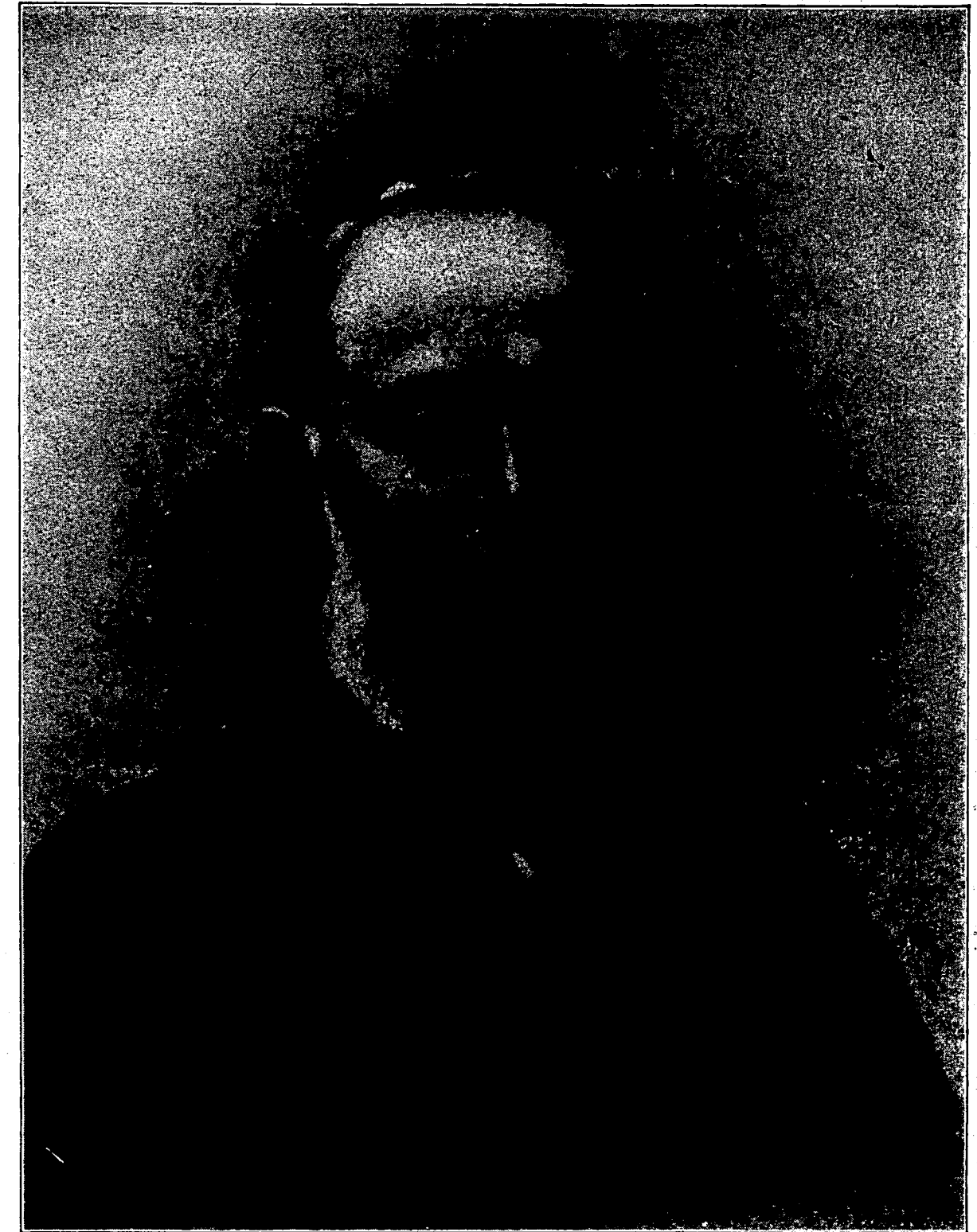


The Sabbath Recorder



GEORGE H. BABCOCK.
1832—1893.

Monthly Edition.

The Sabbath Recorder.

A. H. LEWIS, D. D., LL. D., Editor.
N. O. MOORE, Business Manager.

TERMS OF SUBSCRIPTION.

Per year\$2 00
Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.
No paper discontinued until arrearages are paid, except at the option of the publisher.

ADDRESS.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at PLAINFIELD, NEW JERSEY.

TERMS.

Single copies per year.....60 cents
Ten copies, or upwards, per copy.....50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared hel's on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

This publication will contain a sermon for each Sabbath in the year by ministers living and departed.

It is designed especially for pastorless churches and isolated Sabbath keepers, but will be of value to all. Price fifty cents per year.

Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I.; sermons and editorial matter to Rev. Geo. B. Shaw, Plainfield, N. J.

Utica, N. Y.

DR. S. C. MAXSON,
Office, 225 Genesee Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR AT LAW.
Suite 510 and 512 Tacoma Bldg.,
131 LaSalle St. Tel. Main 3141. Chicago, Ill.

BOARD OF SYSTEMATIC BENEVOLENCE.—
Dr. Geo. W. Post, *President*, 1897 Washington Blvd., Chicago, Ill.; C. B. Hull, *Corresponding Secretary*, Milton, Wis.; Dr. A. S. Maxson, *Recording Secretary*; O. S. Rogers, S. W. Maxson, Stephen Babcock, Dr. Geo. W. Post, Dean A. E. Main, Rev. E. A. Witter.

Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. Albert S. Maxson, Milton Junction, Wis.

Seventh-day Baptist Bureau OF EMPLOYMENT AND CORRESPONDENCE

President—W. M. Davis, Chicago, Ill.

Vice President—W. H. Greenman, Milton Junction, Wis.

Secretaries—L. K. Burdick, Battle Creek, Mich.; O. S. Rogers, Plainfield, N. J.

Associational Secretaries—Wardner Davis, Salem, W. Va.; C. Laton Ford, Plainfield, N. J.; Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.; S. W. Maxson, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La.

Under control of General Conference. Denominational in scope and purpose.

INCLOSE STAMP FOR REPLY.

Alfred University

ALFRED, N. Y. Founded 1836

*First Semester opens
September 17, 1907*

FOR PARTICULARS ADDRESS

Boothe Colwell Davis, Ph. D., D.D. Pres.

ALFRED *First Semester begins Sept. 9, 1907*
ACADEMY WILLIAM S. MAXSON, Ph. B., Prin.

Milton College

Year 1907-8 begins September 11th.

A college of liberal training for young men and women. Degrees in arts, science, and music.

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of Anglo-Saxon and early English. Thorough courses in Biology and Geology.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture.
Club boarding, \$1.75 per week; boarding in private families, \$3 to \$4 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D.D., President

or Prof. A. E. WHITFORD, M. A., Registrar,
Milton, Rock County, Wis.

Salem College SALEM West Virginia

FALL TERM OPENS SEPT. 3, 1907.

Classical, Scientific, Music, and Normal Courses. State University credit given for the first two years of the Civil Engineering Course. Facilities for thorough work in all departments. The constant aim is to develop well rounded manhood and womanhood. Sympathetic relations between teachers and pupils and personal instruction possible.

The environments are conducive to enthusiastic work. Information gladly furnished.

CORTEZ R. CLAWSON, A. B., Pres.

The Sabbath Recorder

A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

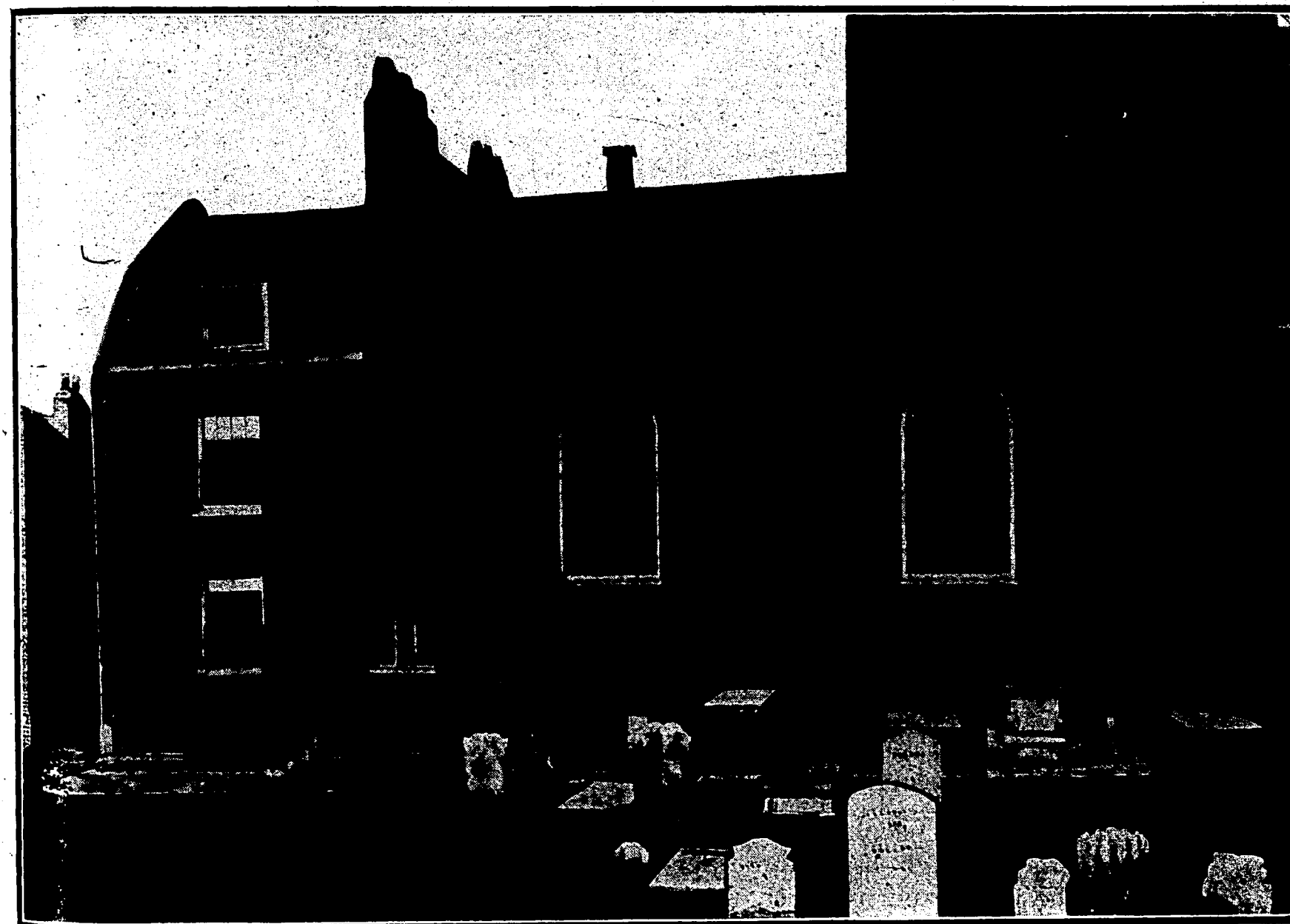
VOL. 63, NO. 31. PLAINFIELD, N. J., AUGUST 5, 1907. WHOLE NO. 3257.

Seventh-Day Baptists

WHAT ARE SEVENTH-DAY BAPTISTS?

Seventh-day Baptists are essentially Baptists, and differ from the great body of Baptists radically, only in that the former observe the Seventh-day of the week as the Sabbath, while the latter observe the

of the week as the Sabbath; but the former are essentially and distinctively Baptists, while the latter are essentially and distinctively Adventists, whose interpretation of the Bible differs radically from that of other Christian churches, and whose church



MILL YARD CHAPEL WITH PARSONAGE.

Abandoned in 1885. Erected in 1791, in place of one burned. Original building erected in 18th century.

First Day of the week, commonly called Sunday.

Seventh-day Baptists must not be confounded with Seventh-day Adventists. It is true that both observe the seventh day

polity is in no sense that of the Baptist church.

THE SABBATH AND SUNDAY.

The history of the Seventh-day of the week as the Sabbath, begins with the his-

tory of man. Sacred history as exemplified in the first part of the Book of Genesis,¹ is corroborated, not only by every other known source of sacred history, but by profane history as well. The Sabbath was not peculiar to the Hebrews. It antedates not only Moses and Sinai, but the patriarchs, Jacob, Isaac, and Abraham, as well. The purity of the Seventh-day of the week as the Sabbath was preserved by the Hebrews in the same way, and for the same fundamental reasons, that they

favor of the claim that at no time since the institution of the Christian church, nearly nineteen hundred years ago, has it failed to offer living witnesses to the observance of the Sabbath of Jehovah.

When the tide of the English Reformation arose, and carried upon its crest an insistent demand that the well nigh universal loose observance of Sunday should be abandoned, the claims of the Sabbath stood out in bold and startling relief, almost compelling the whole great body of Puritans to



THE OLD SCHOOL HOUSE AT MILL YARD.
Built originally for an almshouse, then used successively as a chapel, school house, and dwelling.

preserved the worship of Jehovah, who made them His chosen people.

Jesus and His Apostles observed the Seventh-day of the week, and no other, as the Sabbath. Neither the Old Testament nor the New Testament recognizes any other day of the week as the Sabbath. The early Christian church faithfully kept the Sabbath for upwards of three hundred years. Indeed, a careful examination of ecclesiastical history yields substantial evidence in

(1) Cf. Genesis, Chapters I.-XI.

forsake Sunday and observe the Sabbath. There were those who did embrace the Sabbath, and among them were to be found some of the more prominent of Cromwell's most radical and most zealous followers. From that time forward, the Sabbath question has exerted a potent influence in Protestant Christendom.

