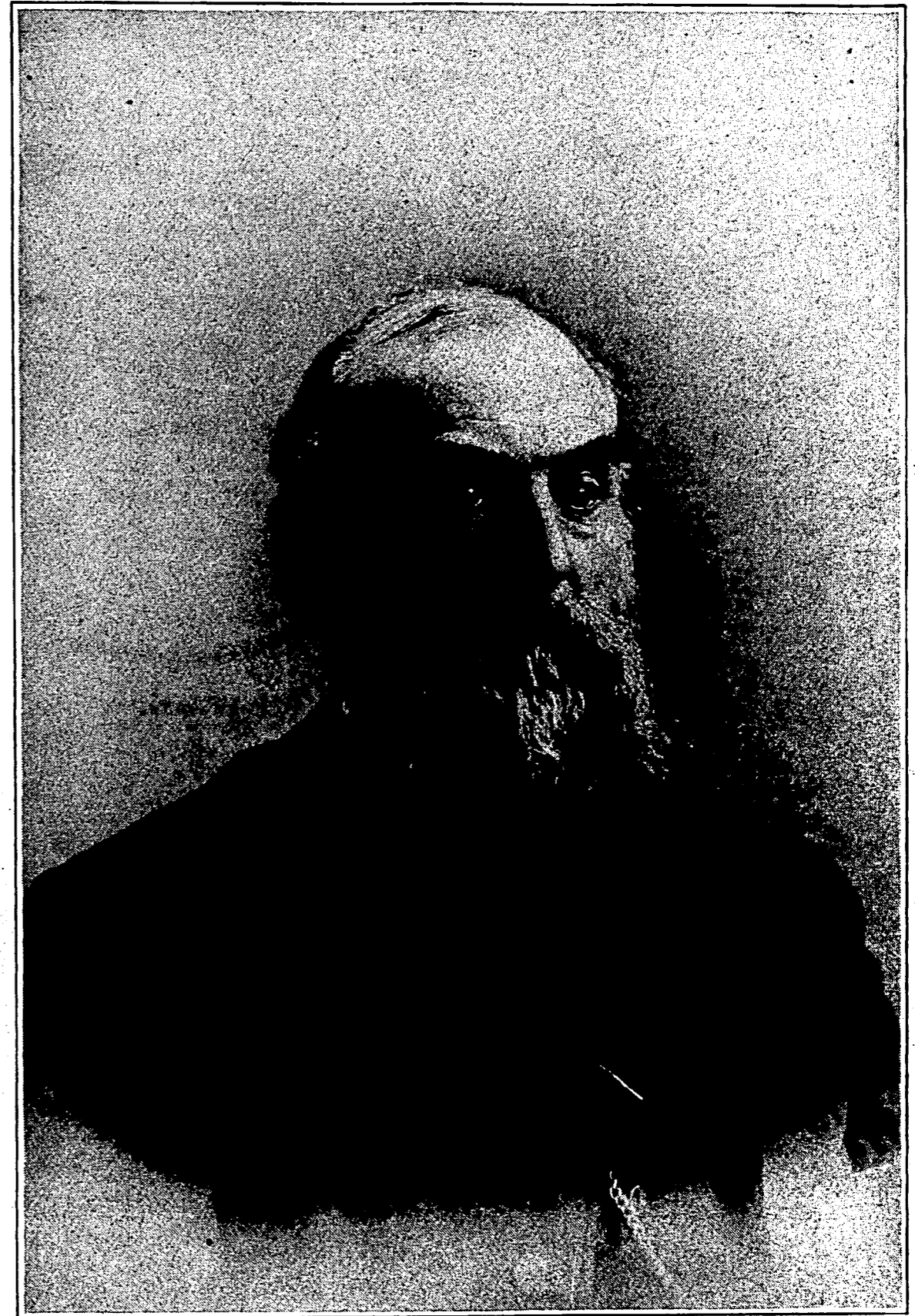


# THE SABBATH RECORDER

PLAINFIELD, N. J., MAY 6, 1907.



WILLIAM AUGUSTUS ROGERS, A. M., PH. D., LL. D.

# The Sabbath Recorder.

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## Our Message.

The permanent and vital nature of the Sabbath is reason for sending this issue of the SABBATH RECORDER to you. Few Christians now regard the Seventh-day as the Sabbath. Only a small minority of Christians have ever regarded Sunday as the Sabbath by divine authority, or based it on the fourth commandment. The change of day theory which gave the "Puritan Sunday" to a minority, for a little time, has disappeared. The Continental Sunday holiday has taken new lease of life in the United States and is growing like noxious weeds in summertime. The enforcement of Sunday laws declines steadily. The majority of Protestants are indifferent or silent concerning the situation. All religious, moral and social interests suffer from increasing evil results. Sabbathlessness, in different degrees, increases among all classes. It grows steadily among Christians. Under these circumstances the interests of Christianity, notably the interests of Protestantism, call for a reconsideration of the basis of Sabbath observance and Sabbath Reform. We appeal to every thoughtful Christian, but most of all to Protestant ministers, to heed the call of God and truth at such a time.

## CENTRAL TRUTH.

The core of our message is this. The Sabbath is a religious institution based on the Bible. The false assumptions, evasions and perversions which Judaism had attached to it were condemned and removed by the teaching and example of Jesus, the Christ, Lord of the Sabbath. That cleansing and strengthening process gave the true "Christian Sabbath." The Bible knows no other. Had men understood and obeyed Christ in his attitude toward the Sabbath, it would have been retained by Christianity, according to his interpretation, instead of being slowly rejected through the combined influence of anti-Jewish prejudice and Pagan antinomianism. Even if this view of the Sabbath and of Jesus as Christianizer

of the Sabbath is not accepted, our plea that the Sabbath is a religious institution, and to be settled on Biblical grounds is not to be abated. We appeal to those who reject the Sabbath and attempt to put Sunday or any other day or days in its place, to recognize this Biblical basis and make Sabbath Reform in connection with Sunday a religious issue.

## CAUSE OF HOLIDAY SUNDAY.

The history of Civil Legislation touching Sunday demonstrates that it fosters holidayism rather than Sabbathism. Enforced idleness promotes immorality among the irreligious and does not strengthen Sunday observance on the part of those who are religious. The prevailing theory is that Sunday observance is not based on the Fourth Commandment, that Sunday is a new institution, created by Church customs, aided by civil law. That theory removes the Sabbath question from a Biblical and religious basis and strengthens the tendencies which have created the Sabbathlessness now so prevalent in Europe, the United States and South America,—nominally Christian countries. Proof of this is more than abundant when the Sabbathlessness of the oldest "Christian nations" is considered,—Italy, Spain, France, Germany, Russia. The same is true of Sabbathlessness in the United States and England. Holidayism and irreligion have kept pace with the refusal to consider the Sabbath question a religious issue and to separate Sabbath Reform from its true Biblical and religious basis. We appeal to every friend of Christianity to reconsider the situation in view of this verdict of history; written large and plain. If you believe that Sunday is the Sabbath, make its observance a religious issue. If you believe that there is no Sabbath, make your appeals against Sabbathism and Sabbath observance, on Biblical grounds. Popular negative and destructive assaults on the Sabbath, as "Jewish, Non-Christian, narrow and antiquated" destroy all religious basis for the observance of any day. Such criticism is the worst form of undermining and destruction. Such opposition to the religious and

Biblical basis of the Sabbath is the primary and most potent cause of prevailing Sabbathlessness, and the decline of regard for Sunday. Sunday cannot be an institution of religion if it has not a Biblical basis.

#### WHAT WE DO NOT CLAIM.

One of the most unjust elements in the treatment of a minority, in political or in religious matters, is the persistency with which the majority misrepresent those who dare to stand alone. The writings of English-speaking Seventh-day Baptists have been in the hands of the world three hundred years. From the time of the English Reformation until now, those writings set forth the fact clearly that Seventh-day Baptists do not base Sabbath observance, nor Sabbath Reform on Jewish grounds, in any sense whatever. To call Seventh-day Baptists "Judaizers" or "legalists," as though they are not Christians in the fullest and best sense of that term, is to ignore their clearly avowed faith. They exalt Jesus, the Christ, as the Redeemer of men, as the supreme interpreter of the word and will of God, the Sabbath law included. They welcome all aid that historic and literary investigation and criticism can bring to determine the character and meaning of the Bible, the history and teachings of Jesus, and the voice of God as heard in the events of history. He who thinks of Seventh-day Baptists in other than this, or represents them in any other light, is ignorant of what they are. If the questions of the Sabbath, Sabbath observance, and Sabbath Reform were to be settled by argument,—disputation and Biblical exegesis,—Seventh-day Baptists would gladly join issue on the *New Testament alone, and abide the result*. These statements are made because these pages will come to some who are unacquainted with the facts in the case. Seventh-day Baptists do not complain because their position is questioned or opposed, but they do desire to be correctly understood.

#### BAPTISTS AND ADVENTISTS.

It is also important that the reader should remember the historic and theological differences between Seventh-day Baptists and Seventh-day Adventists. Seventh-day Baptists, of the Protestant Period, date from the early days of the Reformation in England. They were the full-fledged Protestants of that time who insisted that

Protestantism compelled a return to the Sabbath, on Biblical grounds. They were organized in America in 1671 by emigration from England. Their distinctive characteristic as most protesting of Protestants, then and now, is their insistence that loyalty to Christ demands the keeping of the Sabbath by all Christians. Seventh-day Adventists are a product of the "Millerite Movement" in the United States. A group of Millerites in New Hampshire received the Sabbath from two devout Seventh-day Baptists who joined in that movement. Some years later when scattered remnants of Miller's followers recovered from the crushing disappointment of 1844, Seventh-day Adventism was born because men who were devout Adventists incorporated Sabbath keeping as a characteristic of "the church of the last days." This distinction ought to be kept in mind in justice to all parties concerned, the reader included.

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#### Our Sabbath Reform Platform.

This issue of the SABBATH RECORDER will introduce us to quite a circle of new acquaintances, all of whom we trust, in due time, will pass from the list of acquaintances to the list of friends. That these new acquaintances may the more readily understand the mission of the RECORDER touching the Sabbath question, we subjoin our platform briefly stated. This is the only solid, Scriptural, non-compromising foundation on which to build permanent Sabbath Reform. The verdict of history, as well as the facts of Scripture, declare that every effort to build Sabbath Reform on the combination of civil law, ecclesiastical decree and prevailing custom, must fail. The Puritan theory of a changed day and a transferred law has been fully tested by Scripture and experience, and being thus tested is "found wanting," and has been abandoned. And yet the Sabbath question is farther than ever from being eliminated from Christian history, or from the permanent and practical questions which are part of Christian life and experience. Sabbath Reform, more than ever, is a rising question, with imperative demands for attention and solution. So far as Sunday is concerned, no common ground for basis or defense can be reached. In spite of all that is said and done, the tide of holidayism connected with Sunday

rises with increasing force. Some of its friends are distracted or disheartened, while the less earnest seem indifferent to the loss of Sabbathism or positively in favor of growing holidayism.

At such a time we come to you with the following plain, solid Scriptural platform, that offers ground for conscience, full incentive to obedience, and a safe path to successful Sabbath Reform. It is the platform which the Seventh-day Baptists have occupied for two hundred and thirty-five years, in America; the platform on which their denominational progenitors upheld the banner of Biblical Sabbathism through the centuries preceding the English Reformation. Standing on this platform, we clasp hands with the apostles and the Sabbath-keeping Savior of the world.

#### PLATFORM.

1. The Sabbath is a divine, primeval, universal institution.

2. The Sabbath is unabrogated under the gospel. It should be observed in accord with the teachings and example of Jesus the Christ, Lord of the Sabbath.

3. Sunday is an ecclesiastico-civil institution, without divine authority; a semi-pagan holiday, at first; a grossly superstitious and partly sabbatic holiday, during the Dark Ages; never considered a Sabbath by the transfer of the fourth commandment until the close of the sixteenth century; now rapidly returning to its original non-sabbatic, holiday character.

4. The only hope for Sabbath Reform lies in a return to the Sabbath, according to the fourth commandment; to be observed in the liberal spirit of the gospel, rather than the narrow formalism of Judaism; as an act of obedience unto the law of God written in the hearts of his children, but not as a ground of justification, there being neither justification nor salvation except through faith. *The issue now at hand is between such Sabbathism, and an absolute, irreligious holidayism.* SABBATH REFORM IS A RELIGIOUS ISSUE, PRE-EMINENTLY AND ALWAYS.

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#### The Puritan Sunday a Comparison.

In the earlier stages of the Protestant Reformation the Sabbath question received but little attention. The Reformed churches on the continent of Europe did not abandon the Romanish ground of holidayism, the state-church, and its

power to appoint festivals and forms of worship. When the second stage of the Reformation was reached, in England and Scotland, the question of the authority of God's law, and hence of the Sabbath, came fully to the front. The English Seventh-day Baptists stood for complete reform and full restoration of the Sabbath according to the Decalogue. The majority of the Puritan party refused to go thus far. On the other hand, they did not dare retain the Roman Catholic position. Hence a compromise was developed which was identical with the position of the Seventh-day Baptists, except the claim that the fourth commandment might be transferred to Sunday. That view was published by Nicholas Bound in 1595 A. D. It was generally accepted by the Puritans, and became the starting point of what is known as the Puritan Sabbath. This half-truth, coupled with other influences born of the spirit of reform, wrought good and gave strength to the Protestant movement. The main trial of that theory has been made in America. That trial began with the conscience of the people and the severest forms of civil law in its favor. The inherent weakness of a half-truth, and the error of appealing to the civil law as a prominent, if not the main support, have culminated in its complete overthrow. This century opens with a swift down-grade movement in Sunday observance, and a chaos of opinions, of doubts and fears as to what ought to be done or can be done to retrieve the disaster already at hand, and save something from the wreck of increasing Sabbathlessness. Under such surroundings our appeal for the Sabbath according to Christ comes to you.

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#### The Sabbath and Spiritual Christianity.

This is a commercial age. The popular tendency is to decide all questions by the standard "What is the thing worth?" Ask a man to keep the Sabbath, and he answers: "What is the good of it?" "Does it pay?" Such questions could not abound as they do if the theory that there is "No Sabbath under the gospel" had not undermined the law and destroyed conscience touching the Sabbath. In some form, that theory has been the popular one for centuries. Born of pagan influences, it was the controlling theory from the fourth to the fifteenth century. It was this erroneous theory that

drove the Sabbath out of the early church. This is an important fact touching efforts to bring about Sabbath Reform in connection with Sunday. The past has imperative lessons that Sabbath reformers must heed. The only adequate or permanent basis for Sabbath reform is conscience toward God. His law must be recognized as supreme authority before any moral or religious reform can be accomplished. This is as true of men in the mass as of individuals. No-Sabbathism is the prevailing theory. It is openly announced or covertly held by the mass of Protestants and avowedly by those who are not church members. Roman Catholics, Episcopalians and Lutherans hold a modified form of it in the idea that "Church Authority" is higher than Biblical authority, expressed in the Decalogue. Those who hold to this last form escape certain inconsistencies which others fall into. But true Sabbathism is essentially destroyed when the Decalogue is set aside, or any other authority is put in its place. The prevailing idea which calls the Sabbath "Jewish" and "obsolete," virtually sets the law of God aside. It cultivates lawlessness. It enervates and destroys conscience. It pushes God far away, and reduces His authority to lowest terms. The practical result of this has always been holidayism. Under these theories Sunday-observance is declining, hopelessly declining. Its friends are frightened and bewildered. They appeal to human law, only to learn anew how powerless it is. They appeal to the conscience of the people only to find that there is little or none. The earnest friends of Sunday declare that its worst enemies are in the churches. Conventions "resolve" and "protest," but disregard for Sunday goes on. Every step of experience shows that something is radically and fundamentally wrong at the heart of the Sabbath question. At such a time the Sabbath of Jehovah comes forward demanding a hearing, and glad to be tested by the question: "What is the good of all this?" The Sabbath asks to be heard that it may show how it is related to spiritual growth and the highest good of men.

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#### Meaning of the Sabbath Law.

The cessation from business which the Sabbath requires brings many minor blessings. But these come only when cessation is induced through the behests of religion

and conscience. Holidayism without religion results in dissipation that is worse than honest and legitimate labor. The true meaning of the Sabbath-law has been perverted and obscured by some common and superficial definitions. Men assert that the primary meaning of the Sabbath is "Rest," and its purpose is to "Commemorate the work of creation." These are such imperfect half-truths as to be, practically, falsehoods. Such conceptions are below Jewish interpretations, and immeasurably below the teachings of Jesus, Lord of the Sabbath. This narrow and superficial idea was fostered, after the second century, by those pagan philosophers who gained ascendancy in the church, in order to increase prejudice against the Sabbath as sacred to the "God of the Jews," whom they represented to be an inferior deity, whose laws were of no account except to the Hebrews. It was an echo of Persian Dualism, which taught that all evil was inherent in "matter," and because Jehovah created material things, both He and His Sabbath were of no account. This was the origin, so far as philosophy is concerned, of the anti-Judaism which continues to this day, and still scoffs at the Jewish Sabbath. The following brief analysis of the Sabbath-law will show how inadequate the popular notion is.

As the chosen people of God, the Jews were assailed by polytheism and atheism, on every hand. Hence God revealed himself over against idol gods fashioned by men, as the "Creator of the heavens and the earth." God based the Sabbath-law on his example as Creator, that it might more fully represent Him to men, and draw them into communion and service with Him. Hence the command to do in their sphere of action as God had done in His, as Creator of the universe. Thus God wove Himself into the Sabbath-law as He did not into any other law of the Decalogue. It is the only law among the ten which bears His signature: "Creator of heaven and earth." This is logical and just, for the idea of Creator involves all else that we can know of God. Creatorship involves Fatherhood. The two cannot be separated. Fatherhood carries with it love, care, help, pity, compassion, forgiveness and redemption. It was the all-loving Father "Who so loved the world that He gave His only-begotten Son, that whosoever believeth on Him might not perish but have everlasting life."

He who created us for Himself, could and must redeem us unto Himself. None but the Father could do this, and a Father could not do less. Logically and historically, Creator, Father, and Redeemer are one. The Sabbath which represents one, represents all. Watchcare, help, tenderness, guidance, instruction, everything that we know of God as revealed in Christ and in the Holy Spirit, was enfolded in God whom the Sabbath represents. Light, heat, and color pour from the sun; far more do creatorship, fatherhood, and redemption flow from the great, all-creating, all-loving, ever-compassionate God. No-Sabbathism and anti-Judaism, which have for so long asserted that the Sabbath commemorates only the creation of the material universe, and demands obedience from the Jews only, exhibit more of narrow prejudice than of Christlikeness, and obedience. Whatever God is, that His Sabbath stands to represent.

It is equally inadequate to define the Sabbath as mainly or primarily "physical rest" as so many do when they seek to prepare the way for casting it aside. Physical rest and release from worldly affairs are the lowest factor in Sabbath observance. As a man must drop one kind of business that he may take up another, so men must cease from their personal work in order to devote themselves to God's work, in an especial manner. Thus the lower serves the higher end, and prepares the way for that spiritual communion with God and good, which is the real purpose of the Sabbath. This communion is the largest factor in the spiritual development of men, and no genuine growth in grace can be without it. Leisure which does not draw men into communion with God by strong and direct agencies, draws them away from God in like proportion. It is therefore true that any form of Ecclesiastical holiday or weekly rest-day that is not based on the Sabbath idea and the historic facts which surround the Sabbath, cannot rise above holidayism. Out of this fundamental principle that a stream cannot rise higher than its source, the much condemned Continental Sunday has grown. Civil law and no-Sabbathism created the Continental Sunday. They foster and perpetuate all grades of holidayism connected with it.

#### The Sabbath is God's Representative.

The superficial views of men who do not enter into the deeper meaning of the Sabbath lead them to say, "I can rest and worship on one day as well as another." As an animal, a man may rest at one time as well as another, if physical surroundings are the same. This is only the animal conception. As a thinking and worshipping child of God, the case is wholly different. To such an one, the reason for resting is the important factor. What one will do when he ceases from labor will depend on why he ceases. If rest is the only or main purpose, he will seek quiet as a tired ox does, or such change of occupation, or form of recreation, as accord with his tastes and surroundings. The lower impulses of the animal will control in these choices. Herein lies the deeper philosophy of choices and actions which make holidayism and debauchery inevitable when leisure is sought without religious conscience, or is made obligatory by law. Reformers say: "We do not propose to make men worship God by law, but we must make them rest by law." All experience shows that when men are thus compelled to be idle, not being religious they will be dissipated, according to tastes and surroundings. The purpose of the soul determines what men will do when they have leisure. They will not worship on any day, unless the soul is controlled by the Sabbath idea, and by love of Him whom the Sabbath represents.

But this truth goes deeper still. God is the source and center of all spiritual life. True worship has its dwelling in the soul. Spiritual life and growth spring from the heart. True worship is not forms and ceremonies, but communion with God, and such thoughts, acts and deeds as spring from that communion. Worship is the outward manifestation of spiritual life that is loving God and living in Him. The recognition of God's presence is a fundamental element in worship. Knowing him to be present, men draw near to Him with pure hearts, fervently. True worship brings men to the fountain of spiritual life. It begets strength, faith, power, rest, sanctification, peace. The Sabbath recognized as God's day, draws men to Him and promotes such communion and worship. The influence of the Sabbath also goes out into the week, holding men nearer to God, continuing this communion, and repeating this worship.

But since the week must be filled with things earthly, the weekly Sabbath must continue. Universal Sabbathism is not for this life, although he who keeps the Sabbath holy realizes more and more of the ideal of an unending Sabbath, to which we shall come, in heaven. Argument does not need to go farther to show that true worship and God's sacred day are inseparable.

#### GODLIKENESS.

Another invaluable result of the Sabbath and the true worship it develops and cherishes, is that we are made to be like God. All outward things; forms, ceremonies, surroundings, are powerless to do this, though they aid in so far as they bring us into communion with God. Communion begets likeness. We become like that which we love. We grow into the lives of those whom we love. Christ took the burden of formality and ritualism from the Sabbath, that its true spiritual character might appear and grasp men. Paganism sought to be made right with the gods by outward actions and material agencies. Unfolding Judaism sought to be right with Jehovah by sacrifices and ceremonies that often took the place of "the sacrifice of a broken and contrite spirit." Christians fail along these lines, and in no point so much as in the low estimate they have placed on the Sabbath. Comparative ruin of the spiritual life of the Christian church came when it cast the Sabbath aside under the lead of paganism, and attempted to fill its place by Sunday, and other holidays. The Sabbath, and the worship it induces, make men attentive and teachable because they are in the presence of God. Judaism welcomes the Sabbath as a bride, with the "Sabbath lamp," at the setting of the sun on Friday. So Christians ought to welcome it with the light of obedient love shining from devout hearts. It is the Queen of days. With it the King comes to his own to enrich, enlarge, and sanctify all life with spiritual blessings.

#### NOT A FORM.

Thus apprehended, the Sabbath rises above formalism and ritualism, and infinitely above the low ground of a "weekly rest-day." It becomes the point of living contact between God and His people. It is God revealed in time. Lower conceptions rob the Sabbath of power and meaning. The holiday robs men of spiritual communion and of consequent blessings. Since the Sabbath question is a Biblical

religious one; and since the Bible fixes the Sabbath on the Seventh-day of the week, all efforts to remove or to destroy it have resulted in holidayism, and the comparative or actual destruction of spiritual worship. Christ is the distinct and only Son of God, according to the Bible. He is not an indefinite man among other men, any one of whom is as good as He, "if you only think so." In the same way, the Sabbath is not an indefinite day, scattered somewhere, anywhere, "if you only think so." Genuine and honest scholarship has never attempted to make it any other than the last day of the week. Polemic theology, seeking to find some escape from the Sabbath and some excuse for following popular customs, has attempted to make it an indefinite "one day in seven." God answered all such efforts by the facts of history, showing that however His mercy blesses men when they hold error, honestly, nevertheless, the final fruitage of every form of departure from the Sabbath of the Bible, has been holidayism and Sabbathlessness.

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#### Divine Authority the Only Basis of Sabbath Reform.

A Secretary of the International Sabbath Association, once said to the writer: "We do not propose to magnify the civil law as a means of Sabbath reform. We call attention to it, but fall back upon the divine law as the real basis." That was several years since, and that secretary is dead. On no other ground can there be any real reform. Sabbath-keeping is distinctively a religious duty. It has its foundation in love to God, and regard for divine law. It is a means of spiritual communion with God. Physical rest is a secondary consideration in true Sabbath-observance. It is essential to it, as a lower means to a higher end. Civil law, if enforced, may give a "rest-day," but it can never give a Sabbath, nor induce real Sabbath-keeping. The true Sabbath-keeper cares for divine law, and does not need the human. In proportion as he places the human before the divine, he ceases to be a true Sabbath-keeper.

The history of Christianity and of the Sabbath question are full of valuable lessons on this point. Romanism placed the law of the church—the most religious form of human authority—above the divine law.

It insisted upon the right of the church to legislate for men, and to enforce its legislation by civil power. It subordinated the state to the church, making the will of the church supreme. On such a platform, the spiritual life of the church fell into decay, and Sabbath observance was buried beneath the rubbish of formalism and false legislation. The lowest level was reached in the twelfth and thirteenth centuries, when by order of the church, "sacred time" was made to extend from three o'clock on the seventh-day of the week until sunrise on the second day; and any violation of that regulation was said to have been punished by miraculous judgments from heaven. Such was the fruitage of the first effort to place human authority before divine, in the matter of Sabbath-keeping.

The earlier reformers made no essential modification of that position, so far as the prominence of the divine law was concerned; as the result, continental Europe has seen very little of real Sabbath observance for the last fifteen hundred years. Puritanism made some marked changes in creeds concerning Sabbath observance, but made the civil law unduly prominent as a means of enforcing its new theory. The result is before the world. It overwhelms the American people today, with many sad and discouraging features. Religious regard for sacred time, and spiritual Sabbath observance, are both at low ebb. If the friends of Sunday are ready to bring the divine law to the front, and if the churches will respond to its demands, there will be gained more real Sabbath observance in a quarter of a century to come than civil law has induced in a thousand years. Building with "untempered mortar" describes the spasmodic efforts to secure Sabbath Reform by statute law, at the present time.

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#### Sabbath Reform Not a Denominational Issue.

Some of our correspondents seem unable to rise above the idea that Sabbath Reform is merely denominational. Because we plead for the Sabbath, instead of for the Sunday, they say the RECORDER seeks sectarian ends. Even when we disclaim this, some insist that we do not know our own aims. Superficial thinkers are accustomed to associate narrow views and selfish aims with minorities, and to look upon the majority as broad-minded and right. Facts

often reverse this decision. The prevailing views concerning the Sabbath question, and the observance of Sunday, are popular because they are loose, accommodative, easily complied with when convenient and easily disregarded when freedom from restraint is desired. The views which the RECORDER urges are in the minority, because they demand an amount of conscience and self-denial which the average man "cannot afford." Under such circumstances, it is easy to dismiss the question; "Fie on those Seventh-day Baptists and their narrow-minded plea for the Jewish Sabbath." Others, dull in understanding, or persistent in misrepresenting, pretend to be horrified at our desire to lead the church back to the idea of "salvation by works." We never plead for the Jewish conception of the Sabbath, nor for the keeping of it as a ground of salvation. We stand with Paul in teaching that by the deeds of the law no man shall be justified; but we stand with him also when he teaches that Christians may not sin because they are not "under the law, but under grace." Sunday-keeping in place of Sabbath-keeping is the religious broad way with a wide gate at which many go in. It charges no toll. It seems like a pleasant way, but it is leading the church of Christ to ruin, through loose notions concerning Law; Divine Law.

