts. His whole being is uplifted, and self is glorified in service.

BERLIN, Wis.

Last evening on reaching the post-office, I received a Horse Journal, a letter containing $10, and the Sabbath Recorder. The latter I prize more highly than the former two. On reaching home I left the horse paper on the kitchen table, went to my writing desk in the sitting room, and gave reading for the $10, then reached for the Sabbath Recorder and with a silent prayer for some, inspired thought from its pages found my prayer answered in the first paragraph: "What do you want most?"... To the officers of the church regardless of the consequences to me, whether it brings life or death.

C. E. G.

Seen from one side, we are nothing; seen from the other, we are the Most High, as those who honor him and desire that he shall be honored, regardless of what comes to us, our lives are of measureless value. Lives that honor God are doubly honored in being the instruments through which he works. He is not waiting for the one who, seeking to honor God, forgets himself. Life and death are nothing if we are Christ's. Paul rejoiced in suffering, rejoiced in living, rejoiced in dying; if only the truth might be spread. Self-surrender in the sense spoken of by E. C. E. is self-exaltation. Self-forgetting in the service of God insures abundant remembrance in the love of God.

We thank this correspondent for the estimate placed upon the Recorder. It is payment, indeed, if by any means the Recorder may become an inspiration to higher living, to Puritanism and the Puritans. For this, even it earnestly longs. It is a comfort to know that its readers pray that good may be found in its pages. To such hearts the words we speak are sure to bring blessing; not because the words are ours, but because the trusting heart finds something good even in the simplest truth. If the Recorder can come as a ray of sunlight, or, better still, as a burst of sunshine, into thousands of homes each week, our joy will be comparably full.

NEWS OF THE WEEK.

The Baptist Year Book for 1898 is just out. According to it, the Baptists in the United States number 4,141,995. About one-half of these are colored. The discrepancy between the number baptized during the year and the number added to the churches is strongly marked, the former being 201,396, and the latter 96,180. The Book promises at last to pay the indemnity of $100,000 demanded by the United States, for the property of American citizens destroyed by Turkish soldiers in 1895. Diplomacy had a long struggle with the evading Turk, and we suspect that American warships have men behind their guns was not an unimportant factor in his final conclusion.—Rev. Kingsley Twinning, who was for eighteen years the literary editor of the Independent, now goes onto the staff of the Evangelist. As the smoke clears off, it is evident that the best sentiment in the South condemns the lynching horrors that have disgraced Georgia lately.—The General Assembly of the Presbyterians held its first session one hundred and eleven years ago. The session is to be held during the present month at Minneapolis, Minn. Six hundred Commissioners will attend. Those who love peace fear that a new heresy trial will be forced into the Assembly in the case of Dr. McGillivray. Should that trial be held, I end the degree of LL. D. from McGill University, Montreal, in June next.—An extra session of Congress next autumn seems probable. It will deal especially with the policy to be pursued in the West Indies and the Philippines, the Nicaragua Canal, the Pacific cable, etc.—Sharp opposition to the ordination of Dr. Briggs has been developed in the Episcopal church. What Bishop Potter will do is yet unknown. Dr. Briggs and Dr. McCall will go to England May 19, to prosecute their work upon a new Hebrew lexicon in connection with Oxford University.

There has been some fighting in the Philippines during the past week, with successive victories for the United States troops, but the most important news is that the Filipinos are desiring peace more and more. The United States Commissioners are hard at work formulating a plan of government as nearly independent of military rule as possible. The steps are given to show the influence of our government, and making friends of those who have been its bitter enemies. Volunteers are returning and regulars are being sent to fill their places. In framing a Constitution for the new government, our Commissioners consult with the leading Filipinos, and seek to learn all important details concerning the resources and needs of the Islands. The Constitution of California is taken as a sort of model thus far. Peace seems to be nearer than at any other time. —The death of Cuba, for April was less than one-half what it was one year ago. This most desirable state of things is the result of sanitary regulations established under American occupation.—Ricoting at Warner, Idaho, I think, became in "non-union" men had been employed in mining. The district has been placed under martial law. No despotism of capital can surpass the lawless despotism of such organized and blind labor.—The agreement that harmonious action between England and Russia, in China, promotes peace between the Great Powers, and hastens the actual subjugation of that ancient Empire.—The political annihilation of Finland, by Russia, is a sad ending to the independence of a small but noble people.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXX. CONTROVERSIAL PREACHING.

There are exceptions to the following general rule, but controversial preaching should be discouraged, except as we always stand opposing sin and evil. If there is a real demand for a controversial position, be sure that you take strong ground and study the position with care. Let truth be the element of strength. Arrange your arguments so that they will be plain and easily comprehended by your hearers. Be fair and honest with the truth, and with the position of your antagonist. Enter the conflict with no expectation of defeat. "Burn your ships behind you" when you land on the enemy's coast. "Carry the war into Africa" every time. He who leaves open the way of retreat in a controversy is likely to be defeated. In a controversial sermon, arrange the leading propositions and the subordinate ones as a wise engineer plants his batteries when a fort is to be stormed. Put your heavy guns where they will tell, and, when fire comes, Turkey has to follow that wise advice of a certain commander who always chose "close quarters," and then gave but one general order, "depress your muzzle"—that means, never shoot high or wildly. Controversy that is worthy of your attention is worthy of your whole attention. Strike to kill, or not at all. This
direction applies to sins and evils, as well as controverted theories. It is possible to oppose sin and wrong so tamely and inefficiently as to strengthen them; as lazy boys hoe weeds, not to kill them, but to make them thrive. This is a double failure: it implies a weakness on the part of the truth, and makes the evil confident because of apparent or real victory over truth. Let it be understood that when you cross swords with an error, a falsehood, or any sin, you will never shew your sword until it gleams with victory. A sword of your own make for personal aggrandisement; but when truth and purity and right are bested by enemies, or neglected by pretended friends, come into the conflict with no thought of returning empty-handed. In controversial discourse, every part of the sermon should be arranged with a view to victory, but remember that victory is never gained by subterfuge, and success never comes by the dishonest tricks which are too common in ordinary controversy. Win by fair and open opposition, and because you are armed with the truth, or else keep out of controversy.

The Peroration

The peroration, or conclusion, bears a relation to the close of the sermon similar to that which the exordium sustains to the opening. It should gather all the truth that has been developed by the sermon and apply it to the minds and hearts of the hearers with irresistible power. The prominent characteristics of the peroration should be intensity, energy, vitality. The sermon has carried the orator to the citadel of one by one; the peroration should carry the citadel by storm. The last act should be the planting of the banner of victory on the summit. If the sermon has been strong, an inefficient conclusion will weaken it; but a mediocre sermon may be saved from defeat by a skillful conclusion. A brave commander often turns defeat into victory by the last grand charge. In secular oratory the peroration has always had a prominent place. The ancient masters, Demosthenes and Cicero, gave great attention to the last blow in the formation of their speeches. Since this is so important, it behooves you to look carefully at the structure of the peroration.

It should be easily approached.

It is very important that the speaker pass from the body of the sermon to the peroration naturally and easily. There should be no formalities; no appearance of getting ready to close, but leaving the fact that you are about to make an appeal. Any such approach makes an unnatural and injurious pause in the movement of the sermon. It checks the momentum, diverts attention, and warns the unwilling listener to be on his guard. It should be tiered or graduated so related to the sermon that the tide of thought will rise and rush on to it as a natural result. If there be a momentary pause, it should be like the lull before the fiercer onset of a storm. The eager anxiety which urges the orator forward will drive him forward, gathering momentum of his theme, should be so apparent to his hearers as to awaken a corresponding anxiety in their minds to hear the last words that come crowding to his lips for utterance.

The peroration is mainly hortatory and stimulative. Nevertheless, there are different types which we need to notice. The simper type is by direct appeal. It aims to awaken emotion and induce action; although simple and common, this form of conclusion must be skillfully used in order to be effective. The following warnings will aid you in the use of the direct appeal.

(a) Never dwell on what you do not feel. Simulated emotion is never effective. It is mockery, and the attentive hearer detects it at once. The moment that the fraud is discovered there is a revolution in the mind of the hearer. He is disgusted or amused, or both; and often your own soul is not tender, if you do not feel deeply that which you seek to express, make no false claim by an outward show. Forced tears or groans or wails are worse than none. Better be calmly arrayed at an end put on the show; a genuineness which is not real.