Sunday was wholly destitute of any just claim, whatsoever, upon the Christian church. The only claim it could offer to the world for precedence over any other

day in the week lay in the fact that a pagan world had dedicated it to the heathen worship of the Sun, in the same way that the same pagan world had dedicated Monday to the heathen worship of Mars, Thursday to the worship of Thor, and the other days of the week to the worship of other heathen deities. Sunday came into the church as a usurper, and as a usurper of the worst type.

The manner of its introduction was as follows: When Rome entered upon her career of far-reaching conquest, for diplomatic reasons she established the policy of taking the people of any newly acquired

in power and scope, until when Constantine the Great ascended the throne, in the early part of the fourth century of the Christian era, he found it so widespread and of such tenacious growth, that for political reasons, he felt constrained to make it the state religion. However, not daring wholly to disregard the deep-seated traditions of the throne, as well as for political reasons, he felt compelled to recognize, within certain bounds, such pagan religions as existed to any considerable extent among his subjects. Accordingly in a famous proclamation issued in the year A. D. 321,¹ we find that



JOHN SLATER. (1748—1809).
A deacon in the Mill Yard Church, and a brother of Rev. William Slater. Print from portrait by the well known artist, Flaxman.

territory into the Imperial Government bodily and intact, with the least disturbance, possible, of their former manners and customs. In pursuance of this policy, the religion of the new subjects, regardless of its philosophy or ethics or practice, was incorporated into the religious system of Imperial Rome. Rome, in turn, however, demanded that her new subjects worship the gods of Rome, as well as their own gods. Christianity refused to make such a compromise and in consequence suffered a persecution designed not only to extirpate it from Rome, but if possible, to blot it from the face of the earth.

Nevertheless, Christianity steadily grew

the First Day of the week, commonly called Sunday (*Solis Dies*), and styled by Constantine the "Venerable Day of the Sun" (*Solis Dies Venerabilis*), a day, already recognized by his subjects as one set apart in honor of the Sun-god, was proclaimed a general holiday by him. No business could be transacted, legally, on that day, although a supplementary proclamation of later date permitted the manumission of slaves; and no labor was to be performed except upon the farm and in the garden, thus making the day, absolutely and completely, a legal holiday in the cities and larger towns.

At about this time, the Christian church,

(1) Cf. Codex Justin. Lib. III., Tit. xii. 1. 3.

in order to protect itself against certain dangers which threatened it, adopted a polity for itself similar to that of the Roman Empire.¹ The Emperor as *Pontifex Maximus* (Great High Priest) of Pagan Rome, became the head (the Pontiff, or Pope) of Christian Rome. In the enjoyment of the power he now wielded as Pope in the Christian Church, the Emperor easily supplanted the observance of the Sabbath of Jehovah—the Sabbath of history, the Sabbath of Jesus and His apostles, the Sabbath of the early Christian church—with a legal holiday established in honor of the Sun-god, and the change was effected.

It should never be forgotten, therefore:

That Sunday was engrafted upon the Christian church by a Roman Emperor, who was at heart a pagan, both by instinct and by training, and a Christian for reasons of state only.²

That previous to its introduction into the Christian church, the history of Sunday was anything but a credit to the church.³

That the proclamation of Constantine, by which Sunday was formally and legally inducted into the church, marked the consummation of a compromise between Christianity and Paganism—a compromise which resulted in the great Protestant revolt led by Martin Luther twelve hundred years afterwards.

That the observance of Sunday by the

(1) Cf. Schaff. *Church History*.
 (2) Cf. Bryce. *The Holy Roman Empire*. c. 1.
 (3) Cf. Milman. *History of Christianity*.

church at large, down to the time of the Puritan movement in England, was in no true sense a religious observance.

That no claim is urged in behalf of Sunday today by but few, if any, accurate modern scholars of Protestant Christendom, save that of mere convenience—a desire not to disturb the existing order of things.

That the Seventh-day of the week was the universal Sabbath of the early history of the human race.



SIR WILLIAM TEMPEST, F.R.S.,
 A member of Mill Yard Church, and a barrister by profession. He died August 15, 1761.

That the Seventh-day of the week is the only weekly Sabbath recognized in the Old Testament.

That the Seventh-day of the week was the weekly Sabbath observed by Jesus and His Apostles, and that they observed no other.

SEVENTH-DAY BAPTISTS IN GREAT BRITAIN.

As previously stated, the pages of history show that the Seventh-day of the week, the Sabbath of Jesus, has at no time since the institution of the Christian church, failed to be observed by followers of the Master.

The date at which the observance of the Sabbath was introduced into Great Britain is somewhat uncertain. Nicholas Bounde's book, the first book on the Sabbath question to be published in the English language, appeared in 1595, only to be suppressed four years later. During the next century, numerous other writers appeared.

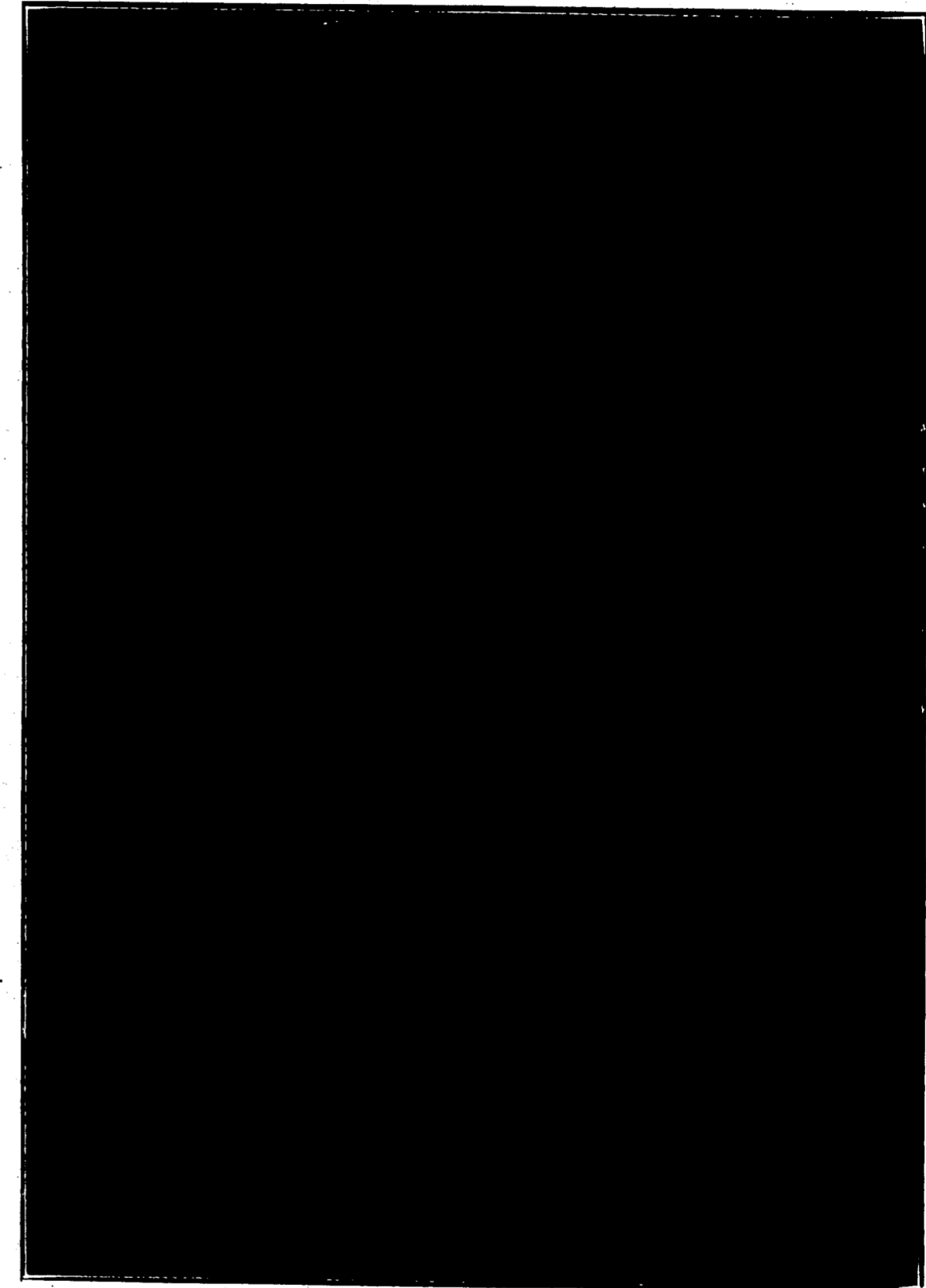
In all, fourteen Seventh-day Baptist churches have been established in different parts of England. The most important of

these are the Mill Yard, and the Pinner's Hall churches of London.

The Seventh-day Baptist church of Mill Yard, Goodman's Fields, London, probably had its origin in 1617, and may be said to have been founded by John Trask and his wife—two school teachers—who were

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, achæologist; and others.

The Seventh-day Baptist church of Pinner's Hall, Broad Street, London, was organized March 5, 1676, at his home, by



PETER CHAMBERLEN, M. D.

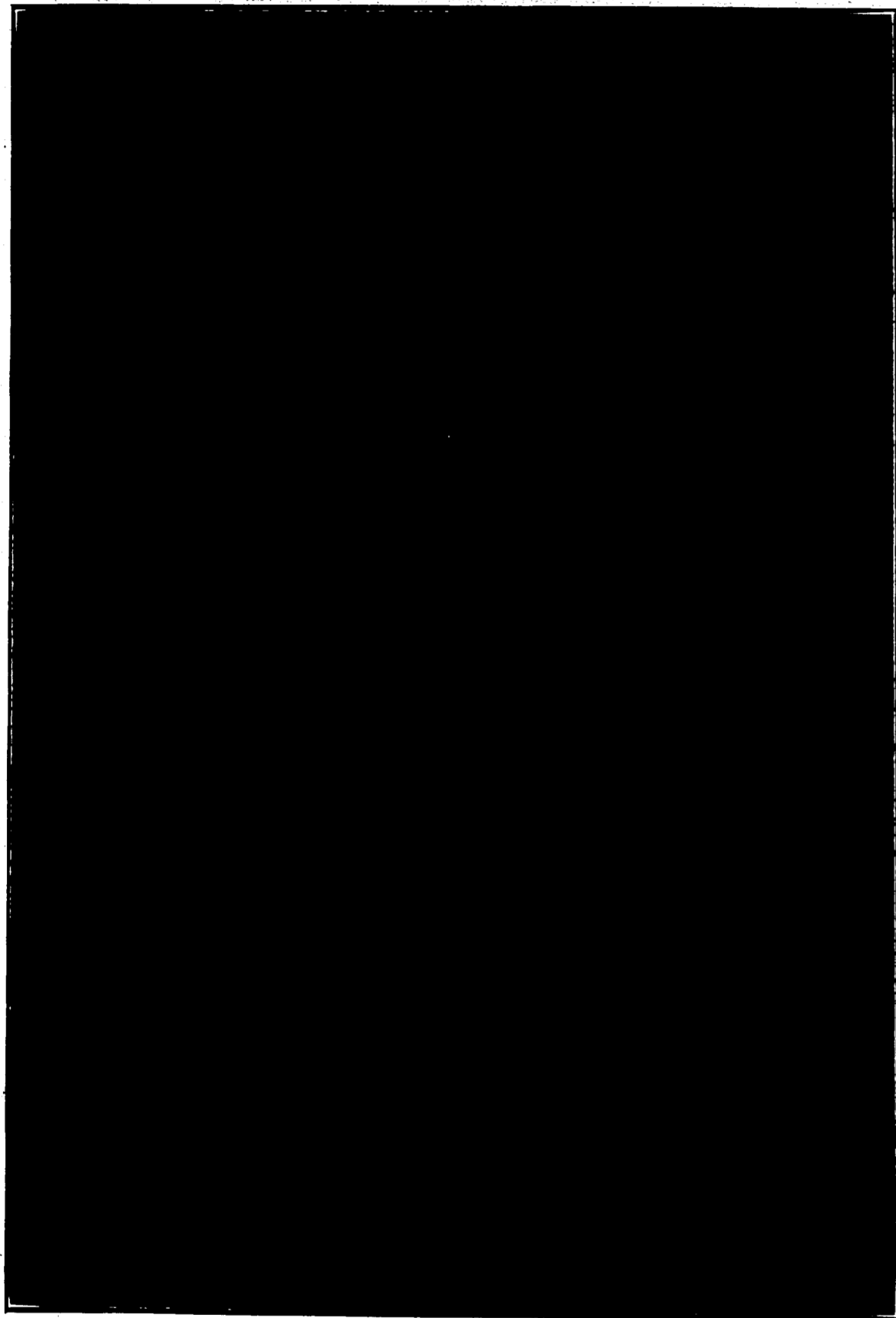
(1601?—1683).
 Pastor of Mill Yard Church, 1651—1683.

both imprisoned for their views upon the Sabbath. The membership roll of this church contains, among its multitude of names, those of the following: Dr. Peter Chamberlen, the Royal Physician to three kings and queens of England; John James, the martyr; Nathanael Bailey, the compiler

the Reverend Francis Bampfield. His brother, the Honourable Thomas Bamfield, Speaker of the House of Commons under Richard Cromwell, was also a Seventh-day Baptist; Dr. Edward Stennett, who, as well as his son, Joseph Stennett, together with his grandson, Joseph Stennett, his great-

grandsons, Joseph Stennett and Samuel Stennett, were all Seventh-day Baptist clergymen, preached for this church. Edward Stennett's son, Joseph Stennett, pastor of Pinner's Hall for more than twenty years, was a profound scholar and a vol-