#### LAWLESSNESS IS RUIN.

The decay of Sunday-keeping in America and the Sabbathless state of Europe are facts that no-one denies. The majority of men rejoice in this growing holidayism. They deem the world fortunate to be rid of "Jewish superstition concerning the Sabbath." In Protestant churches, and among the friends of Sunday, and of what is called Sabbath Reform, there is great lack of enthusiasm, and wide diversity of opinion as to the best remedy for the growing evils of Sunday holidayism. Some deal in vehement denunciation. Others look upon civil law as the main reliance. The greater number, even in the churches, care little for the question, and are ready to help on the tide of holidayism, when it suits their convenience or their pecuniary interests. At such an hour, the first need is to awaken the professed friends of the church to the true situation. This is one mission of the RECORDER.

## A RELIGIOUS QUESTION.

First of all, the issue is a religious one. Commonplace platitudes, resolutions, and sermons about the "need of a day of rest," and the advantages of a "civil Sabbath" etc., do not meet the case. The idea of the Sabbath comes first and only from the law of God. The question is a Biblical one. Civil laws create holidays. They can create nothing higher. If human law be thrust between men and the law of God, the latter is soon obscured.

If Sunday had any Biblical authority, reliance on civil law would soon destroy it. Sunday law began with a holiday, one of many, in the Roman Empire, with no higher sanction than the civil law could give to "The venerable day of the sun." The drift of the deeper currents of influence, since the apostasy which culminated in the "Dark ages," has been towards the Sabbath, as Christ and the apostles left it. In the Puritan movement, the correct theory was set forth, except in the compromise wherein the attempt was made to transfer the Sabbath law to Sunday. The temporary sacredness which Sunday obtained as the result of that movement, is gone and the church faces the fact that new authority and new sacredness must be found, or Sunday observance will be wholly lost. The issue in Sabbath Reform involves the interests of the whole church, of Christianity itself. Because Seventh-day Baptists have stood alone through the centuries, protesting against the apostasy of the Roman Church and the perpetuation of many of her errors by Protestants, it does not follow that the duty of returning to the Sabbath is a denominational question between them and those who hold to Sunday. Hence we repeat, Sabbath Reform is a religious issue. If the friends of Sunday believe that it has divine authority, we beg them to join issue against the Sabbathless masses, on that ground. The low-ground plea of "necessity for rest" is powerless to move men toward religious regard or true respect. Instead of bringing the world up to Sabbathism by such pleas the Church is being steadily brought down to the level of holidayism by her own arguments. The question is not whether Seventh-day Baptists shall be advanced, but whether the Protestant Church shall be destroyed by its own inconsistencies.

## A PLAIN ISSUE.

If any man has doubts concerning the "Patriarchal Sabbath," he cannot doubt the fact that God gave the Sabbath at Sinai, and based it upon His own example. The people to whom the law was given have kept the order of the week and the identity of the Sabbath in unbroken succession. All knowledge of the "first day of the week" is based upon the Seventh-day of the week, as given at Sinai. If men accept the Bible as the Word of the Lord, the Sabbath can be urged on the solid rock of divine authority. If it be not the Word of the Lord, Christianity is vain. Under such circumstances, the issue must be made between the seventh-day, the Bible Sabbath, sacred to Jehovah, and absolute no-Sabbathism.

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**The Sabbath Should be Re-heard for Sake of Protestantism.**

The power and permanency of reformatory movements are proportioned to their consistency. Fundamental principles may assert themselves slowly, but they are persistent and imperative. Protestantism arose around the standard of an authoritative Bible. It demanded freedom from church authority and custom. It said, "Let men come to God in the name of Christ without human intervention. Give us the written Word, the authoritative Scripture, God's Book." It was this demand that gave Protestantism birth-room and growth. The splendid organization and the ancient traditions of Romanism gave way before such demands.

In the matter of salvation through faith, Protestantism was consistent; as it was on many other points. On the question of the law of God and His Sabbath, it faltered and fell. It attempted to remain on Romish ground, or to take a half-way position by evasion and assumption.

Let it be granted that nothing better could have been done then. Perhaps the world was not ripe for full Sabbath Reform. But now, after the disastrous results of the Puritan Compromise and the returning ruin of No-Sabbathism, the times are ripe. Protestantism is again *in limbo*. Romanism and infidelity have renewed their attack along the Sabbath line. Re-hearing of the Sabbath and acceptance of its demands will give Protestantism further victory. Refusal to re-hear and obey

means continued defeat. The choice cannot be delayed. Protestantism invites self-destruction, through its inconsistencies touching the Sabbath question. Let the reader keep in mind that the Sabbath now demands a rehearing for the following specific reasons:

1. The seventh day of the week is the Sabbath according to the Bible. The Bible is on trial as never before. A genuine and loyal observance of the Sabbath by all who profess to believe the Bible, would be an object lesson greater than Protestantism has ever given of its faith in itself and its standard. The Bible demands this rehearing in the name of Jehovah, and of Jesus, Lord of the Sabbath.

2. The Sabbath is entitled to a re-hearing because a re-hearing has been twice refused; once through Pagan prejudice and once through Protestant compromise.

3. The Sabbath calls for a re-hearing because "Sunday-Sabbathism," born of the Puritan theory, is hopelessly dead, and endless evils assail the church, as well as the world, through disregard for the law of God, indifference to the claims of the Sabbath of the Bible and of the Christ, and the evils of Sunday holidayism.

4. Whoever refuses the Sabbath this re-hearing and the obedience which ought to follow, refuses to follow the example of Christ, and aids evil in lessening the influence of the Bible over men.

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**The Only Hope.**

The only hope for genuine Sabbath reform is in the restoration of the Sabbath based on the unabrogated law of God, interpreted by Jesus, the Christ. This would lay a permanent and efficient basis for conscience and loyalty toward God and the Bible. On such a basis the spiritual life of the church would rise to a point which it has never reached, cannot reach under prevailing theories. These theories openly or actually, set aside the Bible, the law of God, and the example of Christ in the matter of Sabbath observance. So long as Sabbath observance is made a question of convenience; so long as it is left to the authority of custom, or made to rest on the dictum of civil law, there can be no basis for loyalty toward God, no soil in which to grow a Sabbath conscience. Conscientious regard for Sunday decreases

steadily. The friends of Sunday declare that prominent forms of desecration would cease if the patronage of Christians was withdrawn. No-Sabbathism and the half-truth of the Puritan compromise have enervated spiritual life, and paralyzed conscience beyond the hope of redemption. New ground must be taken.

Therefore the Sabbath, though long rejected and secularized, rises in this hour of peril through No-Sabbathism, and offers, in the name of God the law-giver, and of Christ, "Lord of the Sabbath," the one and only road back to higher spiritual life, to firm and abiding conscience, and to the long train of blessings which are enfolded in love, loyalty, obedience, and communion with God, through His sacred Sabbath.

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**Is the Sabbath a Specific Day of the Week?**

Eagerness to evade the claims of the Sabbath, and the plain teachings of the Bible lead many to declare that the fourth commandment does not specify any particular day of the week. Two or three commonplace facts will show the error of this position. Those to whom the fourth commandment was given understood it to apply to a specific day of the week, as the week now exists. They have had a world-wide history since that commandment came to them, but the week as it then existed and the specific day which they then observed, they still observe. When Christ came he found them observing the specific seventh day of the week, under the fourth commandment, which day he always observed. All who now observe Sunday, observe it because it is *a specific day of the same week*, the day following the Sabbath or seventh day of the week. Whenever the New Testament speaks of Sunday it calls it the "first day of the week." The advocates of Sunday observance have no ground for keeping Sunday except that it is the specific first day of the week which is measured and closed by the specific Sabbath which the fourth commandment enjoined upon the Hebrews. In the presence of these facts it is folly to say that the commandment knows nothing about the day of the week.

To this must be added the fact that history gives no hint of any confusion in the days of the week since the giving of the fourth commandment, or before. The

"Saturday" of the universal modern calendar is still the Sabbath of the fourth commandment, as the Sunday is the first day of the week. The ease with which men who have not learned the facts, assert that "time has been lost and the days of the week are hopelessly confused," would be ludicrous if it were not so much misleading on an important point. Those who have found out the facts know that the order of the week has been preserved as wondrously as the Bible has. The various calendral changes have touched the year and the months only. These changes, and the few readjustments which have been made, are easily traced. They show that the week, the primary and permanent division of time has been as carefully preserved and recorded in the philological history of the race, as granite and marble have been in the geological history of the earth. The reader who seeks to know the details touching the preservation of the week, will find them in "Biblical Teaching Concerning the Sabbath and Sunday," published at the office of the SABBATH RECORDER.

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#### Sabbath-keeping a Sign of Loyalty to God.

In ancient times the worship of God and the keeping of His Sabbath were a sign of loyalty to Him. In heathen nations, the worship of Baal was a sign of loyalty to the sun-god. When God's chosen people, deceived by the temptation to be popular, gave allegiance to Baal and discarded God, punishment, sharp and sure, followed. In this age of Sabbathlessness and indifference, this age which flippantly talks of "obsolete laws, and an abolished Decalogue," allegiance to that Decalogue, and the observance of God's Sabbath continue to be a sign of loyalty to Him. Hence we urge that the only safe path for the friends of Sunday to follow is the path of careful, prayerful, re-examination. If the foundations on which Sunday rests are good, re-examination will make them stronger. If it has the sanction of divine authority, re-examination will set that sanction more clearly before the people. If the Sabbath has no claims upon the regard of God's people, re-examination will justify the disregard which popular custom evinces. The fear that some of our critics express, that the work of the

SABBATH RECORDER will be disastrous to the observance of Sunday, is proof that they fear the truth which lies behind our position. We know that if our claims be not true, we hasten their destruction by calling attention to them. If we are holding to husks from which the kernel has fallen, examination will show the worthlessness of what we offer. Candid investigation is the hope of truth. Error and sin always shun the light. We beg the friends of Sunday to cease foolish discussion about longitude and calendars, and give themselves earnestly to the real issue at stake. If the claims of the Sabbath are weak, and the claims of Sunday are strong, the battle will be so much the briefer and the victory for Sunday so much greater. If the power that men invoke from civil law really exists in that law, we counsel the friends of Sunday to apply that power, and check the desecration of which they complain so much. If the din of Sunday desecration is the voice of coming destruction, let those who fear God, rise in the might of His strength and grapple with the monster. Anything is better than indifference. Premature action is better than indolence. The deepest disgrace goes with cowardice. Brethren, if you believe in Sunday, grapple the real issue and set the battle in array. If God be with it, your loyalty to it and Him will give victory. But if you fear the power of the Sabbath of Jehovah, if when you read the fourth commandment, your lips falter as you apply it to Sunday, then we beg you to re-examine, as though some light on this question might yet break forth from the Word of God.

#### THE TIMES ARE EVIL.

One thing is certain; if former conceptions of the Law of God, whether applied to the Sabbath or to Sunday, are correct—if the fourth commandment is binding, popular theories and popular tendencies, in the church and out, are evil. It is useless to call them unfortunate. They are sinful and deathful. The facts must be met, and the sooner they are met the better for Protestantism and the cause of Christ. The friends of Sunday protest in conventions, in sermons, in resolutions, in petitions, but the masses disregard and go on, irreverent and disobedient. Two questions are vital in this issue: Is the Sabbath law eternal, the expression of natural and uni-

versal truth? Is the change of the Sabbath from the seventh to the first day of the week justified by the plain authority of the Bible? These two questions settled, the remaining ones are concerning methods of teaching and enforcing truth. But while the friends of Sunday remain indifferent, or widely divergent in opinion; while some claim that the Decalogue has passed away, and others that it remains in full force; while some pin their hope upon the civil law, and a few plead for the Word of God as the source of authority, little can be gained. The demands of the hour are not fine rhetoric, nor bitter denunciation. Judgment must begin at the house of God. Sunday newspapers, Sunday trains, Coney Island, and St. Louis beer-gardens are not the greatest evils connected with Sunday desecration. The primary trouble lies deeper than these. If Christian men were true to what they profess, Sunday desecration would be given over to the wicked alone, and would stand as the badge of irreligion. But now, stockholders and proprietors, sitting in the church on Sunday morning, desecrate the day in many ways by their business and their employees. Christian men mingle with the Sunday crowds that seek pleasure and enjoyment in all paths except those that lead to the house of God. Here is the core of the trouble.

#### THE CHURCH IS AT FAULT SOMEWHERE.

Either her theories concerning Sunday are based upon illogical and incorrect claims, or else the heart of the church is honey-combed by the virus of disobedience to God. Which horn of this dilemma men choose, will determine their attitude toward God and toward the Bible. Whether men will heed God's voice or continue to disregard it, will decide the future of Sabbath keeping. The continent of Europe is filled with spiritual decay that No-Sabbathism has begotten. America is flooded with the same poison. Evil results will come here, with equal certainty, and with greater haste. We do not rejoice that these things are so. We mourn that the church has grown thus thoughtless and that good men are thus indifferent. Because we mourn, we speak. Because we see ruin hastening upon the indifferent, we utter these warnings. Because we know that history, having spoken, may not be disregarded without evil results, we urge

lovers of truth to regard the verdict God has written concerning Sabbath desecration. That verdict is, No-Sabbathism and ruin are bosom companions. Again we beg the reader to face the real issue. Subordinate questions, lofty indifference, quiet disregard, only heap up wrath against the day of ruin.

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#### Is Sabbath-keeping Difficult?

Seventh-day Baptists are often asked, "Do you not find the keeping of the Sabbath a great hindrance to success?" The history of more than three hundred years in England and America answers this question positively in the negative. On the other hand, according to the best definition of success, adherence to the Sabbath and what that adherence carries with it, aids in securing the highest success. The biographical sketch of Dr. Rogers which will be found on the next page is an illustration in point. Similar illustrations are found in the history of Seventh-day Baptists, from the first. Among the men and women now living, examples of success are abundant. It is worth while to say, in passing, that in proportion to the size of the denomination, the number of successful teachers among Seventh-day Baptists is much greater than among people of other denominations. The difficulties that beset conscientious Seventh-day Baptists, whether in the business or professional life are mainly imaginary or greatly exaggerated. Men are protected from many failures because conscientious scruples forbid them to enter into channels of business which do not conduce to the development of manly character and earnest religious life. Those who did not know Dr. Rogers personally cannot fail to be interested in the history of a man who gained such a position in the scientific world, and who was a worker in every good cause, while maintaining his faith and practice as a Seventh-day Baptist. Read Mr. Titsworth's fascinating sketch.

The truest giving to the need of the world is the giving of a pure life and a genuinely sacrificial service.—*Rev. G. R. Lunn, D. D.*

Do not fear the face of man. Remember how small their anger will appear in eternity.—*M'Cheyne.*

William Augustus Rogers, A. M.,  
Ph. D., LL. D.

We are indebted to the Rev. A. J. Titsworth, D. D., pastor of Plymouth Church, Milwaukee, Wis., for the following biography of Dr. Rogers. Prof. Rogers, at the request of his mother, left a paper from which Mr. Titsworth gathered the facts given below. Our readers cannot fail to find them full of interest and profit.

Doctor Rogers was born in Waterford, Conn., November 13, 1832, to Daniel P. and Mary A. Rogers, his wife. He began his academic studies at DeRuyter Institute, DeRuyter, N. Y., in September 1846. In April 1848, he left school to teach in New Market, N. J., where he remained a little over one year. From New Market he went to Alfred Academy, in 1850, where in three years he completed his preparation for college. In 1853, he entered Brown University, graduating there in 1857, sixth in his class; having received an election to the Phi Beta Kappa society by virtue of his rank in scholarship. This record was made in spite of the fact that he spent his Junior year in teaching, at Shiloh, N. J., where he was principal of the academy. In July 1857, he was married to Rebecca, second daughter of Isaac D. Titsworth, of New Market, N. J. In the autumn after his marriage he began work in the newly-organized Alfred University, as instructor. In 1859, he was appointed professor of mathematics in the university, a position which he held until 1886. During this time he spent one year as a student of astronomy at Harvard College, and at a subsequent time, six months as a special student and assistant under Professor T. H. Safford, who was at that time first assistant in the observatory. Upon his return to Alfred he at once proceeded to fulfill a long-cherished plan of building an observatory. The funds for the building were mostly donated by personal friends, the land only having been given by the authorities of the college. The observatory was equipped at his own expense with the following instruments:

(1) An equatorial telescope, 8 in. aperture; (2) A meridian circle, 3 in. aperture; (3) A "Bond" astronomical clock; (4) A "Bond" cronograph; (5) A chronometer.

In 1864, he enlisted in the United States navy, in company with several students of the college. The Alfred men were assigned to the fine steamer, *Grand Gulf*, through

the influence of Commander Roe, a friend of Professor Rogers. During a portion of his year of service, the *Grand Gulf* was occupied in convoying one of the steamers of the Pacific Mail Steamship Co. between New York and Aspinwall, for its protection against the confederate privateers, afterwards in blockade duty off Galveston, and then as flagship at New Orleans, where, in September, 1865, the Alfred men were discharged. Professor Rogers' position on board the *Grand Gulf* was that of yeoman, or keeper of the ship's stores. After his discharge he returned to Alfred and resumed his work in the college.

In 1866, he was appointed George B. Rogers' Professor of Industrial Mechanics, that professorship having been established by the gift of \$10,000, by Mrs. Ann M. R. Lyon. In order to qualify himself for the duties of the department, he spent one year as a student at the Sheffield Scientific School at New Haven, Conn. Returning to Alfred he organized the new department and gave instruction during the year 1868-9. Apparently insurmountable difficulties having arisen in the way of the successful execution of the work, he resigned in the spring of 1869. He immediately received the appointment of assistant at Harvard College observatory, a position which he held until 1875 when he was made assistant professor of astronomy. He resigned this position in 1886 and accepted the professorship of physics and astronomy in Colby University, at Waterville, Maine. In this position he remained until his death, March 1, 1898. He had, however, accepted an election as Babcock Professor of Physics in Alfred University, and on June 23, laid the corner stone of the new Babcock Hall of Physics, delivering an address on that occasion outlining his plan of work in the department. His absence today from the dedication of the building in which he had so deep an interest occasions the one immeasurable regret which shadows the joy of these exercises.

With what shall we now fill out these bare outlines of the life of our dear brother and honored friend in such manner as to make our tribute in some degree worthy of him, while not abusing your patience?

Biography, like painting, may be photographic or it may be impressionistic. You may photograph a life in all truth and detail of fact, or suggest only the large facts

and general effects of it as they impress you. I shall leave to others the adequate biography of Professor Rogers, and shall attempt today only an impressionistic sketch. It is a sagacious remark of the genial Autocrat, that if you are going to write a man's biography you must begin with his great-grandfather.

The traditions of the Rogers family run back to Smithfield, and come to a point in the famous John Rogers, the martyr. Among the "nine small children and one at the breast," who witnessed their heroic father's burning, was probably the progenitor of our professor. It is worth our remembering if the forces which produced this personality were in part generated in the life of such a man as John Rogers, the martyr; for the martyr's claims to the respect of history are by no means constituted in his martyrdom alone, as I think is generally supposed. John Rogers was one of the first scholars of his time; a graduate of Cambridge and editor of that combination and revision of the Bible translations of Tyndale and Coverdale, which we call Matthews' Bible. "Thomas Matthews" was only his editorial pseudonym. It is not fanciful to find the springs of his nineteenth century descendant's devotion to principle and high intellectual capacity in the sixteenth century martyr-scholar.

Professor Rogers' intellectual environment in the formative period of his life was notably good. He was particularly fortunate in the schools in which he was educated. President Garfield is credited with the remark that a log with a student sitting on one end of it and Mark Hopkins on the other would be a university. Alfred Academy and Brown University were each, in Rogers' student days, under the direction of a man of the Mark Hopkins type. William C. Kenyon and Francis Wayland were pedagogical giants; men with an eminent genius for stimulating the young men under their influence to the best use possible of all their powers.

With such a heredity and such an environment, young Rogers entered upon active life one of the scratch men in the race.

But heredity and environment together do not account for the man. The man himself is not constituted by these or all influences, however they may enter into his determination. There is inexplicable and incomputable man-stuff upon which influences

work, but which they do not make. It is nature's immediate endowment. Rogers was good stuff, sterling material.

Carlyle's definition of genius as capacity for infinite work is sometimes understood as if genius could be generated by hard work; as if any man could become a genius by buckling down to incessant labor. But that is a misconception parallel with the mistake that attributes success to a man's circumstances. Circumstances often give genius its opportunity as work shows genius in operation. He is the genius who knows how to seize the opportunity, and who has the capacity for the work. Genius is capacity at work. Professor Rogers was not made a genius by that habit of his interminable activity, but proven one. The demonstration was in the capacity shown. The limitations of the mediocre man appear in his incapacity for sustained labor before they appear in his poverty of product. If Rogers had not been a genius he could not have borne the marvelous amount of work he did. He would have died of nervous prostration twenty years ago. It was the native quality of his mind which took influences and circumstances and endured labor as steel takes temper and oak bears strain when cast iron and bass wood would fail.

Professor Rogers' capability of hard and incessant work was perhaps one of the most impressive things about him. He was in perpetual intellectual motion. And he was as intense as he was unremitting in his work. He never worked aimlessly or listlessly. The list of his publications, extending to about seventy and ranging from monographs of three or four pages to solid volumes of hundreds, attest his literary industry. But when we reflect that these papers and books were almost invariably the distillation of scientific studies, not mere imaginative trifles, the principal labor involved in which is in the writing, we shall be likely to be amazed at the gross amount of labor necessary to their preparation.

Professor Rogers' scheme of life took no account of vacation. He was playful, loved to laugh, to hear or tell a good story; but there was a seriousness even in his recreation which was symptomatic of his ruling passion for work. When he played croquet, he played to win. Play for play's sake he was constitutionally unable to understand. He never went anywhere without his tools.

David  
Potter  
Rogers



I do not know, but I believe, that on his wedding journey he found time for study. Afterwards, home-lover that he was, affectionate and faithful to wife and children, he denied himself in respect to home and family joys for work's sake. Mrs. Rogers has been heard to say that her husband was married to his observatory. Even his year of service in the navy was for him no rest from study. He had his books in his yeoman's cubby-hole, and it was not long before the officers learned what sort of a sailor they had, down in that stuffy, ill-smelling, mal-de-merish hole in the fore-castle. It became no uncommon thing for the navigating officer to call upon the yeoman for assistance in the mathematical part of his duties. Professor Rogers knew more about the principles of the science in an hour than the sailing-master did in a month.

The versatility of his ability was one of the most remarkable features of it. In his address at the laying of the corner stone of this building last June, he declared himself a firm believer in an all 'round education, and was emphatic in his warning against the danger of specialism in study. "Judging from my own experience," he said, "the life of a specialist will, in the end, lead to a loss of power in consecutive thought and expression in considering subjects of genuine interest." But whatever he might think about himself, to others he was a brilliant example of how specialists may save themselves from the narrowing influences of their work. This versatility of ability began to be manifest, when, at the end of his college course, he learned that the chair to which he was to be called at Alfred was not to be the one for which he had prepared himself. He had hoped to teach the languages and had qualified himself especially in Greek. But when he discovered that his work was to be in mathematics, with characteristic energy and thoroughness he switched his mind upon that track and it became the great trunk line of his life's commerce. This facility in various interests was shown also in the change of the stress of his attention from one department of mathematics to another. Beginning as a teacher of pure mathematics, he in turn devoted his attention to astronomy, mechanics and physics; was professor of mathematics, of astronomy, of industrial mechanics, of physics and astronomy and finally of physics only. His mathematical ability was

equalled by his mechanical. This mathematical professor was also an inventor of distinguished rank. He had a passion for experimenting in standards of length. In the course of his work he invented and put into successful operation the following machines: (1) A machine for linear graduations; (2) a machine for the original graduation of circles; (3) a machine for comparing standards of length; (4) a machine for making screws of uniform and regular pitch.

Having come to be acknowledged as an authority in this matter of standard of length, he was commissioned in 1880 to visit Paris and London in the interest of the Rumford Committee of the American Academy, in order to obtain authentic copies of the Imperial Yard, at London, and of the Meter of the Archives, at Paris. This work was successfully accomplished, and with the data thus obtained, he constructed exact copies of the original standards, and these are now the chief standards in a number of the most important laboratories of America.

In such work as this, the microscope is, of course, an important adjunct. Professor Rogers was therefore led to experimentation in microscopy and micrometry. It suffices to indicate how, with his usual success, he threw himself into the study of these subjects, that in 1881, he was elected a Fellow of the Royal Microscopical Society, London, and in 1883, at Chicago, vice-president of the American Microscopical Society; and that the United States government came to him for plates for the use of its observers on the occasion of the transit of Venus.

But the versatility of his genius is indicated by the survival of his interest, to the end of his life, in the classical subjects which were his study when at college. In retaining his interest in these things also he guarded himself effectually against the perils which, as he so well understood, beset the path of the specialist. Among his publications are some which one is not wont to find among the works of eminent scientific men. In 1884, he published "A Layman's View of the Revised Version of the New Testament;" a paper which evinced the same critical, accurate treatment of a linguist subject, the original Greek of the New Testament, which was his habit in mathematical studies. In 1888, he put

forth a valuable monograph on "Higher Criticism Considered in Relation to Science and Religion." In view of what his life work was, and what subjects had occupied his mind, this paper is a notable instance of the vitality and validity of his theological interest. His presidential address at the Seventh-day Baptist Conference, in 1883, and his Centennial History of the Seventh-day Baptist church at Waterford, Conn., are delightful evidences of the same thing.

Professors Rogers' genius had another revelatory feature in his life which it may not be amiss to mention. Genius is to mere talent what the diamond is to charcoal. Genius is the crystal of the carbon talent. Genius is intellectual concentration. This power of focussing attention is, on the wrong side of it, what we call absentmindedness. Genius often shades into eccentricity through absorption in the thing in mind to the point of inattention to the things not in mind. Sir Isaac Newton reaches out for his simple breakfast, when the maid brings it to him in his study, and forgets to draw his hand in to him again. Edison, engrossed in his laboratory work, forgets his marriage hour. This trait of genius is apt to provoke our mirth unless we understand that inattention to ordinary things is the wrong side of attention to extraordinary things.

Professor Rogers had the absentmindedness of men of his stamp. He has been known to sit at his instrument noting the transit of stars at noon, without a thought of dinner until, after an hour or two, compelled to consciousness of disturbed conditions in his physical interiors, he has started with the discovery that he was hungry. He could be as unconscious of chalk on his nose, standing at the blackboard, or of his necktie pushed up to the neighborhood of his ears by the collar of his dress coat at a dinner party, as if these things were not of vital importance to the man careful of his personal appearance.

One day at a dinner table the maid passed to him in order, a dish full of rich preserves, from which it would have been the proper thing for the professor to take a modest portion for his plate, leaving the dish in the servant's hands for the service of the rest of the party. The maid looked at her mistress in perplexity. The lady took in the situation, gave some sign to the servant, who went out for another supply of the

sweetmeat. Professor Rogers ate the contents of the dish in blissful unconsciousness of social or hygienic irregularity.