(b) On the other hand, the speaker must hold his real feelings in check in such a way as to insure self-control. He who loses control of himself speedily loses control of his hearers. Real emotion does not find its highest expression in unnatural tones and insane ravings; but it seeks to awaken loud "amen" in response.

There is a holding in check which adds weight and power to speech and partakes of the suppressed emotion is felt by the listener more than a harrowing display is true. When emotion, especially the emotion of the soul, is not unnaturally, nor are the tears which it sometimes prompts to be withheld. But they should be the tears which springing high to the touch, will need to be the check-rein of judgment, lest real power be dissipated by over-action. The cold, plain truth will need to cherish and cultivate its dull emotions until they become pliant and truly tender.

A Practical Convention

The plans for the Detroit Christian Endeavor Convention are so far matured that all can be sure of a result. As to the old, the new, the practical methods, the best of the old, the new, the wisest of the new.

Contributed Editorials

By L. C. Randolph, Chicago, Ill.

Attractive Houses of Worship.

From Hartville to Hebron, the church buildings have been marked by general tidiness and good taste. The house of God is well-kept and decorated. The furnishings are generally simple, but attractive. One gets the impression that the people of the church have taken the best thing to do;" the other, "New things worth doing." In each meeting there will be a grand company of well-dressed, well-spoken people, as well as the brisk fusilade of question, answer, comment, and testimony. The Endeavorers will go away, their heads crammed with practical methods, the best of the old, the wisest of the new.

The Saw-Mill's Refrain

It is a never-failing delight to stand at a comfortable distance from the band-saw and watch a monarch of the woods in the rapid process of conversion into lumber. A great steam engine keeps the saws going and lwyer and sicker, ten minutes is piled up here and there among the boards, planks and timbers. Inventive genius has been at work for years to perfect each stage of the process. In a few seconds from the time the hungry teeth begin to tooth the tree trunk, a neatly-trimmed board drops from the revolving chain at the other end of the building. Each man stands in his place and executes his work quickly and decisively. . . . The man on the carriage, knowing that if he gets but a single end of the form of lumber the log will cut to best advantage.

They used to hew lumber out by hand. Little by little the process has been transformed.

Of course there is always an homiletical application. It is always well to be ready, to be sure, that we deal with in our work for the salvation of souls. Complex in form, and living, yet there are certain human traits that run through all. There ought to be improvement, year by year, in methods. We may be influenced by the past, but should not be influenced by its failures only to learn wisdom. As knowledge advances in all the fields of human努力, so it makes its conquests over her own, laying all the fields of the mind under tribute to the soul's need.

The Associational Problem.

Each Association has a problem of its own. We would earnestly suggest that the central question to be discussed at each one of the coming gatherings be, How can we best forward God's work in this Association? The field is the section of country embraced by the churches. The tools are the pastors and consecrated laitymen. The plan to be worked out is that by which the materials at hand can be used in such a way as to accomplish the most good.

At this gathering in the Western Association we have, in addition to the pastors, a company of students at Alfred who stand ready to enter the gospel work during July and August, in whatever way seems best. Let the prayer upon the heart of the Association be, How shall we utilize these forces? Some of these pastors have good evangelical gifts, and would develop more in the work. Will their churches send them out for a month or two months? Would it be a good plan to let one of the student evangelist boys accompany each pastor, to assist in singing, personal work, and anything else that he can do? What are the best openings for evangelistic work? Suppose that a quartet should go to the Main Settlement and Shingle House, and that Pastor Mahoney were permitted at the same time to go with another in a different campaign in a similar field? Which is likely to go to the best advantage? Will other churches let their pastors go? What open fields do you know of?

This item is suggestive rather than conclusive. It is an Associational question. Each person has his tasks to lay down, and his laid task is best; but there are wider circles of usefulness also of which we are a part. Let us regard our association as a trust, to be worked for God. Inasmuch as I am now in this Association, helping to work out its problem, I wish that everyone attending these meetings will offer toward its solution, would write me at Richburg, N. Y. It is by no means clear yet how the forces of pastors and students can best be used, and the first of July is only a month and a half away. Write at once.
REST in Jesus! What a blessed rest! Rest from the corrupting, worrying and destructive power of sin. Rest from the lashings and upbraidings of conscience. Rest in soul peace which passeth all understanding. Rest from the fear of death and the future life. Rest in Jesus, because of the blessed hopes centering in him and his precious promises. Rest bye and bye from sickness, pain and despair where he is these can never come. Rest from sorrow, care, grief and trial, because these shall all be done away. Rest from toil, struggle, poverty and pinching want, for in him the weary find rest and he has all things in fulness. Rest from harassments, doubts, dread, misgivings and all weaknesses, because he is our trust, our stay and strength. Rest in heaven!

"Be strong in the Lord and in the power of his might." That is the kind of strength and power we need, and must have. The Lord is the source of spiritual power. They that seek it from him with all earnestness will possess it. Then will there be power in prayer, might in doing; power in spirit and purposed wisdom in planning and executing. Then will there be given power and ability to enter open doors and grandly push on the glorious work of salvation and the enthronement of truth. O Lord, even more give us of thy strength and might.

It is with sorrow and regret that the word has come to us that Bro. G. Velthuysen, Sr., is again in poor health and mental depression. On account of it, the European Seventh-day Baptist Association, which was to convene in Haarlem this month, is indefinitely postponed. May Bro. Velthuysen have our earnest prayers for his speedy recovery to physical health and vigor, and to mental strength and spiritual hope, that he may push on with word and power the press and enthusiasm the good work in Holland.

We trust there is much praying by our people to-day. Earnest and devout prayers for our China Mission, that some strong, consecrated young man shall give himself to our work there as teacher of the Boys' School. Prayers that our devoted workers in China shall not become discouraged and disheartened by their long and anxious waiting, prayers that they shall be kept in health and be given all needed strength to bear their heavy burdens and do the heavy work upon them. There should be alike devout prayers that Brother and Sister Kool shall have a safe journey to their field of labor and enter upon their work in full health and strength, and be successful in beginning their Mission in Eastern Central Africa. Yes, earnest and devout prayers for the home fields, for our churches, for our beloved Zion in all her interests. brethren and sisters, pray.

CHINA and Africa. Africa and China. That is the spirit and purpose which should possess us all. That is the united prayer, united effort, united giving and glorious success. Africa versus China; China versus Africa, never! That would mean rivalry, division, ignominious defeat. God save us from such a spirit and such a fate. God pity him who would suggest or desire such a thing.

God is calling us as a people to great consecration and grand efforts. He is calling us to support, strengthen and make more efficient the sacred trust he has put in our hands and upon our hearts. Let us be true and loyal to these trusts. He is calling us to enter open doors, where we can find footing and push forward the glorious work of evangelism and Sabbath Reform. Let us enter the open doors, improve the golden opportunities now, for they will pass by or the doors be shut. By greater devotion to the work and our labor, and our gifts, it is means to his service; by being imbued; enthused, from center to circumference, with a God-given mission, we can move forward with power and do great things for our Lord and for the advancement of his truth.

FROM F. J. BAkker.

In a few weeks, according to the resolutions of the General Assembly (i.e., the Tsar of Russia), the Conference of Peace will take place in the Hague, the residence of our Queen. May it be the first step to look after such means as through the blessings of God may come more peace on earth, that war and bloodshed may come to an end. We may see, through the light of the gospel, that meekness and self-denial, love to another, to be willing or ready to help, will take the place of pride, lovers of self and of money; lovers of pleasure rather than lovers of God.

Now I will give you again something of an account of my work and doings in this quarter, from January to April. I could, through the blessings of our Heavenly Father, work as usual in the different branches, which I take as my duty to look after, viz., visits to the large and small ships, meet passengers and emigrants of the Netherland-American line, visit people in their houses and talk with them, distributing tracts, papers and Bookschappers. I try to do some good wherever I can or where duty compels me. I have the opportunity to say any good word or give any good advices, over which I pray God will give his blessings and abundant mercy and grace. Of visits and calls I have made 120 in the quarter, mostly in the poor corners where the working people live, and I have done some good work with them. Church services, prayer-meetings and other meetings I have held 53. Every third First-day evening I did go to that place to preach for those poor people in the neglected corner.