Stennett, 3d, and Samuel Stennett, were his successors in the ministry. Samuel Stennett was the most famous preacher who has ever represented the Seventh-day Baptists in England. He was a man of pre-eminent influence, not only among his



SAMUEL STENNETT, D. D.
(1727—1795)

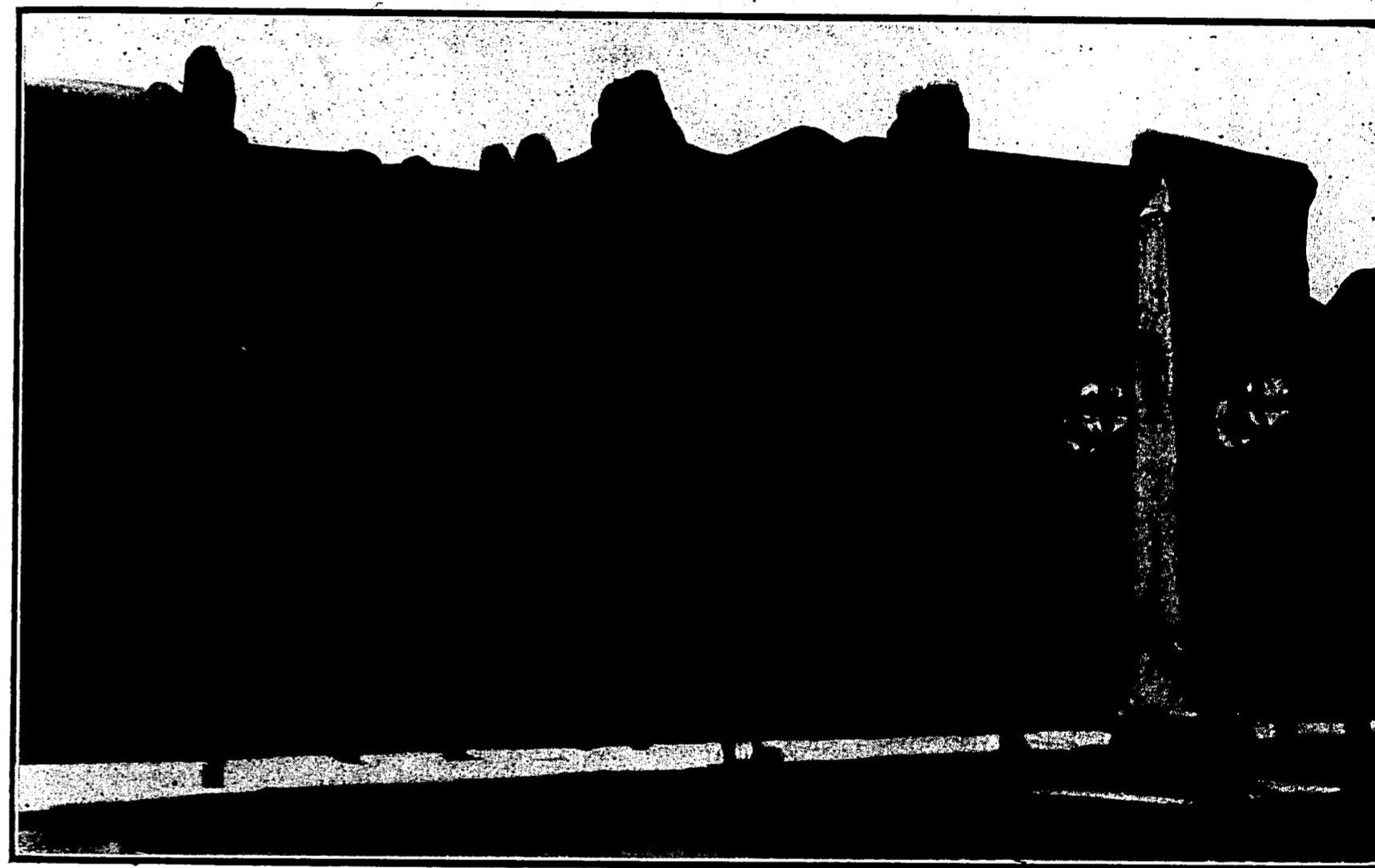
uminous writer, as well as one of the most influential non-conformists of his time. His son in turn, Joseph Stennett, 2d, the third preacher of the family, was, like his father, a man of learning and of influence among public men. His sons again, Joseph own people, but among those of other faiths as well. At the earnest solicitation of that church, he preached to a Baptist congregation in Little Wild Street, London, for many years. Among his hearers there, were Caleb Evans, afterward President of

Bristol College; the Rev. Joseph Hughes, founder of the British and Foreign Bible Society; Halloway, the eminent engraver of the cartoons of Raphael; and John Howard, the famous philanthropist. He was the most prolific writer of the Stennett family. His controversial writings were numerous; his other works fill three octavo volumes. He was the author of many hymns, including "*Majestic sweetness sits*

JOHN JAMES, THE MARTYR.

[The following biographical sketch of John James, the martyr, is, for the most part, by the Rev. James Lee Gamble, D. D., in *Seventh Day Baptists in Europe and America*; Plainfield, N. J. (In press.)]

Rev. John James was one of the first, if not the first, pastor of the Seventh-day Baptist Church worshipping in Bull Stake Alley, Whitechapel Road, London, (since



BULL STAKE ALLEY, WHITECHAPEL ROAD, LONDON.

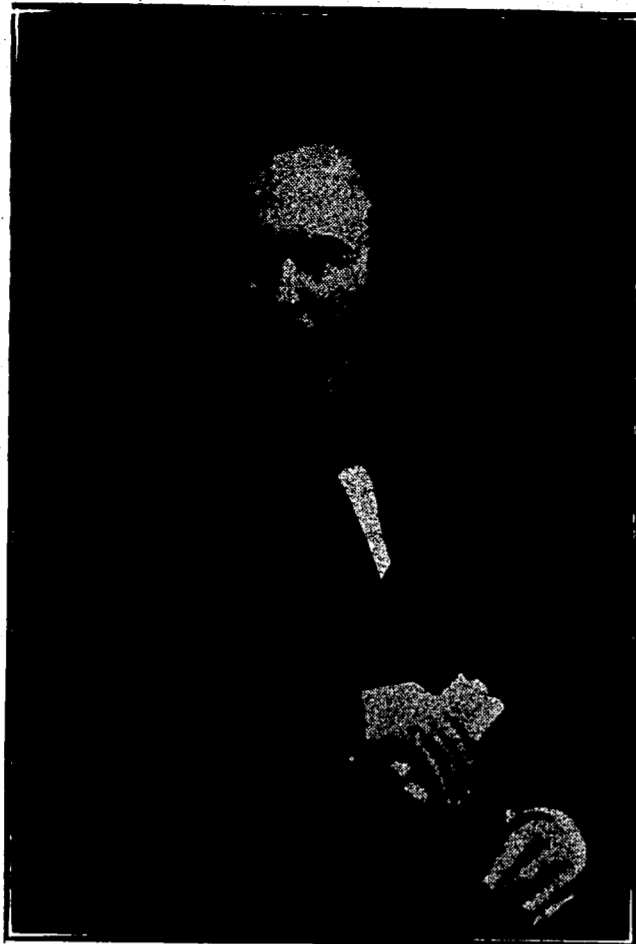
Between the two standing figures.

enthroned," and "*On Jordan's stormy banks I stand.*"

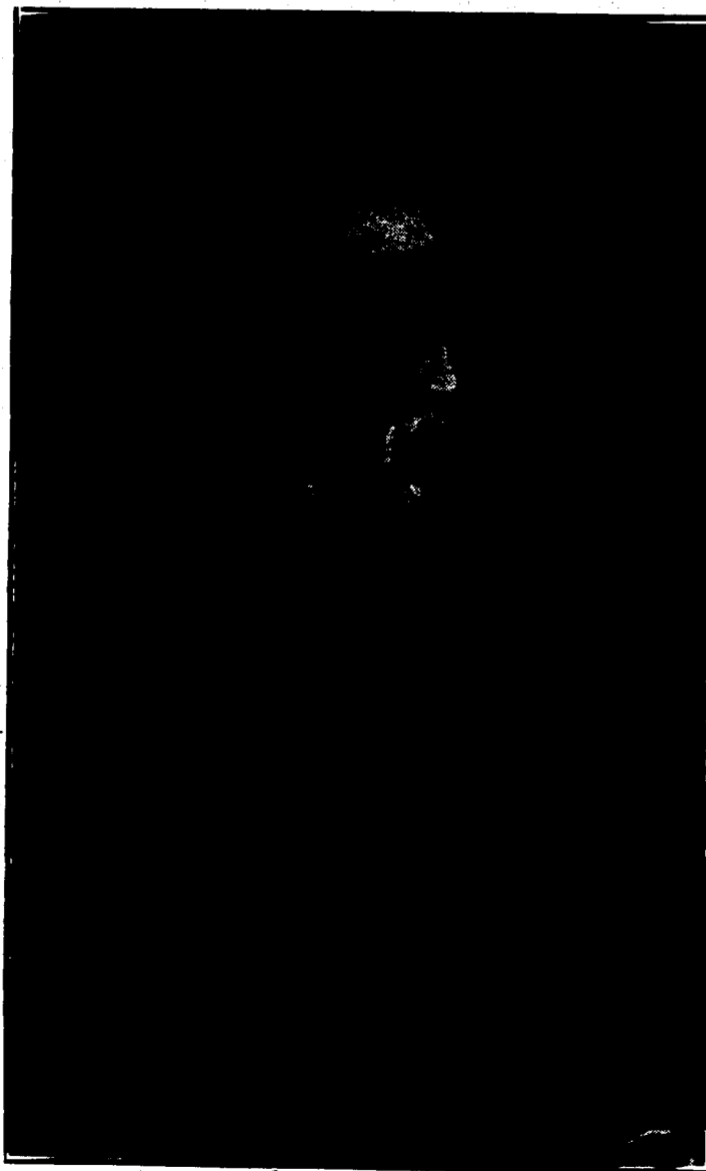
Dr. Samuel Stennett was personally known to His Majesty, King George III., who held him in high esteem. For this reason Dr. Stennett was the medium through whom the Baptists of New England appealed successfully to the King in 1771, for relief from the oppressive measures of the colonial government. Samuel Stennett died August 24, 1795.

known as the Mill Yard Church). He was born of poor parents, and became a ribbon weaver, afterwards a small coal man; but finding this business too much for his health, he returned to ribbon weaving. Sabbath-day, October 19, 1661, while preaching to his people at their meeting place, he was twice rudely interrupted by officers of the law and commanded to come down. He was then dragged out of his pulpit. The charge of uttering treasonable

words against the king was made by a journeyman tobacco-pipe maker, named Tipler; but so disreputable a person was Tipler that the justice refused to commit Mr. James on his testimony unless it was corroborated; this was done, and the good pastor was sent to Newgate prison. On the 14th of November he was brought before Chief Justice Forster, and three other judges, at Westminster Hall, where he was charged with "endeavoring to levy war against the king, with seeking a change in government, with saying that the king was a bloody tyrant, a blood sucker and a blood-thirsty man, and that his nobles had shed the blood of saints at Charing Cross, and in Scotland." But there was no show of evidence to substantiate any of the charges. Mr. James was remanded to Newgate for four days, when his trial came off. Previous to this he received a letter from a friend of distinction, informing him that for many years there had not been such efforts to pack a jury, and that his only hope of safety lay in challenging them, or "most of the chief men of them." When Mr. James was brought into court, the chief justice exclaimed, "Oh, Oh, are you come?" and this was an example of the way in



REV. WILLIAM H. BLACK, D. D.
(1808—1872)
Pastor of the Mill Yard Church, 1840—1872.



REV. WILLIAM M. JONES, D. D.
(1818—1895).
Pastor of Mill Yard Church 1872 to 1895.

which his trial was conducted. He was condemned in accordance with the plot of those who planned his murder, and was sentenced to be hanged at Tyburn, near Hyde Park, and while still alive to have his entrails drawn and his heart taken out and burned; his head to be taken off and placed first on London Bridge and afterwards set up on a pole in Whitechapel Road opposite to the meeting place in Bull Stake Alley; his body to be cut in quarters and placed on four of the seven gates of the city. The next day after sentence was pronounced against him, his wife presented a petition to King Charles II., proving his innocence and appealing for mercy; but the only reply of his majesty was, "Oh! Mr. James, he is sweet gentleman!" and the door was shut against her. The next morning she made another appeal to the King, and his cruel response was, "He is a rogue, and shall be hanged." When asked if he had anything to say why sentence of death should not be pronounced against him, he answered: "As for me, behold, I am in your hands: do with me as it seemeth good and meet unto you. But know ye for certain that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and

upon the inhabitants thereof. Precious in the sight of the Lord is the death of his saints. He that toucheth you toucheth the apple of mine eye." And when Mr. James heard his sentence, he immediately added, "Blessed be God: whom man hath condemned, God hath justified." The sentence was executed November 26, 1661. He was bound to a sled and drawn through the slush of the streets to Tyburn, where he spoke with such power and prayed with such fervor that the hangman would not execute the full sentence, but permitted life to be fully extinct before he was drawn and quartered. On the same sled which brought him to the place of execution, his quarters were taken back to Newgate and then placed upon Aldgate, Bishopgate, Moorgate, and Aldergate—the four gates nearest to the meeting-place in Bull Stake Alley, in front of which his head was exposed upon a pole. Elder James gained

great sympathy and respect for his devotion and submission to God. At the place of execution his remarks were gentle and loving, and his soul brave and full of hope. He was an inoffensive and benevolent man, free from any blemish in character, and guiltless of every charge in the indictment. He was savagely murdered by Charles II., his courtiers and his tools (the judges) to terrify the Dissenters, and especially the Baptists, into loyalty.