It is very pleasant to remember, filled as our hearts are with regrets for our friend, that he lived to enjoy some of the legitimate fruits of his life of high aspiration and incessant labor. The living probably get more satisfaction out of taffy than the dead do out of epitaphy. Professor Rogers came into recognition and honor for his work's sake while he was living to appreciate it. As early as 1872, he was elected a member of the American Society of Arts and Sciences. In 1880, he received the honorary degree of Master of Arts from Yale College, in recognition of his services to astronomy, especially in the preparation of Vol. X. of the annals of the observatory. In 1882, he was chosen vice-president of the American Association for the Advancement of Science, Section of Mathematics and Astronomy, and re-elected in 1883, serving as presiding officer at the Montreal meeting. In 1886, he received the honorary degree of Ph. D., from Alfred University. In 1887, he was chosen president of the American Microscopical Society, having already been vice-president in 1884. In 1894, he was elected vice-president of the Physics section of the American Association for the Advancement of Science.

It is probable that the token of the learned world's appreciation of his labors which was sweetest to Professor Rogers himself, was that which followed his achievement in the German Survey of the Northern Heavens: the work which occupied him during the seventeen years of his service at Harvard University. By a concerted arrangement among the chief observatories of the world, made about the year 1868, it was arranged that the labor of accurately determining the position of all the stars as bright as the ninth magnitude in the northern heavens should be undertaken. It was decided that the work should be done under the general direction of the Astronomical Gesellschaft and was known as the German Survey of the Northern Heavens.

Different observatories participated in this work, each observatory having assigned to it a belt or zone five degrees in width. The observation of the stars contained in two of these zones was assigned to the United States; one to the Dudley Observatory, at Albany, N. Y., and one to Harvard

Observatory. At this observatory, Professor Rogers began the great work November 21, 1870, and finished it in 1885. The work of reducing the observations was carried along with that of the observation itself, until his resignation in 1886, and afterwards was continued at Waterville by the aid of assistants designated for that purpose by the observatory. The catalog of the 8627 stars observed, was published at Leipsic, Germany, in 1892. The entire contribution of Professor Rogers to this work is contained in five volumes of the annals of the observatory, the last volume being published in 1897. These volumes are numbered X., XII., XVI., XVII. and XVIII. Professor Rogers was justly proud of the fact that while his zone was only one-twelfth of the entire territory to be surveyed, his report of his work was given five-twelfths of the space devoted to the publication of the entire results. He regarded these volumes as his chief publications.

It is, I am sure, no inappreciative detractor from Professor Rogers' just fame, to say that his life work reveals him as a scholar rather than as a teacher. Teacher indeed, he was, in the large sense. Master spirit among his fellows, qualified and skillful in the explication of the organic principles of the science to which his life was devoted. But he was too large a man for the best work in the class room. Of two mathematical professors, the one who finds mathematics hard is likely to be the better teacher. Unlike the genius who sees great principles intuitively and steps easily from summit to summit in his progress through the field of truth, he has to plod along the whole weary way of close study, up to the summits of principle, down into the depressions of detail, the way the pupil himself must go, and he is better able to be patient with the dull or sympathetic with the slow. Professor Rogers was more successful perhaps in technical, profound papers for the use of experts, than in patient and detailed analysis of the day's lesson for the pupils; although he would have been other than the man he was if he had not applied himself successfully to overcoming this limitation of his power to teach ordinary minds.

Manhood is more than scholarship. William Augustus Rogers, the man, is more than Dr. Rogers, the professor. The son,

brother, the husband, the father, the friend, the citizen, the Christian, the MAN: to *him* our hearts turn today in affection, with a volume and joy of interest his genius as a scientist cannot induce. We are gladdest to know that as a *man* he was no less worthy of our respect than as a scholar. How shall we characterize this man then?

First of all, he was a holy man. It is time we rescued this word holy from its captivity in sacerdotalism. The holy man is the hale man, the healthy man, the *whole* man. Our friend was a whole man; the temple of his body was an undesecrated temple. He was a virtuous man, a "vir," something more than a mere "homo;" he had all that the Latins meant by that high word "vir," all the qualities of a MAN, strength, courage, capacity, worth, manliness; undiminished by vice or weakness. He was a *whole man*; a holy man in the deepest and truest sense of the word.

The Faculty of Colby University, in their appreciative memorial resolution adopted the day after his death, brought together some of the characteristics of this whole man in phrase so felicitous as to make attempt to improve upon it quite unadvisable: "Enthusiasm, energy, persistence, devotion," \* \* \* "courteous but unbending adherence to his conviction of right," \* \* \* "conspicuous fairness and friendliness in the treatment of all his associates," \* \* \* "Christian manliness" and "that sunny, genial, loving large heartedness that made him the friend of everybody."

Out of the constellation of his virtues, two stars shine with brighter luster, stars of a high magnitude; his generosity and his religiosity. Of his generosity he would himself prefer that little be said. Let well known facts in connection with the noble building which is dedicated today, tell their simple story. There are many who, if the secrets of their relation to William A. Rogers were to be revealed, would gratefully testify to his kindness and big heartedness. But there can be no motives of delicacy which forbid our speaking of the depth and constancy of his religious life. This is all the more noteworthy for two reasons; that he was a distinguished scientist and so liable to the discredit of faith which is the mark of so much conventional science, and that the form of his faith was such as to subject it to strain from criticism by conventional religion. But against both

these temptations to adapt his convictions to conventional science or conventional religion he was proof. His was a religion of the heart. Not that he was not also thoughtful in his faith. His theological papers sufficiently attest his religious intelligence. But his nature was religious. He was spiritually inclined. He believed that the recognition of spiritual truth and the development of this truth in human life and experience, under the illumination of the Divine Spirit, was the most important thing in the world. (See his *Higher Criticism Considered in Relation to Science and Religion*, p. 18, 1.23 sq.)

After the Minneapolis meeting of the American Association for the Advancement of Science, in 1883, he told with exultation of the large percentage, a majority, of the men present who were sincere Christians, and of the devotional meetings which they sustained during the sessions of the Association. It is one of the reassuring signs of our age, so largely subdued under the influence of a science tending towards materialism, that men like Professor Rogers are at the same time unchallenged leaders in the scientific world and humble, devout worshippers of God. His life gets no little of its high significance from this fact. He was an unflinching Seventh-day Baptist. His loyalty to the faith of his fathers is one of the cherished memories of the brotherhood of churches which he so loved. He esteemed his election to the presidency of the General Conference in 1882 as one of the chief distinctions of his life. It was undoubtedly quite as much the drawing of his heart towards this seat of learning because of its denominational connections as the fascination for his mind of the opportunities for scholarly usefulness that determined his acceptance of the Babcock chair of Physics in Alfred University.

His loyalty to his faith was no crucifixion for him. His love was for his duty; his heart rested in his faith. It was no affectation in him to fling his arms weeping, about the neck of the one he loved, who had gone out of the fellowship of his denomination. His life was an illustration to the world of christian loyalty, loyalty to the abstract, if you please. The world has few more precious inheritances for the enrichment of its higher life than the constancy of the martyr spirit. Nor does it matter vitally that the martyr who sheds his blood or

sinks into his ashes shall be infallible in his convictions to the truth for which he suffers. Loyalty, the martyr spirit, counting all things but loss for the excellency of one's conceptions of duty and life and Christ—the world grows rich in virtue of this regimen.

Those to whom William Augustus Rogers was yet something more than scholar and man, those to whom he was dear in friendship's and home's most intimate ways, whom his death leaves widowed, fatherless, bereft, poor in love's treasures—what shall we say of him for them? Nothing, to day. Not for us is it fitting to go into this Holy of Holies of Love's Sanctuary. One must be High Priest to be qualified for such delicate and sacred duty. We stand without that temple, knowing that the Angel is with the worshippers inside; we stand without, praying.

#### Seventh-Day Baptists.

Those who may not be familiar with the history of Seventh-day Baptists, by whom the RECORDER is published, will be interested in the following brief statements:

The doctrinal basis of Seventh-day Baptists, touching the Sabbath, is the interpretation of the Sabbath law by Christ, together with His example and that of the Apostolic Church. They believe that Christ established the "Christian" Sabbath, when he discarded the false restrictions and dishonest evasions with which the Pharisees had burdened and perverted it. Historically, they are represented by scattered groups of Sabbath-keeping Baptists, who from the third century forward, refused to depart from the teachings of Christ, concerning the Sabbath. As Pagan influence and the Romanized Church gradually expelled the Sabbath, they stood firm and loyal to the law of God, the example of Christ, and the practices of the Apostolic Church. Those who thus continued to keep the Sabbath, link modern Seventh-day Baptists with Christ and the New Testament Church. In their earlier history they were known as Nazarenes, Corinthians, Hypsistari, and later as Vaudois, Cathari, Toulousians, Albigenes, Petrobrusians, Passagii and Waldenses. Their doctrines were simple and scriptural, and their lives were holy, in contrast with the ecclesiastical corruption, that surrounded them. The dominant church followed them.

with persecution. In consequence of such opposition, it is difficult to learn all facts concerning them, since only garbled and perverted accounts have come to us, through the hands of their enemies.

When the English Reformation arose with insistent demands that the Bible be accepted as supreme authority on all questions of faith and conduct, the claims of the Sabbath came to the front, almost compelling the great body of the Puritans to forsake Sunday and accept the Sabbath of Christ. Among those who became Seventh-day Baptists were some of the prominent followers of Oliver Cromwell. From that time forward, the Sabbath question has been a vital issue in Protestant Christendom.

Fourteen Seventh-day Baptist Churches were established in different parts of England. The earlier of these were the Mill Yard and Pinner's Hall Churches in London. The Seventh-day Baptist Church of Mill Yard, Goodman's Fields, probably had its origin in 1617,—earliest records have been lost by fire. It was founded by John Trask and his wife, both school teachers, who were imprisoned for Sabbath observance. The membership roll of that church contains, among its multitude of names: Dr. Peter Chamberlen, Royal Physician to three kings and queens of England; John James, the martyr; Nathaniel Bailey, the compiler of Bailey's dictionary, as well as a prolific editor of classical text books; William Tempest, F. R. S., barrister and poet; William Henry Black, archaeologist; and others, scarcely less prominent. It now meets at Mornington Hall, Cannonbury Lane, London.

The Seventh-day Baptist Church of Pinner's Hall, Broad Street, London, was organized March 5, 1676, by Rev. Francis Bampfield. His brother, the Honourable Thomas Bampfield, Speaker of the House of Commons under Richard Cromwell, was also a Seventh-day Baptist.

#### IN AMERICA.

In 1664, Stephen Mumford, a Seventh-day Baptist, came from London, England, and settled at Newport, R. I. His observance of the Sabbath soon attracted attention, and several members of the Newport Baptist church joined in his views and practices. They did not change their church relations until December, 1671,

when, after correspondence with the Seventh-day Baptist church in Bell Lane, London, and with Dr. Edward Stennett, pastor of the church of the same faith at Pinner's Hall, London, they organized the first Seventh-day Baptist Church in America, at Newport, R. I. Philadelphia was a second point where Seventh-day Baptists were organized and among whom Abel Noble was a leader as early as 1700. About the same year, 1700, Edmund Dunham, a member of the Baptist Church at Piscataway, Middlesex county, New Jersey, was moved to examine the Holy Scriptures, seeking authority for the observance of Sunday. As a result of such research, he decided to keep the seventh day of the week as the Sabbath. Others soon joined with him, and in 1705, the Piscataway Seventh-day Baptist Church was organized. Emigration from these three centers has resulted in the existence of Seventh-day Baptists in almost every part of the United States. The strongest centers are in Rhode Island, New Jersey, New York, West Virginia and Wisconsin. Besides the churches in England and the United States, there are churches in Germany, Holland, Denmark, Africa and China.

#### DOCTRINE.

Seventh-day Baptists are thoroughly "evangelical." They belong to the regular Baptist group, and aside from keeping the Sabbath instead of Sunday, they have always been identified with Baptists, Presbyterians and Congregationalists along orthodox lines of faith. They are in no sense "Judaizers" or "Legalists." They believe in "salvation through faith alone." They insist upon observing the Sabbath, not as a basis of salvation, but as evidence of obedience and conformity to the teachings and example of Christ. These doctrines have been exemplified and emphasized throughout the history of Seventh-day Baptists.

To live for common ends is to be common,  
The highest faith makes still the highest man!  
For we grow like the things our souls believe,  
And rise or sink as we aim high or low.  
No mirror shows such likeness of the face  
As faith we live by of the heart and mind.  
We are in very truth that which we love,  
And love, like noblest deeds, is born of faith.

—Robert Browning.

#### A New Book.

"SCIENTIFIC BASIS OF SABBATH AND SUNDAY, a new investigation after the manner and methods of modern science, revealing the true origin and evolution of the Jewish Sabbath and the Lord's Day, for the purpose of ascertaining their real significance and proper observance, by the Rev. Robert John Floody, Master of Science (Albion College), Bachelor of Sacred Theology, (Boston University), Member of the American Association for the Advancement of Science; with introduction by G. Stanley Hall, LL. D., President Clark University. Second and revised edition, published by Herbert B. Turner and Company of Boston."

Mr. Floody has attempted a somewhat new line of discussion. He shows that he is familiar with modern historic criticism although he applies the results of such criticism at some points in an unscientific way. He claims that ancient Pagan nations had a system of weeks and rest days governed by lunar changes. This Pagan system did not fix a Sabbath on the seventh day of time, but on successive seventh days marked by the phases of the moon. Although Mr. Floody makes some conclusions on insufficient data, that portion of his book is more nearly scientific than any other portion.

Mr. Floody assumes that the Hebrew Sabbath began in a similar way, although he says, page 95: "We are without a definite literal statement that the Hebrew Sabbath occurred on the seventh day of the moon, but the evidence incidentally presented in the Scriptures, leaves it no longer a matter of doubt." In attempting to support the claim that the Sabbath was lunar, at first Mr. Floody fails to make a scientific distinction between the weekly and the annual festivals of the Jews. He condemns his own position by saying, page 98, "The thought of the Jews admitting into their calendar thirty fixed Sabbaths and eighteen changeable Sabbaths is too absurd to be seriously entertained." He acknowledges that the association of Hebrew Sabbaths with lunar changes was only temporary. On pages 103 and 104 he says: "After the Babylonish Captivity the Sabbath occurred on the regular seventh day of the calendar. The chief cause of this change was the identification of the

Sabbath with the creation rest day. As Goldziher says, by the story of creation, the Sabbath was established on entirely new grounds. (Mythology among the Hebrews, p. 324). The second cause was the desire on the part of the Jews to hold the Sabbath in contrast with that of their hated captors. The priestly writer represents the manna as falling every six days with a rest on the seventh. The time between the Passover and the Pentecost was seven weeks and this was exactly fifty days. This is conclusive evidence that the Sabbath was the regular seventh day and had no connection with the moon. The number seven was applied to the days, making the Sabbath day; to the months, making the seventh month of special religious significance; to the year, making the Sabbatic year; to the Sabbatic years, making the year of Jubilee."

In recognizing the truth that the Hebrew Sabbath and week mark a permanent division of time without regard to lunar changes, Mr. Floody admits the fact that the Sabbath and the week form the central feature of an universal calendar. This conclusion he tries to avoid by calling the Sabbath a "Jewish institution," and claiming that, being Jewish, it ceased to exist with the Jewish nation. A scientific treatment of the question would recognize the Sabbath law as permanent, representing an eternal principle of human necessity, quite as much as any of the eternal principles set forth in the Decalogue. While all the Ten Words came through the Hebrew nation, they involve eternal truths and universal human necessities.

Chapter three of Mr. Floody's book is entitled "The Seventh-day of Christians." Under that head he discusses the origin of Sunday legislation, etc. He starts with the assumption that the observance of Sunday began at once after the resurrection of Christ, and because Christ rose from the grave on Sunday. Such an assumption is wholly unscientific. It ignores the fact that the historic books of the New Testament were not written until the last part of the first century. It ignores the fact that there is no record in the New Testament showing that Sunday observance began at the time of the resurrection. It discards the fact that the "first day of the week" is named in the New Testament but six times! That four of those references

appear in the gospels, and that what they actually show is that the disciples *did not then believe in the resurrection*, and that Christ appeared to them to prove the fact of his resurrection, without any hint that it was to be commemorated in any way or at any time. It ignores the fact that the first mention of Sunday observance appears in the writings of Justin Martyr, as late as the middle of the second century. All this is utterly unscientific. It ignores the laws of historic evidence, and the more so because from the time of Christ's resurrection until the destruction of Jerusalem, 70 A. D., the central point of Christian influence was at Jerusalem, and that very few of the religious practices or doctrines of the Mother Church at Jerusalem were dropped or modified. Nothing can be more unscientific than to assume that a change so radical as the introduction of the observance of Sunday to commemorate the resurrection of Christ, took place instantly, without discussion, without leaving any trace upon the history of that period, and that in the heart of the Jewish-Christian church, which was non-Jewish only because those composing it had accepted Jesus as the Jewish Messiah, and were groping their way toward that true understanding of the Messianic kingdom which he had taught. Every law of historic criticism demands that a scientific treatment of that period should take all these facts into account, while Mr. Floody ignores them all. More need not be said to show that instead of treating the development of Sunday observance in the Christian Church scientifically, or on an historic basis, Mr. Floody wanders among vague and unscientific "suppositions" and "probabilities."

In laying down a basis for Sunday observance at the present time, the core of Mr. Floody's contention is that Sunday has no connection with the Fourth Commandment, nor with the Sabbath. This removes the whole question from a Biblical basis. Having separated Sunday from a Biblical and religious basis, Mr. Floody still claims that it ought to be a "worship day," and that those things which prevent it from being such should be forbidden. He tries to find a basis for some form of civil law that will aid in protecting "Sunday as a worship day." We are glad that Mr. Floody has put forth this book. Al-

most anything is better than the stagnation in public thought which has attended the Sunday question for several years past.

Mr. Floody has done excellent work in that he condemns the nonsensical vagaries of the Rev. Samuel Walter Gamble in his book. "Sunday, the True Sabbath of God." On page 87, Mr. Floody says: "A short time ago an interesting and ingenious pamphlet entitled 'Saturdarian' appeared, in which the claim was made that the Jewish Sabbath occurred on certain fixed days of the month. So fascinating was its presentation, that a noted bishop declared it the greatest discovery of the nineteenth century. The idea of fixed Sabbaths among the Hebrews has been long held by Hebrew exegetes and scholars versed in Oriental customs and institutions, but these Sabbaths took place at changes of the moon. This differed widely from the view of Mr. Gamble, the author of 'Saturdarian,' whose Sabbaths were upon other fixed dates. Upon examination, the latter's position is not borne out by facts. He first assumes that the Hebrews had thirty days in their months. This mistake alone overthrows the whole theory."

#### Samuel Walter Gamble's Book.

The book which Mr. Floody so justly criticizes is a combination of the wildest vagaries, and most unhistoric statements that have appeared in modern discussions of the Sunday question. From the standpoint of actual scholarship and reliability the book has no claims on thoughtful men. It is an appeal to superficial people and the uninformed. It is well calculated to mislead and confuse such people. Soon after it appeared, Rev. S. H. Davis, of Westerly, R. I., made a careful review of Mr. Gamble's vague notions, and the false claims put forth by him. After grouping the facts which show that the Sabbath law is universal and unrepeatable, and that Christ and the early church observed the Sabbath which Mr. Gamble stigmatizes, Mr. Davis said:

And yet of all the foregoing propositions, each of which should stand unquestioned by every intelligent reader of the Bible, and of history, are denied with unmeasured assurance and unbounded egotism in the writings of Rev. S. W. Gamble, of the South Kansas Conference of the Metho-

dist Episcopal church. Mr. Gamble's theories were published in the *Chicago Tribune* and the *Christian Endeavorer*, of Chicago, about 1897, and have since appeared in a book entitled, 'Sunday the true Sabbath of God.'

In the course of his argument Mr. Gamble asserts a number of strange propositions, two of which are simply astounding. The first: "That God, through Moses, gave to the children of Israel a system of fixed-date Sabbaths, which changed once every year between the exodus and the crucifixion, to a different day of the week, and hence that "Saturday" never was a Jewish Sabbath for over a year at a time until after the destruction of Jerusalem under Titus.' See 23, of his book.

His other leading proposition is that the first day of the week, now called Sunday, was never called the first day of the week by any of the New Testament writers, but was spoken of in Matt. 28:1, and other parallel passages as the "first of Sabbaths."

I wish to review briefly, his theory of fixed calendar date, but changeable, weekly Sabbaths, for which he has manufactured a calendar with an adjustable slide which he shifts to fit his theory. It would seem useless to seriously consider such child's play, and an idle task to review an argument so cheap and visionary, but for the fact that the author claims for it the approval of eminent scholars, and that it is said to have been adopted as a standard work on the Sabbath question by the denomination of which Mr. Gamble is a member.

This latter statement I do not credit, as I cannot believe that any scholarly man of the great Methodist denomination would risk his reputation by approving of such error, and I have positive knowledge that some of the leading educators among Methodists have said that his translation and interpretation of Scripture are such as scholars cannot accept.

The fact that Mr. Gamble's "startling discoveries," by which he would annihilate the Sabbath and place Sunday on a firm foundation, were published in the newspapers some five years ago, and since in book form, and have never been mentioned, much less reviewed by the prominent church papers, religious journals and theological magazines of Sunday-keeping denominations, is enough to condemn such discoveries in the eyes of all intelligent people.

• If some ambitious scientist would claim to discover a great principle or invent a great theory in science that promised to affect the views and interests of millions of people; if he had his notions published in the newspapers, and later in book form, and after five years not a reputable scientific paper or magazine had mentioned the discovery or reviewed the theory, people would be apt to conclude that the theory was but thin air.

As to the scholars who aided in bringing Mr. Gamble's production before the public, though he thanks them profusely in his production, he fails to record their names in his book.

On page 18 of his preface he says: "I am under some obligation to the management of the *Christian Endeavorer* for bringing me face to face with the great scholars of Chicago to be interviewed about my Sabbath convictions, and to the men appointed by the great educational institutions of that city, who reviewed my theories so thoroughly and so patiently, and who loaned their influence to bring my investigations before the public. I acknowledge among these men particularly the esteemed Rabbi Emil G. Hirsch, of Chicago, for the encouragement received from him in his own home."

Since Mr. Gamble expresses his gratitude for assistance, to scholars in general, and to Dr. Hirsch, one of the foremost of Jewish Rabbis in particular, the reader would naturally conclude that biblical scholars among the Jews were his warmest supporters. I therefore took the first opportunity to consult some of the most learned Jewish Rabbis in New York and Boston, that I might learn their reasons for giving such support, if they did so, and if not, their opinion of Mr. Gamble's fixed-date Sabbath theory with its annual readjustment as to the days of the week.

Spending some time in Boston, I left Mr. Gamble's book with the leading Jewish Rabbis of that city for them to read, and called later by appointment for interviews concerning its contents. The first one I saw was Rabbi Hushburg, of 33 Coolidge street, Brookline, Mass., who lectures to a large congregation of the Reformed Jewish church at Park Place Synagogue in Boston. His first remark to me after reading Mr. Gamble's book was: "I never waded through such rubbish before in my life." He said further, "Mr. Gamble's

claim that the Sabbath date of reckoning was lost after the destruction of Jerusalem under Titus is absolutely false." Rev. S. Shoher, of 1026 Tremont street, Rabbi of an Orthodox Jewish church, and a very scholarly man, with whom I had a number of interviews, said, after carefully reading Mr. Gamble's book, "It is foolishness, and the author is an ignoramus, ignorant of the laws and customs of both ancient and modern Israelites." Dr. Chas. Fleischer, of 189 Grampion Way, and Rabbi of one of the largest Reformed Jewish churches of Boston, said: "This man's theories strike me as absolutely ridiculous. My time is too valuable to spend with such nonsense."

In New York City I saw Prof. Singer, an eminent Jewish scholar, educated in the University of Germany, and editor-in-chief of the new Jewish Encyclopædia, published by Funk & Wagnall. In an interview with him after Mr. Gamble's book had been left with him for a time, he said: "This author's theories are pure bluff, invented to break down the Sabbath and set up Sunday in its place. There is no truth in them."

Rev. Bernard Drachman, of 36 E. 75th street, New York, a learned and influential Rabbi of the Hebrew church, also denounced the theory as utterly false. He was exceedingly busy when I called upon him, but treated me kindly, and afterwards wrote me a letter, reviewing Mr. Gamble's theories, from which I will quote at length further on.

Finding all Jewish Rabbis and scholars whom I had consulted unanimous in their denunciation of Mr. Gamble's claims regarding the ancient Jewish Sabbath, I could not but wonder why so eminent an authority as Rabbi Hirsch, of Chicago, should have given his aid and influence in bringing such a work before the public. Following the suggestion of Rabbi Hushburg, I wrote directly to Dr. Hirsch, asking to what extent he had indorsed Mr. Gamble's book, or in what way he had given his influence and encouragement to bring it before the public. I received a very prompt response, in which Dr. Hirsch said: "You are not the first, and I am afraid not the last, to be troubled about the book of the gentleman mentioned in your letter received by me five minutes ago. He and his publication have been a source of trouble to me. He used my name without right."

Dr. Hirsch goes on to say, in a letter too long to quote entire, that when this author called on him a few days ago he did admit that the Assyrian calendar indicated that originally the weeks were not fixed, but says that he was careful to add that, as far back as the Jewish records go, there has been a fixed week.

Having received this refusal of Dr. Hirsch to bear a part of the responsibility of bringing such a work before the public, I should have written to the other scholars referred to in Mr. Gamble's preface, had he been so kind as to tell who they were. In the absence of this information, however, I turned to a number of leading educators of our great universities, than whom there are no higher authorities in this country.

I also wrote letters as follows: To President Harper, of the University of Chicago, to Professor Sanders, of Yale, and to Professor Jastrow of the University of Pennsylvania:

*Dear Sir:* A book lately published by Rev. S. W. Gamble, of Ottawa, Kan., undertakes to establish the theory that prior to the time of Christ, or from the exodus to the crucifixion, the Jewish weekly Sabbaths fell on fixed dates, and changing once every year to a different day of the week, and hence that Saturday was never a Jewish Sabbath for more than a year at a time until after the destruction of Jerusalem under Titus. Will you kindly give me your opinion as to the probable truth of such a theory. Thanking you in advance for your kindness, I am yours sincerely,  
S. H. DAVIS.

From each of these three men I received a prompt response. President Harper is one of the most eminent of Hebrew scholars. His letter reads as follows:

*My Dear Sir:* I have not seen the book to which you refer. There may be evidence which will lead me to accept the view which you say he advocates, but with the evidence before me at this time, I should hardly be able to accept it. Yours very truly,  
WILLIAM R. HARPER.

Evidently President Harper was not one of the "great scholars of Chicago" who "interviewed" Mr. Gamble concerning his Sabbath theories.

Prof. Sanders, who writes each week for the *Sunday School Times*, who for years has been one of the most prominent

professors of Yale University in the department of Biblical literature, and who is now Dean of Yale Divinity School, in response to my letter said:

*My dear Mr. Davis:* Yours of April 3, is at hand. I have not seen Mr. Gamble's book on the subject of the Sabbath, so that I cannot render any fair opinion concerning the thesis he tries to establish. On general principles and on the basis of my own knowledge, I may say that I doubt very much whether his conclusion is a true one. Very truly yours,

FRANK K. SANDERS.