Steamships, of every sort, little ships, etc., I have visited about 170. Ten times I have taken my way to the quay of steamers which go to New York with passengers and emigrants, and there I could also speak many a good word to myself in the distribution of the Bookschappers and little books. I do have need of good Hebrew tracts and little books, and do not know where or how to obtain them. Can any of you, dear friends, show me a way to get them?

In connection with the European Conference, of which I am Secretary, I have had a somewhat large correspondence, and after all, through the sickness and trouble of Bro. Velthuysen, we are obliged to postpone it until further. I did just at this moment receive a postal card from Bro. G. Velthuysen, Jr., at Amsterdam, who told me that he wrote to you about his father's condition, so you know all about it now, much better than I can tell you. The number of letters, some very long ones, is 47 in all. Tracts in 17 languages, an uncounted number. Gospel tracts only, nearly 8,000, I guess-so, hope-so, merely Dutch, and not containing any letter of true and sounding confession, love and confidence in the leading of the Providence of God. As far as she knows, she and Sister Mary Van De Steur are the only Sabbath-keepers in Java. We do live well in peace and love together, I have to close now.

With kind Christian greetings, I remain yours in the blessed cause.

RooTTEZAM, April 21, 1899.

"I CANNOT DO OTHERWISE." There are few greater scenes in human history than that of Luther standing alone in the Diet of Worms on the Rhine, face to face with the gathered authority of church and empire, and holding by his conviction of truth with no prospect of success, of life or of death. The world can do otherwise. God help me. Amen." No braver words were ever spoken.

And yet such conviction of truth as that ought not to be rare. It is impossible to get much spiritual power in a man, or out of a man, until such conviction possesses him. "I guess I'm saved," "I hope I may at last get into heaven," "I think I believe," "I trust that the Lord will receive me." In some such halting words as these most Christians express themselves, if they speak at all. The "faith" which honors God and makes the whole religious life weak and nerveless. A stream never rises higher than its source. And by the less assured and fixed, the spiritual height and moral force of a life are determined by the soul's faith, and conviction of truth.

Paul's "I reckon" and "I am persuaded" and "I know" indicate the spiritual height of his life as truly as a barometer tube measures the pressure of the atmosphere. The "guess-so, hope-so" kind of Christians on the other hand have almost no weight, though they may claim to be the "faithful." Religion is mostly guess work and heated imagination.

One reason for this uncertainty and weakness of grasp undoubtedly is that the historic church asked its members to believe certain dogmas which found no ground or response in the moral nature of man which could not be tested, as primitive Christianity always can be, in personal experience, and this tended to make faith blind.

But there can be no greater misfortune than such a blind and weak-kneed faith which halves and strangles, and is forever sure of its mark. It has only the force of mere opinion with none of that vital certainty which gives to the Christian who is ready to honor God and makes the whole religious life weak and nerveless. A stream never rises higher than its source. And by the less assured and fixed, the spiritual height and moral force of a life are determined by the soul's faith, and conviction of truth.

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Woman's Work.

By Miss B. T. Rogers, 117 Broad St., Providence, R. I.

MY PRAYERS.

Do I mean the prayers I offer, do I feel the words I use?

When before our Heavenly Father I kneel down from my heart, God's will do I ask?

When at morning and at evening I incline to seek his face and voice, God's command do I listen to?

And my voice goes up in pleading to his glorious throne of grace?

When my voice goes up in pleading, does my heart go with it too?

There are many things I ask him that his might and grace do I beseech?

Petition on petition goes up to meet his ear, are they such petitions as our Father loves to hear?

I tell him of my wants, my needs, but when I turn away?

Do I think of what I ask for; do I watch as well as pray?

Do I arise against temptation; do I seek like Christ to live?

Do I see aright the blessings that so freely do he give?

My prayers are with much speaking, yet when I leave the spot.

How quickly are its memories fled! how soon those scenes are forgot?

Oh, if the thought that gave them birth so lightly treated be!

How often I think God's mercy will remember them for me?

But one petition further, Lord! wilt thou not deign to hear?

Oh, let thy Spirit breathe anew through all my daily prayer.

Then help me as I pray, to live, kept by thy grace and power.

And the glory of the prayer and life alike, O Lord, be thine.

—Helpful Thoughts for Quiet Hours.

HOW QUICKLY the years go by. We are again entering the season of our Associationio- nal gatherings. May there be an earnest up­}-^.

The sabbath recorder. 311

and began work here. I at first thought all my hopes were defeated. There is nothing more defeating to me than the failure of a shopgirl's life. It was not the hard work, but it shut me out from all the privileges that I most longed for.

"Then I thought, No, I am a Christian girl. God in his providence has led me to this place to work, and I must make the very best of it, as well as my own. I will try to use my life to the best advantage where I am. I looked over my checks one night and found that I had waited upon seventy-two people that day. I began to see my work, and I thought it a splendid opportunity for doing good! And I determined that I would try and make everybody who traded with me just a little bit happier, and perhaps, even though only a shopgirl, I might bring sunlight into a good many lives in a day. I have been trying it some months now and surely life has taken on a new meaning to me, and my work is pleasant and I am happy."

Who has a better secret for a happy life than that? Whose life so humble that he or she can make it nobly useful? Whose light so small that it may not shed a few rays of light into a darker life? Whose comforts so limited that they may not awaken thankfulness that shall overflow to some more sorrowful heart? The quiet, cheerful consecration of that shopgirl leaves a shadow on the other.

On the other hand, is there not in this little incident a lesson to those who stand on the other side of the counter? How many women make it a rule to speak some kind and appreciative word to the girl who waits upon them in the shop? How many of you never pull over the goods on the bargain counter, nor poke things here and there with your parasol, nor barter and squeeze and brow­

better. "He went about doing good." —Congregationalist.

THE SECRET OF TRUE HAPPINESS.

Happiness comes through quiet acceptance of the talent, temperament and task that God hath appointed. Unable to add one cubit to the stature, or make one hair white or black, man is also impotent to alter his birth-gifts. Through heredity our fathers chose the life-work for us, and try as we may we cannot alter their choice, though we can break our hearts. To-day one part of society is making itself miserable through an over-estimate of great deeds and an agonizing desire to do striking things. Yet strength and worth are in the balancing of the small, in the careful direction of the little, in doing one's duty well and better."

A lady friend, who does not forget that she is a lady even when shopping, and who car­

Our own and our own forever, God taketh not back his gift. They may pass beyond our vision, but our souls shall find them again.

When the waiting is all accomplished, and the deathly hand has taken them.

And glory is given for grieving, and the surety of God for double.

We may find the waiting bitter and count the silence long.

God knoweth we are dust and he piteth our pain; and when faith has grown to fulness and the silence changeth to songs.

We shall set the fruit of patience, and shall hunger not again.

So sorrowing hearts, who humbly in darkness all alone

Sit missing the dear lost presence and the joy of a vainer.

Be comforted of the message, that our own are forever ours.

And God who gave the gracious gift, he takes it never away.

—Selected.

SCATTERING SUNSHINE.

BY H. S. G.

A lady friend, who does not forget that she is a lady even when shopping, and who carries her bright and kindly religious life into a store as truly as into a drawing-room, gave me this little incident from her experience.

She went to the other day in a hurry to purchase some article. The shop-girl was attentive, but rather quick. Turning suddenly she said to the lady, "0, I beg your pardon, I fear I appeared abrupt; I only wanted to give you prompt service. Perhaps there is something more you would like to look at?"

The lady assured her that her promptness was much appreciated, and that she always liked to trade at her counter because she was not only prompt, but bright and sunny. Tears came at once to the girl's eyes. Her heart was moved by the loving words of the lady, and she told the little story of her life in a few words. She said, I quote as nearly as I can her language: "I had a great ambition to study and fit myself for teaching. I had some evidence in my quickness in studies that I could make a teacher if I could only secure the necessary education. My mother and father died suddenly. My brother is still young, but supporting himself, and we have an invalid sister whom we two must care for. I could not study as I hoped to fit myself for my life work. I must do what I could. I got a place in this store and

By Pastor Kelly while in Chicago, on the "Elements of true prayer." His first thought was a con­

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THE DECAY OF SUNDAY AND THE FUTURE OF SABBATH REFORM

In considering the future of Sabbath Reform, conclusions must be made in the light of the past. Facts are abundant which show that it is useless to expect a revival of Sabbath observance with Sunday. By Sabbathism we mean the idea of a day sacred to God by divine authority, and devoted to his service and worship. The Continental Sunday, Catholic and Protestant, holds sway in Christendom, and the decay of the Puritan Sabbath has far outstripped the Continent. Sunday holidayism will vary according to locality and grades of life. Catholic ecclesiasticism will enforce certain regulations as to public service, but that will not revive Sabbath Reform. Traces of the vanishing Puritan day will linger here and there, for a time, but a renewal of Sabbathism in connection with Sunday is beyond hope. Its best friends admit this.