Of his martyrdom, the Rev. Thomas Armitage, D. D., LL. D., the author of a well-known *History of the Baptists*, said: "The blood of John James, the martyr, alone, is sufficient to perpetuate the Seventh-day Baptist Church for a thousand years."¹

(1) This statement is not quoted from Dr. Armitage's *History of the Baptists*, but is taken from a public statement of his made on the occasion of a reception given in honor of the Rev. Jonathan Allen, D. D., LL. D., then president of Alfred University, by the alumni of that institution, at the Murray Hill Hotel in New York City, May 6, 1891.

GEORGE H. BABCOCK

A Biographical Sketch

A few weeks since we laid before our readers a biographical and character sketch of the late Dr. William Augustus Rogers, an eminent scientist, with a world-wide reputation. He was an illustration of the fact that being a Seventh-day Baptist does not prevent one from attaining success in scientific pursuits. We present herewith an example from the scientific and business world, which illustrates the same principle. Mr. Rogers and Mr. Babcock are by no means isolated examples. They are chosen because the statements concerning them are made by those not in denominational sympathy with the Seventh-day Baptists, but who, as biographers and historians, set forth the facts without regard to failure or success because of religious faith and practice. The following concerning Mr. Babcock and his work are from "Illustrated American Biography of Representative Americans," published by the Lewis Publishing Company, New York and Chicago, 1899:

"The inevitable law of destiny accords to tireless energy and industry a successful career. The truth of this assertion was

abundantly verified in the life of George H. Babcock. Every step in his career was an honorable tribute to industry, humanity, and true manhood. He was not a follower of beaten paths—his courage, his intelligence, his ambition, all had the genuine ring, and he earned his success by legitimate methods and by the proper employment of the distinctive talents which were his. His life was devoted to the best efforts of human endeavor, and while leaving an ineffaceable impress upon the industrial world, the elemental strength of his character was ever shadowed forth in his words and actions, for his life symbolized the most absolute integrity, a broad charity and a deep appreciation of human ethics. To this distinguished inventor, engineer and philanthropist, it is eminently consistent that specific reference be made in this compilation, which has to do with those representative American Citizens who have conferred honor and dignity upon society and upon the nation.

* * * * *

"George H. Babcock passed the greater

portion of his boyhood in the villages of Homer and Scott, in Cortland county, New York. When he was twelve years of age the family moved to Westerly, R. I., where he received fair educational advantages, subsequently continuing his studies for a year in the Institute at DeRuyter, N. Y. In Westerly he formed the acquaintance of Stephen Wilcox, who afterward became a famous inventor, but who was at that time a capable mechanic in the village. About this time young Babcock, being in impaired health and threatened with consumption, took up the new art of daguerreotyping. Through the healing influence of the fumes of iodine, used in developing the plates, he recovered his health, as he believed, and enjoyed a remarkable amount of physical vigor during the remainder of his long and active career. Photography never lost its fascination with him, and he continued to practice the art, being a distinguished and successful amateur photographer to the time of his death.

"In 1851, when but nineteen years of age, Mr. Babcock established the first printing office in that section of the country, and began the publication of the *Literary Echo*. The paper continued its existence as the *Westerly Weekly*, but in 1854 he disposed of his interest in the enterprise to resume the art of daguerreotyping. In the same year, in conjunction with his father, he invented the polychromatic printing press. By the use of this invention a sheet could be printed in three colors simultaneously. This machine was placed in the hands of Charles Potter, Jr., of Westerly, R. I., who assumed the work of manufacturing the presses and placing them upon the market, the agreement being that after all expenses were paid the profits should be divided equally between the manufacturer and the inventors. This contract, which was entered into on the 1st day of January, 1855, proved to be Mr. Potter's initiation into the printing-press business—a line of industry in which he was eventually to attain a world-wide reputation and great success.

* * * * *

"In the year 1868 Babcock and Wilcox incorporated the New York Safety Steam Power Company, to build their engines and boilers, and the industry was conducted successfully until the expiration of the Cor-

liss patents, when their engine was withdrawn from the market. Their most celebrated invention was the Babcock and Wilcox safety, or sectional-tubular, steam boiler, based on an earlier invention, (1856) of Mr. Wilcox, and so constructed that explosion would not be dangerous. Mr. Babcock so designed the boiler, however, that there could be no possibility of anything in the nature of a genuine explosion. Establishments of great magnitude were erected at Elizabeth, N. J., and Glasgow, Scotland, for the purpose of manufacturing and extensively introducing this boiler. For over a quarter of a century the firm successfully extended its market in the face of competition, and the introduction of this boiler, and others of its class, has thus saved to the world lives and property of inestimable value. Through the operations of this commercial and business arrangement the firm acquired both wealth and fame.

"Of his wealth, Mr. Babcock made a worthy use, fully appreciating the responsibilities and duties which its possession involved. For many years he gave time, thought and money to the promotion of the interests of the Seventh Day Baptists, the religious body with which he identified himself, and also maintained a most zealous concern in the advancement of the cause of education, especially in its practical and technical phases. He made magnificent gifts for educational, religious and missionary purposes, and was the corresponding secretary of the American Sabbath Tract Society, which incumbency he retained for nearly twelve years. During the years from 1874 to 1885 he was superintendent of the Sabbath School in Plainfield, and in this connection made his work famous. His love of Bible study, his black-board illustrations, and the consequent growth and prosperity of the school during the time of his incumbency, were often and favorably commented upon by the keen observers of the press. He was president of the board of trustees of Alfred University, of Alfred, N. Y., to which he gave large sums, both during his life, and by bequests, and was a non-resident lecturer of Cornell University from 1885 to 1893, in the Sibley College courses in mechanical engineering. His most important

papers—mainly on the scientific principles involved in the generation and use of steam power, and on the best methods of boiler construction—were prepared for the courses last mentioned. His last engagement, abrogated by his death, was a lecture to be delivered in the spring of 1894. His papers were always well planned, thorough, full of facts and useful knowledge, and polished in expression. His delivery was quiet but impressive, and he held an audience, whether of college students or business men, interested to the end, however long the address. Mr. Babcock was a charter member and at one time president of the American Society of Mechanical Engineers, and was made a life member early in the history of the society.

"In the year 1870, Mr. Babcock located in Plainfield, Union county, N. J. Here he served efficiently as president of the board of education and also of the public library, and his zealous and persistent efforts did much to further each of the worthy causes. He did much to improve the city by the erection of fine buildings and through other enterprises. One block of buildings constructed by him is considered the finest, architecturally, between New York and Philadelphia. His activity and influence in the church of which he was a lifelong member were equally marked and effective, and it owes much to his energy, his ever lively interest and his per-

sonal liberality. Mr. Babcock was a man of culture, and of broad and varied reading. He was devout and honorable, kindly, affectionate, and thoughtful for others; was a loving husband and a kind father. In every relation in life he manifested admirable qualities. The story of his success is short and simple, containing no exciting chapters, but in it lies one of the most valuable secrets of the prosperity which it records, and his private and business life are pregnant with interest and incentive, no matter how lacking in dramatic action—the record of a noble life, consistent with itself and its possibilities in every instance.

* * * * *

"In conclusion it would be almost tautological to enter into any series of statements as showing Mr. Babcock to have been a man of broad intelligence and genuine public spirit, for these have been shadowed forth between the lines of even this brief memoir. Strong in his individuality, he never lacked the courage of his convictions, but there were as dominating elements in his personality a lively human sympathy and an abiding charity which, as taken in connection with the sterling honor and integrity of his character, naturally gained to him the respect and confidence of men. The memory of such a life must ever rest as a benediction upon those who touched it."

Railroad Rates to Conference

Since writing on this subject last week we are pleased to advise that other Passenger Associations have granted reduced rates to Conference. Thus far, the New England Passenger Association, Trunk Line Association, South-Eastern Passenger Association, and Eastern Canadian Passenger Association, have granted the regular fare and one-third for the round trip, (plus 25 cents for endorsing the certificates at Conference.)

The Central Passenger Association, i. e., the territory from Buffalo, Pittsburg, and Parkersburg on the East, to Chicago and St. Louis on the West, grant a rate of two cents per mile in each direction to Buffalo; and from there a rate of one and one-third fare for the trip to Alfred and return. Tickets sold Aug. 18 and 19 to persons

presenting card orders, good to return to leave Alfred including August 30.

The Western Passenger Association, i. e., territory West and Northwest of Chicago and St. Louis, and the South-eastern Passenger Bureau have not yet granted special rates. We hope to secure these, and will advise later if successful. Consult your local ticket agents.

The committee have arranged with the Erie Railroad to attach an extra day coach to train No. 1, leaving New York at 9 A. M., Jersey City at 9.15, on Tuesday, August 20, provided there are fifty or more persons to go on that train.

IRA J. ORDWAY, Chicago, Ill.,
WM. C. HUBBARD, Plainfield, N. J.,
WM. H. CRANDALL, Alfred, N. Y.,
Railroad Committee.

Editorial

The Sabbath and Spiritual Christianity.

[This article was published May 6, 1907; it is published again for emphasis.—ED.]

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 true of men in the mass as individuals. No-Sabbathism is the prevailing theory. It is openly announced or covertly held by the majority 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.

Why the "Continental" Has Vanquished the "Puritan" Sunday.

"By their fruits ye shall know them." These words from Jesus, the Christ, answer the question which stands at the head of this article. History is an organic whole, a series of causes and effects. Certain principles, ideas, will produce corresponding results, fruits. The continental Sunday was a product of no-Sabbathism and anti-Sabbathism, founded on the falsehood of an obsolete "Jewish" fourth commandment. True Sabbathism could not be grown in such a soil. Such a soil gradually destroyed the Sabbath. Sun worship had long been popular in the Roman empire when Christianity passed from Semitic soil, westward. The continental Sunday sprang up quickly in the soil of no-Sabbathism. The desire to make a new religious system that would embody elements of all existing religions, quickly found analogies between "the rising sun" and "the risen Christ," and Sunday holidayism grew readily from such a planting. It was not a "Sabbath." It took special pains, from the first, to disavow all connection with the Sabbath. It was a holiday from the hour of its birth. The Puritan movement attempted to escape the no-Sabbath error and to engraft Sabbathism upon Sunday. But its claims were unscriptural, and it retained vital elements of the pagan and continental type, by retaining the civil law factor. This unnatural engrafting soon yielded to the original stock, and the continental Sunday now holds all its former

ground in Europe and is gaining rapid conquests in the United States. Nothing is plainer, as a verdict of history, than the fact that until the fundamental causes which produced the Continental Sunday are removed, there can be no relief from the downward no-Sabbath drift. It is not a question of sentiment or of desire. Grapes do not grow on thorns, and thistles yield no figs. Neither is it a question of speculation as to "probable results." The law of seed and harvest, of sowing and reaping, is absolute, imperative, and the future is already determined, unless soil and seed be changed. A brief analysis of prevailing and popular notions that now abound in the United States, shows that the causes which produced the continental Sunday are compelling its continuance.

1. Prevailing and popular theology teaches that the Sabbath was only a "Jewish institution." Some claim that the principle of one day of rest, out of seven, is needful for the general good of society, but that *no specific day* is demanded on religious grounds. This is essential and practical no-Sabbathism.

2. It is a prevalent and popular idea that the Old Testament is obsolete as to its specific laws, and that only general principles remain for the government of Christians. This cultivates no-Sabbathism.

3. It is a prevalent and popular idea that the "Civil Sabbath," the "Day of Rest," must be supported and enforced by civil law, while as a matter of fact, civil laws touching Sunday are set aside by corporations and individuals at will, and business and pleasure-seeking on Sunday are rapidly increasing in both city and country. This is the continental Sunday. If Sunday laws are enforced, enforcement becomes the cause of their repeal.

4. The lower element in our great cities make Sunday pre-eminently the day of crime and debauchery. Sunday trains, Sunday newspapers, Sunday steamboats, and Sunday games abound with little hindrance from civil law or public conscience.

5. But the most significant and deep reaching element of strength in the continental Sunday is the influence of religious leaders from the pulpit and press—when they are crowded to the wall by the demands of the Sabbath, against the Sunday—who declare that the question is not to be settled by the Bible, but by civil law, custom

and convenience. This is the keynote of the continental Sunday theory. It was sounded by Justin Martyr and his semi-pagan coadjutors fifteen hundred years ago, and Protestants are now teaching it openly, and without reserve.

Under such circumstances the re-establishment of the continental Sunday is an assured fact. Prevailing theories produced it. Such theories gave it birth, have always been its foundation, and so long as men who have taught the Puritan theory are willing to go back to these ideas rather than go forward to the higher ground of a Christianized Sabbath, according to the example and teachings of Christ, so long will the continental Sunday thrive and dominate. One cure remains; a genuine broad-viewed acceptance of the Sabbath based on the Word of God, laid upon the conscience of men by the demands of religion, and the example of Jesus, the Christ, and kept as God's holy day, not simply as a day of rest. The choice lies between that and increasing Sabbathlessness.

How Did Sunday Become a "Civil Institution."

Many advocates of Sunday Legislation delight in calling Sunday the "Sabbath," in spite of the fact that there is neither scriptural nor historical authority for this misnomer and the false implications which it carries. With equal disregard for facts, they base their plea for Sunday legislation upon the claim that "the Sabbath is a civil institution." Those who make this claim do not attempt to show from Scripture, nor history, nor the nature of Christ's kingdom on earth, that such is the case. It suits their purpose better to insist that it is thus, without inquiring how it came to be thus, or whether it can continue to be thus, under the advancing light of religious freedom, Biblical and historical investigation, and the opening decade of the twentieth century.