Strange that such students and scholars as President Harper and Dean Sanders should have remained so long in the dark concerning so important a discovery as Mr. Gamble claims his to be, and that in all their wide research of a lifetime along the lines of Jewish history, language and literature, they find no evidence to corroborate his theory.

But there are other scholars to be heard from. Prof. Morris Jastrow, of the University of Pennsylvania, who has made a thorough study of the early history of the Sabbath, and prepared and read a learned paper on that subject before the Society of Biblical Archaeology in Paris, writes in response to my inquiry, as follows:

"There is absolutely no foundation for this theory, which is purely fanciful and supremely ridiculous."

MORRIS JASTROW.

The testimony of Prof. Gottheil, of Columbia, and Prof. Toy, of Harvard, is similar to that of Prof. Jastrow. Prof. Richard Gottheil is the son of a Jewish Rabbi, trained from childhood in Jewish customs, history and law, and now holds a professorship in Columbia University. He said to me in an interview at his home on Fifth avenue, that there was no ground for any such conclusions as Mr. Gamble reaches. And Prof. Toy of the Semitic Department of Harvard University, a scholar of worldwide reputation, said that the fixed-date Sabbath theory of Mr. Gamble was utterly without foundation, and that there were no historic facts to support it. Thus out of five eminent educators consulted, representing five of our greatest universities, two know of no reason for accepting Mr. Gamble's theory of the Jewish Sabbath, and three denounce it as fanciful, groundless

and ridiculous. With such an array of scholarship in evidence, it would seem unnecessary to consider the specific blunders that have led this discoverer of Sabbath-destroying theories to such enormous conclusions. Yet, if you will bear with me, I would like to mention a few of the errors upon which he has builded his argument.

In the first place, Mr. Gamble has discovered what no other has ever seemed to discover, and what no authority, Jewish or Christian, so far as I can learn, will accept, that the year of the Hebrews in Bible times was a solar and not a lunar year; and that, in face of the fact that the year of the Hebrew calendar, which governs their festivals, is still a lunar and not a solar year. And on this assumption Mr. Gamble's so-called "True Bible Calendar" is built. Strange it would seem that the Jewish nation should have had a complete solar calendar, so like our present Gregorian calendar, as early as the time of Moses, and that it should have been preserved intact as to the month, week and day till the time of Christ, and then, drop so completely out of existence that scholars never heard of it for 1900 years, until a man in Southern Kansas developed it out of a fruitful imagination. Is it any wonder that learned men pronounce a theory based on such presumption, fanciful and ridiculous? Yet, if you remove the support of Mr. Gamble's solar year from his calendar, his fixed-date Sabbath theory falls of its own weight.

Prof. Whitford, of Milton College, touches a vital point when he raises the question of the possibility of the Hebrew nation changing from the solar to the lunar calendar in historic times without any record being kept of such a change. According to Mr. Gamble, the change would have taken place later than the Crucifixion of Christ; and that such a change, affecting social, business and religious life in every nation where the Jews had gone, could have taken place at so late a date without a line of history or a trace of tradition concerning it, is incredible. One wonders, too, how it happens that the "Day of Saturn" was recognized in Roman history and literature as the Jewish Sabbath before the time of Christ, if their Sabbath only fell on "Saturday" once in seven years, till after the Crucifixion and the fall of Jerusalem under Titus.

Professor Whitford says that "until Mr.

Gamble can bring forward some proof from history that the Jewish calendar has been reformed, either in regard to the week or the month or the year, or in regard to all of them, as he claims, he will find his theory discredited by intelligent readers."

Another claim which Mr. Gamble makes is that the flight of the children of Israel from Egypt occurred on the Sabbath; while Jewish tradition places the date on Friday. However, Mr. Gamble might be able to correct this error in his calendar by the use of his adjustable slide. Again, Mr. Gamble makes the Passover fall on a weekly Sabbath each year; when in both ancient and modern times it varied as to the day of the week, and could come on any days, except Mondays, Wednesdays and Fridays. His error here may be due to the fact that in Leviticus 23: 11, the second day of the Passover is called the "morrow after the Sabbath." But in that passage the term Sabbath simply has its original and general sense of 'rest-day,' and the reference is to the Passover rest, and not to the specific seventh day of the week enjoined as a memorial of creation. The term Sabbath is used in this way on other occasions also. Thus the day of Atonement is called the "Sabbath of sabbaths," because of the strict cessation of work thereon, although it may occur on almost any day of the week. In modern Jewish parlance, a man is said to "make Sabbath" when he has a joyous time, because of the happiness attached to the Sabbath. These are simply instances of the use of the term by analogy, and to attempt to draw therefrom the inference of the variability of the Sabbath is puerile, if not intentional deception, and shows the straits to which the enemies of the Sabbath are reduced.

Another fatal blunder which Mr. Gamble uses as a chief corner-stone on which to build his calendar and his argument is the claim on pages 59 and 60 of his book, that three days in the month of Abib of the Jewish calendar, the 10th, 14th and 16th, were work days in each year, and being such, could never be Sabbath-days, as they would be once in seven years under his calendar if the Sabbaths came in regular weekly succession. It was at the reading of this passage that Rabbi Shoher, of Boston, exclaimed concerning the author's ignorance.

Now, if these were truly work-days, as Mr. Gamble asserts—and I grant that at

least one of them probably was, namely, the 16th, the day in which the first ripe sheaf was to be gathered—then, according to our Gregorian calendar, the Sabbath would fall on each of them, once in every few years; but, according to the flexible lunar calendar of the Jews, with its intercalary days, it was not necessary that the Sabbath should ever fall on them, and, according to Jewish tradition, it never did fall on Abib 16.

There was one immovable thing in the Jewish calendar, and that was the weekly Sabbath. And, to prevent a conflict of the work-days with the weekly Sabbath, the Ancient Rabbinical Tribunal had the power to add intercalary days to the end of any month. Mr. Gamble adds intercalary days arbitrarily to the sixth and twelfth months only, just where they will best accommodate his calendar to his theory. The ancient Rabbinical tribunal added intercalary days to whatever month it became necessary in order to avoid conflict with God's immovable Sabbath, and to bring the festivals that came on fixed dates of the month so they would fall on the day of the week desired under the Jewish law. And so, by their flexible calendar, the Passover never was allowed to come on Monday, Wednesday or Friday, which it must do about once in seven years under the Gregorian calendar; and the Jewish New Year, the first day of the seventh month, never came on Sunday, Wednesday or Friday, either by the ancient or modern Jewish calendar. And yet, in ignorance of these facts, or ignoring them, Mr. Gamble builds an arbitrary calendar, in which the very first, and each succeeding, Jewish New Year, the first day of the seventh month, comes on Sunday, a thing unheard of in Jewish history or tradition.

These are some of the errors of which Mr. Gamble constructs what he claims to be his unanswerable argument. Remove this erroneous foundation, and all that remains of his impregnable fortress is a mass of confused theories and conflicting statements—a castle in hopeless ruin.

I cannot better conclude than by quoting some earnest words from the letter of Rabbi Drachman, previously referred to. From 36 East Seventy-fifth Street, New York, he writes:

"The Sabbath is recognized in the Mosaic Law as an absolutely fixed and immovable day, over which no Rabbinical Tribunal

had any authority whatever. It lasts from sunset on Friday evening to sunset on Saturday evening, and that period of time can never be altered by any human authority. Its origin dates from the creation, and it is therefore, called the 'Sabbath of the beginning!' Whoever desecrates the Sabbath shows thereby that he refuses to acknowledge God as the Creator of the world. Our modern calendar is absolutely the same as the ancient one, as in this we have undeviatingly maintained the traditions of our ancestors. Some difference exists in the method of fixing and determining the seasons and festivals, owing to the advance in astronomical science, but none in regard to the festivals themselves. The Sabbath has been absolutely untouched in any way.'

"Mr. Gamble's statement that Abib 1 and 15 always 'came on Saturday' is absolutely false and ridiculous. They came on any day of the week, except Mondays, Wednesdays and Fridays. His error is undoubtedly due to the fact that in Leviticus 23: 11, the second day of the Passover is called 'the morrow after the Sabbath.'" This reference is to the Passover rest.

"The Sadduces of old, it is true, took the term Sabbath in this verse literally, because they were a schismatic body, opposed to Jewish tradition and Rabbinical authority: but the effect of their dispute was simply to affect the date of the Feast of Weeks, seven weeks later, which thus became a variable festival. It did not, however, touch in any way the question of the Sabbath. The idea of changeable Sabbaths altering from year-to-year did not occur to them, but was left for sorely-tried Sunday advocates like Mr. Gamble and others of the same stamp.

"Mr. Gamble's claim that Saturday was not the Jewish Sabbath except for one year at a time is without a shadow of foundation. Throughout the Bible and the Talmud we always read of it as the same fixed day. No hint is anywhere given of its being observed on different days, and the whole idea is too ridiculous for serious consideration.

"Considering the enormity of the offense of Sabbath-desecration, of which the penalty was death by stoning, it might well be expected that if it were a variable day, changing in each year, that the law would have given explicit instructions on the sub-

ject so as to make intelligent maintenance by the faithful possible.

"Mr. Gamble neglects to give Jewish tradition the weight to which it is entitled. If a nation, since time immemorial, has given a certain interpretation to one of the laws intrusted to its keeping by Divine behest, and that law the most important of all: if, furthermore, it has always agreed in that interpretation in all times and places, it is the most convincing proof that that interpretation is correct. It is the height of presumption to say that the Jewish nation does not know the correct day of its own Sabbath, which it has so zealously safeguarded and preserved. It would be even more reasonable to say that Sunday Christians do not know what day of the week is designated by that name."

#### Concerning Sunday.

Silence concerning the religious observance of Sunday is a prominent feature of the situation. Religious newspapers say little in explanation of the increasing loss of religious regard for Sunday. Few sermons discuss it. Enough is said, complaint and mourning, to emphasize the fact that conscientious regard for Sunday as a religious institution declines rapidly. Public opinion, even in religious circles, looks upon this increasing disregard as inevitable. The friends of Sunday shrink from agitation, lest awakening thought hasten the decline of religious regard for the day. People have come to know that Sunday observance has no basis in the Bible. They realize that the Puritan Sunday has gone down under the weight of inconsistencies. Religious leaders say: "The Puritan Sunday is gone and we neither desire nor expect its return." Having no ground for appeal to the Bible as authority for Sunday observance, there is no common ground for its defense, and no basis left for religious conscience concerning it. Men say: "We want a sane observance of Sunday fitted for the present time and in accord with the demands of modern civilization." The history of the last fifty years shows that such a position calls for holidayism on the part of the great majority of people, with a semi-religious and waning Sabbathism, on the part of the church. Such is the general situation concerning the observance of Sunday.

Sunday Legislation, in some form, has been under consideration during the past winter in the Legislature of Oregon, Wisconsin, Kansas, New York, Connecticut, Illinois and other states. In most cases the saloon question, or the question of amusements, notably baseball, has been the central feature of the agitation. Some sharp discussions of a general nature took place in the Kansas Legislature, when a bill allowing baseball on Sunday was lost. In a few cases, the rights of Sabbath-keepers, Jews, and Christians, have been discussed. Special efforts have been made to secure some form of Sunday Legislation in California during the past year. Friends of Sunday made extensive preparations for the introduction of a bill which was discussed and defeated on February 20, 1907. The United States Congress sat on Sunday, March 3, 1907. The Philadelphia Methodist Minister's meeting condemned the act and sent a protest to the Congressmen from Pennsylvania. Sunday closing of saloons in Chicago has been discussed quite at length during the winter, and efforts were made by appeals to the Supreme Court to compel the Mayor of Chicago to close them. The Court refused to grant the "mandamus" which the friends of Sunday asked for, and Mayor Dunne continued to treat the Sunday law of Illinois as obsolete, in the matter of saloons in Chicago.

#### Sunday Legislation in Massachusetts.

Sunday legislation forms the "storm-center" of the Sunday question, whenever enough is said or done to form a storm-center. In many, if not in a majority of instances, activity is induced in connection with saloon issues and the liquor traffic more than with church interests and religious issues. Taken as a whole, Sunday law has fallen into harmless inactivity. Little effort is made to enforce the law against popular and desirable forms of business. Efforts are made against saloons and a few of the more disreputable amusements that tend to dissipation. In most cases the things opposed on Sunday, ought to be opposed and outlawed on every day of the week. Considered from the religious side Sunday legislation is a "dead letter."

Whenever the question of Sunday legislation can be brought before state or

national legislators, all efforts to secure stronger laws, if pushed, result in weakening existing laws. Massachusetts has been a prominent center of agitation touching Sunday legislation for several years past. The result has been an increasing public opinion favoring more liberal legislation, and a consequent lessening of rigidity of former laws. Many things have been legalized in this way, which were illegal twenty-five or fifty years ago. The Sunday Protective League of New England has been pushing its work vigorously for the last ten years. As a result of the prolonged agitation, a commission was appointed one year ago, to sit through the year, with power to investigate the Sunday question in all details, and report to the present Legislature. It was instructed to consider the revision and consolidation of all laws relating to the "observance of the Lord's Day." It reported at length in February, 1907. That report is "House Document No. 1160." The committee was made up of four Roman Catholics and three Protestants, two members being from the Senate and five from the House of Representatives; it presented a majority and a minority report. We have not space to give the reports in full. The adoption of either report, or a law combining the features of both reports, would weaken the present Sunday law of Massachusetts in many particulars. The report brings out a mass of information concerning Sunday Legislation in Massachusetts, and elsewhere, that is valuable. What final action the Legislature of Massachusetts may take remains to be seen. Ten different bills touching Sunday observance are now before that Legislature. The following from the *Congregationalist*, March 16, 1907, presents a summary of the cases:

"Battle royal is being waged this week in the committee rooms of the Massachusetts Legislature on the great issue of Sunday observance. The last legislature appointed a committee of seven to study the situation and to report to the present general court. The committee was made up of four Roman Catholics and three Protestants. The majority consisting of three Catholics and one Protestant recommends Sunday sports and games, provided they do not involve a money consideration, nor disturb public worship; but favors action

that will do away with entertainments now going on under the guise of charity and religion. This recommendation would banish the Sunday theater, which now flourishes in Boston, seven being open on a recent Sunday evening, and the entertainments being of a lower order generally than on week-day nights.

"The minority report was signed by two Protestants and one Catholic, and is of the wide-open variety, recommending that after one o'clock on Sunday, theatres, sports, games and amusement places be opened for general patronage. We understand that radical as is this minority report, it will be strongly championed. Moreover, no less than ten bills are before the legislature to repeal or amend some of the present Sunday laws. One, for example, requires the opening of libraries for at least three hours; another increases the number of places where ice cream may be sold; a third authorizes the making and sale of photographs.

"It is evident that commercial interests are doing their best to reduce Sunday to the level of the other days, and under the plea of more freedom for the people, to make every cent of money possible. Such a determination should be resisted by the religious forces of the state. It may not be possible nor desirable to maintain about the Sabbath certain restrictions that prevailed when the population was more homogeneous, and not massed as it is today in great cities. We can hardly deny the sober, well-behaving citizens the right of access to the beaches and to the parks, and to the public libraries and museums, provided the general sentiment of the community favors the opening of such institutions. But we do not believe, even under changed conditions, Massachusetts is ready to make such wide departure from its traditions as is involved in passing most of the measures now before the legislature. At least Christian people should arouse themselves sufficiently to face anew this pressing modern problem. We wish ministers would follow the suggestion of the New England Sabbath Protective League and preach well-considered sermons on the subject. This matter ought not to go by default because of public apathy, or because of the absorption of Christians in other matters. They can if

they will shape legislation, and make it broad, humane and wise."

The *Defender*, organ of the New England Sabbath Protective League, in the March-April issue, indicates that the tendency and prospects promise a general letting down of Sunday Legislation in Massachusetts, by the present Legislature,—General Court. The Legislature is still in session. Speaking of various phases of the situation in Massachusetts, the *Defender* says:

"Perhaps never before in the history of the state, have so many concerted efforts been made to weaken or destroy the legislation relative to the Lord's Day, as in the present session of the General Court."

That magazine also quotes Governor Mickey of Nebraska, who lately said:

"I am sorry to observe that even Christian people are becoming more lax in their ideas of Sabbath observance, and now tolerate desecrations which a generation ago would have been placed under the ban."

Concerning the apathy of Christians in Massachusetts, the *Defender* says:

"Those bodies which have been silent and those churches whose pastors and people have been dumb and indifferent, when they should have spoken, have given great encouragement to the enemy and have deliberately invited the destruction of the very foundation stones of the church of Christian civilization."

Among the latest expressions of opinions as we go to press, are the following:

"It behooves Massachusetts people to realize that there is danger that the legislature this year may enact radical Sabbath legislation. The pressure upon the law makers of those who would utilize the day for private gain is strong and constant, while on the other hand, surprising lethargy exists in circles where there ought to be a vigorous interest in preserving Sunday from the encroachment of business and in preventing it from becoming wholly secularized. A few church gatherings have taken definite action in favor of a conservative course, but it is a matter important enough to incite many persons to communicate with their representatives and ask them to stand for conservative legislation."—*Congregationalist*, April 27.

The *Christian Statesman* for May says: "The report, on later pages, from the

pen of Secretary J. M. Foster, of the hearings before a committee of the Massachusetts legislature on the ten bills now pending there, all of which are designed to weaken the Sabbath laws of that state, is full of suggestive interest. The laws of Massachusetts are already weak, as Dr. Wylie has shown, and this movement threatens almost to overthrow them. Such action in the old Bay State is ominous of further changes in other states. All such assaults on the legal safeguards of the legal day of rest are, of course, to be resisted, as the good citizens of Massachusetts are bravely doing, but more and more we need to remember that the ultimate and only adequate defense of the Sabbath is a genuine restoration of Sabbath-keeping in the hearts and lives of the people. This is a work which every man, woman and child can help, and can mightily hinder, and which many, who profess and call themselves Christians, are hindering to the full extent of their influence."

The closing of Mr. Foster's report from Massachusetts in the *Statesman* reads thus:

"It is rightly felt that no such momentous issue has been before our state for a hundred years. Petitions against these revolutionary laws are pouring into the legislature from all parts of the state. But I fear the deep undercurrent in their favor will prove the stronger force. The committee seems to favor a wide open day, and I am told that a majority of the two houses of the legislature are of the same mind. But the result may be better than our fears."

The *Statesman* and the *Congregationalist* are among the ablest and most candid friends of Sunday. What they say and suggest confirms the fact that the decline of regard for Sunday, and the decadence of Sunday observance are due to the attitude of Christians, primarily. This Sabbathlessness among Christians results from their disregard of God's law, and their trampling on His Sabbath, the Sabbath of Jesus, the Christ. They destroy all ground for Sabbath conscience by their own lawlessness, and hence are unable to build a permanent foundation for the observance of Sunday. "Whatsoever a man soweth, that shall he also reap."

Never chew the pill of a disagreeable duty.—*Dr. W. Robertson.*

#### One Day in Seven.

A suggestive fact appeared in connection with the Christian Endeavor topic for April 7, 1907. It was for consecration meeting on that day, and in every case, so far as we have noticed among a large list of exchanges, the topic was stated, "The Consecration of One Day in Seven," reference to Jeremiah 17:19, 27. This is the first time in which the idea that the Sabbath is not a specific day and that the only thing required is the sanctification of one day in seven, has appeared so prominently in current religious literature. It is a short step from this loose conception of the sanctification of one day in seven to a practical result that is now so apparent throughout the world, that is, *the sanctification of no day*. All history shows that a general proposition like "one day in seven," soon degenerates into no day. Public opinion and practice among Christians are rapidly tending to that result. Such results are certain when men depart from the fourth commandment, and disregard the teachings and the example of Jesus, Lord of the Sabbath.

#### Sunday Law in Canada.

The new Canadian Sunday law went into operation on March 1, 1907. Our readers were made familiar with discussion relative to the enactment of that law last year. It is an elaborate document, too long for reproduction in these columns. The *Springfield Republican* has published an excellent summary of its provisions, as follows:

"Works of necessity and mercy, specified under twenty-four headings, are exempted from the operation of the act. It will be lawful for the proprietor of a livery stable or boat house to let horses and carriages and boats for the personal use of the person by whom hired and the members of his family. Work in connection with the transit of passengers and the mails, the operation of ferry lines and drawbridges, the supplying of gas, water and electricity, maintenance of fires in power plants of industrial enterprises and mines, caring for milk, cheese, live animals and perishable products generally, and the making of maple sugar are declared not to be a violation of the act. The Dominion railroad commission may authorize on application, work on Sunday in connection with the freight traffic of any railroad. Crews in railroad yards may engage in the handling of cars before 6

A. M., and after 3 P. M. Any reporter, editor, printer or other employe of a morning newspaper who engages in work on the preparation of the Monday morning issue of his publication before 6 P. M., Sunday, will be liable to prosecution. Any person who brings into Canada or sells on Sunday copies of foreign newspapers may also be prosecuted. The sale or distribution of domestic Sunday papers seems likewise to be prohibited, for the subject is not referred to in the list of exemptions. Any person or corporation who as an employer directs an employe to perform duties on Sunday constituting a transgression of the act may be proceeded against. All excursions, and all entertainments, games or contests at which an admission fee is charged are made illegal. The only exceptions are entertainments taking place in churches. The enforcement of this act would mean that all the ordinary activities of Canadian towns must cease on Sunday, except the running of drug stores, livery stables and boat houses, though the regulation of street car lines is left to be governed by municipal or provincial enactment." Some time must elapse before the law can be tested, and its practical working determined. Many laws are made to meet the demands of constituents, more than for actual enforcement.

FROM REV. GEORGE SEELEY.

A Canadian correspondent from Petitcodiac speaks of the new Sunday Law as follows:

"But it must be observed that the great bulk of the people do not want the Sunday Law, and rather have things just as they were before all this work in support of a hollow cause began, a cause whose vitality was gone long ago. Surely the glory is departing. It is not vital godliness that supports it, but a queer combination of civic, social, political and church influences, all of them worldly in their nature, origin and tendencies. The Sunday Law, or Lord's Day Act, has much against it from its own Sunday people, legislators, government and all, even though they have passed the law, there are the government railroads, owned and operated by the new law makers, running on Sunday, except they put an end to running on that day. The sport-loving people, the pleasure seekers, and the multitudes who seek and find enjoyment in various ways on Sunday, these all in their hearts oppose it, and by word and action will

ultimately overthrow it. Thus you see, 'a house divided against itself cannot stand.'

Mr. Seeley sends us the following significant item from a leading religious paper: "There is a clause in the new Dominion Lord's Day Act, which will come in force on March 1, 1907, that has a very distinct bearing on any Sunday school that uses foreign lesson helps or any kind of foreign Sunday school periodicals. The clause reads: 'It shall not be lawful for any person to bring into Canada for sale or distribution, or to sell or distribute within Canada, on the Lord's Day, any foreign newspaper or publication classified as a newspaper.' This clause, presumably, was intended to shut out foreign secular newspapers from being sold or distributed in Canada on the Lord's Day. It was not in the original draft submitted by the Lord's Day Alliance, but was inserted on the initiative of the Honorable the Minister of Justice of that time. Its action was probably foreseen by very few at the time of passing, but it now becomes very clear. It forbids the distribution on the Lord's Day of any foreign religious periodicals, in Sunday schools or elsewhere. It is well that our schools should understand this, as otherwise there may be liability incurred through ignorance of the new law. If foreign Sunday school periodicals are used, the only legal way will be to distribute them upon some week day."—*Christian Guardian*. (Toronto.)

FROM REV. ROBERT ST. CLAIR.

A number of months since the writer informed the readers of THE SABBATH RECORDER that Seventh-day Sabbatharians would, by the provisions of the new "Lord's Day Act" of the Dominion of Canada, be exempted from prosecution from the Northern boundary of the United States to within 7 degrees of the North Pole. This conclusion proved to be erroneous, and we were about to inform THE RECORDER of the fact when an article appeared in its columns making it evident that they were aware of the eleventh hour victory of "The Lord's Day Alliance" in defeating the clause in question. In the Senate, their margin was remarkably close, the majority being but six. We have since been informed that a number of Senators have regretted their votes against the exemption clause.

Our mistake, above chronicled, seems to us a natural one. The Government, under the leadership of Sir Wilfrid Laurier,



Premier, had championed the clause as their own, retaining it in the draft bill after strenuous opposition by the Alliance and other First-day forces. It is seldom that any clause so reported to the House of Commons fails of final enactment. If our memory serves us correctly, there was not a very large proportionate majority for the removal of the clause in the House; Sir Wilfrid Laurier and others of the Cabinet ministers voting for its retention.

The new Sunday law is far more liberal than the Alliance wishes.

In an editorial article written for the *Toronto Mail and Empire*, March 1st, the following appears:

"Under the Lord's Day Act passed at Ottawa last year, the coming into force at the present time, the restrictions upon Sunday work and Sunday travel are modified. Travel is authorized and excursions are legalized, provided the boat or train carries something else beside passengers. Ordinary work may also be performed, if the parties who perform it are given some other day of rest during the week. *While the Sunday restrictions are relatively few, the means of punishing violations of the statute are difficult to operate.* Each individual breach of the statute must be reported to the Attorney-General of the Province before action can be taken, and unless that official orders a prosecution none can be begun.

"In the Province of Quebec a provision of the Act which implies that any provincial law shall be valid has been taken advantage of by the Legislature, and the result is that the Province has repudiated the Federal measure. This action is more of the nature of an assertion of provincial rights than a protest against the provision of the Federal statute. No prosecution of the law is possible in that Province, and if a prosecution were possible, the Attorney-General could, of course, stop it. Elsewhere the Act rests upon the opinion which the Attorney-General may entertain with respect to it. That functionary may allow it to be enforced or may refuse to be guided by it. As a matter of fact, the authors of the law have said that they take no responsibility for it, but, on the contrary, turn it over to the Attorney-General of each province to adopt it or reject it as he sees fit."

*The Lord's Day Advocate* for March, received yesterday, under the caption, "The

Attitude of the Various Provincial Attorneys-General" has this to say:

"Quebec has passed a new provincial 'Sunday Observance Act,' as it is called, which aims at preserving the 'customs' and 'liberties' of the past in regard to Lord's Day observance. *The fact that the provincial government has passed this law would lead us to suppose that the Attorney-General of that province would not give consent to prosecutions under the Lord's Day Act in cases where the latter is more stringent than the provincial law.*

"The Government of British Columbia has left no room for doubt as to its attitude. *It intends to legislate also and meantime will not consent to prosecutions under the Lord's Day Act.* Next month we shall publish their promised law.

"Meantime let our friends in these provinces lose neither heart nor head. God has over-ruled many such seeming backsets in the last ten years for His own glory and in the interests of His day, and has made the wrathful opposition of men to praise Him. He will do it again."