SOME OTHER DAY?

A few years since, the merits of the Sab- bath question by no possible connection with the Bible or the Bible, would be to transfer the use of ceremonies and useless holidayism less religious than now. There are facts and principles which indicate religion or the Bible, went to Sabbathism. The accepted as the standard for Sabbath is a Biblical question. The Sabbath is the supreme interpreter of the Bible as the source of authority, and the Biblical religion; Jesus Christ had power to establish the Sabbath, and the Old Testament, the Decalogue. The accepted as the standard for Sabbathism is the text of the Decalogue. The accepted as the standard for Sabbathism is the text of these laws, see my History of Sabbath Reform, p. 64, ff.

That the Puritan Sunday gained all of its sabbatic character by a direct claim to Biblical authority is too well known to need more than to say that the law of God is the supreme interpreter of the Sabbath. The word of God, as the sacred law, is the same authority. The Sunday, as an institution of the Bible, in spite of the anti-Sabbatianism new, imparted, held thus much of influence, and gave a new color to the Christian Sunday. (Note.—For the text of these laws, see my History of Sunday Legislation, p. 64, ff.)

That the Sabbath Reform movement since the Reformation has failed; while the question is as well to eliminate the superior and that—under the Reformation. (Note.—For the text of the Sabbath not to be reduced to a mere emotional appeal to sentiment.

`That Sabbathism has been created. To select doctrine out of which the holiday leaders who have adopted no-Sabbathism as the past, and a renewal of Sabbath Reform. 1races of the Eustace, who claimed to have been the third of Orleans, 538 A.D.; of Axener, 578; of the Second, Macon, 585; of Mayence, 819; of Second Soissons, 853, etc., etc. This tendency to an ecclesiastical Leviticalism increased until under the Saxon laws of the tenth century there were so far as we know, is incorporated—that the time to be regarded was made to extend from noon on the Sabbath to sunrise on Monday. A law of Edgar, 955-975 A.D., ordered that "The festival of the Sab--of no-Sabbathism, an Christ exemplified it, and his followers, has no just consideration; no fair trial at the hands of the majority of Christians. It has been changed into the world's busy "Saturday," and vain efforts have been made by Roman Catholic ecclesiasticism, Continental no-lawism, and Puritan compromise to fill the place left vacant, by exalting Sunday and its associate holidays. Now, when these two long-drawn and disastrous experiments have failed; when the continuity is the case in our own country, the deeds of past error, the call of God comes loud and strong to retrace its steps and start anew on the road to Sabbath Reform, under the lead of Christ, Lord of the Sabbath. That course will bring the church back to the true Sabbath. Every other road leads to ruin.

FROM PASTOR TO EVANGELIST.

Dear Ambassador of the Lord:

I have learned with much interest of your contemplated labors in our village, in union efforts to win souls from the thrall of sin to the glorious liberty of the children of God. Since acquainting those Sabbat- istic labors, I have often thought of you as one who might, with the blessing of God, do much for the good of souls in this community. As Paul said of Israel, I can say of this people, "My heart's desire and prayer to God is that they may be saved, and now I am so anxious that his blessing may rest upon you, that you may come "strong in the Lord and in the power of his might," with the shield of faith, the helmet of salvation and the sword of the Spirit. Come, O Lord, with the open, full and unhampered Word of God, and shun not to declare the whole counsel of the Almighty. I know that you are anxious that God shall do a great work here, and save many from their sins. When our Saviour commissioned his disciples to go and teach all things that he had commanded, he said, (in compliance with these conditions) "lo, I am with you always, even unto the end of the world." This is a precious promise that should give every obedient child of Christ—who is so anointed with God's truth that he is not afraid of the message that God intrusted to his witnesses—great courage in proclaiming the Word. God has promised us the Holy Spirit, if we ask him for it, but the sword of the spirit is not the Word of God alone. Without this Word, we are like men unarmèd in the presence of a powerful and de- fiant enemy. We never can get a real, per- manent victory. Without it, we shall find ourselves prisoners in the hands of the enemy. This sword is quick and powerful, and sharper than any two-edged sword, and God has said that it shall not return unto him void, but shall accomplish that whereunto it is sent.

Paul, the God-equipped warrior for the
truth, who said he did not fight in uncertainty, as one that beareth the air, bade his pupil, Timothy, "preach the Word" to be in- stant in season and out of season. Would we have the Holy Spirit's power and influence, we must study and preach the Word. Would we be sanctified for the work of saving men, then Christ's prayer to the Father for his atoning work to be done to make six hundred, to one moment air, this, to be Sunday issues are any more sinful than Monday issues. How can it be a sin? for what law of God is infringed? Is the Nonconformists to be denounced and called to repentance for their desecration of the Seventh-day and the appointment of Sunday in its place? It is they who are at fault. Are Nonconformist Sunday issues any more sinful than Monday issues? Has the Nonconformist have the right to revoke a commandment delivered, "If we cannot say at the Lord is perfect, then Christ's prayer to the Father for his atoning work to be done to make six hundred, to one moment air, this, to be done, and as we desire. Brethren J. F. Shaw, S. I. Lee and some others who live here have made considerable sacrifices to carry on the work of Sabbath Reform, and we believe that some good has been done. But there is a need of faithfulness in the work that these referred to are not able to carry to other parts than the home work.

We need a missionary with a gospel tent, and those necessary to seek three or four hundred people, to travel to places to preach and enforce the Sabbath Reform in towns, and where the country would justify the holding of services. I will illustrate: Harrisburg, Cherry Valley, Wynne, Forest City and Brink- ley, Ark., are all within a reasonable distance from the Wynne and Crawley’s Seventh-day Baptist churches. I could help the mission- ary in several ways, so could the members of these churches. This would lessen the ex- penses, and give valuable aid to the work, in the comfort and spiritual aid. Such a work would be much help to the local preachers, as we never have much preaching except such as teaches the abrogation of the Ten Com- mandments and the Old Testament.

Again, the missionary, by this plan, could preach the subject of the Sabbath Reform to a large portion of the different religious bodies, as people would go to tent meetings, when, if at a church-house only the members of whatever church was used would go, but not all of them. This plan would not only bring aid to the work, but to the colored people without enmity, as it is the custom in the South for “gospel tents” to preach to them also. He could carry Bibles, books, booklets and periodicals of different kinds for sale and free distribu- tion. This would help in many ways. It would strengthen the churches much by re- vital work. Some reasons for offering the above:

Sabbath Reform. A demand for compelling, going to the streets, fishing and tilling generally.

Those who make a defence for Sunday, keep no day. We are charged with breaking down Sunday-observance by working on it, and keeping the “old Jewish Sabbath.” While our First-day people do not keep the Jewish Sabbath, or the Roman Sunday either, and their disregard for the Sabbath produces a tendency to reject all the other commands of God, as also the Bible, in a great measure.

It is a good time to do the work. Who will come? The Lord send him; one full of the Holy Spirit, to awake our people out of sleep with regard to the Sabbath. I am talking what only the spirit impresses me to say, and I know that my brethren will ac- cept the Lord, as those who love the cause of our Lord’s work, and who wants to see it pushing right along to the ends of the earth.

It will take grace, lots of it; and Paul said, “Where sin abounded grace did much more abound.” That being so, this is the place, and this is the time. Oh! Lord, send a man, and aid, and Jesus said that faith the size of a mustard seed would move a mountain. May this be so.

The Lord bless the Woman’s Society at Little Geneva, N. Y., for presents sent me and the Baptist churches. You are noted the grandest gift ever offered to the world is eternal life. Love to God, love to mankind, love for souls. God is love.

WYNE, Ark., April 30, 1899.