It is not difficult to find the genesis of the "Civil Sunday." It is easy to follow the steps by which it became a "Civil Institution." There is not trace of it in the New Testament, or in the earlier post-New Testament period. On the contrary, Christ's teachings and the practice of his immediate followers forbid any such appeal to civil law. The genius of the Gospel, and the character of "Primitive Christianity" were

wholly opposed to such a union of Christianity with the state. Such legislation was a central feature of the state religion of Pagan Rome, and no such legislation appears in connection with Sunday until after Christianity had been taken under the protection of the Empire, according to pagan conceptions and practices. Sunday legislation began with the edict of Constantine in 321 A. D., and the first law was pagan in form and conception, bearing no trace of Christianity, nor regard for Sunday as a Christian institution. If Constantine hoped to gain political strength by this law, because of a certain semi-religious, but not sabbatic, regard for the Sunday, which had been developing among Christians since the middle of the second century, there is no evidence of that hope in the law, nor in any of the circumstances which surround its origin. Neither is there any evidence that Christians sought such legislation or desired it. Here is the first Sunday law:

"Let all judges, and all city people, and all tradesmen, rest upon the Venerable Day of the Sun. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain, or the planting of vines; hence the favorable time should not be allowed to pass, lest the provisions of heaven be lost."—*Cod. Justin.*, lib. iii., tit. xii., l. 3.

This was issued on the seventh of March, A. D. 321. In June of the same year it was modified so as to allow the manumission of slaves on Sunday. The reader will notice that this edict makes no reference to the day as a Sabbath, as the Lord's day, or as in any way connected with Christianity. Neither is it an edict addressed to Christians. Nor is the idea of any moral obligation or Christian duty found in it. It is merely the edict of a heathen emperor, addressed to all his subjects, Christian and heathen, who dwelt in cities, and were tradesmen, or officers of justice, commanding them to refrain from their business on the "venerable day" of the god whom Constantine most adored, and to whom he loved in his pride to be compared. There are several distinct lines of argument which prove that this edict was a pagan rather than a Christian document.

On the following day Constantine issued

an edict with reference to consulting the pagan soothsayers in case of public misfortune, which, like the Sunday edict, is so purely heathen that no "Christian Emperor" could have conceived or issued it. It runs as follows:

"The August Emperor Constantine to Maximus:

"If any part of the palace or other public works shall be struck by lightning, let the sooth-sayers, following old usages, inquire into the meaning of the portent, and let their written words, very carefully collected, be reported to our knowledge; and also let the liberty of making use of this custom be accorded to others, provided they abstain from private sacrifices, which are especially prohibited.

"Moreover, that declaration and exposition written in respect to the amphitheatre being struck by lightning, concerning which you had written to Heraclianus, the tribune, and master of offices, you may know has been reported to us.

"Dated the 16th, before the calends of January, at Serdica, (320) Acc. the 8th, before the Ides of March, in the consulship of Crispus II. and Constantine III., Cæsars Coss. (321)."—*Codex Theod.*, lib. xiv., tit. x., l. 1.

The evidence that civil legislation concerning "rest days" was of pagan origin, is abundant. We subjoin the following from the pen of an English barrister, Edward V. Neale. These are his words:

"That the division of the days into *judici et feriat*, judicial and non-judicial, did not arise out of the modes of thought peculiar to the Christian world must be known to every classical scholar. Before the age of Augustus, the number of days upon which out of reverence to the gods to whom they were consecrated, no trials could take place at Rome, had become a resource upon which a wealthy criminal could speculate as a means of evading justice; and Suetonius enumerates among the praise-worthy acts of that emperor, the cutting off from the number, thirty days, in order that crime might not go unpunished nor business be impeded."—*Feasts and Fasts*, p. 6.

After enumerating certain kinds of business which were allowed under these general laws, Mr. Neale adds: "Such was the state of the laws with respect to judicial proceedings, while the empire was still

heathen." Concerning the suspension of labor, we learn from the same author that:

"The practice of abstaining from various sorts of labor upon days consecrated by religious observance, like that of suspending at such seasons judicial proceedings, was familiar to the Roman world before the introduction of Christian ideas. Virgil enumerates the rural labors, which might on festal days be carried on, without trenching upon the prohibitions of religion and right; and the enumeration shows that many works were considered as forbidden. Thus it appears that it was permitted to clean out the channels of an old water course, but not to make a new one; to wash the herd or flock, if such washing was needful for their health, but not otherwise; to guard the crop from injury by setting snares for birds, or fencing in the grain; and to burn unproductive thorns." *Feasts and Fasts*, p. 86, et seq.

Sir Henry Spelman, who is recognized as high authority, in discussing the origin of practices in the English courts, says that all ancient nations prohibited legal proceedings on sacred days. His words are:

"To be short, it was so common a thing in those days of old to exempt the times of exercise of religion from all worldly business, that the barbarous nations, even our *Angli*, while they were yet in Germany, the Suevians themselves, and others in those in those Northern parts would in no wise violate or interrupt it. Tacitus says of them that during this time of holy rites, *non bellum ineunt, non arma sumunt. Clausum amne ferrum. Pax et quies tunc tantum nota, tunc tantum amat.*"

Speaking of the origin of the English "court terms," Spelman says:

"I will therefore seek the original of our terms only from the Romans, as all other nations that have been subject to their civil and ecclesiastical monarch do, and must.

"The ancient Romans, while they were yet heathens, did not, as we at this day, use certain continual portions of the year for a legal decision of controversies, but out of superstitious conceit that some days were ominous and more unlucky than others (according to that of the Egyptians), they made one day to be *fastus* or term day and another (as an Egyptian day), to be vacation, or *nefastus*; seldom two fast days or law days together; yea, they sometimes

divided one and the same day in this manner.

Qui modo fastus erat, mune nefastus erat. "The afternoon was term, the morning holy day.

"Nor were all their *fasti* applied to judicature, but some of them to other meetings and consultations of the commonwealth; so that being divided into three sorts, which they called *fastos proprie*, *fastos endotercisos*, and *fastos comitiales*, containing together one hundred and eighty-four days through all the months of the year, there remained not properly to the prætor, as judicial or trivernal days, above twenty-eight."—*English Works from Original MS. in Bodlian Library*, book ii., p. 75.

Civil legislation concerning "rest days" being thus begun, grew rapidly, blending heathen and Jewish and Christian days until they numbered scores, all of them "civil institutions." The civil law not only determined the observance of days; within a brief period it also determined what forms, ceremonies, and doctrines should be considered "civil institutions;" until "orthodoxy" and "heterodoxy" became "civil institutions" and were determined by civil law, rather than by the will of the worshiper. This was the full-fledged pagan theory applied to Christianity. Sunday legislation of the twentieth century is a remnant of that theory.

"CIVIL REST DAYS," AND PROTESTANTISM.

The Ecclesiastico-Civil Calendar was burdened with many "civil rest days" when the Protestant movement began, and their elimination was but slowly accomplished. Some of these were more sacred than Sunday, as they are yet among the Roman Catholics, and in some cases among Protestants. The relation which Sunday sustained to other festivals in the English legislation of the fifteenth century is well set forth in the following law, enacted under Henry VI., in 1448:

"Item, considering the abominable iniquities and offenses done to Almighty God and to his saints, always aiders and singular assisters in our necessities, because of fairs and markets upon their high and principal feasts, as in the feast of the Ascension of our Lord, in the day of Corpus Christi, in the day of Whitsunday, in Trinity Sunday, with other Sundays, and also in the high

feast of the Assumption of our Blessed Lady, the day of All Saints, and on Good Friday, accustomed and miserably holden and used in the realm of England: in which principal and festival days for great earthly covetise, the people is more willingly vexed, and in bodily labor foiled, than in other ferial days, as in fastening and making their booths and stalls, bearing and carrying, lifting and placing their wares outward and homeward, as though they did nothing remember the horrible defiling of their souls in buying and selling, with many deceitful lies and false perjury, with drunkenness and strifes, and so specially withdrawing themselves and their servants from divine service; the aforesaid lord the king, by advice and assent of the lords spiritual and temporal and the commons of this realm of England, being in the said Parliament, and by authority of the same Parliament, hath ordained that all manner of fairs and markets in the said principal feasts and Sundays and Good Fridays, shall clearly cease from all showing of any goods and merchandise (necessary victual only excepted) upon pain of forfeiture of all the goods aforesaid so showed, to the lord of the franchise or liberty where such goods, contrary to this ordinance be or shall be showed (the four Sundays in harvest excepted). Nevertheless of his special grace, by authority aforesaid, granteth to them power which of old time had no day to hold their fair or market, but only upon the festival days aforesaid, to hold by the same authority and strength of his old grant, within three days next before the said feasts, or next after, proclamation first made to the simple common people, upon which day the aforesaid fair shall be holden, always to be certified, without any fine or fee to be taken to the king's use. And they which of old time have, by special grant, sufficient days before the feasts aforesaid, or after, shall in like manner, as aforesaid, hold their fairs and markets the full number of their days, the said festival days and Sundays and Good Fridays excepted."

As the work of reformation advanced, and under the Puritan supremacy in England, from 1640 to 1660, civil legislation continued to center more around Sunday, and less around other days; and so it came to pass that only Sundays, Thanksgiving and Feast days were incorporated in the early civil laws of the colonies of the United

States. In this way Sunday became a "civil institution," in common with many other days. It began in paganism, and it remains because Protestantism has not yet become wholly free from those pagan elements which crowded and corrupted the Church from the third to the sixteenth centuries. The only reason for making Sunday a "civil institution" at any time has been the customs of the Church, and the will of the civil power. If the Sabbath was a "Jewish Institution" which Christ abrogated, it is unchristian to attempt its revival in Sunday. If Christ enlarged the conception of Sabbath-keeping, and pruned the Sabbath to fit the Christian dispensation, it continues as a part of that dispensation without ecclesiastico-civil features which it had under the Jewish theocracy. If the Sunday began as a Christian institution, higher than the Sabbath, because of its more spiritual character, the civil law has no business to come in and carry it back to the narrowness of Judaism, nor the State-Church ideas of paganism. In any case the interference of the civil law is unwarranted, and the results are the destruction of Sabbathism and true Sabbath Reform.

"First Day of the Week" in the New Testament.

The last twenty-five years have been prolific in new and short-lived inventions to cover the want of authority for calling Sunday the Sabbath. One of these is the claim that all translators of the New Testament have been ignorant or dishonest in translating so as to give the phrase "First day of the week." These pretended critics assert that there is no such phrase as "first day of the week" in the new Testament, and that a correct rendering of *mia toon Sabbatoon* would be: "One of, or first of, the sabbaths," and that such a translation indicates that at the resurrection of Christ, the "old series" of sabbaths ceased, and a "new series" began. Others say that the phrase indicates that Christ rose on "one of the sabbaths" of the Passover season during which he was put to death. It matters little to these inventors of translations what the new theory is, if it is made a means of escape from the Sabbath of the fourth commandment. Such claims are usually made by men who know a little Greek, or none at all. But since the claim confuses those who have not the opportunity

to detect the want of knowledge and the sophistry which lie back of it, we give herewith the essential facts in the case. That the English reader may compare terms more readily, we shall avoid Greek and Hebrew letters, even though the expression of sounds by English letters is sometimes quite unsatisfactory.

The idea which gave birth to the Greek phrase, *mia toon Sabbatoon*, "first day of the week," is Hebraic. The Hebrews numbered the days of the week, and had no name for any of them except the seventh. They held the Sabbath as the chief day, the one which possessed all the rest. All other days honored that. The Hebrews designated the week as a whole, the seven days as a group, by two names: *Shabua*, which means a group of seven, and *Shabbath*, "Sabbath." To understand the transfer of the Hebrew thought to the Greek, we must begin with the Septuagint, i. e., the Old Testament translated into Greek between 280 and 150 B. C. This translation was made at Alexandria, where Greek and Hebrew thought were in close contact, and at a time when both languages were living and vigorous. Alexandria was a great center of learning at that time.

The Greek equivalent of *Shabua* is *Hebdomos*, the exact equivalent of the English week. If the reader will notice the following passages, remembering that in each one, "week" is the counterpart of *Hebdomos*, in the Greek, and of *Shabua* in the Hebrew, he will see how the idea was first transferred. Gen. 29: 27, 28; Ex. 34: 22; Num. 28: 26; Deut. 16: 9, 10, 16; 2 Chron. 8: 13; Dan. 9: 24, 25, 27; 10: 2, 3.

This is quite enough to fix the identity between these three words and to link the Hebrew idea, now thousands of years old, with our own thought expressed in "week." In Lev. 12: 5, where the English has "two weeks," the Septuagint has: *dis hepta hemeras*, or "twice seven days." But we also find that *Shabbath*, (Sabbath,) as the name of the specific seventh day of the week, was used as the equivalent, of *Shabua* and *Hebdomos*. See Lev. 23: 15. "Seven sabbaths shall be complete." Here we have the Greek *hepta hebdomados*. In Lev. 25: 8, it is thus: "And thou shalt number to thee seven sabbaths of years, seven years seven times: And the days of the seven sabbaths of years shall be to thee nine and forty years." The Greek has *hepta anapauses*

etoon (seven sabbaths—rests—of years,) "and these shall be unto thee," *hepta hebdomades etoon*, (seven weeks of years.) The same rendering is found in Deut. 16: 9. This identifies the Hebrew *Shabbath* with *Hebdomos* and English "week."