In Quebec, various by-laws have in times past been enacted, allowing certain interests exemptions from prosecution for acts performed on the venerable day of the Sun. These by-laws will continue in full force under the new provincial law. A portion of it follows:

"His Majesty, with the advice and consent of the Legislative Council and of the Legislative Assembly of Quebec, enacts as follows:

"1. The laws of this Legislature, whether *General* or *Special*, respecting the observance of Sunday, and in force on the 28th day of February, 1907, shall continue in force until amended, replaced or repealed; *and every person shall be and remain entitled to do on Sunday any act not forbidden by the Acts of this Legislature in force on said date, or, subject to the restrictions contained in this Act, to enjoy on Sunday all such liberties as are recognized by the customs of this Province.*

"5. Nothing in this Act shall repeal the Acts of this Legislature now in force concerning the observance of Sunday, nor any by-laws passed thereunder.

"6. Notwithstanding anything contained in this Act, *whoever conscientiously and habitually observes the Seventh-day of the week as the Sabbath day, and actually ab-*

*stains from work on that day, shall not be punishable for having worked on the First-day of the week, if such work does not disturb other persons in the observance of the First-day of the week as a holy day, and if the place where such work is done is not open for trade on that day.*

"7. Nothing contained in this Act shall restrict the privileges granted or recognized by the Act of the Parliament of Canada—6 Edward VII., chapter 27."

The Province of Quebec has an area of 228,900 square miles and a population of about 1,600,000. Montreal, its largest city, has a population of upwards of 300,000. As is well known, nearly every person in the Province is of the Roman Catholic persuasion. Premier Laurier hails from this Province, as do many other of Canada's prominent men. The surprise to us, and especially to those who represent the Sunday Law as "the mark of the beast," is, that so densely a populated Papist Province should be the first in British North America to allow Sabbath-keepers to run tailoring establishments, factories, farms, etc., on the Sunday. We must give them our hearty thanks for the degree of religious liberty extended to those who keep "the Sabbath, according to the commandment."

*Listowel, Ontario, British America,  
Sixth-day, April 5, 1907.*

#### Sunday Legislation in Europe.

A year or two since, France enacted a new Sunday law. Some writers in America have reckoned that movement as "a long step in advance in Sabbath Reform." This French law is purely secular. It provides that each man shall have one day of rest each week. Enforcement of the law has already met with strong opposition. Socialists claim that under the law every working man is entitled to one day of rest and that he shall receive regular wages therefor. The difficulty of enforcing the law is so marked that it now seems certain that the law will be recast before it can become operative. *The New York Times* says:

"Not a single French legislator of the majority party has based his vote for the 'weekly rest day' on any religious sanctions, or would have ventured to do so. The law is purely secular and avowedly un-Sabbatarian. Moreover, it is universally

confessed in France to be a flat failure. It was intended to secure to every workman that he should not be required to work more than six days in the week. But the law has been accepted and construed by the Socialists as a sop to "Labor," and interpreted as a charter for a general Sunday rest whereby every workman should have every Sunday off at the expense of his employer, and without the least regard to the effect on the employer's business, out of the profits of which the wages of his workmen had to be paid. It is so urgently necessary, considering the customs of France, that some should work on Sunday in order that others may rest and enjoy themselves, that the absurdity of the contention for a universal "Sunday off" has been confessed by every member of the French Government, with the sole exception of M. Viviani, the Socialist Minister of Labor, who has been fanatically faithful to his creed."

#### IN ENGLAND.

Growing disregard for Sunday in England has been prominent for the last quarter of a century. Attention of Parliament has been called to this and one or two committees have been appointed to consider the question. The committee last appointed has brought in a report that the general principles of Sunday Legislation in England ought not to be annulled. The committee further says that the penalties imposed by the old law of Charles II are wholly inadequate to secure the observance of the law at the present time. The committee suggests that a new bill should be framed to meet "modern conditions of city life among greatly congested populations, etc." They further suggest that laboring men should be granted "one whole day of rest in each seven," and that no person be subjected to any penalty by his employer for declining to do labor on Sunday, from conscientious reasons. The substance of the committee's suggestions favor a bill which would follow the lines of French legislation. Such a law, if it were enacted in England, would represent the demands of laboring men for leisure on one day in each week, but not Sunday legislation from religious and moral considerations.

"It ain't never no use putting up yer umbrella till it rains."—*Mrs. Wiggs.*

**An Appeal to Those Who Uphold Sunday.**

Sunday desecration has increased almost incredibly within the last fifteen years. Each year sees still greater increase. This increase is illegal, but it defies the Sunday laws, and goes on as though they did not exist. The public is willing to pay for Sunday trains; the roads are willing to furnish them. Commercial interests demand Sunday freighting; the roads claim that they must accommodate commercial interests. Indeed, Sunday business and travel have ceased to raise the question as to whether there be any law. Places of amusement vie with each other in offering inducements to pleasure-seekers. The law looks on, if it be not too dead to open its eyes; but does nothing more. It can do nothing more. The officers who are sworn to execute the laws prefer that they should remain unexecuted; their friends prefer this; almost everybody prefers it. Many religious teachers are glad to have Sunday trains, that they may the better reach distant appointments. From the standpoint of those who believe Sunday ought to be observed sacredly, all this means rapid destruction. These facts show, not that Sunday will be overthrown, but that *it is* overthrown. Those who, years ago, talked about the danger of the American Sunday becoming Europeanized, now are forced to admit that it is Europeanized. We do not believe that there is any sin, so far as the law of God is concerned, in this disregard for Sunday. The deeper sin lies farther back in the almost universal disregard for the Sabbath. With God's open Word before them, men continue to treat the Sabbath as dead, buried, cast out. It is not in Sabbathlessness expressed in Sunday trains, but in the contempt which men pour upon God's day and God's law, that our deepest danger lies. It is on this track that the American people are going to destruction, by express. The two tracks run side by side, but the most appalling danger awaits the church. The danger is more appalling because men are heedless, and insist that there is no danger. When an express train rushes at sixty miles an hour, regardless of open switches or weak bridges, the question of ruin is one of moments. Sabbathlessness means Godlessness. Holidayism means the destruction of public worship, the annihilation of public religious teaching; it means the gradual ab-

olition of religion in the family; it means a steady increase in the agencies which lure men to evil. "Satan finds some mischief still for idle hands to do." If religious teachers choose to remain quiet, the devil will be glad, and he will make good use of the time in leading conscienceless ones in his way. If they still feel called upon to offset the arguments and truths presented on these pages with no-Sabbath theories, which are so satisfactory to the carnal heart, we cannot prevent them, and God himself cannot keep back the harvest which they must reap. God cannot save men from their own blunders, nor watchmen on the walls of Zion from their own negligence. The prophet told the truth when he declared that if the watchmen see the sword coming, and warn not the people, and the people be slain, the watchmen shall be guilty. That the people are being slain by the sword of no-Sabbathism, none can deny. That the watchmen are wounded, if not slain, is also true. Many of them shrink from investigating the question. Some pass it by in lofty scorn, or silent contempt. Such a course is sad business for men set apart to faithful defense of the Bible. If help come not from such men, it will not come at all. The selfish and worldly, the careless and indifferent, will make no effort at reform. If help is to come from any quarter, it must come from the church; if from the church, ministers must lead.

It will be poor excuse, when the foundation is swept from underneath the church, leaving all in the confusion of ruin, for the watchman to say he did not think the storm was so near. It will be a sad page to face, when the watchman comes into judgment, and finds in his own handwriting, "I was indifferent to this whole question, and looked upon it as the fancy of a few bigoted Seventh-day Baptists." That might sound very well in certain circles on earth; it will not sound well alongside the fourth commandment, whereby men will be judged on the Sabbath question.

The flood increases because the open opposition, and the equally destructive indifference of many men in the pulpits of the United States help to swell it. When the spring rains, falling on the mountains and hills, swell the streams below until they become terror and destruction, it is because every mountain and hill contributes to the

flood. So the leaders of the church in America are contributing to the flood of Sabbathlessness by indifference, by refusal to be bold and earnest, and most by their personal disregard for the Sabbath of God. It is also late to say the question is not important. If the question is not important, the presence of Sabbathlessness is. If the opinions of the SABBATH RECORDER are of no account, the law of God abideth forever. We plead that our brethren who fill the pulpits, and editorial chairs, representing the religious life in America, do not longer treat this question as though it might be safely put off, or as though God had no rights in the matter. Say not "there are four months, and then cometh the harvest." The harvest of holidayism, Sabbathlessness, and disregard for God is here. We have got to reap it. It will be no avail to complain of thorns. It will be useless to hope God will call you home, and leave your children to reap the harvest. The men of this generation have helped sow the seed; they and their children must reap the harvest, thorns and all. The indifference which can close its eyes to the death of Sabbathism is not only unworthy of a Christian minister, it is wicked. If men cannot accept our views as to what is needed, we ask them, in God's name, to meet the question somehow, and to attempt in some way to check the tide. He who refuses at an hour like this will find his record blood-stained. He who waives the demands aside as though they were beneath notice, will awaken to the ruin which his indifference has wrought. In the earlier centuries the Church made love with the world, yielded to its blandishments, sought its favor, and reaped centuries of darkness and degradation reaching almost to ruin. God's ancient people were taught the same thing again and again. God's modern people will be no exception. If the prophet who failed to carry God's message found God's hand heavy upon him, the prophet of this century, neglecting his duty, will feel the same hand. He who daubeth with untempered mortar shall find the wall he seeks to rear burying him; and the wall will not cease to tumble though he cry piteously.

Granted that the SABBATH RECORDER is wrong; granted that we are foolish and fanatical; granted that we are narrow-minded; granted that we are dreamers, who think to fight the whole world as Sancho

Panza did the wind-mill; granted anything or everything that men say against these pages or our theories,—if it be all granted, the fact will yet stare from every street corner, that the American people are gone, far gone, in Sabbathlessness. Attribute it to any cause you will. The fact is not removed. Brethren, if you see light in any direction, act. Silence, indifference and cowardice are all criminal. We leave each man to settle the account with God. He must settle it soon, for Sabbathism is going to destruction, by express.

**How to Reach Salemville.**

The following statement is given for the guidance of those who are planning to attend the sessions of the South Eastern Association at Salemville, Pa.

All persons coming from W. Va. and the South, will stay all night at Cumberland and take the early morning train to Hopewell, Pa.

Those coming from the North and West will come to Altoona and there take a branch road to Curry.

Teams will be in waiting at both Hopewell and Curry for all who arrive on Wednesday, the 15th of May.

Those coming on other days will find conveyance by stage.

All persons intending to be present at the Association are requested to give notice to the undersigned.

G. C. LONG,  
SALEMVILLE,  
BEDFORD CO., PA.

It comes to us, if it comes at all, through those years of learning and of waiting in which our human hearts are both humbled and exalted, both made empty and enriched; that knowledge is the knowledge in which all moral experiences sum up their wisdom of life; and it cannot be taught, for it is a revelation coming through the life of man, through all his affections, needs, trials, satisfactions—a knowledge of the heart which cannot be taken away. Thus the Bible sums up its revelations of the Father in one intensely human word—God is love.—*Newman Smyth.*

Do what is pleasing to Jesus Christ, and neglect nothing which pleases him.—*Lorenzo Scupoli.*

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

### A Memory System.

Forget each kindness that you do  
As soon as you have done it;  
Forget the praise that falls to you  
The moment you have won it;  
Forget the slander that you hear  
Before you can repeat it;  
Forget each slight, each spite, each sneer  
Wherever you may meet it.

Remember every kindness done  
To you, whate'er its measure;  
Remember praise by others won  
And pass it on with pleasure;  
Remember every promise made  
And keep it to the letter;  
Remember those who lend you aid  
And be a grateful debtor.

Remember all the happiness  
That comes your way in living;  
Forget each worry and distress;  
Be hopeful and forgiving;  
Remember good, remember truth,  
Remember heaven's above you,  
And you will find, through age and youth,  
True joys and hearts to love you.

—Priscilla Leonard.

### The Work of the Woman's Board.

Mrs. Nettie West.

The Woman's Board was organized for the purpose of securing the co-operation of our women in denominational work; to arouse a deeper, more widespread, and intelligent interest in missions among the women, and to organize and guide diversified activities with reference to their greatest possible usefulness. To accomplish this, it was necessary that a knowledge be spread of the needs of the work; there was need of a unanimity of action and a bringing together into helpful relationship forces that already existed.

To tell you of the work that has been accomplished by the women of our denomination, under the direction of the Board, may not only be an encouragement to you, but we hope it will show you that our

women are growing into a greater readiness to respond to the calls made upon them for the advancement of God's kingdom upon earth; that it may help you to realize something of the conscientious faithfulness of the workers in the face of great difficulties, and that it may show you how the zealous consecration of our women has resulted in a vital force which has made itself felt throughout the whole denomination.

The organization of the Woman's Board was effected in 1884, the first work of which was to organize local societies in the different churches where none existed, and to secure the co-operation of those already organized. Associational Secretaries were appointed, whose duty it was to organize new societies and to present to all the work as outlined by the Board. For the sake of securing uniformity in the work, the Board prepared a Constitution and set of By-laws, and sent them to the secretaries who were to present them to the local societies with the request for their adoption. How far these were adopted, we have no means of knowing, but results which followed gave evidence of the willingness to work with the Board.

Early in the history of the Board the work of missions seemed to claim a large part of their interests. Looking out on the fields already white for the harvest, they saw in China the need of a helper for Mrs. D. H. Davis in her school work, and heard from her the Macedonian cry, that some one might be called of God to that work and the means might be provided for her support. An earnest appeal through the Associational secretaries was made to the women, and in a little more than a year's time, Miss Susie Burdick signified her willingness to give herself to the work, and was duly appointed by the Missionary Board as teacher of the Girl's School in China, the Board assuming her support. Again the call came from the foreign shore. Dr. Swinney was in need of help. To relieve her, the help of two native women was secured, who because of being remunerated by the Board, were enabled to give their time to the work, and very efficient helpers they proved to be. When it seemed necessary that the Dispensary facilities be increased to meet the needed requirements of the work of Dr. Swinney, one thousand dollars was raised by helpful hands and loving hearts. Later through the influence

of the burden laid upon the hearts of our women as it came to be realized that our loved Dr. Swinney was working beyond her strength, Miss Rosa Palmborg was led to give her life to the work of the Medical Mission; going first as a helper and later taking full charge of the work. When Dr. Swinney was obliged to return home for rest and recuperation, it was the women who sent the means necessary for the homeward journey.

A systematized correspondence has been maintained much of the time between the Board and our mission workers in China. At the beginning of the year some one was appointed to write from the home land every month; each writer selecting whomever she might desire for the recipient of the letter. This has been a source of inspiration and has served to keep in touch the work with the workers. Christmas boxes sent to China have carried much cheer to those on the other side of the Pacific and increased the good will of the giver for those to whom they gave. Other Christmas boxes have found their way to Harlaam, Holland, whose gifts have made glad the hearts of Eld. Velthuysen and his daughter Sarah by giving material aid to their work. Mission boxes and barrels have been distributed in the home land to the workers in need, and one year, the records tell us that the value of these gifts for that year amounted to over one thousand dollars. When a teacher was ready to go to the work of the Boy's School in China, and aid was solicited for the necessary funds, eleven hundred dollars was contributed by the women. When the Missionary Board took up the work in Africa, there was a response from our women that showed their willingness to assist whenever there was work to be done. When it was known in the home land of the need of Dr. Palmborg for a building which might be both home and office for her work in Lieu-oo, contributions were solicited by the Board, and again the women gave of their means; and now the new home complete is a source of great comfort to the Doctor.

While a large part of the work of the Board has been along the lines of missionary work, it has also been active in other directions. The Seventh-day Baptist spirit of education, ever as strong as in the early years of our history, suggested the idea of creating scholarships in our schools, Milton,

Alfred and Salem; and now four have been established, by means of which young women unable to meet the expenses of an education, are helped each year.

Another branch of work perhaps not less fruitful in its results, has been that done in an editorial way; at first in the home department of *The Light of the Home*, a little paper published by our people several years ago, and later in the department of *Woman's Work* in the *SABBATH RECORDER*. These departments have been maintained to set forth the work of the Board and to bind together more closely, not only the local societies, but the isolated Sabbath-keeping women of the denomination. Our women have also helped to place the *SABBATH RECORDER* in many homes which could not well afford the price of the paper. Missionary leaflets and tract literature have been freely distributed, and for about three years a lady colporteur was, in connection with the Missionary and Tract Societies, kept on the field in the interests of missions, temperance and Sabbath Reform.

The school at Fouke, Arkansas, established by Rev. G. H. F. Randolph, was remembered last year by a gift of about one hundred dollars. Other schools in the South conducted by our Sabbath-keepers have been materially aided by the willing hands of our workers. At different times since the Board was organized, Prayer Calendars have been prepared by our women, with the hope that by calling attention to the special lines and needs as a people, we might become more familiar with them in prayer, and consequently more interested at heart in the work. When the Missionary Society was heavily in debt, our women all over the denomination rallied to their assistance and helped to clear the burden which so heavily hampered their work.

Contributions have helped the Tract Society to increase its work; the evangelistic work has been remembered; in short, I think we may say that almost every line of work taken up by our people has received aid from the willing hands of our women.

Time will not suffice to tell of all that has been accomplished. Much in every way has been done. And yet never has the need for work been greater than now. What can you do? The Missionary and Tract Societies need your support. Continue these missionary meetings, acquaint yourself with the work, pray for the work and you will

surely give to the work. See that the SABBATH RECORDER is taken in every home. There is no better way to become acquainted with the work of the denomination than by reading its pages. Do you know that a very large per cent. of our Seventh-day Baptist families do not take this paper? If our people do not know of the work, how can they be interested? Then there are tracts for free distribution; is there not some one among your acquaintance who might be helped by them? Our Sabbath schools need to be brought to a higher standard. Give of your prayers to the mission work in China; yes, do more than that; bring this question before our young women who are planning for their future work. It may be that a word spoken by you shall lead to the training of some one who can devote her life to this work. The editor of the Woman's page in the RECORDER desires contributions from your pen; write of the work your society is doing, report this meeting; it may be some other society will be inspired to go and do likewise.

A Christmas box for China is to be sent to our workers in July; contribute to that as God has blessed you, not forgetting to give with love in your hearts. The little mission in Java is trying, in the face of difficulties greater than we can realize, to give both bodily and spiritual assistance to those in need. This is surely worthy of our assistance. Then there are our schools of Milton, Alfred and Salem. These need our help. Remember that added facilities in the hands of those who are training our boys and girls, means added ability. Look out to the fields about you ready for work. Do not put off your responsibility. God has given you strength in your bodies, your brains and your feet; have courage for yourselves, remembering that the power within you deserves not the fostering care of a false modesty, but a skillful training that shall enable you to overcome difficulties and accomplish much for the Master.

Would you judge of the lawfulness or unlawfulness of pleasure, take this rule: whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is a sin to you, however innocent it may be in itself.

—Susannah Wesley.

#### Influence of Paganism on the Sabbath Question.

Modern investigations concerning the first two centuries of the Christian era and the centuries which preceded the birth of Christ are developing many important facts, which demand a rewriting of the post-apostolic history of Christianity. Greek thought, Greek ethics, Greek philosophy and Greek customs corrupted Christianity rapidly and fundamentally. Asiatic and Egyptian paganism combined their influence in the tide, which, flowing through Greece and Rome, brought a powerful rush of paganism into the church. The corruption concerning the Sabbath began through the influence of men like Justin Martyr, who makes the first mention of Sunday-observance, about the middle of the second century. He was a partially Christianized pagan philosopher, who accepted Christianity as an excellent system, but insisted on mingling with it much of the paganism in which he had been educated. His fundamental error touching the Bible and the Sabbath came from ancient Gnosticism, which taught that the Creator of the world, the Author of the Old Testament, was an inferior deity, whose work was necessarily imperfect and evil, and hence that the laws of the Old Testament were building on none but the Jews. Justin teaches no-Sabbathism in the fullest sense. He says nothing about the sacredness of Sunday, and only describes a morning service on that day without giving any evidence that work was suspended. The prevailing teaching among the leaders of thought in the west, after the middle of the second century, was no-lawism and no-Sabbathism. On such a platform the Sabbath was gradually driven out, and Sunday, Wednesday, Friday and a score of other pagan festivals, baptized with new names, came in. The *ex post facto* notions concerning Sunday-observance and the resurrection of Christ were gradually developed. Modern advocates claim to get these notions by an exegesis of certain Scripture passages. The transition from the Bible-loving and obedient Christianity of the New Testament period to the no-law, no-Sabbath, baptismal-regeneration morass, was rapid and easy when the church came under the control of men whose passport to Christianity was not spiritual conversion, but submission to some form of the application of water. The

man who has been falsely lauded as the "First Christian Emperor," Constantine the Great, was a notorious murderer (he made the first civil law concerning Sunday in 321 A. D.), who did not submit to baptism until he lay on his death-bed, in 337. The denominational ancestors of the Seventh-day Baptists refused to yield to these pagan corruptions, and Christianity has never been without those who have been unyielding on these points.

English speaking Seventh-day Baptists bore a prominent part in the discussion of the Sabbath question in England during the sixteenth and seventeenth centuries. The Puritan theory of the change of the Sabbath by transfer of the fourth commandment was a compromise between the truth taught by Seventh-day Baptists and the position of the Roman Catholics. Puritanism stopped half way, and as a consequence, Sunday is fast reverting to its original holidayism. The pagan residuum is always coming to the surface. Americans call it the "Continental Sabbath." Its real name is the "Pagan Sunday."

Professor Adolph Harnack, of Germany, and the late lamented Edwin Hatch, of England, have led in unearthing the facts that show how deeply the Christianity of the west was corrupted between the middle of the second and the close of the fourth centuries. Protestantism has begun the work of eliminating paganism from Christianity. Much remains to be done. No department contains a greater amount of residuum than the "Sabbath question." Its purification is of supreme moment to the future of Protestantism.

Joubert, whose insight was so delicate and clear, and who has bequeathed to the world so many admirable and illumining thoughts, has left a striking comment upon piety. "Piety," he says, "attaches us all to that is most powerful—that is, God; and to all that is weakest, such as children, and old people, the poor, the infirm, the unhappy, and the afflicted. If we have not piety, old age shocks our sight, infirmity repels us, imbecility disgusts us; if we have piety, we see in old age the fullness of years; in infirmity, suffering; in imbecility, misfortune; and we feel only respect, compassion, and the desire to give relief."

#### Does the New Testament Teach the Observance of Sunday?

This message is to all Christians who believe that Sunday, rather than the Sabbath, should be kept holy. The wide-spread opinion which prevails, even among Christians, that there is no sacred day under the gospel, has already borne poisonous fruitage. The history of Christianity shows that whenever men have disregarded the claims of the divine law touching the Sabbath, holidayism, Sabbathlessness, and dissipation have followed. The rising flood of disregard for Sunday, at the present time, and the almost universal disregard for the Sabbath, indicate the depth to which public opinion has sunk in its estimate of the Sabbath law.

The two leading theories concerning Sunday-observance, viz.: that of Church Authority, first taught by the Roman Catholics, and the Puritan theory of the change of day from the Sabbath to the Sunday, have been thoroughly tested in history. The result of that testing is now seen in the general disregard for all days.

Under these circumstances the Seventh-day Baptists make appeal for a return to the Sabbath, because the Bible demands such a return. Our plea is based upon the fact that Christ's treatment of the Sabbath purified and strengthened it, and that he spoke no word, neither performed any deed which looked toward the abrogation of the Sabbath or the transfer of it to the Sunday. To present the matter clearly, the following pages give the entire history of Sunday as it appears in the New Testament. If the reader believes that the Bible is a sufficient rule of faith and practice, there is no ground on which he can refuse to keep the Sabbath in accordance with the Fourth Commandment and the example of Christ. We beg the reader to study Christ's words, as written in the 5th chapter of Matthew, commencing with the 19th verse, and Paul's words in the conclusion of his argument touching faith, in the 31st verse of the 3d chapter of Romans. Christ's example—he being the creator of Christianity, and the World's Redeemer—is both precedent and authority for Christians. Therefore all Christians must follow that example by keeping the Sabbath. That what he taught and did concerning the Sabbath was not in any sense ceremonial or temporary, is shown by the nature of his condemnation of

Jewish ceremonialism then associated with the Sabbath, and by the subsequent history of the Sabbath question. All Christians still agree that Christianity and the Christian church must have "some day for rest and worship." This being true, there can be no escape from the obligation to follow Christ's example and teachings concerning the Sabbath. To show that his teaching and example do not apply to Sunday, the following history of Sunday in the New Testament is given. All that is said of Sunday, directly, would not fill one of these pages, but we give the context in full so that all that was said or done by Christ, on that day, may be before the reader. Study it well.

HISTORY OF SUNDAY IN THE NEW  
TESTAMENT.

Only one first day of the week is spoken of in the Gospels, that is the day which followed the resurrection of Christ. (For a discussion of the time when Christ arose, namely, "late in the Sabbath," *i. e.*, before sunset on the Sabbath, see "Biblical Teachings Concerning the Sabbath and Sunday," p. 60, published at this office.) Each of the Evangelists refers to that day and the scenes of the early morning when the resurrection was reported. The more sanguine supporters of Sunday attempt to begin its history with John's account of what Christ did on the evening after that day, and Luke's account of certain occurrences in the afternoon of that day. The latter comes first in order as being the earlier:

"And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And he said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people: And how the chief priests and our rulers delivered him to be con-

demned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and besides all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said he was alive. And certain of them which were with us, went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went, and he made as though he would have gone farther. But they constrained him, saying, Abide with us; for it is toward evening and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared unto Simon. And they told what things were done in the way, and how he was known to them in the breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honey-comb. And he took it, and did eat

before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Luke 24: 13-46.

John's account takes in only the events of the evening after the day. It runs as follows:

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost: Whose soever sins you remit, they are remitted unto them; and whose soever sins ye retain, they are retained." John 20: 19-23.

We have given the foregoing in full in order that the reader may see that all the events took place for one definite purpose, namely, to prove to the doubting disciples that Christ had really risen. The day and the events are in no way related only by the fact that on the morning of that day the resurrection had been reported; in the afternoon and evening Christ appeared to them as detailed above, in order to convince them that he had risen. The day has no other history, and the fact that it is not mentioned for any other reason, precludes the claim that this bit of history teaches in any way that the Sabbath was transferred to the Sunday, or that Christ ordained any commemoration of Sunday in memory of his resurrection.

Because this, the only direct reference to the first day, is so meager, modern theorists have sought to show that Christ met with his disciples on the next Sunday, also, and so constituted some sort of observance of it. This claim is based upon the following words:

"But Thomas, one of the twelve, called

Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and I put my finger into the prints of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then said he unto Thomas, Behold my hands; and reach hither thine hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." John 20: 26-29.

The trouble with making any history for Sunday out of this passage is:

(1) There is no evidence that it was the next first day. If the language be taken exactly, "after" eight days must have been the ninth day at least. If it be an indefinite expression, the case is equally bad, since the exact day would be unknown.

(2) The reason for mentioning the event is that Thomas being present was convinced that Christ was risen.

(3) The absence of any mention of a new or a specific reason for the meeting at that time forbids even the supposition that any reason was intended beyond the one which the facts detailed indicate. Had this meeting been meant to honor Sunday, some notice of that fact must have been given by Christ, Lord of the Sabbath.

Only one conclusion is possible, viz., the first day of the week has no history in the Gospels except as the day which succeeded the resurrection of Christ, and during which, in the evening after which, he appeared to his disciples to prove his resurrection. As a day of rest or worship, it has no history whatever.