W. H. GOBLEY.
Young People's Work
By Edwin Shaw, Milton, Wis.

May 1.
Lawn Tennis.

Did you ever play lawn tennis? In my judgment there is no better sport for outdoor exercise. It is suitable for both ladies and gentlemen, for children and for those whose hair is turning white. It trains the eye, the hand, the foot, the nerve, the judgment. It brings into action every muscle of the body, it fills the lungs with air, it sends the blood briskly through the whole system. In other games there are moments of intense effort, and then a season of complete inactivity. In tennis the effort falls often to only a part of the persons engaged in the sport. Other games often encourage roughness in actions in words. Lawn tennis is the best all-around sport. Why, then, will people leave a well-played game of tennis to watch a poorly-played game of ball? I have a theory to account for the fact, but it would take too long to write it out. To-day I played for first prize this year. Did I win? Not I. I seldom do. That would make the other player feel bad. But you say, "Why do you set this to the Reconnex? What moral is there in it?" None at all. I must always have a moral in every paragraph. You must think I have a garden where morals grow.

May 4.
The Philippines.
The more I read and study such questions, and think about the relation of the United States to the Philippines, the more and more I am coming to be a so-called "expansionist." I have not been driven to this view by the disagreeable utterances of certain partisan publications, though it must be confessed that the unworthy criticism of President McKinley and his administration has been almost enough to cause such a course of action. It has been because the speeches and arguments of the "anti-expansionists" which I have read have not appealed to me as anything that will be permanent, while articles on the other side of the question have appealed to me as being wiser and stronger.

This reading and thinking and weighing of testimony during the past year has almost completely changed my mind; for I was bitterly opposed to war one year ago now. I am inclined to believe that the warfare now going on in the Philippines is quite as righteous as the one waged last summer in Cuba. There is no space in a paragraph like this to discuss this question. I have not had time to say what I stand with President McKinley and with our leaders in the Philippines. There is also room to say that I stand there, not only because they do, but because I think that they are in the right.

May 2.
For Milton College.

Today I spent an hour helping President W. C. Whiting, of Milton College, wash a box of bound volumes of the Sabbath Recorder, Peculiar People, Outlook, Conference Minutes, etc. Last winter we spent several weeks in gathering up these papers and magazines from all about town. They were shipped to Plainfield, N. J., where they have been handsomely and firmly bound by the Tract Board for Milton College, all for no cost; even the freight both ways is paid. What is the reason of this? It is to put into permanent and lasting shape the various publications of our denomination for the use of our young people at Milton College. And not at Milton only, but at Salem and at Alfred, for these institutions have already, or are soon to have, bound volumes of these same pieces in one of the things that our Board has ever done. I do not believe that it could have spent the money required in any other way that would have brought to us and to our children one-half the benefit that will come from these books. All honor and thanks to the wise, thoughtful men, and especially to the chairman of the committee, Corliss F. Randolph.

May 3.
The College Chapel.

I wish that some of you young people who were attending Milton College in the '70's or '80's, or even earlier, could see the interior of the College Chapel as it appears this afternoon. The sight would carry you back to that time when you spent long afternoons, perhaps even days, in arranging the room for some entertainment, given by one of the literary organizations. A large platform has been put in, the chapel desk, with the teachers' chairs, has been removed. It trains and burns everything in readiness for "Rebecca's Triumph," a play, to be given this evening by the Iddians. Some one may suggest that if each one of the ladies belonging to the society would give fifty cents apiece, they would make a good deal more money, and save much of time and work. Yes, but they would lose lots of enjoyment. Think back ten, twenty, forty, sixty years. Think of the hours of the keenest pleasure you have spent in just such entertainments as this. What fun it was to be behind the curtain, to prepare, to help on the stage, and as unlike yourself as Lester Randolph is unlike tramp, or George Shaw is unlike a Roman gladiator.

May 5.
A Diary.

You may see that I have started a diary. It began the first of May. January is the traditional time to begin a diary. How many of my readers ever give up keeping a diary the first of July? How long was it kept going? Well, then, you will please to think, the most resident people in the United States would carry you along without any comment, while articles on the other side of the question have appealed to me as being wiser and stronger.

You may see that I have given my diary a diary. It began the first of May. January is the traditional time to begin a diary. How many of my readers ever give up keeping a diary the first of July? How long was it kept going? Well, then, you will please to think, the most resident people in the United States would carry you along without any comment, while articles on the other side of the question have appealed to me as being wiser and stronger.

The more I read and study such questions, and think about the relation of the United States to the Philippines, the more and more I am coming to be a so-called "expansionist." I have not been driven to this view by the disagreeable utterances of certain partisan publications, though it must be confessed that the unworthy criticism of President McKinley and his administration has been almost enough to cause such a course of action. It has been because the speeches and arguments of the "anti-expansionists" which I have read have not appealed to me as anything that will be permanent, while articles on the other side of the question have appealed to me as being wiser and stronger.

This reading and thinking and weighing of testimony during the past year has almost completely changed my mind; for I was bitterly opposed to war one year ago now. I am inclined to believe that the warfare now going on in the Philippines is quite as righteous as the one waged last summer in Cuba. There is no space in a paragraph like this to discuss this question. I have not had time to say what I stand with President McKinley and with our leaders in the Philippines. There is also room to say that I stand there, not only because they do, but because I think that they are in the right.

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Children's Page.

PLAYING SCHOOL.

"Six and five are eleven." You be 'school,' and I teacher, Kate: To speak aloud you know is wrong; Or raise your voice and sing a song.

At the blackboard you must look Or read aloud from out your book; If your seat is not you will undertake to do? I am willing to pay a cent for each sweeping.

"Only a cent?" said Dick. "Who would work for a cent?"

"I will," said Joe. "A cent is better than nothing."

So every day, when Uncle Harris was doing working in the shop, Joe would take an old broom and sweep it; and he dropped all his pennies into his tin savings bank.

One day Uncle Harris took Dick and Joe into town with him. While he went to buy some lumber, they went into a store where there were toys of every kind.

"What fine kites!" said Dick. "I wish that I could buy one.

"Only ten cents," said the man. "I haven't got a cent," said Dick.

"I have fifty cents," said Joe; "and I think that I will buy that bird kite.

"How did you get fifty cents?" asked Dick.

"By sweeping the shop," answered Joe. "I saved my pennies, and did not open my bank until this morning."—Children's Visitor.

STANDING ALONE.

Dorothy and her mother were gardening. A task so interesting many strings were fas- tened, stood in the middle of a plot planted with sweet peas. "What are all those strings for?" Dorothy asked.

Her mother said: "To help the vines grow and bear blossoms. They cannot stand alone, but need something on which to climb." Every day Dorothy looked to see how far the vines had climbed. "Oh," said Dorothy one day, "look at this poor vine down in the path."

"I am afraid it let go of the string," answered her mother.

"Oh, I know," said Dorothy. "It thought it could stand alone, and it just fell down, down."

"Yes, and the rain washed the earth over it, which keeps it down. Suppose we put it up against the string and let it try again; maybe it will stretch out its little, threadlike fingers and take hold."

So Dorothy lifted the drooping vine into its place, and as she left it she called out: "Good-bye, little vine; don't you ever let go again, or you will be spoiled."

Her mother said: "When people, who ought to trust God, forget him and try to stand alone, they are like that foolish vine."

LITTLE SUNSHINE.

"Good-morning, Dolly. Did you sleep well?" Patty climbed down from her little bed and peeped out of the window. "Dear me," she said, "I guess this will be a good day for sunshine."

I suppose you think from this that the sun was shining and the birds singing. But you are wrong. The sky was covered with dark clouds and the rain was pouring. One little child can fill the whole house with sunshine on the darkest day.

"I am going to try it to-day," said Patty. After she was dressed and had said her prayers, she went downstairs. She had a sweet smile for every one and tried all day to be kind and loving.

That night grandma said, "I think God is very good to give us such a dear little Sun- shine." Would not every little boy and girl like such a sweet name?—Christian Observer.

LOOK ON THE BRIGHT SIDE.

A man met a little fellow on the road carrying a basket of blackberries, and said to him: "Sammy, where did you get such nice ber- ries?"

"Over there, sir, in the briars."

"Won't your mother be glad to see you come home with a basket of such nice ripe fruits?"