Coming to the New Testament we find the same Hebrew conception of the Sabbath as possessing and marking the bounds of the week; that is of the week as lying between two sabbaths. Since these days which the Sabbath possesses are only numbered they must be designated as "first," etc., in their order within the bounds set by the Sabbath, or better still, as possessed by the Sabbath. Hence we have in the phrase *mia toon Sabbatoon*, the genitive construction, by which this ownership of the Sabbath is expressed. This compact Greek phrase may be paraphrased or expanded so as to aid the conception of the reader: e. g., "The first day belonging to the Sabbaths," or "The first of the days lying between the Sabbaths," but the term chosen by the translators is simplest and best, "The first day of the week."

The great Hebrew scholars of our own time, Delitzsch, Bagster, and others, translating the Greek into the Hebrew New Testament, support the ordinary rendering in every instance, although they adopt the Hebraic form of expression; e. g., in Matt. 28: 1, Bagster's Hebrew Testament has, "day first in the Sabbath," using Sabbath in its old Hebrew sense of "week." John 20: 1 and 19, Acts 20: 7, 1 Cor. 16: 2 are given by Bagster "in the first day in the Sabbath." In Luke 18: 12, we have "twice in the week, (Heb.) *Shabua*, (Greek) *Sabbaton*. Hebrew lexicographers give "week" as the second meaning of Sabbath. Gesenius refers to Deuteronomy and Leviticus in support of this, and adds that in the kindred Chaldee and Syriac, it has the same meaning. The Syriac New Testament gives "one in the Sabbath," and the standard English translation of the Syriac, by Murdock, gives as its equivalent in every instance "first day of the week." This testimony comes directly from a language closely allied to the Hebrew, and without passing through the Greek. It forms a second and independent line of proof, showing that our English translators have not mistaken the meaning of this phrase.

In conclusion, let the reader note what the inventors of the new theory do.

1. They refuse to accept the testimony of more than two thousand years of Hebrew scholarship as to the meaning of Hebrew terms, and Hebrew modes of thought.

2. They charge all Greek translators, from 250 B. C. to the latest revision of our Bible, with ignorance or dishonesty.

3. They ignore the testimony of two cognate languages—Chaldee and Syriac—and call in question the accuracy of the English version of the Syriac, as well as the Hebrew and Greek.

4. The history of their claim shows that it has no standing with translators or commentators; that it is a weak make-shift by which they seek to escape the force of facts they cannot deny, but which they are anxious to evade. Of the character of their pretended scholarship nothing need be said.

We do not present these facts to defend translators, Greek, English, Latin, German, or French, from the charges of ignorance and dishonesty. That would be like defending mountains of granite against summer zephyrs. Our purpose is to place the facts before those readers who have not opportunity to consult the authorities adduced, and who might be confused by the noisy demonstrations which these inventors make in their little circles. We also ask the reader to note that the claims of these inventors destroy the popular claim concerning Sunday as the specific day of Christ's resurrection. For if this phrase is not "first day of the week," there is no mention of that day in the New Testament, and the most that can be known is that the disciples were informed that Christ had risen on "one of the sabbaths," of the Passover week. Which one, or on what day of the week, no one can tell, if this newly invented claim be true. Self-destruction need not go farther.

Low Ground For Observance.

No institution rises higher than the average reasons which men give for its existence. If there be both higher and lower reasons supporting it, and the lower reasons be urged to the exclusion of the higher, the institution is degraded correspondingly. This is an inevitable law, against which it is useless to complain. The history of Sunday presents some marked illustrations of this truth. The popular interpretation of the fourth commandment is materialistic, in the narrowest

sense. That interpretation makes physical rest the central point in Sabbath keeping. A "rest day once in a week" is as high as the average theory rises. Instead of making the resting secondary to the higher idea of spiritual rest and religious instruction, as it really is, the order is reversed, and the religious phases of the question are made secondary, or wholly eliminated. Such a view places the whole question on a low, earthly, human plane. This cultivates the idea that when one has rested from ordinary business or labor, he has sabbatized. Whereas, the higher truth, is that he only has sabbatized, according to the spirit of the fourth commandment, who has rested that he might thereby attain communion with God, spiritual growth and religious culture.

This materialistic conception necessarily appeals to the lower motives as the ground of obedience; indeed, the popular theory has gone so low that no motive higher than individual choice enters into the mind of the average man in the matter of Sunday observance. But where anything like authority is sought, it is sought mainly or wholly, on the low plane, thus increasing the evils which low conceptions of sabbatizing create. For example, it is urged that a man's physical health demands rest one day in seven; that this is conducive to long life; that thus men are enabled to do more work and earn more money; that machinery wears longer when permitted to rest; that beasts of burden are more valuable when they are permitted to rest; that soundness of mind and soundness of body demand periodic rest. It is also urged that the interests of nations are thereby served, since the health, the productive power, and the economic habits of individual members of the commonwealth are all increased by giving the body periodic rest. Religious teachers often appeal to this line of argument, either because there is no higher conception in their minds, or because they think the masses can be made to apprehend low-ground argument, rather than higher. Whatever reason induces this appeal, the result is the same in each case—a low conception of Sabbath-keeping.

Such arguments and ideas neither appeal to religious conscience nor cultivate it. The fact that since the introduction of no-Sabbathism, in the second century, the great

mass of those who have professed Christianity have taught this low-ground theory, shows why the public mind is conscienceless concerning the whole Sabbath question. When this no-Sabbath philosophy drove God's Sabbath from the Christian church, the void was filled, through the action of civil law, by Sunday and many other festivals. This shows why the low-ground conception has become the prevailing one, and why the popular appeal is made to lowest arguments. There is no place in the general theory concerning Sunday for higher arguments or for divine authority. This fact fosters holidayism and forbids true Sabbath reform.

While there is some truth in these low-ground appeals, careful investigation reveals the fact that much of the argument thus formulated is not supported by facts. The report of the Massachusetts Bureau of Statistics, made a few years ago, showed that Sunday labor did not bring the loss of physical strength, nor of wages. Those who labored on Sunday got pay for seven days in the week, and while some of them preferred leisure, none were found suffering in physical health for want of it. Investigation in this direction has not gone far enough, nor been continued long enough, to make a positive argument, pro or con, upon this point. If, however, the popular claim concerning the advantages and disadvantages of Sunday labor were true, with the rapid increase of Sunday labor throughout the land, there would already have come a corresponding decrease in general health, and general prosperity. This has not come, and is not promised by existing facts.

CHRISTIANS RESPONSIBLE FOR SUNDAY DESECRATION.

Popular error supported by religious leaders forms a strong barrier against a genuine reform. Prevalent teachings in the churches at the present time, furnish abundant food for no-Sabbathism and Sunday desecration. Christians assume that Sunday is the Sabbath, and that what the Word of God says about the Sabbath is applicable to the Sunday. This assumption is so manifestly opposed to the facts of history, and to an intelligent exegesis of the Scriptures, that it carries little weight even with those who make it. Meanwhile, the churches, in order to destroy the claims of the Sabbath of the Fourth Command-

ment, have taught the fundamental doctrines of no-Sabbathism so long and so vehemently, that the world has accepted that error which is grateful to the carnal mind, and has settled into corresponding action. These false theories of the Church have ripened and come back to perplex and destroy. The world sends its tens of thousands out on every Sunday, seeking rest, pleasure, comfort, each in his own way. The churches call faintly after them to desist from "Sabbath-breaking," and come to worship. Between the screams of whistles and roar of trains; at the pauses in the races, and during the momentary silence of the merry-go-rounds; amid the shouts of bathers, and the clink of beer-glasses, the crowd answers back: "There is no Sabbath; that was an old Jewish affair of long ago; we are free from all such burdens under the Gospel."

Where did the crowd learn such talk as that? They heard it from a pastor's lips who said it, perhaps in derision, that he might keep some conscientious members of his flock from going back to "Saturday." That idea of an "effete Jewish Sabbath" has ripened rapidly, and now people laugh at the pulpit, standing aghast at the results of its own teachings. This is not a picture of fancy, but of plain facts, and the cold logic of the situation. The average business man is too keen to be taken with the lame logic of "the transfer of the law from Saturday to Sunday." He knows that if the Decalogue is set aside, there is nothing left but human choice, and individual opinion. He prizes his own opinion above the opinion of the preacher, and hence the result that now appears.

It is easy for self-sufficient preachers to laugh at the SABBATH RECORDER and its "insignificant minority," but no thoughtful man can ignore the signs of the times, which point to the degeneracy of the Church, on the Sabbath question. The irreligious masses will not keep any day as a Sabbath, any more than they will be baptized or celebrate the Lord's Supper. The stupendous mistake of the past, born of Pagan, not of Christian influence, was that the Sabbath had a "civil side," and can be built up by civil law. The state must regulate its holidays and make provisions against evil and debauchery thereon, but all experience shows that when the great

weekly holiday and the day of worship are made to coincide, by human authority, holidayism gets the lion's share. Whether the church will abandon its error soon enough to save itself from the ruin of no-Sabbathism, seems to be doubtful. The increasing disregard for all sacred time, gives deep anxiety to every thoughtful man, and all agree that the issue must be met in some way. When any great evil reaches a given point in ripening, it cannot be ignored, however much men desire to evade it. The Sunday question has reached that point. The source of ultimate responsibility must be found and recognized. It is not the first time that errors in the Church have grown into grave evils that refuse to be palliated or cured, till the Church abandons her false position. An error, accepted by one generation from another and clung to in the face of new light and new experiences, has often been the source of destruction. The Church of Christ cannot be destroyed wholly, but often it must be purified and taught new lessons to prepare it for new conquests. True "Sabbath Reform" can come only when the creeds of the Church and its discussions cease to furnish foundation and material for no-Sabbathism and holidayism. Error among Christians, filtering down into the lives of the irreligious and non-religious brings quick harvest of tares. The Church is not exempt from "whatsoever a man soweth that shall he also reap."

The Power of a Minority.

We speak of majorities and minorities as by human standards, the arithmetical standard of numbers. Practically, this is well enough; actually, as a measurement of power, it is delusive. In the work of reform the real power is that of truth. That is divine power. It is God working among men. All reform is pioneered by a few. These are those, who with deeper loyalty to God and truth, obey without regard to the crowd that throngs the "broad road." The spirit of obedience clarifies their vision and enables them to see what the less loyal do not see, perhaps do not want to see.

In writing upon the question of Sunday observance, in the *Congregationalist* a few years since, Prof. Austin Phelps, D. D., brought out the power of minorities, clearly. He was urging the few friends of Sunday who believe in it as a sacred

day, in contrast with the great majority who regard it only as a holiday, or not at all, to take courage even though few. He said:

"Majorities are not requisite to move majorities. In moral reforms, especially, it is the few who sway the many, the world over. All that they need is a great principle for a fulcrum. Such a reform as the one now in hand not popular? Then make it popular. Minorities create everything that comes to greatness and renown. Little handfuls of men do all the great work. The elect make all the history that lives.

* * * * *

"Men of robust beliefs, who know 'the reason why,' men who are not afraid to make motions which nobody seconds, men who do not blush for the nicknames with which the world labels them—are the men who, in the long run, command the moral homage of mankind. They have 'great allies'. Time and God are on the side of such men."

The truth thus expressed lies underneath the faith and hope of Seventh-day Baptists, and of true Sabbath reform. Eliminate this truth from history and from human faith, and all minorities must be classed with fools and fanatics. But while it remains true that "*majorities are not requisite to move majorities; that minorities create everything that comes to greatness and renown,*" no friend of true Sabbath reform will despair, or cease from expecting the triumph of truth. God is not dead, and hence truth must triumph. It is God's thought. It rides on God's power. It is guided by God's wisdom. On this we rest. If imperfect conceptions must be put aside, so much the better. Thus we come nearer to God. The sure way to escape from imperfect conceptions, and from error, is agitation and re-examination. Whoever loves truth, welcomes these. The bigot opposes them lest his little kingdom of self-sufficiency be overturned. The spiritually indolent oppose them because they require labor and research. The half-hearted oppose them because they fear that something will be disturbed. The real lover of truth rejoices in agitation and investigation, because they develop truth. The lazy and the unbeliev-

ing sit on the bank waiting, while the true miner unearths gold and gems. The fault-finders lift up their querulous voices to complain about the methods of workers, and tell them how "not to do it." Through all this the lovers of truth work on, though few and disregarded.

Ten thousand indolent and criticising ones may stand at a safe distance, while an "ice-jam" holds back the swollen waters rising above the river banks and threatening destruction. Their cries are as impotent as their carpings are foolish. Meanwhile a few brave men—the "insignificant minority"—work steadily at the crucial point. They are few, but they can do enough to let loose the power of the imprisoned floods. That once done, the mightiest power in the universe, gravitation, does the rest. Thus the faithful few make a path, narrow though it be, for imprisoned truth. This done, truth rushes out and makes its own broad highway. Because these things are so, Christ said,

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

"Ye fearful saints, fresh courage take;
The clouds ye so much dread,
Are big with mercies, and shall break
With blessings on your head."

Why so Much Dishonesty in Business?

Prevalent revelations concerning graft among legislators, dishonest rebates between railroads and shippers, "heartless" trusts, "soulless" corporations, and the like, force men to ask why these things are so. The deeper facts and the philosophy of history give a general answer, at least. The church sets the standard of moral and religious honesty for the world. The essential element in public honesty is regard for the laws which demand honesty, both the unwritten laws and the expressed laws, whatever form they may assume. No fact is better established than this: that if the religious standards of a given period, or place, or nation, are low, the general standards of action at that time, in that place or of that nation, will be correspondingly low. The growth of dishonesty among the American people has been acutely marked for the last half century. It has increased with fearful momentum during that period. It

has invaded legislative halls, business circles, commercial centers and practical politics like a destroying poison. It has withered the flowers of honest dealing as a sharp plough-share withers the flowers of the field through which it is driven. There can be no adequate explanation except that the disregard of the church for the higher obligations of life represented in the Ten Commandments and enforced in the New Testament, has created a public sentiment in which strong conscience can not abide, a public sentiment that has destroyed the elements that make for honesty. Commercial and political influences, taken alone, have much to do in producing these results.