BOOK OF ACTS.

The first day of the week is mentioned but ONCE in the Book of Acts. We give that reference in full:

"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto

them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in the window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down in a sleep and fell down from the third loft, and was taken up dead. And Paul went down and fell upon him, and embracing *him* said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even to break of day, so he departed. And they brought the young man alive, and were not a little comforted." Acts 20: 6-12.

Analyzing this, the following facts appear:

1. The occasion for mentioning the day of the week is found in the fact that at its beginning, on what is now called "Saturday evening," a farewell meeting was held, preparatory to the leaving of Paul on the following morning. This fact, and the miraculous restoration of the young man Eutychus, are the only ones which appear, or are implied, as marking the time of the occasion. On the other hand, the theory that this was the Sabbath by a transfer of the law and the customs of rest and worship from the seventh day, is positively forbidden by the facts relative to the Sabbath and its observance, by the fact that this is the only time when the first day is mentioned in the entire book, and by the still more significant fact that in this mention there is no hint of anything sabbatic or commemorative about the day, or the meeting; and farther still, by the fact that this meeting must have been on the evening before Sunday, and that Paul and his party pursued their journey on that day. Still farther: in the seventh verse the best manuscripts give "we" instead of "disciples," showing that the "breaking of bread" was the ordinary evening meal of the traveling party.

If, in order to put something into this passage, it be insisted that this was the Lord's Supper, and that the meeting was on the evening *after* Sunday, then all the occurrences were on the second day of the week, according to the prevalent mode of reckoning. The breaking of bread was on the second day, even according to the modern reckoning, since it was past midnight.

The first day of the week, therefore, has no history in the Book of Acts, as it has none in the Gospels. In a word, the most careful search finds no history of Sunday in the Bible, either as a Sabbath, a Prayer Day or a Resurrection Festival. The sources of the history of Sunday are not found in the Word of God.

But lest some one shall say that the non-historic writings of the New Testament contain references which are essentially historic, we will notice what is said of the first day, outside of the Gospels and of the Acts. Looking through all of the

#### EPISTLES,

our search is well nigh fruitless, for the first day of the week is MENTIONED BUT ONCE in them all. Here it is:

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberty unto Jerusalem." I Cor. 16: 1-3.

Analyzed, the above shows:

1. Help is needed for the poor at Jerusalem, and Paul gives certain directions concerning it. It is only a temporary arrangement for a specific purpose.

2. The order is that every man shall "put aside at home," on the first day of the week, what God has enabled him to give for this purpose.

This interpretation is supported by Alford, Schaff, Meyer and others. Neither the historian nor the exegete can find anything in this to indicate a public assembly, or any recognition of the day except as a proper one on which to set aside, each man by himself, his benefaction for the poor. To begin the business of the week thus was an excellent way to insure a careful consideration of the claims of benevolence and a systematic training in well-doing. No modern commentator or translator supports the claim that this was a public collection in a congregation.

These considerations are all that appear in the text, or the circumstances, and they are quite sufficient for the order given.

#### LORD'S-DAY.

In addition to the foregoing direct references to Sunday, it is claimed that Rev-

elation 1: 10 refers to Sunday as the Lord's day in the following words.

"I was in the spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet saying, what thou seest, write in a book, and send it unto the seven churches."

If this passage be compared with similar passages, it is clear that the reference is not to any day of the week, but to the future Day of Judgment, which is the leading theme in the book of Revelation. For example: in Acts 2: 20, we read (Revised Version):

"The sun shall be turned to darkness, And the moon into blood, Before the *day* of the Lord come,

That great and notable *day*;

And it shall be, that whosoever shall call upon the name of the Lord shall be saved."

In First Corinthians (1: 8) we read,

"Who shall also confirm you unto the end, that ye be unreprouable in the *day* of our Lord Jesus Christ."

And again, in the same Epistle (5: 5), we find:

"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the *day* of the Lord Jesus Christ."

In Second Corinthians (1: 14) Paul says:

"As also you did acknowledge us in part, that we are your glorying, even as ye also are ours, in the *day* of our Lord Jesus."

In Philippians (1: 6) we read:

"Being confident of this very thing, that he which began a good work in you will perfect it until the *day* of Jesus Christ."

And in the 10th verse we find:

"So that ye may approve the things that are excellent, that ye may be sincere and void of offense unto the *day* of Christ."

The Second Epistle of Peter (3: 10) reads:

"But the *day* of the Lord will come as a thief; in which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up."

In the eleventh and twelfth verses we find:

"Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the com-

ing of the *day* of God, [The Lord] by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

Interpreted by these corresponding expressions, the passage in Revelation can refer only to the Day of Judgment. To make this yet more clear, in the fourth chapter of Revelation (1, 2) we find the following:

"After these things I saw, and behold, a door opened in heaven, and the first voice which I heard, a *voice* as of a trumpet speaking with me, one saying, Come up hither, and I will show thee the things which must come to pass hereafter. Straightway I was in the Spirit, and behold, there was a throne set in heaven, and one sitting upon the throne."

The fact that the book of Revelation was written earlier than the Gospel of John, and that in the Gospel the first day of the week is known by its proper name, and not as the Lord's day, is another evidence that the reference in Revelation is to the Day of Judgment. This conclusion is supported by the fact that the term Lord's day is not applied to Sunday in the writings which appeared after the New Testament time, until about the year 170 A. D. It is therefore certain that the first day of the week as a Sabbath or a day of rest and worship, or as a day commemorating the resurrection of Christ, has no history in the New Testament.

#### Did Christ Abolish the Sabbath or the Decalogue?

BY THE LATE REV. N. WARDNER, D. D.

The Law which sanctified the seventh day of the week made all the other days common, and could not approve the profanation of this, nor the sanctification of another. Hence to change the day is to abolish the institution. The reason of an enactment is the life of it, and it becomes a dead letter the instant that reason ceases to be applicable. Another day set apart for another reason requires a law as distinct as the reason. Many seeing this argue that the law was abolished at the death of Christ. James, twenty-seven years afterwards (2: 8, 11), speaks of the Ten Commandments as one law, and says he who fails in one point is guilty of all; therefore the whole Decalogue was nailed to the cross, or none of it was. If it were, the world

was left without a rule by which moral character and duty could be determined; hence without sin, and without the need of a Saviour. Moreover, it was a confession that God's government had been wrong, and he discovering it, sent his Son to abolish it. But no law could be annulled while needed, and no government can exist without law—no authority, no obedience, or transgression. Was it Christ's mission to break down God's kingdom or Satan's? What say the Scriptures? "For this purpose the Son of God was manifested that he might destroy the *works of the devil*." I John 3:8. Satan's work had ever been to break down God's government, and to inspire men with enmity against it and its author. Christ could only destroy Satan's work by destroying that enmity, and upholding the law. If, on the contrary, he destroyed that law, he fulfilled Satan's will, and justified man's unwillingness to obey God.

Paul is quoted as teaching the abrogation of the Decalogue. Was Paul a man to teach one thing at one time, and the opposite at another? If so, his testimony would be valueless either way. But he and all the New Testament writers claimed to be divinely inspired in what they wrote, as Christ had promised. Nothing is clearer than that two codes of the law were given upon Mount Sinai, one written upon stone by Jehovah, the other by Moses on parchment. The first being put into the ark was the foundation upon which the mercy seat rested, and the other was put outside. One represented the natural or moral relations and obligations of man; and the other showed how the violation of these obligations could be forgiven, foreshadowing the atonement of Christ, and therefore was nailed to the cross with him; "which stood only in meats and drinks and divers washings, and carnal ordinances, imposed on them until the time of reformation." Heb. 9:10. This, including seven annual Sabbaths, and everything connected with the work of the priesthood, explains fully Paul's language in Col. 2:16, and Rom. 14:5, 6, etc. But no precept of the Decalogue answers to the description here given.

Has the moral law so accomplished its end as no longer to be needed in God's government? If so, why did the apostles teach that love to God and man is the fulfilling of it? If love is the fulfilling of that

law, they must stand or fall together. If released from obedience to that law, we are released from obligation to love. All the teachings of Christ and of the apostles show that love is the essence of the Decalogue, it being of God. "*God is love*." "This is the love of God that ye keep his commandments." I John 5:3. Since all taught the binding obligation of the Decalogue, they could not include it in that which was nailed to the cross; for it would make them contradict themselves. Christ said he did not come to destroy that law (Matt. 5:17), and therefore did not. Paul says (Rom. 7), "I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet." "Wherefore the law is holy, just and good." "The law is *spiritual*, but I am *carnal*, sold under sin." If the law was holy, just and good twenty-seven years after Christ's death, it was and is still binding, and turning from it shows enmity to holiness, justice and goodness. Did Christ come to destroy holiness, or enmity to it? If the former, then he was opposed to holiness, like Satan and bad men! Does love to Jesus awaken enmity to that law, and lead men away from holiness, justice and goodness? "*God is a spirit*," and his law shows whether he is a good or a bad spirit. If sin is the transgression of that law, holiness is obedience to it. The saints are elected unto *obedience*. I Peter 1:2. The evils of disobedience cannot be truly known but by the law, which shows the difference between it and holiness. Paul says, "I find a law, that when I would do good, evil is present with me." How could he know the presence of evil? "By the law is the knowledge of sin." What was this evil? An inclination to transgress the law of God. But he says, "I delight in the law of the Lord after the *inward* man." If his carnal nature was enmity to the law, it was his *renewed, spiritual* nature which *delighted* in it. Which then was the result and object of Christ's atonement? This will decide which he came to abolish. The same love which instituted and enforced the law, brought redemption. If redemption delivers us from obedience to the Decalogue, it is redemption from righteousness, and not from enmity to it. Every inclination to deviate from, modify, or compromise that law, therefore, must be of the devil. The carnal mind, originating from him, is of his nature. To follow its

promptings is to choose his service and reject Christ. "To be carnally minded is death, but to be spiritually minded is life and peace." Why? Because the carnal mind in enmity against God, not subject to the law of God, neither indeed can it be. "If any man have not the spirit of Christ he is none of his;" and the law of God was in his heart. Psa. 40:8; Heb. 9:26. He was a living exhibition of its spirit and letter. He shed his blood to save it from disgrace, and men from transgressing it. The angel said (Matt. 1:21), that his mission was to save his people from their sins—"Sin is the transgression of the law." Whosoever does not yield cheerful obedience to that law, is without his Spirit, does not obey him, and is not his disciple. Paul shows that redemption and regeneration were for the purpose of honoring God's law, and raising men to its love and obedience; and winds up by saying, "Do we then make void the law of God through faith? God forbid; yea we establish the law." John says, "By this ye may know that ye have love for one another *when ye love God and keep his commandments*." Unwillingness to keep his commandments proves the absence of this love.

We are told that "Christ is the end of the law for *righteousness*." Does this mean that he destroyed the law of righteousness to secure righteousness? Such an interpretation gives him the lie; for he said, "I am not come to destroy the law." Matt. 5:17. The design of that law was to moral character. II Tim. 3:16, 17. Would sanctioning enmity to it secure it? He says, "Whosoever shall do and teach these commandments shall be called great in the kingdom of heaven," and those who do otherwise shall be dishonored. Had man perfectly obeyed that law he would not have needed a Redeemer. In Christ's last prayer for his disciples, he said, "Sanctify them through thy truth, thy word (law) is truth." He asked the same for all who should believe on him through their word, reaching to the end of time and *to all nations*; and then adds "that they all may be one, as thou, Father, art in me and I in thee, that they all may be in us." In order to do this, one law and spirit must control them alike. This prayer shows that men can be sanctified in no other way. If that law ("word") does not apply to Gentiles, neither does his prayer, nor the provision

made for this sanctification and oneness in Christ.

Paul argues that if the oracles of God committed to the Jews were made of no effect, God could not judge the world; hence they comprise the only rule of righteousness known twenty-seven years after Christ's death. Rom. 3. In Rom. 2:6-11, Paul teaches that God will justify and condemn Jews and Gentiles alike according to conduct; and therefore by the same law. Every *promise* of God has reference to his law, and hangs upon it. If it be annulled, his promises become of no effect. The types and their antitype all had reference to the same end—the vindication of the divine law and man's restoration to the loving obedience of it. Without it there can be no conditions of salvation, or distinction of character; and if *one* is saved all *must* be. "Sin is not imputed where there is no law." If the law were abolished, why did the apostles preach *repentance* the first thing after the resurrection? Repent of what? Only one condition of salvation is offered in the gospel, to Jew or Gentile, viz., repentance and faith, both of which recognize the law. Every precept in the Decalogue was adapted to man before he fell, and required only what was necessary to perfect moral character; hence must be binding upon him when he is restored; for to love God is to keep his commandments. "He that hath my commandments and keepeth them, he it is that loveth me." John 14:21. "These are they who keep the commandments of God, *and the faith of Jesus*." Rev. 14:12. God has joined the two together, therefore, let not man put them asunder. Paul says, "If we, or an angel from heaven, preach any other gospel unto you, let him be accursed." Gal. 1:8. If wisdom and mercy demanded the abolition of the Decalogue, then wisdom and mercy were with Satan and not with God; for Satan has always been against that law.

Scripture makes it clear that regeneration is a necessary preparation for *obeying* that law; therefore God writes it in the *hearts* of his people that they may *love* it and *delight* in its requirements. Jer. 31:33; Heb. 8:9. Would he, at such cost, thus prepare men to do what he did not wish them to do? or write a law in their hearts which he had abolished? Or would he write one law in the hearts of Jews and

another in the hearts of Gentiles, that they might be *one* as he and Christ are one? Has Christ one law in his heart, and the Father another? Our Lord kept the *spirit* of the Decalogue *in keeping the letter*; and he commands his disciples to follow his example. To substitute something else is not following him, but shows *opposition* to him. James (2: 1-10) calls the Decalogue the "law of liberty"—not bondage. It is only a yoke of bondage to the *carnally-minded*. The spiritual man "delights" in it. The gospel can no more save men without the law than the law can without the gospel. Where there is neither justice nor injustice there is no mercy; where there is no sin there is no pardon. The law tells what we ought to be, and the gospel provision is to help us be such. The law is a rule of righteousness; the gospel a remedy for unrighteousness. Where there is no sin, no remedy for sin is needed; and where there is no law there is no sin. As the gospel could not have come into existence without the law, no more can it continue without it. Hence, if Christ abolished it, he abolished also the gospel, even before he commissioned his disciples to preach it to all nations! The gospel of salvation, through faith in Christ, is as old as Abel. Heb. 11: 4; I Cor. 10: 1-4. Only by faith in Christ has any sinner ever been pardoned or saved. Paul's statement (Rom. 1: 7) that the just shall live by faith, was no new doctrine, but a quotation from Habakuk (2: 4) written more than 600 years before Christ, which shows that the just never lived in any other way. See also Heb. 11. Yet it is claimed that Christ is the end of the law for righteousness to every one that *believeth*; and, therefore, it is no longer binding upon *believers*. If so, the benefits being limited to *believers* leaves *unbelievers* bound by it, and therefore bound to keep holy the seventh day of the week. But if Christ made an end of that law as a rule of life to believers, then, by his atonement, he has secured to them the liberty to commit adultery, steal, murder, worship false gods, etc., without sin! Hence, what is a damnable sin a moment before faith is innocent and accepted a moment after, to the glory of the Redeemer! If the Decalogue was nailed to the cross, all distinctions of character, of sin and holiness, instantly ceased; and a mediator between God and man was thereby

rendered needless. Then, what could he mean by saying, "He that believeth, and is baptized, shall be saved, and he that believeth not shall be damned?" How could they be saved, if there were no sin nor penalty to be saved from? and how could they be damned without a law to convict them of wrong? and why should they be required to repent without sin? Christian brethren, stop one moment, and reflect! The eye of your Omniscient Judge is upon you.

#### Roman Catholicism and the Sabbath.

The two great forces in Christianity are Roman Catholicism and Protestantism. Catholicism and Roman Catholicism are not wholly synonymous terms, although they stand in the average thought as being so. The discussion which is to follow will be clarified by a full understanding of these terms, and the more so since efforts are sometimes made to evade the claims of the Roman Catholics concerning Sunday, by saying: "The observance of Sunday began before the Roman Catholic Church was developed." This statement seems to have weight only when names and facts are confounded, and the history of the first five centuries is treated in a superficial way. For example: The term "Catholic" was first applied to the Church about the middle of the second century, and the first evidence of the observance of Sunday appears at the same time. The division of the Church into *Roman Catholic* and *Greek Catholic* occurred sometime later. This distinction is not made by careless writers, and since the Roman Catholics claim that the Greek Catholics—the present "Eastern Church"—are heretics, and, therefore, that the Roman is the only true Church, Protestants are likely to confound *Roman Catholic* with *Catholic*. Then, when some man discovers that the Roman branch of the Catholic Church was organized after Sunday-observance began, although all the essential characteristics of the present Roman Catholic Church were developing, he declares: "The Roman Catholic Church did not change the Sabbath." To meet such a confusing of names and facts, it is only needful to recall that the same Pagan influences, philosophical and political, Greek and Roman, which brought the observance of Sunday, Easter, Good Friday, baptismal regeneration, the use of lights in worship, prayers for the dead, sprinkling and pouring in addition to im-

mersion, the worship of saints, and a long list of other and similar additions to New Testament Christianity, were the influences which culminated in the establishment of Roman Catholicism and the Papacy. But "Roman" Catholicism was latent in Catholicism from the first. The idea of a Catholic, that is, an "Universal Church," was the central and powerful idea which developed into the Roman Catholic organization, with its claim to universal power and supremacy. It was the Catholic idea crystallized into organic form, after the model and under the genius of the Pagan Roman empire. Hence, while it is true that a form of Sunday-observance, together with nearly all the other additions to New Testament Christianity which appear in Roman Catholicism, were in process of development before the Catholic church became separated into "Greek" Catholic and "Roman" Catholic, yet both of these were embryotic in the Catholic idea which preceded the division along national lines. Therefore it is that the Romanists are able to make so fair a show of "Primacy" that the Protestant who is not critical above the average is accustomed to make the terms Catholic and Roman Catholic synonyms.

#### SUNDAY AND CIVIL LAW.

But no confounding of names, dates or facts can obscure the truth that the supporting of Sunday by civil law, the step which gave it power and pre-eminence over the Sabbath more than any other one thing, was at once Catholic and Roman Catholic. It was the application of the Pagan State-Church doctrine which found its supreme development and application in the Roman Papal church. No historian thinks of denying that Sunday legislation began in 321 A. D., under Constantine; that his first law was Pagan, purely, in form, fact, and essence; that it represented the union of Church and State, after the pagan model. This legislation, and the fixing of "Easter" by civil law, on Sunday, rather than on the 14th of the month, according to the Paschal law of the Jews, completed the civil and political enthronement of Sunday in place of the Sabbath.

Roman Catholics claim that the Church has power to make any and all laws, and that since the Church "Created the Bible," it alone can interpret it. The Catholic Church was the first to teach the now popular doctrine that the Sabbath and the Ten

Commandments are Jewish only, and not binding on Christians. Every man who teaches that doctrine is Catholic thus far, whether he be called "Roman" Catholic or "Baptist" Catholic, whether he taught in the third century, or teaches now in the twentieth. The name does not change the fact that the doctrine thus taught, the no-lawism, or, as Paul puts it, the *lawlessness* which has borne the fruitage of Continental Sundayism with its Spanish bull-fights in Madrid, and its Coney Island excursions in New York, is an anti-Biblical product of Pagan philosophy.

The Roman Catholic Church in its relations to the civil power was the natural expansion of the Pagan State-Church idea, which gave birth to Constantine's Sunday-law. When comparison is instituted between the Protestant and the Roman Catholic, the latter is found to be the more consistent, since he starts with the claim that all power to change and regulate belongs to him, while the Protestant starts with the claim that the Bible is the only guide, and ends by denying that claim and actually making a new law touching the Sabbath and Sunday. It is more a play on words than the statement of fact, when men say that the Roman Catholic church is not the essential author and advocate of the observance of Sunday. The Catholic church and the appearance of Sunday in Christian history are synchronous; and the Roman branch of the Catholic church was the result of a later division along theological, geographical and national lines.

#### OTHER DIFFERENCES.

But the extent and character of the fundamental differences between the Roman Catholics and Protestants appear in the larger field of doctrines, which also enfold the Sabbath, as a representative question. The Catholic starts with the claim that the Church is above the Bible; that since the "canon" of the sacred book was fixed by the councils of the Catholic church, the Church is, therefore, the "creator of the Bible," and the only competent interpreter of it. The Catholic also builds upon the idea that the Church and civil power should be united, and that the former should be the dominant party in this union. Consistency with these claims, the Catholic goes farther and asserts that the keys of salvation belong to the historic church, and that this church is the only doorway to heaven.



Protestantism is founded on the denial of these representative propositions. The two systems are fundamentally antagonistic along all those lines of doctrine and practice which involved the Sabbath, and the law of God.

In point of organized history the difference is almost beyond comparison. At least calculation the Roman Catholic Church is a thousand years older than any Protestant denomination. Organized Protestantism began with the Lutheran movement about 1530 A. D. While scattered Baptists appeared in Switzerland as early as 1523, their first "Confession" was put forth considerably later, in England. Presbyterians arose in Scotland and England from 1560 forward. Methodists grew out of a movement among the students at Oxford, England, after 1789. As to the age and precedence the Roman Catholic, and much more the "Catholic," is so far away from the Protestant as to forbid all comparison.

#### THE SITUATION IN THE UNITED STATES.

The developments connected with the Sabbath-question and the plans for advancing the Catholic interests in the United States, being carefully noted by observant Catholic leaders, have brought out some important statements from Catholics, which are being widely disseminated by them. These statements are based on the claim that in keeping Sunday, Protestants acknowledge the authority of the Catholics, whom they condemn in other doings. In 1890, a Booklet was published in Baltimore, Md., with the evident sanction of the highest representatives of the Roman Catholic Church in the United States, entitled: "*The Letters of Senex on True and False Faith, and on the Sabbath Question, Scripturally Considered.*" Cardinal Gibbons' book, "*Our Christian Heritage*," p. 495-505 (published in 1889), treats the Sabbath-question with great ability and shrewdness, and in a manner calculated to draw Protestant defenders of Sunday into the Roman Catholic net, not only disarmed, but flattered that the Catholics are coming to the Protestant position. In the "Sunday-Rest Congress" at Chicago, in 1893, a paper by Cardinal Gibbons, and an address by Arch-bishop Ireland tended strongly in the same direction. At the same time, and as a significant part of their far-reaching program, there appeared in the columns of the *Catholic Mirror*, mouth-

piece of the Cardinal, a series of articles upon the Sabbath-question, running from September 9 to 30, 1893. The opening article of this series reviewed the situation briefly, the claims of the Israelites, and of Sabbath-keeping Christians, and the various attitudes which Protestants took concerning the World's Fair. The *Mirror* states its purpose as follows:

"Our purpose in throwing off this article, is to shed such light on this all-important question (for were the Sabbath-question to be removed from the Protestant pulpit the sects would feel lost, and the preachers be deprived of their 'Cheshire cheese') that our readers may be able to comprehend the question in *all its bearings*, and thus reach a clear conviction."

\* \* \* \* \*

"Neither is the discussion of this paramount subject above the capacity of ordinary minds, nor does it involve extraordinary study.

"It resolves itself into a few plain questions, easy of solution.

"1st. Which day of the week does the Bible enjoin to be kept holy?"

"2d. Has the New Testament modified by precept or practice the original command?"

"3d. Have Protestants since the sixteenth century, obeyed the command of God by keeping 'holy' the day enjoined by their infallible guide and teacher, the Bible; and if not, why not?"

Speaking of "*The Letters of Senex*" named above, the *Mirror* said:

"The pages of this brochure unfold to the readers one of the most glaringly conceivable contradictions existing between the practice and theory of the Protestant world, and unsusceptible of any rational solution on the theory claiming the Bible alone as the teacher, which unequivocally and most positively commands Saturday to be kept 'holy,' whilst their practice proves that they utterly ignore the unequivocal requirements of their teacher, the Bible, and, occupying Catholic ground for three centuries and a half, by the abandonment of their theory they stand before the world today the representatives of a system, the most indefensible, self-contradictory, and suicidal that can be imagined."

Again, speaking of the Protestants of the sixteenth century, the *Mirror* said:

"Chief amongst their articles of belief

was, and is today, the permanent necessity of keeping the Sabbath holy. In fact, it has been for the past 300 years the *only article* of the Christian belief in which there has been a plenary consensus of Biblical representatives. The keeping of the Sabbath constitutes the sum and substance of the Biblical theory. The pulpits resound weekly with incessant tirades against the lax manner of keeping the Sabbath in Catholic countries as contrasted with the proper, Christian, self-satisfied mode of keeping the day in Biblical countries.

\* \* \* \* \*

This most glaring contradiction involving a deliberate sacrilegious rejection of a most positive precept is presented to us today in the action of the Biblical Christian world. The Bible and the Sabbath constitute the watch-word of Protestantism: but we have demonstrated that it is *the Bible versus their Sabbath*. We have shown that no greater contradiction ever existed than their theory and practice. We have proved that neither their Biblical ancestors nor themselves have ever kept one Sabbath-day in their lives. The Israelites and Seventh-day Adventists [and Seventh-day Baptists] are witnesses of their weekly desecration of the day named by God so repeatedly, and whilst they have ignored and condemned their teacher, the Bible, they have adopted a day kept by the Catholic Church. What Protestant can, after perusing these articles, with a clear conscience, continue to disobey the command of God, enjoining *Saturday to be kept*, which command his teacher, the Bible, from Genesis to Revelation, records as the will of God?"

However much Protestants may shrink from these sharp words from Catholics, or however much they may deny to the Catholics the power they claim, they cannot escape the fact that the Bible commands them to do what they do not do, in the matter of the Sabbath. The only excuse they have on record, and the only answer they can make, is to throw away the Fourth Commandment as "Jewish," or else try to make it appear that God did not mean what he said when he gave it. No discussion of the claims of the Roman Catholics can remove the central point in the issue, which is that Protestants profess one thing and do directly the opposite.

PROTESTANTISM LOSING GROUND.

While the Sabbath-question is, doctrin-

ally and practically, the one in which the issue between Catholics and Protestants is most strongly marked, there are several other vital ones which Protestants yield in accepting Sunday. Sunday rests upon the basis of custom, church authority, and civil law, and it is the supremacy of these over the Bible that forms the core of the Catholic position. That Protestantism should lose ground in the struggle with Catholicism is a foregone conclusion, when we consider how Protestants still cling to the Catholic position, although repudiating it in theory.

On the 3d of October, 1895, the *New York Weekly Witness* republished an article by Rev. R. Sailliens, of Paris, concerning the "Revival of Roman Catholicism in Europe." Referring to it editorially, the *Witness* said:

"This writer [Sailliens] goes to the root of the matter when he points out that the decline of faith in the Bible among Protestants is the great source of danger. Martin Luther could stand alone against the whole power of the Church of Rome, and gain a great victory over it, at a time when the supremacy of Rome was universally acknowledged throughout western Europe, because he took his stand on the Word of God and refused to recognize any other authority or source of revelation. The Protestantism of today, though strong in numbers and in wealth, is weak in the face of skepticism on one hand and of Romanism on the other, because it does not know how much it can, or cannot, depend on the truth of doctrines taught in the Bible.