"Yes, sir," said Sammy, "she always seems glad when I hold up the berries, and I don't tell her anything about the briars in my feet."

The man rode on. Sammy's remark had given him a lesson, and he resolved that henceforth he would try to hold up the berries and say nothing about the briars.

WHAT THE MASTER TAUGHT.

Some little children were sitting one day on the steps of a door singing some of their fa- vorite hymns. They were suddenly surprised by a half-drunk man, who came up to them, and, uttering an oath, said: "Does your master teach you nothing but singing those foolish hymns?"

"Yes, sir," said a sharp little fellow, six years of age. "He tells us it is wicked to swear."

The poor, worthless man seemed ashamed of his conduct, and passed on without further remark.

WORK AND LOVE.

A little girl once asked how she could do any good. This was the answer:

"Work hands love hearts. Every one has his part."

So she began to do the little daily duties and to help others, and the more she did for peo- ple, the more she loved them. Wherever she went she brought the sunlight with her and to make everybody happier, and everybody loved her. Little duties, little kindness, little looking words, are really great things.—The Morning Light.

BASELESS ASSERTIONS.

To the Editor of the Sabbath Recorder:

Dear Sir:—Dr. Louis Albert Banks, pastor of First M. E. church of this city, on being interrogated why he held out to the world the theory of the Sabbath instead of the seventh, said that Christ rose on the first day of the week; that after his resurrection the disciples all observed the first day as the Sabbath; that the first day was observed on the seventh day by the early Christians kept the first day; that there is absolutely no record to show that after Christ's resur- rection the disciples or any of the early Christians ever observed any other day. These statements plainly show that he was to institute entirely new things, the Sabbath not excepted.

On being asked why God made the Sabbath-day, if one day was as good as another, he said: "Christ is Lord even of the Sabbath."

I have searched diligently for Biblical and historical data to confirm his statements, but am unable to find anything to justify such assertions. Would you kindly answer the same through the columns of the Recorder?

Yours in Christ,

A. L. DAVIS.

That Dr. Banks ventures such wild assertions is proof of his ignorance in regard to the facts recorded in the New Testament. There is no answer to be made to such loose and indefinite statements so good as to refer the reader to the New Testament itself. For the sake of helping the reader we make the following suggestion: The announcement of Christ's resurrection was made on the first day of the week, but the New Testament does not state that he rose on that day; it does state (Matt. 28) that he had risen before the Sabbath was ended, that is, before sunset on the seventh day. The first day of the week is mentioned in the New Testament but eight times. Six times out of the eight are in connection with the announcement of the resurrection of Christ, and of the unbelief of the disciples, thus: "These things can all be found in the Gospels, in a little time, by any one who cares to know what the New Testament teaches. There is one reference in the Book of Acts, 20th chapter and 7th verse, but the context shows that the refer- ence was to the first day of the week, in the evening after the close of the Sabbath, or what is now called "Saturday evening." Paul held a farewell meet- ing on that evening at Troas, and set out on a journey to Jerusalem the next morning, traveling on Sunday, which he observed as the Sabbath. The other reference to the first day of the week is found in 1 Cor., 16th chapter, 1st and 2d verses. There is no mention of any public meeting or any ob- servance of the day as the Sabbath; on the contrary, Paul directs that certain business transactions, namely, the laying aside of money at home, be done on that day for a little period, in order that the saints at Jeru- salem might be helped in their poverty. The most scholarly commentators all agree that this direction was with reference to a private matter, and that the language used cannot indicate even a public meeting. In short, Dr. Louis Albert Banks, talking freely and loosen- ly, if our correspondent has rightly reported him, piles up a number of statements which are supported even more by the New Testa- ment or by any history outside the New Tes- tament. We suppose Dr. Banks, in his ignor- ance of the facts, has made these statements honestly, with the hope of turning aside any claims which the Sabbath has upon him or upon his hearers. If any one is inclined to accept Dr. Banks' statements, we urge him to compare them with the New Testament.
Our Reading Room

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6:10. "But to do good and to communicate, forget not: for with such sacrifices God is well pleased."—Heb. 13:16.

BROOKFIELD, N. Y.—Rev. Clayton A. Burdick has tendered his resignation to the Brookfield church to take up the pastorate of the church at Ashaway, R. I. This leaves the church at Brookfield, N. Y., without a pastor at a time of year when few changes are being made among the churches of the denomination. Besides the irregular change of going after the Sabbath there was a far more welcome reception for Pastor Randolph and family in the parlor of the church. An enjoyable evening was spent, and a large number were present. On the evening after the Sabbath there was a fair number of brethren, M. R. Randoph and Mrs. Randolph and the children remained with us until May 8, when they left for Alfred, where they will have charge of the church. On the evening after the Sabbath there was a far more welcome reception for Pastor Randolph and family in the parlor of the church. An enjoyable evening was spent, and a large number were present. On the evening after the First-day Elder Randolph had an Evangelistic meeting, urging the young people to be true and loyal in the Master's work, at all times, and under all circumstances. There were many tearful eyes in the large congregation. He came to us three years and six months ago. The year before he came we had a legacy of six hundred dollars, but we had already used one hundred and forty dollars to pay debts. We thought we could not raise his salary the first year, so used another hundred from the legacy. That winter we bought a small house and fourteen acres of ground for a parsonage, and rebuilt the house, so that now we have a nicely parsonage, barn, etc. He leaves us clear of debt and with money for repairs. He led us out into the light of giving, by example, and by urging that "one-tenth belonged to the Lord's house." The records show that we have tried to help carry some of the burdens of the Tract and Missionary Societies. Mr. Randolph was the Superintendent of the Christian Endeavor Evangelistic work of Salem County, in which work he had his new field. He was also President of the Local Council of the Friesburg Section. We are glad to announce that Rev. L. D. Burdick has accepted a call from us, and will be here the first Sabbath in June. Our people are anxiously waiting to greet him and his family. Rev. J. C. Bowen is quite feeble, and hardly able to go out. Mrs. Mary D. Tomlinson, of Plainfield, in connection with Mrs. Patterson, of Salem County, will lecture in our church the second week in June, in behalf of the W. C. T. U. Rev. Mr. Teasdale, of the College of Barboursville, and Mr. Randolph and the family. Rev. Mr. Teasdale, of the College of Barboursville, pulpit last Sabbath.

MAY 9, 1899.

Salem, W. Va.—With the new life of spring, Salem gives evidence of growth in many respects. The oil and gas industry is greatly increasing, although no wells are nearer than five miles, and most of them are from ten to twenty miles away. But Salem has been selected as the main shipping point for both iron and supplies. Seventy-five teams are kept busy the year round, which furnishes employment to a large number of people from surrounding districts. A new and prosperous oil well has been erected here, and is in the hands of a man who has been in the business for many years.

The State Industrial School for girls has just opened its winter session with three girls and one gentleman in charge—a principal, a cook, a seamstress and a gardener. A small farm is connected with the institution, thus furnishing many necessary articles of food.

Rest of all, the Salem Seventh-day Baptist church has caught the inspiration, and plans are being laid for the erection of a new church building in the near future. This will be a source of great joy and spiritual strength, as our church has become utterly insufficient for present demands. The College is having a prosperous term, with an increased attendance. The work of Miss Marvin, of Alfred, is highly spoken of by many.

The visit of Brother and Sister Booth to the Christian Endeavor Evangelistic meeting seemed to give much information to the various audiences addressed. The presence of Brethren Saunders and Leah, in the interests of the Greenbrier, Middle Island and Blacklick churches, is very encouraging, not only to these little churches, but to the people of the Association, who for months have felt that something must be done to hold and, if possible, increase their numerical and spiritual strength. Bro. Saunders addressed our people last Sabbath, on the necessity of being filled with the Spirit, and to work at home and abroad. Bro. Leath attended our Sixth-day night prayer-meeting on his arrival from Arkansas.

Our Ladies' Society has recently prepared and forwarded a box of clothing, of some $50 worth, to Mrs. J. C. Wilson, of Attalla, Ala.

At the last business meeting, the church called out three brethren, M. V. Davis, S. F. Lowther and Wardner Davis, to serve as deacons. Ordination services will be held (D. V.) on the Sabbath, June 6.

We are looking forward to the Association at Berea with great joy and expectation. May God bless us with the guidance of new officers at the Associations is an inspiration and help, greatly appreciated by the brethren and sisters of West Virginia.