But above all commercial and political causes, back of and beneath all else, the prime cause is the popular "no law" propaganda of modern religious leaders. Christians set moral standards for the world. The prevailing standards, at the best, are always several degrees lower than those enunciated by the pulpit. For the last twenty-five years or more, the popular theory has been: "The Old Testament is an obsolete affair and the Ten Commandments are not binding on Christians." The money-mad commercial spirit has accepted such teachings and made them the basis of action. The cure is not far to seek. Religious teachers and advocates of reform must return to the firm basis of God's law as the first and final standard of action for all men. The Decalogue must be given a higher place in business ethics. "Thou shalt not steal" must be written in letters of light across the sky of the commercial world before business honesty will be assured. The pulpit and the religious press must lead in the reincarnation of the Ten Commandments in the hearts of business men. They can not do this while the popular conception of the Decalogue is that of a weak, obsolete "Jewish affair." This is a clear case of "Judgment must begin at the house of God." The first step toward saving the business world from dishonesty and lawlessness is to save the church from no-lawism. Herein is the primary cause of present evils. Graft and greed, adulterations and evasions, trusts and monopolies, rebates and unjust discriminations are the harvest which no-lawism must produce. "Do men gather grapes of thorns, or figs of thistles?" No, never.

Re-enactment of the Sabbath Law in the New Testament.

Some writers urge that since the fourth commandment is not formally re-enacted in the New Testament, it is not binding. This claim implies that the New Testament is a re-enacting book, and that it leaves the fourth commandment out, purposely. Such an implication is contrary to the nature of the New Testament, and to the facts set forth in it. The entire Decalogue was firmly enthroned in the religious life of the Hebrew nation when Jesus came, and its principles undergirded all moral government and all religious obligation. Not one of its items needed re-enactment, or was subject to it. Jesus came to fulfill, by obedience, and to give a deeper meaning to all the Decalogue by the new light of the gospel. He had not power to annul, because eternal truths inhere in the nature of God's government, and cannot be taken out without its destruction. He came not to destroy. Under the gospel, each command of the Decalogue stands out in clearer light and with deeper meaning, and obedience is demanded from new motives and higher spiritual conceptions. The fourth commandment needed neither re-enactment nor repetition except by the universal recognition which Christ and his apostles gave to the Sabbath, which was and is the deeper expression of the law. Repeated discoveries have thrown new light on the eternal phenomena, as gravitation, electricity, etc., but this is only the revelation of knowledge concerning laws that have been operative since time began. Exactly thus did the gospel stand related to the Decalogue. It gave a deeper and clearer meaning, and a higher conception of it. Jesus the Christ, glorified it and made its grip on human conscience doubly intense. The specific law of the Sabbath was recognized, obeyed, and enforced by many acts from the beginning of Christ's ministry to the close of apostolic history.

The repeated wrong which men do in stigmatizing the Sabbath as "Jewish" is akin to the false claim that it is abrogated because not re-enacted. Christ discarded the Jewish conception of the Sabbath just as he did the Jewish conception of adultery and other sins. But it is as just to say that the law against murder is Jewish and non-Christian because it is not re-enacted, as

to claim this of the Sabbath. The saddest fact connected with this matter is that men adopt these misapprehensions and inconsistencies for the sake of opposing the Sabbath of Jehovah, thus destroying the foundations of all Sabbathism and insuring holidayism on Sunday.

Seventh-day Baptists in England.

The following list of churches in England is taken from the *Sabbath Observer*, July-September, of London, Eng. Please note the dates, which emphasize the fact that the English Reformation, the development of Puritanism and the organization of Seventh-day Baptist churches, are parts of one great movement:

SABBATARIAN CHURCHES IN ENGLAND IN 1706.

	Known as early as
1. Mill Yard	1617
2. Natton in Gloucestershire	1650
3. Dorchester in Dorsetshire	1652
4. Norwich in Norfolk	1656
5. Colchester in Essex	1657
6. *Bell Lane in London	1662
7. Wallingford in Berkshire	1668
8. *Dorchester Jail, Dorsetshire	1665
(Organized by Francis Bampfield while in prison there.)	
9. Salisbury in Wiltshire	1675
10. Pinner's Hall, London	1676
11. Sherwin (?) Dorsetshire	1680
(? Sherburn)	
(Robert Cox says this was in Buck- ingham.)	
12. *Burton-on-Trent, Derbyshire	1650
13. *Leominster, Herefordshire	1650
14. Braintree, Essex	1706
15. Chertsey, Surrey	1706
16. Woodbridge, Berkshire	1706
17. *Manchester	1730
18. Norwestown (?) Oxfordshire	1706

The above (except those marked *) are those spoken of by Joseph Davis. Ten others appear in the nineteenth century, making twenty-eight in England, Scotland and Ireland.

We have called attention, frequently, to the fact that the Puritans came within a short step of accepting the entire position of English Seventh-day Baptists. The writings of Nicholas Bounde, father of the "Puritan-Sunday" theory, give ample proof of this. His argument against the Roman Catholic theory and against no-Sabbathism,

now so popular, were identical with those of Seventh-day Baptists. The Puritans appreciated that Seventh-day Baptists were the genuine and consistent Protestants. The arbitrary method by which Mr. Bounde evades his own arguments and ignores the logical outcome of them appears in the following paragraph from his epoch-making book, "The Doctrine of the Sabbath Plainly Laid Forth and Soundly Proven," published in 1595. Having followed the Biblical position to the final application which required him to become a Seventh-day Baptist, he evaded and compromised in the following words:

"But now concerning this very special seventh day which we now keep in the time of the gospel, that is well known, that it is *not* the same it was from the beginning, which God himself did sanctify, and whereof he speaketh in this commandment, for it was the day going before *ours*, which in Latin retaineth its ancient name, and is called the Sabbath, which we also grant, but so that we confess it must always remain, never to be changed any more, and that all men must keep holy *this* seventh day, which was unto them not the seventh, but the *first* day of week, as it is so called many times in the New Testament, and so it still standeth in force, that we are bound unto the seventh day, though not unto *that* very *seventh*."

That compromise turned Puritanism out of its normal course and inaugurated the "Puritan Sabbath" period in the history

The Convocation

At a business meeting of the Friendship church held Sunday, July 14, arrangements were made to entertain the delegates to the Convocation. Will all who expect to attend that meeting kindly send their names to Geo. A. Stillman, Nile, N. Y., who is chairman of the entertainment committee, and who will see that you have a home during your stay here.

Information regarding the day on which you expect to arrive, if contained in the same communication, will reach the proper committee. If you are not sure yet as to the date of your arrival, please send name immediately as requested. The day and trains on which you expect to arrive may be sent later to Frank E. Stillman, who will

of Protestantism. Now when that position has been radically modified or wholly abandoned, when Sunday has returned to the holidayism from which it was taken for a time, the SABBATH RECORDER comes to you pleading for a return to the only logical and historical basis for Protestants, but most of all, to the teachings and practice of Jesus, the Christ, and "Lord of the Sabbath." This means infinitely more than a formal return to the seventh day of the week. It means to lift the Sabbath far above the idea of a "rest day" or a ceremony or a "memorial of creation." This return calls for placing the Sabbath on a religious basis and seeking in it, through its observance and services, that higher spiritual life and development which is the essence of true Christianity. The low grounds on which the observance of Sunday is predicated—general utility, hygienic ends, and statute law—destroy conscience, religious regard and spiritual development. Our plea is for more than a reinstatement of the Seventh-day, rather than the First. We are neither so unobservant nor unwise as to think that the adoption of the Sabbath instead of the Sunday would be of any value without a deeper religious basis and higher spiritual conceptions and aims than now prevail. The true idea of the Sabbath makes it God's representative in our existence, through which men rise to higher life with Him and in Him. We plead for the Sabbath, according to Christ's example and teachings.

see that transportation is provided from Friendship.

Our facilities for certain kinds of recreation are not as good as the Convocation has enjoyed previously, however we have a disposition to make it as pleasant as possible for our guests. We bid you all welcome, and hope for a large delegation and a profitable meeting.

We are hoping that the third annual meeting of the Convocation of Seventh-day Baptist Pastors and Christian workers may be the best yet, and that great good may come to the church here and to the denomination.

A. J. C. BOND, *Pastor*
of the Friendship S. D. B. Church.
Nile, N. Y., July 23, 1907.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

[On account of this special Monthly Edition the RECORDER goes to press several days earlier than usual, and the usual matter for this department had not arrived. In the absence of the Editor the Manager takes the liberty of using the following article under this department head.]

The Blessedness of Motherhood.

A few years ago in an eastern city, I heard a young girl, dressed in costly garments, read her graduating essay in which she demanded, over and over again, "A wider sphere for woman," quoting often from one who was out in the world posing as a reformer of her sex while her divorced husband was the only one caring for their children, and the best he could do was to put them in charge of a kind matron of an orphan asylum.

A year ago I wrote an article for this periodical, *The Christian Work and Evangelist*, with the same title as the one selected today. It was founded on the mother-love exquisitely expressed in a letter that had come from a young mother the day I wrote the article. Part or the whole of the article has been quoted far and near and many letters from strangers have been received expressing such love for home and children as would have warmed a heart of very stone. Some letters, alas! have, also, come filled with such ignorance of the real meaning of life; filled with such a spirit of restlessness; such vagueness of purpose; such false ideals of true womanhood that I have wondered how such things could be in Christian America. Letters from girls and women eager to "go out" and "reform" the world when all the reform needed is to make each home the one bit of paradise left from the fall.

Among the letters that stirred me most is one, I will say, from Massachusetts, because it is not from there. I want to quote from this letter hoping it will make every mother who reads it love her little ones more dearly and purpose to help each to become all each is capable of becoming;

to become all that God saw it could become when the child first came into this world.

* * * "O, I love children so, but am not a mother, and probably you will smile when I tell you what I really am, 'an old maid.' Every good woman desires companionship, and love, and, consequently, marriage, and I never dreamed but what it would come to me until the last few years. Of late I have realized that these joys were for other women but, probably, will not be mine. I have not mourned over this, for I find there are worse things in life than being unmarried. I can live without the love of man, but, oh, how can I go through life, living always and always without a dear little child to love! From the time I was a little girl I have mothered every baby it has been my good fortune to know.

"A few years ago I was a teacher of little children. I loved my darlings, but ill health caused me to give up my work. Since then I have been willing, always, to care for the babies of my friends, but that does not satisfy entirely, for, whether it may be jealousy or the great mother-hunger, I want a child that will love me. One who will not leave me and fly into the real mother's arms the instant she approaches!

"I often wonder if mothers realize the blessedness of being mothers. What would I not give tonight if I could take a dear little child in my lap, take off the tiny garments, cover the dear little one with kisses and ask God to bless the little one as I hushed her for the night's rest in my arms. Indignation rises within me when I read in the society columns of a daily of the thousands of dollars spent on some grand social function, when for that same amount I could adopt and care for some baby girl—the greatest wish of my heart. I know so many sweet stories to tell her, so many blessed truths to teach. Often at night I dream of a little white crib standing beside my own bed and awaken and cry, actually cry over the loneliness and failure of the life given me.

"I have all the real comforts of life and I neither really mourn nor complain. I am saying to you, stranger, what I never said to the dearest friend I know. But it sometimes seems as though I must do something to fill my life with this love I so desire. I have seriously thought of being a nurse

girl! My people and friends would be shocked beyond measure, but I am tired of a seemingly useless life. I would not like office work; clerking and teaching I could not do. I want children and a home life. How I would like to be a mother's helper.

"Today I taught a large class in Sunday school, and as I looked into those eager, upturned faces I thought, 'Oh, the responsibility—when we undertake to teach these little ones!' I am almost frightened, when I see them drinking in my words, lest I make a mistake. I am trusting that God will give me a work to do in an orphan asylum, hospital or home when I am ready for the work. Only some work where I can care for such 'little ones' as our Lord took in his arms and blessed."

I read one of "the other kind" of letters that came, to a dear invalid friend who was in my home one day. It was from a mother who complained because her children took so much of her time. Here is a paragraph I read to my friend: "Just think how I am handicapped in my effort to make something of myself. Three boys to bring in mud, snow, cold, noise and quarrelings. They tease for this thing and that. All of them wanting me to sing with them, play with them or read to them. Of course, if I had time enough I should be glad to do those things but I never get time."

My friend raised her head and leaned forward from the chair where she had been resting and with her sweet tones, trembling with earnestness, she said, "My only boy died, but if God had sent me a score of boys I would have given each a welcome you could have heard from Dan to Beersheba. And I would have read to them from the time they knew what books meant; I would have read with them; I would have sung with them; I would have gone walnutting or chestnutting with them; I would have hunted bugs and plants and 'specimens' with them; they should have had some safe guide to have gone with them hunting, fishing, swimming; I would have worked with them; I would have studied with them; they should have loved me so that I should have been their soul's most intimate earthly friend. Oh, I would have 'found time' even if I had been forced to make my own gown of jeans and made the gingerbread for my boys at night after they

were asleep. Why, if God gave me souls—just think of it!—if God gave me souls to train for usefulness in this world and for me to meet in heaven, how could I at last, if these souls went astray, how could I, when I came up before God to answer for the trust he had laid upon me—how could I say, 'O Lord, I had no time to do my duty'? 'No time!' Oh, forgive me for replying in such terms to the letter you read, but I do feel the awful responsibility of motherhood, as well as its compensating, beautiful blessedness."—*The Christian Work and Evangelist*.