"A religion which has no 'Thus saith the Lord' behind it, can never be anything but a religion of doubt. There is no power for self-propagation in such a religion, nor is there any power in it to give its adherents confidence in approaching God. The Protestant churches must come back to first principles in the matter, and then neither Romanism, nor Paganism, nor Mohammedanism, nor skepticism will be able to stand before them."

About the same date,—November 3, 1895,—the *Catholic Mirror* contained an editorial concerning an article by Cardinal Gibbons, published in the October (1895) issue of the *American Catholic Quarterly Review*, in which the *Mirror* said:

"The Catholic Church, as Father Zahm remarks in his recent admirable volume, has ceased to contend with Protestantism,

because there is no need of it. Sagacious men in the Protestant ranks themselves admit that as a representative system it is so rapidly disintegrating that before long it must cease to exist. An article in the *Literary Digest* of the week just passed, from a Protestant source, displays the position of the sects outside the Catholic Church in so hopeless an aspect that one cannot wonder at the concern which is felt for many Protestant Christians by candid observers of current events in their ranks. The drift—and that discouraging word, drift, is the right one—is directly away from faith in the divinity and teachings of Christ, toward no religion. Is it not, indeed, away from even belief in God?

"Now, after considering everything and making due allowance for many influences, what is the real cause of this lapse into apathy, indifference and neglect? More than anything else, it is the absence of a central teaching authority to define the Word of God, to keep the faith pure and to uphold discipline.

"Hence, as Father Zahm says, Protestantism as a force against Catholicity is no longer of consequence; what the Church is now called upon to contend with is unbelief and all the chain of evils and dangers that attend it. And the leading minds in the Protestant ranks see this as well, and they know that the coming battle will be for Christianity itself, and accordingly the yearning that they and all good men feel for reunion against the common foe."

We think that the *Mirror* overestimates the weakness of divided Protestants, and that Romanism will not have the easy victory it seems to expect. But the vital fact remains that unless Protestantism takes stronger grasp on an authoritative Bible, as over against an authoritative church, the keystone to the Protestant arch is gone. The most vulnerable point of Protestantism in the conflict with Romanism is the authority of the Bible touching the Sabbath. Cardinal Gibbons thinks the struggle is already ended in the self-defeat of Protestantism which professes one thing and practices another. Be this as it may, a hearty and immediate return to the Sabbath as Christ Christianized it, would give Protestants a vantage ground without which they will fulfill Cardinal Gibbons' prophecy by self-induced defeat. The choice may be delayed, but it cannot be avoided.

#### Misuse of the Name Sabbath.

Definitions are sources of power and influences. Many words are limited by their nature and history to a specific meaning. This is true of proper names. If a publisher were to put the name Longfellow on the title page of a volume of Emerson's Essays, and give it to the public, it would be piracy and a deception. If John Smith were to write the name of John Rockefeller on a business paper, and put it on the market, the courts would deem him a fit subject for prison. Proper names belong to specific individuals because the parents of those persons gave them their names. That is the universal right of parenthood. When God created the Sabbath he named it. When he gave the Decalogue he repeated the name, and describes the child to which the name belonged. Speaking of the days of the week as his children, we know "The Sabbath" was given the name of the seventh child. This was the Prince among the days. Each of the others was designated by a simple numeral, this by a sacred name, drawn from God's example. The Bible does not give God's Son a specific name—Jesus Christ—any more than it does His day—the Sabbath. Other days have some things in common with the Sabbath; other good men have some things in common with Jesus; but the respective names are not therefore interchangeable. Proper names are not transferrable legally or morally.

Historically, the Sabbath retained its name until the time of the Puritan Reformation. But more important is the fact that the Bible, which is the only source of authority on such a question, applies the name Sabbath to the seventh day of the week. Whenever Christ, or the writers of the Bible speak of the Sabbath, it is always by its own name. In the few cases where in the events of history make it necessary to refer to the "first day of the week," it is always known by its own name, and no other. The Bible does not recognize that it has the power to change or transfer the names of the days of the week; much less does it delegate to the men of later time any such power. These facts of history are plain to every one who will seek for them in the Bible, and no amount of guessing, or assuming, or manufacturing of chronology to fit theories, can explain the

facts away. Christ treated the Sabbath as the fourth commandment required and honored the name and character which his Father had given to it. He pruned away the false elements which had gathered around it, and left the Sabbath fitted to meet the wants of Christianity, under the gospel. His immediate followers accepted the Sabbath thus, and no trace of any question concerning its name or observance appears in the New Testament.

After the New Testament period, prejudice against the Jews grew rapidly, and the Sabbath was stigmatized as Jewish, a stigma that remains unto this day. As Paganism came into the early church, a rival of the Sabbath appeared, in the "venerable day of the Sun." Sunday was the Pagan name for the first day of the week, and when the currents of Christianity and Paganism were commingled, that day came to bear the two names. About the same time certain leaders in the church began to give Sunday still another name—"Lord's-day." Kitto says:

The earliest authentic instance in which the name Lord's-day is applied [to Sunday] is not until A. D. 200, when Tertullian speaks of it as "*die dominico resurrectionis.*" Again, "*Dominicum Diem.*" (Cyclopedia Bib. Lit., Article, Lord's-day.)

It is assumed by some that the term Lord's-day in Rev. 1:10, gave Scriptural authority for the application of this term to the first day of the week. The objections to this assumption are: 1. There is nothing in the context or the circumstances surrounding the writer to indicate that he meant the first day of the week. 2. If it was thus called at that time, and John desired to give currency to the term, he would naturally have given an explanation to that effect. His silence is proof against the assumption. 3. In his other writings after the Revelation, he speaks of the day only by its legitimate name, "first day of the week." 4. The earliest authentic reference to the practice of holding a religious service on that day, (Justin Martyr's Apology) calls the day *Sunday*, and only Sunday, while Tertullian, who first uses the term Lord's-day, meaning the "first day of the week," associates with it certain other practices, all of which he attributes to tradition and not to Scripture. (De Corona, Sec. 3 and 4).

Thus we have the third name, given by

the church through custom, which may be called the Ecclesiastical name of the "first day of the week." Here is the full picture.

"The Sabbath" is the proper name for the seventh day of the week; the Biblical name.

"The first day of the week," is the Biblical name; Sunday, the Pagan and Lord's-day the Ecclesiastical: are three names for the first day of the week.

The term Sabbath was not confounded with the names belonging to the first day of the week, until within the last three hundred years. It happened this way: When the Puritan reformers developed the compromise theory, and taught the transfer of the law of the Fourth Commandment to the first day of the week, they transferred also the name of the Sabbath; however pure their intentions may have been, they thus began a system of evasion which would not be tolerated in literature or business, a system which results in deception. This has been carried so far that during these years of grace, writers of Bible lessons for children teach that Sunday is the *Sabbath*, and that Monday is the *first day of the week*. Writers in theological reviews and religious newspapers follow the same course, a little more guardedly. The more religious people are most at fault in this matter. Having robbed the Sabbath of the name God gave it, they constantly apply to it a Pagan name—"Saturday." This perverts the facts concerning it and its history. Thus men seek its destruction. We protest. Honest dealing with the Bible and with history demands that Christian men cease thus to misname and misrepresent. Leave the names and the facts as God has left them in his Word. Even if men do not design to be dishonest, the result is deception. It is unpardonable to use the term Sabbath for Sunday, in the discussion of the Sabbath-question, and in the work of Sabbath Reform. Sunday as a civil holiday or rest day is one thing; as the (supposed) "resurrection day," it is another thing. But when the term Sabbath is wrested from the day, and the place in history where God has fixed it, and applied to the world's great weekly recreation day, the case is a serious one which demands more than passing notice. If it be answered that the people do this innocently, thinking it to be true, the case becomes much worse for the religious leaders, who know, or

ought to know, the facts in the case. The persistency with which good men continue to call Sunday the Sabbath, shows that it is done in order that the name may lend sacredness to the day. It will not do to answer, "There is nothing in a name." The history of the use of the term as applied to Sunday, shows that there is everything in a name. We think that many excellent men have misapplied the name without designing to do evil, perhaps thoughtlessly. But it is more than time when the deception should cease. Let each day stand forth under its true name, and abide by the results. If Christian teachers can be justified in putting goods upon the market under a false name, the times are evil indeed; and consistency demands that they be silent when "shoddy" is sold for real goods, split beans for "old Java."

#### Why Give Up Sunday?

Because its history shows that it has no sufficient foundation on which to build a permanent and practical Sabbathism. It is not connected with the Word of God by any command, or any definite history. Its most devoted friends rely upon "inferences" and "probabilities" for its connection with the New Testament. These facts have demoralized the public conscience, until there is little left to create religious regard for any day. If this state of things existed only among the irreligious, there would be more hope; but the SABBATH RECORDER receives scores of letters from clergymen trying to prove that the Sabbath is abolished, and that there is no sacred time under the gospel. These letters, and the published literature, which abound, are aimed at the seventh day, but their effect upon people is to destroy regard for all days, and so make even Church members to hold Sunday in light esteem. Still more does the evil grow because such teachings accord with the wishes and practices of all those who desire Sunday for business or pleasure. Saloons, beer-gardens, railroads, the genteel pleasure-seekers, the indifferent loungers, the low-lived and vicious criminals all plead that "there is no sacred time under the gospel," and they quote the pulpit to sustain their practices. The path of no-Sabbathism in history is marked by moral and religious ruin, like the furrow of a hot plowshare through a bed of flowers. The most earnest effort that has ever been made to check the

tide of no-Sabbathism by Sunday-observance was made in the Puritan movement. The Puritan theory of the transfer of the law the first day being a compromise without Biblical warrant, was doomed to failure through inherent weakness. It came to America, a new field, supported by fervid religious enthusiasm. It was enthroned in popular theology and social life in New England. Men believed in Sunday as a divine, sacred day. The civil law enforced its observance with supreme power. All that is passed. Sunday remains a Sabbath in the creeds of a part of the church, but in the practices of only a few. Even the civil law is no longer deemed to rest on religious considerations, and the spasmodic efforts here and there to enforce it on the ground of the "general good of society," do little more than reveal the impossibility of doing so.

Another method of formulating this destructive no-Sabbathism, and one which reveals the conscienceless state of the public mind and the church is this: "If we keep one-seventh part of time, it makes no difference what day." This, too, ignores all real obligation concerning either the Sabbath or the Sunday. It makes the whole question optional, and the masses naturally add: "Then we will not keep any day, except as we rest for pleasure." This sort of teaching fosters the popular tendency to disregard Sunday. Low vice, luxurious pleasure seeking, and the relentless greed of business are glad to hear these sayings. They listen while the pulpit announces: "The Sabbath was Jewish, and is passed away. Let no man judge you in eating or drinking or keeping the Sabbath. Let every man be fully persuaded in his own mind." The masses stop at church doors long enough to hear such words and answer: "All right; I am persuaded that I ought to go to Coney Island. I will be home in time for business tomorrow: do not judge me." If there chance to be church members on the steamer or the train, they will lay aside the Sunday-newspaper, in order to bolster up their enjoyment, long enough to read from some religious paper or theological review an exposition of Col. 2:16, which lulls their struggling conscience to rest with the assurance that all Sabbaths were unsubstantial shadows, that bind us no longer. The no-Sabbathism of the church expressed in the pulpit and by

the press has furnished a dagger for the heart of Sunday, and the masses are not slow to use it. We give up all hope of Sunday because, while it sinks from inherent weakness, it is wounded unto hastening death in the house of its friends. False foundations carry their own inevitable ruin.

#### How Can Sabbath Reform be Attained?

The general situation as to Sunday is full of foreboding. Decay and impending ruin fill the horizon. Fear and despair are voiced or suggested in what the friends of Sunday say. Can anything be saved from the wreck? Can this sad and swift decline be checked?

It can. But the reform must be revolutionary. Patch-work is worse than useless. Temporizing is deeper failure. The decay of the Puritan Compromise has given new vigor to the original holidayism. There is little of true Sabbathism left in Sunday to be rescued. New ground must be taken. New definitions must be made. This new ground, among other things, must be an enlarged and uplifting conception of Protestantism concerning itself and its mission. Here is a working outline.

#### START WITH JESUS CHRIST, LORD OF THE SABBATH.

Christ found the Sabbath buried under a load of ceremonialism and meaningless requirements. By precept and example he freed it from these and fitted it for spiritual service in his new kingdom. Instead of abrogating it or treating it as of little or no account, he made constant efforts to exalt and honor it. Christ Christianized the Sabbath, and whoever throws it away, or dishonors it, is thus far disloyal to him.

So long as the early church followed Christ's example and kept the Sabbath as he left it to them, the spiritual life of the church remained at "full tide." After the time of the New Testament, when Pagan philosophy and prejudice against the Jews began to teach the falsehood that the Sabbath was only a "Jewish affair," and that it was not binding on Christians, the spiritual life and power of the church declined with increasing ratio. This was especially true after Christianity became a religion of the Roman Empire by civil law, and Sunday, and other festivals appointed by the state-church, were exalted and fostered. Thus the Sabbath was driven out, slowly but steadily. Nowhere are the evidences of

cause and effect seen more clearly than in the apostacy of the church from Christ's Christianity after the falsehoods of no-lawism and no-Sabbathism were adopted in the creed of paganized and declining Christianity. The cyclone does not mark its path with desolation more surely than these errors, which began with the rejection of the Sabbath, left a trail of spiritual decay behind them. The Christianized Sabbath which Christ gave to his followers, has had no fair trial since the days of the New Testament church. Pushed aside because not understood, it has wandered in the wilderness until now. A brilliant woman once said of Robert Ingersoll that instead of opposing Christianity, he was busy "bombarding the gravestones of departed theories." Since the time of Justin Martyr, who led in mingling a large element of Paganism with Christianity, men have been condemning an imperfect conception of the Sabbath, which Christ condemned and discarded, and ignoring the Sabbath which he, its divine Lord, left to his church. To understand what this was we must rise above the common notions concerning the nature and purpose of the Sabbath.

First and always, the Sabbath is God's sacred representative in time. Its mission is to bring God constantly and definitely before men and into the affairs of human life. The Sabbath stands among the days as the Bible does among books, as Christ does among men. The coming of God into human life, in any way, brings a long train of blessings. His purpose is to dwell in close communication with men at all times. The first and last mission of the Sabbath is to promote this permanent residence of God with men. Such a residence awakens man's love and leads him to obedience. It nourishes hope and strengthens faith. It protects from temptation and sustains in trial. It brings comfort to our sorrow and wisdom to our ignorance. It leads to repentance and strengthens us for duty. By drawing men together in common love for God, it secures regular worship and constant instruction in righteousness. The Day of God leads to the House of God, to the Book of God, and to the Son of God.

The cessation from business which the Sabbath requires brings many minor blessings. But these come only when the cessation is induced through the behests of religion and conscience. Holidayism without

religion results in dissipation, which is worse, as a whole, than labor and legitimate business. The true meaning of the Sabbath law has been greatly perverted and obscured by two common and superficial definitions, namely, that the primary meaning of the Sabbath is "rest," and its primary purpose to "commemorate the work of creation." These are such imperfect "half-truths" as to be practically falsehoods. Such conceptions are even below the Jewish interpretation and immeasurably below the teachings of Christ, the "Lord of the Sabbath."

#### Back to Christ.

What we ask is, that the followers of Christ return to God's Sabbath, according to the teachings and example of Christ. Accept the Sabbath as Christianized by its Lord. Popular theories concerning Sunday make Justin, Constantine and Roman Catholic traditions the standard of faith and practice. They ignore the Decalogue, disregard the example of Christ, and deny the fundamental doctrine of the Protestant Reformation. Under such a system the decay of Sunday is as inevitable as the freezing of water when the mercury registers below zero. The final failure of Sunday cannot be disguised. Its best friends proclaim it. They mourn over it. They sit helpless while the decay goes on. The fact of decay surrounds them. The consciousness of decay is within them. Protestants are helpless in a double sense. Only two logical choices are before them. One is to return to Catholicism. This surrenders the doctrine that gave birth to Protestantism, and acknowledges what Catholics claim, that Protestantism is a sublime failure. In efforts made by Protestants for Sabbath Reform, there are frequent appeals to Catholics for help. Such appeal is welcomed by Catholics because it is surrender on the part of Protestants. Of all others, Catholics have most reason to be satisfied with the present situation. They are calmly waiting the self-destruction of the Protestant claims as to Sunday. As far as the future of Sunday is concerned, Protestants stand on the shore of the Red Sea of failure. A few seem to think that defeat may be covered by ignoring the facts and proclaiming more loudly than before that Sunday is "God's Holy Day," and assuming that what the Bible says about the Sabbath applies to Sunday.

The transparency of such a course makes the fact of decay more apparent. Pious misnomers cannot put away facts. When typhoid lights its fatal fire in the blood it is of no avail to insist that the patient is well. The fact that Sunday is doomed is not lessened by denial, nor averted by being ignored. The supreme need of the hour is less loose indifferentism, and more Christ-like obedience. We need less of dreaming about abstractions, and more readiness to do the will of God. Men said to Christ: "How shall we know that what you say is true?" His answer: Do the will of God. Men have lived outside of the Sabbath, and below it, so long, that spiritual life flows faintly. Popular appeals to emotion, called evangelism, are weak and ephemeral, because little of the grip of the law of God is in them. True conversion starts with the consciousness of sin against God. Sin is more than being out of right relations with an airy something called humanity and progress.

The imperfect teachings of the pulpit, the claims that the law of God was only Jewish and is abrogated, are the primary source of the decay of regard for Sunday. We present no arguments against Sunday because of what its enemies say. If the importance of Sunday observance is as great as the devout friends of the day say it is, the decay of regard for it carries ruin beyond competition. What the RECORDER asks as the basis of Sabbath Reform brings the Church back to the New Testament and into harmony with the example of Christ. He discarded nothing except the false burdens which Judaism had placed upon the Sabbath. He did not disobey the law nor change the day.

All efforts to secure regard for Sunday as a sacred day under the Fourth Commandment have failed. The Puritan Sunday had everything human in its favor. Its failure is the greater because of the opportunity it had for success. No new facts concerning Sunday can be found in the Bible. Scheming for new theories outside the Bible does no more than emphasize the imperative necessity of returning to the Bible and the Sabbath. Thus returning, Protestants will have solid ground on which to make appeal to conscience. Custom and convenience in the matter of Sabbath-observance are grave-diggers. The folly of expecting to gain any permanent good

through civil law is shown in each new effort to exalt that which men call the "Civil Sabbath." Religious men alone will regard any day as Sabbath. Holidayism, through civil law or through personal choice, will always be non-religious. But, worst of all is the death of the sense of obligation, and of conscience, which the popular theories taught by Christians produce. The church is committing suicide by what it teaches. Brethren, if you refuse to consider the claims of the Sabbath which Christ honored and kept, and taught us how to keep, you dishonor him and his authority. To his Sabbath, Protestants must return. This is the requirement of the law of God. It is the commandment of Christ, by example. It is the verdict of history. It is the hope of Protestantism. The indifferent will discard the message. The frivolous will sneer at it. The cowardly will run away from it. The weak will stand helpless before it. Those who are fully loyal to God and Christ will heed and obey—whatever it may cost. The decay of Sunday will go on. Wishes, prayers, and protests are vain. Sunday holidayism has the road. Lawlessness holds the reins. No-Sabbathism plies the whip.

#### Discard Civil Law in Sabbath Reform.

True Sabbath Reform demands a revolution in the matter of Sunday laws. The history of fifteen hundred years proves that Sunday laws have fostered holidayism. The nature of Christ's kingdom, and his definite teachings forbid every attempt to enforce the observance of any day as the Sabbath, by civil law. Sunday laws started in the Pagan conception of religion as a department of the Imperial government, to be created and regulated by civil law. But according to Christ and the Bible, God is the supreme law-giver, and Christ is the supreme interpreter of His law. The first and last intent of the work of Christ is to bring men face to face with God, and to keep them in constant communion with Him. When the civil law takes precedence of the divine, in any religious duty, human authority is exalted and divine authority is debased. When Christianity ascended the throne of the Caesars, it lost far more in spiritual power and purity than it gained in royal patronage. On no point was the decline in spiritual power more apparent than in the matter of the Sabbath. There

is not the slightest trace of any Christian idea in any Sunday law until 386 A. D. Logically and historically, civil law can make nothing more than a holiday.

Puritanism retained the Pagan-Catholic theory of Sunday as a civil institution to be regulated and enforced by civil law. It applied this idea with strictness modeled after the Levitical code. But this addition of Leviticalism could not save Sunday from inbred and therefore inevitable holidayism. This has been demonstrated by its history in the United States. The logic of the case is as plain as is the fact of holidayism. In Sunday law the human authority comes between the soul and God's law; or rather, it sets God's law aside that it may assume control. This destroys conscience. If Sunday were the true Sabbath, the result would be the same. Sabbath observance is pre-eminently the product of religion. It rests on heart-life and spiritual communion with God. It is far more than a form, a ceremony, a resting. The term "Civil Sabbath" is a contradiction. There can be a civil Sabbath no more than there can be a civil baptism, a civil Lord's Supper. Statute law creates holidays, and idleness enforced upon the masses of men, means irreligious holidayism.

#### WHAT SHALL BE DONE?

Base the question of Sabbath and of Sabbath Reform on the Bible. Deny the right of the civil law to do more than protect men in conscientious obedience to the divine law. Hold men face to face with God and his law. Accept Christ as the best interpreter of that law. Stand on his interpretation, and follow his example. Christianity is dying as to Sabbathism, because it has traded Christ's Sabbath for Constantine's Sunday. It has bartered the Bible for the half-pagan traditions of the Roman Catholic state-church. Protestants have increased the evil by rejecting the strong ecclesiasticism of Rome. Such a return to the Sabbath and the example of Christ, will give a permanent Biblical and religious basis for faith and conscience. It will lift the Sabbath question out of the low ground of convenience and outward form into which it has sunk. It will take the issue out of politics, and make it one of religion. Cease to expect that the irreligious will keep the Sabbath any more than they will pray or profess faith in Christ by baptism. On this line a victorious revo-

lution awaits true Sabbath Reform. On any other line, defeat lies in wait.

#### THE SUNDAY SALOON?

Separate the liquor traffic by legislation from all other forms of business. Condemn and prohibit it on every day, if possible. Erect double safeguards against it on holidays. The prevailing systems of Sunday legislation now give the liquor traffic extra power. That fact is too apparent to need discussion. The saloon question is a separate question from Sabbath Reform. Real Sabbath Reform will be strengthened and the liquor traffic will be weakened by such separation as is here suggested.

#### The Forward Look of the Sabbath.

The Sabbath has a forward look which glows with peace and joy, and which is a factor of great power in developing and enlarging spiritual life. As the symbol of God's Sabbath, it points to the eternal resting in the unending life in heaven. He rests in a glory we are as unable to measure as we are to measure the love by which we are redeemed. The Sabbath points us to that glory as the rest which remaineth for the people of God. Each weekly Sabbath says: Take courage. Find comfort. Earthly life is gliding by. The week of your earth life will soon be passed. Shadows and sorrows will soon be left behind you. A few more days and the Sabbath-crowned life will welcome you to go no more out forever.

The sands of time are sinking,  
The dawn of heaven breaks.

The graveless land is in sight. Stumbling will soon be over. Ignorance will soon be swallowed up in that knowledge which comes when we are face to face with the Everlasting Light. Perfected rest and full redemption await you a little farther on. The doors of the heavenly Sabbath are swinging wide to welcome you to the company of the ransomed who dwell in joy unspeakable and full of glory; Sabbath glory which echoes with the Sabbath songs of the angels of God.

Such messages and promises enrich spiritual life and purify the soul as nothing earth-born can do. Festivals ordained by custom and the authority of the church have no such message. Rest-days under the civil law cannot lift the soul thus. All these are like the stagnant pools of the morass when compared with the ever-flowing

springs which gush from the heart of the everlasting hills.

The only hope for genuine Sabbath Reform is in the restoration of the Sabbath based on the unabrogated law of God as written in the Decalogue and as interpreted by Christ. This would lay a permanent and efficient basis for conscience and loyalty toward God and the Bible.

On such a basis the spiritual life of the church would rise to a point which it has never reached, and can never reach under the prevailing theories. All of these, openly or virtually, set aside the Bible and the law of God and the example of Christ in the matter of Sabbath-observance. So long as Sabbath-observance is made a matter of convenience, so long as it is left to the authority of custom or made to rest on the dictum of civil law, there can be no basis for loyalty toward God, no soil in which to grow a Sabbath conscience in the hearts of men. The friends of Sunday declare that prominent forms of its desecration would cease if the patronage of Christians were withdrawn. Beyond question, No-Sabbathism and the half-truth of the Puritan compromise have enervated spiritual life and destroyed conscience beyond the hope of redemption, unless new ground is taken.

Hence the Sabbath, though long rejected and secularized even by the church, rises in this hour of peril and ruin through No-Sabbathism and offers, in the name of God the law-giver, and of Christ the Lord of the Sabbath, the one and only road back to higher spiritual life, to firm and abiding conscience and to the long train of blessings which are enfolded in love, loyalty, obedience and communion with God, through his divine Sabbath.

Good works, of faith the fruit,  
Of health and soundness at the root  
An evidence sincere.  
Dear Savior! grant thy blessing free,  
And make our faith no barren tree.  
Should ripen year by year,

—Lydia H. Sigourney.

The world demands a young man of clean hands and a pure heart, not because it cares about his morals, but because it wants a man capable of balancing the accounts correctly and honestly.—Prof. Herbert L. Willett.

#### Egypt and Its Book of the Dead.

The last fifty years have plied the unearthing spade, and the interpreter's skill until the buried, but not obliterated life of that wondrous and hitherto almost unknown land of the Nile and the Pyramids, begins to seem like a thing of today. The work which Marriette began fifty years ago has gone forward, and the last two decades have given more than the most sanguine dreamed of, fifty years ago. The temples where the men of Egypt worshipped and the tombs where they laid their mummied dead are yielding up treasures which were ancient when Joseph went down to Egypt, and doubly so when Christ was born. We are learning that the whole valley of the Nile is one vast museum of archæology, which God's providence has preserved for our time. The climate is such that nothing perishes by the ravages of time, and the religion of those far off centuries, firm in the faith of immortality, raised the art of embalming to such a height, as to make the bodies of its devotees in a sense immortal. Egypt built her pyramids and buried her dead for eternity.

So far as we know, Egypt was bright with a civilization in which literature and art flourished when all the world besides lay in the darkness of barbarism. They were a literary nation long before Greece knew letters or Rome has been founded. As to chronology, we still measure that of Egypt by dynasties, not years. The dates of Thothmese III. and Rameses II. have been fixed by the aid of astronomy. They cover the period between 1281 and 1503 B. C. Previous to these dates much is conjecture, but enough is known to assure us that Rameses II. is nearer to us than he is to the earliest kings of United Egypt. Professor Sayce says:

"The earliest culture and civilization of Egypt to which the monuments bear witness was in fact already perfect. It comes before us fully grown. The organization of the country was complete, the arts were known and practiced, and life, at all events for the rich, was not only comfortable but luxurious. Egyptian civilization so far as we know at present, has no beginning: the farther back we go the more perfect and developed we find it to have been. The monumental history of Egypt gives no countenance to the fashionable theories of today which derive civilized man, by a slow

process of evolution, out of a brute-like ancestor. On the contrary its testimony points in an opposite direction: the history of Egypt, so far as excavation has made it known to us, is a history, not of evolution and progress, but of retrogression and decay."