Yours for spiritual progress,

G. W. LEWIS.

OBERLIN, O.—I have read the short and timely article on "China and Africa," by Rev. E. Main, and wish to give it my hearty endorsement. May the blessing of God rest upon the S. E. I. A.

CHRIST AND THE SABBATH.

Rev. A. J. Behrends is writing a series of articles for Christian Work, under the head of "Half Hours with Jesus." In his issue for April 6 he discusses "What Jesus had to say about the Sabbath." As a whole it is an excellent presentation of the facts. Jesus observed the Sabbath, exalted the Sabbath, condemned false teaching concerning the Sabbath, and made it stronger than ever by what it said and did. Much of the opposition to him came because of his treatment of the Sabbath. Here we have some sentences:

It is plain from this statement of the case that Jesus recognized the binding authority of the fourth commandment. He did not work upon the Sabbath. Luke tells us that when Jesus visited Naazareth for the first time after his baptism he went into the synagogue on the Sabbath-day, "as his custom was." That had been his custom for years. He continued to do it. The Sabbath always found him in the synagogue.

How men can thus clearly understand what Christ said and did concerning the Sabbath, and then discard it all by throwing the Sabbath aside and putting something entirely new in its place, is, indeed, an injury to us, and whether it is worse than Christ, is more than we can understand.

The path of a good woman is indeed strewn with flowers, but the path of a virtuous woman is even more so.
Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

WILIAM C. WARRFROM, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1899.

Lesson IX—CHRIST BEFORE PILATE.

For Sabbath-day, May 27, 1899.


INTRODUCTION.

It was the policy of the Roman government to interfere as little as possible with the manners and customs of the nations whom they conquered. The Jews were left free, therefore, in great measure to govern themselves. They could manage their own public and criminal affairs, unless those of crime and misdemeanor not affecting the Roman government. The highest court of the Jews, the Sanhedrin, could pronounce sentence of death at their suggestion. It is virtually impossible that either John or the other member of the Sanhedrin could have been mistaken in the way of conducting the trial. There was, however, a restriction placed upon their power; they could no longer inflict the punishment without, without the direct sanction of the Roman procurator.

Our lesson of this week presents to us the picture of the high dignitaries of the Jewish nation enacting the role of the Roman government to save the universe sentence of death which they had passed upon our Lord.

NOTES.

28. Unto the hall of judgment. That is, to the pretorium, or official palace of the Roman officer in charge of Judea. This may have been the palace formerly occupied by King Herod; but was more likely a building in the tower of Antonia. And it was early. The Greek word is often used of the fourth watch of the night, from three to six o'clock. Last they should be afraid. A Jew was ceremonially unclean by entering the house of a heathen. But that they might eat the passover. Very many were persuaded by this passage that John represents the day that is the fourteenth of Nisan instead of the fifteenth, thus concluding the Synoptists. But it hardly seems possible that either John or the Evangelists could have been mistaken as to the evening upon which the Last Supper was eaten. We must conclude, therefore, that either John or the Synoptists was wrong. They had a means to celebrate the feast as in 2 Chron. 30: 22; or that they wish to avoid difficulty in the special sacrifices of the first day of the feast.

30. If he were not a malefactor, etc. They evidently intended to obtain a sentence of death upon Jesus with out mentioning any charge against Jesus, simply by calling him a malefactor. Jesus had been condemned by the Sanhedrin on the charge of blasphemy; but that charge would of course have no particular weight with Pilate.

31. Take ye him and judge him according to your law. Pilate wished to have that the Jews, if ye would make no valid charge against this man, I will pronounce no sentence of death at your suggestion. It is not lawful for us to put any man to death. See Introduction.

32. That the saying of Jesus might be fulfilled, etc. Compare John 12: 32. If the Sanhedrin had had the power of death, Jesus would have been stoned as a blasphemer, and thus have failed of the predicted crucifixion.

33. Then Pilate . . . called Jesus, etc. A private ex amination was given to the prisoner. The accusation is not uncommon in Oriental courts. Art thou the king of the Jews? That Pilate knew of this charge is seen in a context that the cohorts of Roman soldiers for the arrest had been obtained directly from him.

34. Sayest thou this thyself, etc. Our Lord's ques tion is not for information, but rather to bring to Pilate's attention the source from which the charge had come. For a man to be called king of the Jews by some Roman officer would be a grave political charge; but to be called king by his own people, unaccompanied by hostile action toward the Roman government would be a matter of no significance to the authorities.

55. Am I a Jew? This question by its form in the original expects the answer, No. What hast thou done? Pilate realizes that there must be some other reason to account for the animosity of the Jews.

56. My kingdom is not of this world. Jesus shows, by means of an illustration, the fact of his servants not fighting for their king, that his kingdom is altogether of a different character from the political kingdoms of the world.

57. Art thou a king then? Pilate rightly infers that Jesus actually claims to be a king. Thou sayest that I am a king. An affirmative reply. The foundation principle of his kingdom is truth. He came for the sake of bringing truth to men. The members of his kingdom are those into whose lives the truth has entered, as the formative principle.

58. Pilate saith unto him; What is truth? Pilate's reason for asking this question is not certainly to be inferred. Perhaps he meant to say that truth is a very shadowy material upon which to found a kingdom. He evidently concluded that Jesus was a harmless enthusiast, and, with this conclusion in mind went out to try to effect his release. At this point it is probable that Pilate attempted to avoid responsibility in the case by sending Jesus to Herod.

59. But ye have a custom that I should release unto you one at the passover. We are not informed as to the origin of this custom. It seems to have made use of it, as a means of hiding himself of the troublesome question as to whether he should condemn or release Jesus. He probably thought that the people would be more popular with the people and that they would eagerly ask for him. The members of the Sanhedrin were on hand to stir up the crowd, and get them to call for a noted leader of revolution, namely, the accused of whom we infer that the people spoke first concerning the release of a prisoner, but it is not a matter of great importance.

THE CHILDREN OF PUERTO RICO.

Children are an ever-present and abundant factor in the domestic economy of the peasant's life. It is called domestic economy, since it costs nothing to supply the air of day for the lungs of these little waifs; it costs nothing for their clothes, for they run about in the sunshine and the rain just as God made them, and sleep in old corners without cover. They are a good investment to the father, for a meagre meal, and, lastly, to hold up their tiny hands and with pleading eyes gain a copper from the passer-by on the road-side. They are a good investment to the family; the majority of them die at an early age, and it costs but a few shrubs, a bit of cloth for a shroud, and the energy needed to carry the tiny form to the potter's field. Offsetting this is the usefulness of those who, by the laws of survival of the fittest, pull through with sturdy forms, to pick berries, work in the cane fields, or, when older, help weed the garden, to make a matchless undertaking is announced by the Secretary of the "Wireless Telegraph Company," of London. Under the Marconi system they will attempt the transmission of messages from this side to some point on the coast of Ireland near Waterville. A station is to be established at Sandy Hook, and other stations along the coast where the rule is to take place.

It is only to be mentioned that Sir Thomas Lipton has taken a hand in giving direction; this inspires us not only with enthusiasm, but a pretty firm belief that it will prove eminently successful.

Protection Against Fire.

Where houses which are made and enclosed with wood, or other buildings stand contiguous to each other, many do in our cities, when one is on fire the other is seriously endangered, if not certain to be destroyed, for the want of proper means to use at the moment.

A cheap and effective way for protecting a building thus situated, is to place under the cornice an iron pipe, from two to four inches in diameter, according to the length required to compass the building. On this pipe a sprayer is screwed in one part of the front, and a small sheet sprayer on the under side, and at about every four feet a smaller sprayer on the upper side, so arranged as to completely spray the cornice and other woodwork. The form of the sprayer on the under side should be somewhat like that of a gas-burner, having its orifice shaped so as to...
The Sabbath Recorder

Vol. LV. No. 20.

A SPRING SONG.

BY MRS. R. L. ROBERTS.

Now is nature most beguiling,
Fair is she, so sweet and smiling,
Calm is she, as morning dew.
All my hours to while away
Is her presence, this spring day.

How can I resist her pleading?
I will follow at her leading,
Nothing can resist my feeling,
While upon her beauty feeding.

As with palms and fancy dells,
Quickly to me she tells
Of the painting and the sowing,
Of the flowers that are growing.