The extreme age of Egyptian civilization adds exceeding interest to every phase of the religious history of those far-off times. The Egyptian Pantheon though representing extreme Polytheism, in its later history, indicates that their faith was originally monotheistic. This is emphasized by the fact that human immortality was an important feature in the Egyptian faith. The superficial observer who sees in Egypt only an elaborate and almost endless Polytheism, with sun-worship as to its center, does not reach the heart of the question.

At first glance also, it seems that there were two distinct cults, one of Memphis and one of Thebes. Careful analysis shows that these were local, and perhaps chronological variations and adaptations of the original faith. In the Theban system seven principal deities appear, viz; Amen, Ra, Mentu, Shu, Seb, Osiris and Horus. In the Memphian cult we find Path, Ra, Shu, Seb, Osiris, Set, and Horus. These were male divinities, each having a more or less clearly defined female counterpart. These female divinities were subordinate, except Isis, the wife of Osiris. The degenerate Phallicism,—sancitized lust—found prominent expression in her worship and its corrupting influence was widely spread through Grecian and Roman life during the early history of Christianity. Both Egyptian and Oriental sun worship developed fearful grossness in the religious prostitution of female virtue as it appears in the worship of the "Groves," against which the Israelites were so sharply warned. The androgynous sexual symbol, now known as the "symbol of life" pervades Egyptian hieroglyphic literature like an universal presence.

The religion of Egypt was rich in symbolism, beyond all others: a symbolism so diversified, so intricate, so subtle as to prevent all description here. The plates shown in the "Book of the Dead" are bordered with it, and the text is filled with it. Religious thought dominated and pervaded the every-day life of Egypt, as symbols do its religious record. Deities were numberless. Earth, air, sky and water were thickly in-

habited by them. Every locality had its patron diety. Every month, day, hour had its deified representative and guardian. The greater periods in history each had their peculiar type of religious thought; for example, the Pyramid Period, the Theban Period, the Ptolmaic Period, etc.

The contrast of Egyptian religious thought with the formative period of Hebrew history presents a field of absorbing interest. It has not been as carefully considered as the case demands, and it is to be hoped that the fresh knowledge which we are gaining concerning Egypt will stimulate and aid us to a better conception of the points of difference and the points in common between the two extremes. A single example will be of interest at this point. That the Egyptians had a conception of the unity, Eternity, Infinity and the Loving Kindness of God is clearly set forth by the following Hymn, from p. 42 of the Book of the Dead.

"God is one and alone and there is no other with Him.

God is the One, the One who has made all things.

God is a Spirit, a hidden Spirit, the Spirit of Spirits, the great Spirit of Egypt, the divine Spirit.

God is from the beginning and has existed from the beginning.

He is the primeval one, and existed when as yet nothing existed:

He existed when as yet there was nothing, and whatever is, He Made after His own way. He is the Father of beginnings. God is Eternal; He is everlasting and without end. Perpetual, Eternal. He has endured for endless time, and will exist henceforward, for ever. God is hidden and no one hath perceived his form. No one hath fathomed His likeness. He is hidden in respect of God's and Men, And is a mystery to His creatures.

God is the Truth. He lives by Truth.

He is the King of Truth.

God is life and man lives through Him alone.

He blows the breath of life into their nostrils.

God is compassionate to those that fear Him, and hears those who cry unto Him.

He protects the weak against the strong.

God knows those who Know him. He rewards those who serve Him, and protects those who follow Him."

Any effort to fix a date for the origin of the "Book of the Dead" is as unsatisfactory as the efforts are to make a definite chronology for Egyptian history. It is known that two systems of chronology are extant. Previous to both of these is a time called prehistoric, which is supposed to cover at least 4,000 years. Marriette places the first dynasty at 5004 B. C. Lepsius makes it 3892 B. C. The difference between these two systems gradually decreases until the XI. dynasty stands at 3064, and 2423 respectively. At the XVIII. dynasty the dates are 1703 and about 1600 B. C. With the XXX. dynasty these lines of chronology unite at 387 B. C.

The oldest papyrus copies of the Book of the Dead, yet found, belong to the XVIII dynasty, seven or eight hundred years before Hebrew and Egyptian history synchronise, and 1600 to 1700 B. C. Not less than 1,000 copies are now preserved in the various museums of Europe, besides several hundreds in different museums in Egypt. Over fifty copies have been found in the last ten years. Portions of the book, of greater or less extent are found in mummy cases, on funeral objects and walls of tombs, in almost endless profusion. Everything combines to show that the book was held in great reverence and as inspired by the Gods.

Various translations have appeared since 1842. The papyrus of Turin is the longest one known. It combines 165 chapters. This does not seem to antedate the twenty-fifth dynasty, about 700 B. C. There is great uniformity in the style and grammatical forms of the various copies, showing the sacred care with which the text was preserved. The sentences are brief and simple and yet are laden with so much intricate meaning as to make translation difficult. The purpose of the Book of the Dead is to teach the soul what will befall it after death. It consists largely of prayers and incantations which give instruction, secure the soul against the evils to be feared, and make certain the blessings which are desired and deserved. These were given to the souls of the dead as passports, and as aids to memory when called into judgment. The hymns, prayers and charms preserve from demons, wild beasts and other forms

of evil. They open gates and paths, secure food and drink, and enable the soul to justify itself before Osiris and the forty-two judges in the Hall of Judgment, where hearts are weighed. In the end they secure resurrection and all desired good. On a sarcophagus of the earlier time, XI dynasty, 2380 to 3064 B. C., the following is inscribed: "He who knows this book is one, who in the day of resurrection, in the underworld arises and enters in: but if he does not know this chapter, he does not enter in as soon as he arises."

The book has three general divisions, or groups. In many instances there is little or no logical connection of the chapters with each other, and it is only in a general sense that the material thus placed can be called a book. The first sixteen chapters have something like unity. They are invocations and prayers to be used over the body from the moment of death until the work of embalming is begun. The fifteenth chapter is believed to be the oldest piece of poetry in the world. It is a hymn and prayer to Ra, the Rising Sun. The seventeenth chapter, which opens the second general division, dates from the XI dynasty, and perhaps earlier, i. e., 2000 before the time of Moses. It contains a complete outline of the Egyptian cosmogony. It is extremely mystical and gives evidence of being one of the most important chapters of the book. It has been found on the coffin of Queen Mentu Notep of the XI dynasty.

Another general group extends from the 43rd to the 63rd chapters. A prominent thought running through this group is the assurance that the dead one shall not die a second time, that he shall not know decay and that he shall be abundantly nourished by food and water from a fresh and cooling spring.

The sixty-fourth chapter, which opens the next group seems to have been one of the most sacred and efficacious of them all. A knowledge of this chapter secured all blessings in the future world. It is said that this chapter was written by the finger of Toth, the "Manifester of Truth and Goodness." Chapter 125 gives an excellent view of the Ethics of the Egyptian system. These are far more exalted than we are accustomed to think.

#### THE JUDGMENT.

Without giving further description of the book, in detail, we note the general idea

of "the judgment," as held by the Egyptians. The conception of personal responsibility for the actions of this life and of exact justice, are dominant. The supreme judge, Osiris, with forty-two associate judges, presides in the Hall of Truth, where the hearts of men are weighed and final judgment is rendered. The deceased is introduced by the God of Truth. He presents his prayers, invocations and defence before the forty-two judges. His life is reviewed by himself, as though conscience and memory were at their best. The various judgment scenes presented in the Book of the Dead indicate a standard of life from which, few, if any of the virtues of Christian life, so far as human relations are concerned, are wanting. Gentleness, charity, self-command, chastity, respect for property, regard for suffering and reverence for the Gods, appear in many forms. There are forty-two commandments in the Egyptian code, and most of them pertain to eternal and universal verities. There appears to have been a sort of catechetical instruction common among the Egyptians in which men were taught that they must live so that they could come before the divine judge and say, "I have not privily done evil to my neighbor. I have not afflicted any nor caused any to weep, I have not told lies. I have not done any wicked thing. I have not done that which is hateful to the Gods. I have not calumniated the slave to his master. I have not been idle. I have not stolen. I have not committed murder, nor adultery.

Three cardinal requirements appear to underly this code of ethics; love to God; love to man; and love for the truth. Over the tomb of a King at Thebes are these words. "I lived on truth, I fed my soul with justice. What I did to men I did in peace, and how I loved God, God and my heart well know." On another tomb (4000 B. C.) it is said of the occupant. "He never left home with anger in his heart." On another, the tomb of Beni-Hassan about 2500 B. C., are these words, "I have not oppressed any widow. No prisoner languished in my days. No one died of hunger. When there were years of famine I had my fields ploughed. I gave food to the inhabitants so that there was no hungry person. I gave the widow equal portions with the married. I did not prefer the rich to the poor."

The following virtues are found enumerated in a single instance wherein a soul is weighed and not found wanting. Freedom from blasphemy, irreverence and sacrilege towards the Gods; freedom from murder, lying, fornication, self-pollution and all impurity; freedom from dishonesty, unjustifiable anger, witchcraft, exaggeration in words, wrongs done to the sick, and from refusing to hear truth." This soul was also commended for having gained God to his side through love, and by helping the needy.

Our knowledge of Egypt and its history is still meagre and fragmentary. Much remains to be learned about this wonderful country and its civilization that was full grown far back in the remote past. But enough is known of the civilization, the religion, the arts and sciences of the land of the Sacred Nile, to clip the wings of our boasting and humble our pride when we contrast what we ought to be with what Egypt was. The clearer light which brightens our way only enhances the sense of our failure when contrasted with certain forms of darkness which rested on the ancient land of which we have known so little, but to which we doubtless owe much. When the facts are all in hand, we shall find that there is far more for us to be thankful for than we are wont to think, in the truth that Moses who came to be preeminently the "Man of God," was learned in all wisdom of the Egyptians.

#### In Canada.

According to the *Telegraph*, of St. John, N. B., April 29, opposition to the new Sunday law of Canada has begun in Toronto, which has been the stronghold of Sunday observance for many years. The *Telegraph* says:

"A league has just been formed in Toronto, to protest against the recently enacted Sunday law. It is called the Canadian Rational Sunday League, and they are sending out the following circular explanatory of their aims and objects:

"The formation of this league has been forced upon us by the tyrannical Sunday laws recently enacted at Ottawa. This legislation was secured by professional agitators in the name of religion, and under sanction of this iniquitous law a religious persecution has commenced. Those who do not agree with the Lord's Day Alliance

are to be converted to their views by fines and imprisonment. Like St. Paul before his conversion, who said,..... 'and being exceeding mad against them I persecuted them ever unto strange cities.' How accurately this represents the attitude of the well paid agitators of the Lord's Day Alliance, who travel from one city to another, instituting legal proceedings, taking up collections and stirring up strife!

"True religion is honest and never aggressive and leaves everyone free to live his own life as his conscience dictates.

"The religion which requires police, fines and imprisonment to support it, that causes strife, hatred and malice, is not the Christian religion.

"We are unworthy the names of free men if we submit to these tyrannical laws.

"The objects of this league are to secure:

"The right to buy and sell refreshments on Sunday, intoxicating liquors excepted.

"The right to have popular lectures or similar recreations on Sunday where an admission fee may be charged.

"The right to have music in the parks, to open museums, picture galleries and reading rooms on Sunday.

"That selling a postage stamp, cigar, tobacco, newspapers or magazines on Sunday shall not be considered a crime, making the vendor liable to a fine or imprisonment.

"Note—This clause is not intended to authorize the opening of news or cigar stores, but simply to permit druggists, hotels, etc., which are always open, to incidentally oblige the public if they wish without incurring penalties.

"We shall continue the agitation until these objects are obtained, and invite the co-operation of all men and women who love freedom and hate injustice and oppression."

When we shall come home and enter into the possession of our Brother's fair kingdom, and when our heads shall find the weight of the eternal crown of glory, and when we shall look back to pains and suffering, then we shall see life and sorrow to be less than one step or stride from a prison of glory, and that our little inch of time-suffering is not worthy of our first night's welcome home to heaven.—*Samuel Rutherford.*

## DEATHS

We are indebted to W. J. Hall, a friend of the late Dr. Burdick, for the following notice of the Doctor's death. Mr. Hall's note is dated Azusa, Calif., April 20, 1907. He says:

"News has just reached here of the death in Southern California, April 10, of Dr. E. Lovelle Burdick, well known and widely beloved in this region. Dr. Burdick is survived by his wife, formerly Mary Potter of Albion, Dane county, Wisconsin. Perhaps few private citizens have been so widely known and sincerely mourned as is this man. At the funeral services expressions of sympathy were read from Azusa, from Arizona and from every part of Southern California. Dr. Burdick was born on Truxton Hill, Madison Co. New York, May 29, 1845, thus being almost 62 years old at the time of his death. He volunteered in the Federal army in the time of the War of the Rebellion and after a long and honorable service returned to his home to marry Miss Potter. In 1875, they removed to Southern California and the doctor took up one of the earliest ranches cultivated near Azusa. In 1883, they went to Arizona, mainly for the doctor's health and while there he attained a wide reputation in his profession and in politics. In this latter relation he served as county physician and county treasurer, respectively, of Mojave county, and later was sent to the territorial legislature from his district. His skill and ability as a physician and surgeon won him broad recognition and no man who ever practiced in Mojave county is better or more favorably known there today. For thirteen years after his return to California the doctor was superintendent of the County Poor Farm of Los Angeles county, a responsible and honorable position. While in this capacity he built up a wonderful farm, setting an orange grove, among other labors, which is today the pride of the county government. Three years ago he left the farm and went to his home near Azusa, where he had, at the time of his death, extensive orange groves and many other valuable holdings.

Death followed several months of serious illness, and in spite of all that skill and wealth could supply. The funeral services were held at the home, and on Saturday (Sabbath), April 13, the body was interred in the Potter Family plot in Evergreen cemetery, Los Angeles. Political lights, business, professional men and a host of others united to do honor to the dead, at the side

of his open grave. Mrs. Burdick, the widow, who is left alone through the death of Dr. Burdick, and of their only son, Tom, a young man of great promise, who died two years ago, remains on the Azusa ranch. Her present plan is to make an extended eastern trip next year, to visit old friends and relatives.

#### Your Father Knoweth.

The Christians of Korea are noted for the simplicity of their trust. They have the power of waiting upon God for an answer, praying at times all night long, until the answer comes; then, when God gives the assurance of an answer, they, with confidence, wait for him to make that assurance good, knowing that he will do it. They do not use the term "God" very much, they do not use the term "Heavenly Father" very much, it is generally simply "Father." A man will be in trouble and if you will ask him what he did, he will tell you he told "Father" about it. From one of the interior villages persecution had broken out, and the leader of the little group who had suffered hardest, whose only child—a lovely little girl—had died from exposure at that time, and was in my study telling me about it, tears streaming down his face, and I turned to him and said, "Brother, what did you do?" I wish you could have seen the smile that broke through that tear-stained face as he replied: "I told Father about it, and it will be all right, you know."

Why should we not rejoice in the good things of God? If the day is pure and serene, we enjoy its gladness. Why should we not rejoice in the serene light of truth that shines from heaven upon us? We find a joy in the presence and cheerful greeting of our friends. Why should we not look up to heaven, whence so many pure and most loving faces look upon us with divine affection, and with most tender desire to cheer and help us? Having an almighty and most loving Father, in whom we live, and move, and have our being, let us rejoice in him. Having a most loving Savior, who has made himself our brother, and feeds us with his life, we ought surely to rejoice in him. Having the Holy Spirit of God with us, making us his temples, and pouring his love into our hearts, we ought certainly to answer his love, and rejoice in his overflowing goodness. "Rejoice in the Lord always, and again I say rejoice."—*William Bernard Ullathorne.*

## SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

SEVENTH-DAY Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcome. W. D. WILCOX, Pastor, 5606 ELLIS AVE.

THE Seventh-day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

## The Paris Secret Police.

No one is ever quite free from its meshes. Have you been in Paris? At a hotel or lodging house of any sort? Then you have seen, again and again, one of the mysterious agents of the secret police. Usually he is an old little man, dressed in rusty black, red of nose and quick-eyed—so humble a little man that you might easily overlook him. A small ink-bottle hangs by a string from his waistcoat and a yellow penholder is thrust in between two of the buttons. He slips into the hotel or lodging house and copies the names from the register. If you ask him who he is he will probably whisper, "I've come for the census." It is a tradition. Always, too, he has a box of snuff. A friendly little man—full of good counsel to the landlord or landlady—he learns all the news of the fresh arrivals; and so, prying and gossiping, all his days pass. At night, in his little flat, he copies out his list of names and writes his reports. If you come often to Paris or stay long—especially if you frequent the company of politicians or rogues—these reports make quite a little book, in time, which is filed away in the police archives. Some very interesting biographies of eminent Americans are to be found there, I assure you.—*Everybody's Magazine.*

To walk and live unseduced within arm's length of what is not your own, with nothing between your desire and its gratification but the invisible law of rectitude—this is to be a man.—*Horace Mann.*

## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

LESSON VII., MAY 18, 1907.  
ISRAEL ENSLAVED IN EGYPT.

Ex. 1:1-14.

*Golden Text.*—"Then they cried unto the Lord in their trouble, and he saved them out of their distresses." Ps. 107:13.

## INTRODUCTION.

There is no manifest break between Genesis and Exodus. The story of the Chosen People goes on without interruption. The first five books of the Bible are really five parts of one book, or as they are called in the Hebrew tradition, the Five Fifths of the Law. The name Exodus does not come from the Hebrew Bible, but from the earliest Greek translation, the Septuagint. This name is appropriate since the most striking historical incident of the Book is the departure of the Israelites from Egypt. The Jews named this Book from its opening words, "And these are the words," just as they called Genesis, "In the beginning."

In Genesis our interest was taken for the most part with certain individuals; in Exodus Moses stands forth with prominence, but we feel that the narrative has mainly to do with the nation of Israel.

Our present lesson recapitulates concerning the origin of this nation, and then speaks of the prosperity that this nation enjoyed in Egypt only to contrast that prosperity with their present evil fortune.

*TIME.*—The traditional dates of the sojourn of Israel in Egypt are from 1706 to 1491 B. C.; but these dates are very uncertain. Many modern scholars think Rameses II. who died probably in 1280, was the king who knew not Joseph.

*PLACE.*—Egypt.

*PERSONS.*—Pharaoh and the Egyptians; the Children of Israel.

## OUTLINE:

1. The Family of Jacob. v. 1-6.
2. The Israelites Prosper in Egypt. v. 7.
3. The Egyptians Fear and Oppress the Israelites. v. 8-14.

## NOTES.

1. *Now these are the names.* The first word is much better translated, "And." This record is closely connected with the Book of Genesis. *Sons of Israel.* This expression is used technically of the family of Jacob, and later often as naming the nation of Israel.

2-4. The sons of Leah are mentioned first, then Benjamin the son of Rachel, then the four sons of the secondary wives.

5. *All the souls,* etc. Compare the numbers given in Gen. 46:8-27. *And Joseph was in Egypt already.* Joseph is mentioned here rather than with his brother Benjamin in v. 3, because he did not come down into Egypt with the others. Joseph and his two sons are needed to make the number seventy. Jacob himself must also be counted. It is evident however that none of the wives are counted, nor the servants. The word "all" is used of these that are mentioned doubtless because their names are all that appear upon the official list in Gen. 46. It seems probable that Jacob had other daughters than Dinah, and almost incredible that he did not have other granddaughters than Serah. It has been estimated that if we counted all of Jacob's descendants by his daughters as well as his sons, with all the servants and dependents of the various branches of the family we should have hundreds if not thousands that went down into Egypt.

6. *And Joseph died,* etc. Our author is paving the way to present an altogether different situation from that in which the sons of Jacob were the guests of a nation of which Joseph was the great benefactor.

7. *And the children of Israel were fruitful.* The especial divine blessing was upon them. Compare the wording of Gen. 1:28. Many scholars have questioned the Biblical statement that the children of Jacob increased to more than 600,000 men beside women and children in the time of their sojourn in Egypt. But as already noted above, we need not limit the number to precisely seventy that came into Egypt; nor on the other hand may we be entirely sure that they stayed no more than 215 years. *And the land was filled with them.* This very likely means more than simply the land of Goshen assigned to them in the time of Joseph. From chap. 3:22 it is evident that the Israelites lived not apart by themselves but among the Egyptians. Compare also chap. 5:12 and other passages.

8. *Now there arose a new king over Egypt,*

*who knew not Joseph.* This is not only another king other than the one under whom Joseph was exalted to power, but also doubtless a king of another dynasty or family, and very likely one who gained his position by a revolution. It would not matter to him that a member of the Hebrew race had done distinguished service to the reigning family that had preceded him, and to the people of Egypt.

9. *Behold, the people of the children of Israel are more and mightier than we.* This was probably a great exaggeration intended to alarm the Egyptians and to arouse envy and hatred toward the Israelites.

10. *Let us deal wisely with them.* He no doubt thought that his scheme was wise; but in truth he overreached himself through his craftiness. *They also join themselves unto our enemies.* So long as they were fairly treated there was little likelihood of the Ishmaelites joining foreign invaders in war against the Egyptians. Possibly the king already had a war in prospect and his enemies may have been a Semite people akin to the Hebrews. *And get them out of the land.* This line shows that however much the king hated the Israelites, he did not desire to lose them. They were valuable subjects. The circumstances that attended the Exodus confirm this view.

11. *Therefore they did set over them taskmasters.* The Israelites were put to forced labor under the direction of Egyptian overseers. This does not mean that they were reduced to absolute slavery, for they still had their own flocks and herds. The object of the king seems not so much to get the great works accomplished as incidentally to break the spirit of the Israelites by hard labor. *And they built for Pharaoh store-cities.* In which to lay supplies of food. We might guess from King James's Version that they were for the storage of gold and silver. It seems very probable that the two cities mentioned were near the eastern border of Egypt.

12. *But the more they afflicted them,* etc. They found out that their policy was not very wise after all; for hardship served as a means of strengthening the race. *And they were grieved.* They felt a sickening dread.

13. *To serve with rigor.* They put upon them crushing tasks. Compare the requirement to make bricks without straw.

14. *And they made their lives bitter.* They strove to get from them all that they were able to do and a little more, and to give them no leisure for a little enjoyment of life.



**A New Book on Messianism.**

"The Messiah Idea in Jewish History" by Julius H. Greenstone, Ph. D., Jewish Publication Society of America, Philadelphia, Pa.: 7½ x 6 inches; 347 pages.

Such is the title of a valuable work which has lately come from the press. One of the good results of modern historic criticism is a better appreciation of the Messianism, its relation to Judaism and to the evolution of Christianity. Several valuable books on Messianism, from the pens of Christians, have appeared, within the last few years. We think the book noticed here is the most valuable contribution from the pen of a Jew, that has appeared for some time. Dr. Greenstone treats the question under the following chapter heads: I. In Biblical Times; II. The Second Commonwealth; III. The Talmudic Period; IV. The Rise of Rationalism; V. The Development in Kabbalah; VI. The Effects of Kabbalistic Speculations; VII. Religious Reform and Zionism.

The average Christian scholar knows too little of Messianism, whether in its relation to Judaism or to Christianity. The Messianic idea embodied the highest and best interpretations of the prophetic writers, although it was burdened with the political, ethnical and materialistic features, which were prominent in Judaism. The student of the New Testament soon sees that Christianity—it had been well if Messianism had been used rather than Christianity—was a direct evolution from the Messiah idea. The conflict between Jesus and the Jews and the struggle made by him to enlarge and uplift the opinions and conceptions of his immediate followers all center in his interpretation of Messianism and his rejection of the materialistic, political and national conceptions of the Jews. A restudy of Messianism, by Christians and Jews, will bring a better understanding of each other, to each. Messianism is not an abstract question, but an important and practical one. Without a knowledge of it no Christian teacher is capable of understanding his own faith, much less is he able to understand the faith of Judaism, mother of Christianity. Mr. Greenstone discusses the development of Christianity with comparative brevity but with candor and ability. We have not space to transfer all that he says upon that point. After calling attention to the prevalence of the Messianic hope among the Jews when

Jesus appeared, the work of John the Baptist, and the announcement from Jesus that he was the Messiah, chapter second closes with the following words:

"Such was the mysteriously-veiled birth of Christianity, sufficiently accounted for by the many persecutions of the national enemy and the internal strife among the many factions, which fanned the spark long latent in the hearts of the people of Judea into a blazing flame, and by the writings and preachings of the loyal Pharisees constantly stimulated the belief in the advent of better days under the guidance of a man appointed by God. The suffering was so acute, the hope so keen, and the promises so encouraging that after Jesus had died on the cross his disciples clung to his Messiahship with increased tenacity, and, to account for their belief evolved the theory of the "suffering Messiah." In accord with the prophetic promise that the Messiah should first suffer, be wounded, and executed, (and here they were assisted by the Pharisaic method of interpreting Biblical passages). The belief in the resurrection of Jesus and his return to inaugurate the kingdom of God upon earth, naturally follows from the literal fulfillment of the prophecy about his sufferings. Hence the doctrine, that the Messianic hope was only partially realized in the time of Jesus, and would be completely realized in the fullness of days. In the course of one century Judaism disclaimed all relationship with the new religion, made new by the teachings of Paul of Tarsus. It continued along traditional lines, still praying and hoping for the great future to come and for the Messiah to appear. The ideal was not exhausted. It continued to grow in the Jewish consciousness, offering solace and consolation in many periods of suffering and trial. The fact, however, remains that the immediate success of Christianity can be accounted for only when we consider the intense Messianic hope that existed among the Jewish people during the period of Roman supremacy. Thus we have the phenomenon of a Jewish ideal, developed on Jewish soil, which has influenced Jewish life and habit, and has been influenced by them, giving birth to a creed which, becoming later antagonistic to its parent assumes an entirely separate existence."

The preacher who is not interested in Messianism suffers personal loss, and impairs his usefulness as a Christian minister.

**...BOOKS...**

Issued by the American Sabbath Tract Society, Plainfield, N. J., unless otherwise stated.

The books and tracts announced below present a complete view of the essential issues connected with either the Sabbath or the Sunday. They deal with concrete facts rather than with abstract theories. They pile up full quotations, and references to hundreds of authorities. They are permanent material for reference, and not temporary campaign documents. They set forth the position of Seventh-day Baptists, who have stood for the broadest conception of the Sabbath question, since the early days of the Reformation in England, and have been organized in America since 1671 A. D. Such a presentation of facts and authorities has the right to claim attention from all thoughtful men.

"PAGANISM SURVIVING IN CHRISTIANITY," by Abram Herbert Lewis, D. D. LL. D., large 12 mo. pp. xv.—309, gilt top \$1.75. Published by G. P. Putnam's Sons, New York and London. May be ordered through American Sabbath Tract Society, or from publishers direct.

"SUNDAY LEGISLATION: ITS HISTORY TO THE PRESENT TIME AND ITS RESULTS." By Abram Herbert Lewis, D. D., LL. D., New Edition. Revised to date and enlarged. New York, D. Appleton & Co., 1902, pp. viii. xiv. 297. \$1.00 net.

"A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH." By Abram Herbert Lewis, D. D., LL. D. Second Edition, pp. v. 312. \$1.00 net.

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