Of the bad—then its perfection,
A marvelous consolation,
Those the secrets she tells
As we walk through quiet dells.

At the call of fair young spring
All the feathered songsters sing
Praises of heaven's bounties given,
Dazzling, bright and bold.

Now she stops and softly kisses,
Cure the broken heart and wince,
Till for joy at her carresses
They all don their gayest finery.

Thus she speaks as from on high
Or 'e'er the benefic flower-strewed land;
Lett's be grateful for the blow,
Idly wish I, life were over
Just one long spring day.

SUNDAY LAW IN MICHIGAN.

The character of the bills introduced in the various legislatures during the past winter indicates how low in moral tone the idea is being eliminated from Sunday laws. We have noted this in regard to other legislatures, in former issues of the Recorder. In the state of Michigan a bill is pending, prohibiting shows and amusements in general, "the same being for profit," on the first day of the week, commonly called Sunday. The bill includes horse-racing, base-ball playing, opera, negro minstrels, dancing, wrestling, boxing, etc. Persons aiding in such performances by leasing grounds or buildings are made amenable under this proposed law. All violations are to be treated as "misdemennors," with a fine of not less than twenty-five dollars nor more than a hundred, and imprisonment for not more than sixty days.

Special Notices.

North-Western Tract Depository.

A full report of the publications of the North-Western Sab­bath-Society Press will be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

Rutland.—Wm. B. Durdick was born in the town of Rutland, N. Y., and died in Rutland, April 29, 1899. He was one of the oldest "gypsy shooters" in the oil country, but was finally killed by an explosion. Just how it happened will never be known. Funeral at the Second Alfred Church. Services conducted by Elder H. B. Rand, and pastor Petersen. Interred at Alfred.

Randolph.—Daniel A. P. Randolph, son of the late Bar­ville A. Randolph, born Aug. 4, 1839, died, of consumption, and after long illness and suffer­ing, May 5, 1899. He leaves a lovely wife, a young son and daughter, three sisters, and many friends. He died in the membership of the Plainfield church, in the loving fellowship of his brethren, and in the faith of Jesus. His last spoken word was "paradise!" Almost his last act was to smile, with unusual tenderness, upon his weeping boy, as he said, "do not cry, all is well." A. M.

Powers.—Julia Maria Rogers Powers, daughter of David R. and Mary Ann Rogers, was born at Water­ford, Conn., Oct. 4, 1834, and died May 3, 1899. In childhood she professed faith in Christ, and was baptized and joined the Waterford Seventh-day Baptist church, of which she became a faithful and devoted member until death called her to her heavenly home. Feb. 2, 1863, she was married to Geo. H. Power, with whom she enjoyed a happy married life of 26 years. First of all a Christian, she was a leader and enthusiastic woman in missionary, philanthropic and educational work. The character of her death has been described as "peaceful" because she passed away sweetly to the heavenly rest. Her husband and an adopted daughter, Louise R. Powers, survived her. Her funeral occurred at her residence at Danbury, Conn., and her remains were laid in the beautiful cemetery in the suburbs of the city. B. C. D.

Peacham.—In Charlestown, near Natick, Mass., at the residence of his brother, April 7, 1899, Eliza­tman Peacham, aged 86 years and 10 months. He was born in Charlestown, near the place where he died, and had lived there most of his life. "Uncle Eliehu," as he was familiarly known, was not a prosely, nor of religion, but he was kind-hearted and helpful to everyone. He was acceptable in many of his appointments to office from that of School Committee to State Senator. He leaves three children. Funeral services were held at his late residence, and he was laid away in the silent resting place of the dead in the First Hopkinton cemetery. H. S.

Literary Notes.

In rainy days when we shall cook our own food at our own table; when all we have to do is to attach a tire to the electric fixture overhead, and on a new day set the coffee pot, cook eggs, pies, cakes, and cakes, exactly to suit our own tastes, to say nothing of the "water" that is already at our door in the most perfect state of heating, Miss Anna Leslie's article in the May number of the American Magazine of Letters is interesting to housekeepers from a hundred points of view. Miss Leslie is suggesting for the practical cooking of the future. Photographs of the present-day development in electric cooking are given with practical instructions, taken from the kitchen of many noted houses.
FIFTH-DAY MORNING.
10.30. Call to order by the Moderator, or in his absence by the one who leads in the Annual Sermon. A short service of song, conducted by the chorister of the First Seventh-day Baptist church of Brookfield, A. Whittle. Words of welcome by the pastor of this church.
11.25. Communications from churches. Announcements.
AFTERNOON.
2.00. Song, led by chorister. Prayer. Communications from corresponding bodies.
7.30. Praise service. Prayer and sermon by delegate from North-Western Association, H. D. Clarke.
EVENING.
11.00. Sermon, by delegate from the South-Eastern Association, Rev. T. L. Gardiner.
AFTERNOON.
EVENING.
7.30. Praise Service under the direction of chorister Whittle.
AFTERNOON.
2.00. Sabbath-school, conducted by Superintendent of the Sabbath-school of the First Seventh-day Baptist church of Brookfield, Alfred Stillman.
EVENING.
8.00. Young People's Hour, conducted by G. W. Davis, of Adams.
FIRST-DAY MORNING.
9.00. Song. Prayer, by the Moderator.
9.15. Unfinished Business.
11.00. Sermon, by delegate from the Western Association, Rev. Stephen Burdick.
AFTERNOON.
2.00. Unfinished Business, followed by 15 minutes' devotional, by the Moderator.
3.00. Women's Hour, led by Mrs. T. R. Williams.
EVENING.
This program shall be subject to such changes as circumstances require.
Program Committee.

THE ARUBUS.
BY EMMA K. CARTWRIGHT.
A gently sloping hillside, Calvarying to the sun.
All free from larking shadows
Until the day is done.
'Twas there 'mid tangled masses, Close by the fairy ring,
I grew to what I see now——
The sweetest flower of spring.
I basked in golden sunshine,
Sipped the early dew,
And formed the dainty petals
That now delight my view.
I lay 'neath leaves and masses, In snowy white arrayed;
They parted, and "Mom knew me;"
I blushed, and then it stayed.
I drank deep of the nectar
That earth and air distilled---
The breath of piny woodlands.
The scent of the greatest thorn.
I mingled and transmuted
From dross to purest gold—
True friends, who breathed from the bloom you hold.
RIPHARD, N. Y., May 7, 1869.

A FREEWILL BAPTIST BOOMERANG.

The Morning Star of Boston, of May 4, devotes a column to the Sunday bicycling question. In connection with it, the Star says: some things which rebound upon its own head like an Australian boomerang; for example, as to whether Sunday bicycling is permissible or not, we have the following:

Fortunately the answer, the true answer, does not lie in the least degree in the pinck of something, or woman, or man, or woman, or man, or woman, or man, or woman, who chooses to think. Whether or not it is right to murder, to lie, to steal, to slumber, to be unchaste, etc., does not depend upon what we think, but upon what God's Word declares. Whether it is right to bicycle for pleasure on the Lord's day depends no more upon human opinion than does the act just mentioned.

Answering the question as to whether one may ride the wheel for pleasure, the Star says:

To this question there can be given but one answer, if never is and never can be right to break the command of God. God forbids the taking of one's pleasure on the Lord's day as just as he forbids ordinary labor. Modern liberalism, whether in the Free Baptist denomination or in any other, cannot make right what God has made wrong. The examples of professors, even though their piety seems to be of the highest and holiest type, is not worth a moment's consideration. Nothing has thus far been granted to the spiritual life of the individual, the nation, the world, the earth, by modern whitewashing, on the ground of putting back upon itself a question of discarding the Sabbath and putting Sunday in its place is considered.

We only stop to apply the above to the question of Sunday-keeping as a whole. The Morning Star refers the Sabbath according to God's directions, because for some reason it prefers to keep Sunday, and the condemnation which the Star visits upon those who ride bicycles for pleasure, because they wish to do it, and their desire has, though unconsciously, blinded their judgment."

The Abbot's Visit to the Church.

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Program Committee.

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Clockwise from top left: A hand holding a piece of paper, a clock face, a newspaper, a pencil, a book, a computer keyboard, a smartphone, a laptop, a tablet, a camera, a microphone, and a cup of coffee.