A Song Sparrow's Gratitude.

It is a rare occurrence for animals in a wild state to select man for a companion and friend, yet well authenticated instances when this has been done are a matter of record. The following incident is vouched for by a young woman who is a close and accurate observer: "Last week my brother, a lad of twelve, killed a snake which was just in the act of robbing a song sparrow's nest. Ever since then the male sparrow has shown his gratitude to George in a truly wonderful manner. When he goes into the garden the sparrow will fly to him, sometimes alighting on his head, at other times on his shoulder, all the while pouring out a tumultuous song of praise and gratitude. It will accompany him about the garden, never leaving him until he reaches the garden gate. George, as you know, is a quiet boy, who loves animals, and this may account in a large degree for the sparrow's extraordinary actions."—*Louisville Courier-Journal*.

Carry all thy sorrows to God, lie at thy Savior's feet, and spread thy grief before him; thou wilt find a calm come over thee, thou knowest not whence; thou wilt see through the clouds a bright opening, small perhaps and quickly closed, but telling of eternal rest and everlasting day, and of the depth of the love of God.

The rewards of great living are not external things, withheld until the crowning hour of success arrives; they come by the way—and in the consciousness of growing power and worth, of duties nobly met and work thoroughly done. Joy and peace are by the way.—*Hamilton W. Mabie*.

Meeting of the Sabbath School Board.

The Sabbath School Board of the Seventh-day Baptist General Conference met pursuant to adjournment in the St. Paul Building, New York City, on the First Day of the week, June 30th, 1907, at 10 o'clock A. M., with the president, Esle F. Randolph, in the chair.

The members in attendance were as follows: Esle F. Randolph, George B. Shaw, Stephen Babcock, Charles C. Chipman, Royal L. Cottrell and Corliss F. Randolph.

Visitor: R. Bertrand Tolbert.

Prayer was offered by Rev. George B. Shaw.

The minutes of the last meeting were read.

The Recording Secretary reported that notice of the meeting had been sent to all the members of the Board.

The report of the Field Secretary was presented, read and accepted as follows:

To the Sabbath School Board of the Seventh-day Baptist General Conference.

DEAR BRETHREN:—Since the last full month's report of your Field Secretary, he has labored in the churches and Sabbath Schools at Dodge Center and New Auburn, Minnesota, and at New Auburn and Rock House Prairie in Wisconsin. During this time, May 15 to June 25, he delivered 10 sermons and 15 addresses; conducted 9 parlor conferences and round table discussions, and 3 prayer and testimony meetings; made 73 visits and calls; and written 32 letters, traveled 870 miles, taught 3 Sabbath School classes, led 1 teachers' meeting, and conducted 3 institutes. Plans have been made for the organization of 3 Home Departments and 1 teachers' meeting. He has also been in attendance upon the Northwestern Association, at Albion, Wis., where he delivered two addresses and took part in the Sabbath School session.

A good degree of interest was shown in the work of religious education in each of these places, and we trust the visit of the Field Secretary was the means of stimulating and energizing this interest.

Respectfully submitted,
WALTER L. GREENE,
Field Secretary

Walworth, Wis.,
June 25, 1907.

The Treasurer presented a statement of receipts since the last report, which was accepted as follows:

Receipts by the Treasurer of the Sabbath School Board from June 30, 1907:

Fouke, Ark.	\$ 5 00
Wellsville, N. Y.	1 20
Westerly (Pawcatuck), R. I.	6 53
New Auburn, Minn.	2 81
New Market, N. J.	1 50
North Loup, Neb.	3 14
Collected on the field by the Field Secretary:	
Miss Elizabeth Crandall	1 50
Miss Laverne Richmond	25
Total	\$21 93

Correspondence was presented from Mrs. Henry M. Maxson and from the Field Secretary, Rev. Walter L. Greene.

It was voted that the recording secretary be a committee on publication of the revised edition of the Catechism, with power to decide upon the size of page and edition.

It was voted that Rev. George B. Shaw be appointed a committee upon the sale and distribution of the "Outline Course of Study for a Pastor's Training Class," now in press, and that the price of this book be fixed at fifty cents for the cheaper binding, and one dollar for the better.

It was voted that an edition of seven hundred and fifty copies of the "Outline Course of Study for a Pastor's Training Class" be printed.

Voted, That the annual report of the Board to the General Conference be referred to the Recording Secretary for completion.

Minutes read and approved.
Adjourned.

CORLISS F. RANDOLPH,
Recording Secretary.

After Glows from Farnam.

WALTER L. GREENE.

We thought central New York and northern Wisconsin held the record for exasperating railway connection, but the record was broken in Nebraska, when it took us two nights and nearly two days to go about one hundred and fifty miles by rail from North Loup to Farnam. However, "we got there just the same," in time to meet a full representation of our people on Sabbath morning.

Though the church has been without a pastor a good deal of the time since its organization, the regular church service and Sabbath school have been faithfully main-

HOME NEWS

Cosmos, Okla.

Perhaps a few words from our colony would be of interest to RECORDER readers. I have been referred to different ones without consultation as one who would answer all correspondence relative to our country here, and, as I have had several inquiries, deem it proper, with your consent, to answer through the columns of the RECORDER.

Perhaps some may have the impression that we have all the Sabbath keepers here that we desire to have because of little or no advertising, but such is not the case. I was the first to come and locate and at the time had no thought that there would ever be a flourishing Sabbath School, such as exists today. I did not urge people to come here because I did not know of the virtues of this then untried portion of the country. Even after one fair season I refrained from telling of the hope I had for the country, fearing that some might not see it as I did; but the second harvest is past, which is really encouraging, and the climate and weather coupled with other features, make the settlers wear contented expressions, and I know of no Sabbath keeper who is dissatisfied, or who is contemplating a change of location. We have the "prettiest laying," country, (it is not excelled by northern Illinois or Iowa), and the very best soil, adapted for all kinds of vegetation. It is from a sandy loam to a dark soil with very little sand, and from eighteen inches to three feet in depth. While we are located in what is termed "the semi-arid belt," there is no soil anywhere that can retain moisture like ours. The winters are very mild, so much so that it is difficult to tell just when spring comes. The summer days are sometimes warm, but there is usually a gentle breeze, which keeps the atmosphere from being oppressive. Then the nights are cool, and one always feels refreshed after a night's rest. The climate is beneficial for persons afflicted with catarrh and like diseases. There are no lands to be taken as homesteads, unless one can buy the improvements, and right of someone who is dissatisfied, and such chances are rare. In our community land is scarce that can be procured at less than \$1,000 per

tained; as the pastor of the Baptist church said, "They get along better without a pastor than some churches do with one." It was this same pastor who said in a sermon before our people that "It is an advantage to be a Seventh-day Baptist, for being a separate people, you are not loaded down with the careless and indifferent." I wonder how many of us have thought and talked that it was our advantage to be a Seventh-day Baptist?

Six good seasons in succession have given prosperity to this section of Nebraska. We were told that farm land has trebled in value during the past three years. The abundant rains give promise of another good year. All were rejoicing in the prospect of a good wheat harvest and a full corn crop. Wheat was about ready to be cut, and corn was being laid by at the time of my visit there.

Four public services were conducted by the Field Secretary, two being given to Sabbath school institute work. Notwithstanding the busy season, the attendance was good at each session. Plans looking to the organization of a Home Department and introduction of supplemental lessons in the primary and junior classes were made.

The church is looking forward with new hope and courage to the coming of Brother Wilburt Davis as pastor. The earnest, united band of workers and the large proportionate number of children give promise of a bright future for the Farnam church.

Sterling, Colo.,
July 11, 1907.

In a Manner of Speaking.

A Scotch witness, says *Harper's Weekly*, was being examined as to the sobriety of the defendant, and, in his anxiety not to express an unfavorable opinion, had made so many evasive answers that both judge and counsel became exasperated.

"Now, sir," cried the judge, "answer the question. Was he or was he not intoxicated?"

"Aweel," said Sandy. "I wullna deny that he was intoxicated in a manner o' speakin'."

"And pray, sir, what do you mean by that?" roared the justice.

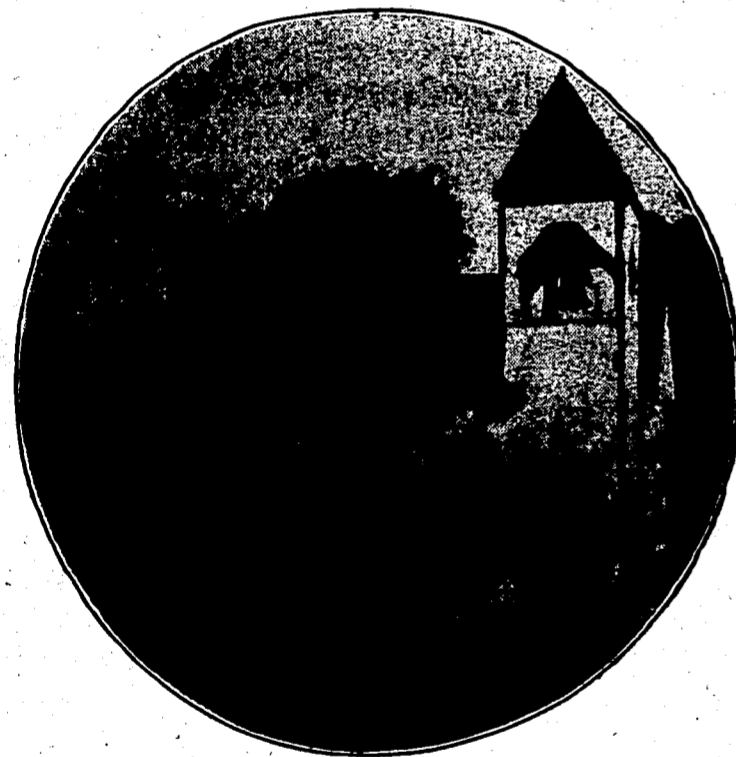
"I mean," Sandy replied very calmly, "that he could walk straight, but he couldna talk straight."

quarter section of 160 acres. Just now there is a good chance for some to engage in the mercantile business, as our only store is closing out its stock, and expects to leave here in about sixty days. This store is not owned by Sabbath keepers. There is also opportunity for other business enterprises, especially a blacksmith.

We do not want to make anyone dissatisfied who is located nicely among Sabbath keepers, but there is plenty of opportunity here for men with small or moderate means. We need earnest Christian workers, for we have too many who like to live among Sabbath keepers, yet do not improve their privileges. We want the kind who do not think that the Sabbath is all there is to religion, but people who mix common sense with their religion and every day life. The colonists will welcome all such who wish to make their homes among us, and we also invite all interested in us to visit us and see us as we are. C. D. STILLMAN.

July 12, 1907.

Gentry Seventh-day Baptist Church



NOT FOR SALE.

GENTRY, ARK.—A few weeks ago the impression went out that the Gentry Seventh-day Baptist Society had become so badly involved in debt and the church so depleted in number that they wanted either to sell their house of worship or exchange it for a smaller and cheaper building. This report prompted the chairman of the trustees to cause this notice to be published in the local paper.

How such a report got out is a mystery,

and the report has gone to other churches. So we are led to say through the RECORDER, this little church at Gentry is not for sale; that the church debt is only \$200, and will soon be canceled; and that while we feel the loss by removal, yet there are yet on the church roll about 100 who show a determination to hold the fort at Gentry, and with the improved conditions brought about by better crops and good prices, we hope soon to secure a permanent pastor. It is also expected that some who have gone away temporarily will return. The appointments of the church are well attended. The Sabbath school is a live one, and the secretary's report shows an increase in per cent of attendance. Nearly all who attend the morning service remain and take part in the Sabbath school. We certainly have no reasons for giving up, in fact are more determined now than ever to stand fast.

General good health prevails now and people here are reasonably prosperous, contented and happy. There are at present some good openings for Sabbath keepers to secure good homes in a healthful section of the great South-west, where the winters are short and mild. If contemplating a change of location come to Gentry before you locate. We have at Gentry a good public school of six departments and an academy. A clean moral town—no saloons, pool halls, or things of this kind. Come and see.

L. H. BABCOCK.

Gentry, Ark., July 21, 1907.

MARLBORO, N. J.—The church is about three miles from Shiloh and six miles from Bridgeton. The post office address of all in this community is Bridgeton, N. J., R. F. D. No. 1. A few items will interest some readers.

Seven weeks ago, May 29, Dea. Henry L. Davis was working at a gravel bank which caved upon him dislocating his right hip. He is still confined to his bed. We are thankful his life was spared, that he bore the suffering so cheerfully, and is doing so well in recovering. The summer brings from the schools both teachers and students. Brother Luther Davis and his wife have returned after two years of gratuitous work in the school at Fouke, Ark. Mr. Davis is now engaged to take charge of the schools at Cedarville, N. J., not very far from Bridgeton. Brother Wilburt

Davis has finished his student life at Alfred University. Marlboro was always his home until he went to prepare for preaching the blessed Gospel of Christ. He, with his efficient wife, has been spending some time with his parents. He preached very acceptably at Marlboro on Sabbath, July 6, and at Shiloh the next Sabbath. He is to be ordained at the General Conference in August. Soon thereafter he goes to Farnam, Neb., to serve as pastor. That church is to be congratulated. There was joy at the parsonage on account of the homecoming of the two children, Herbert N. and Clarissa Wheeler. Herbert is Supervisor of Montezuma National Forest, with headquarters at Durango, Colo. Clarissa, having finished her student life at Milton College, Wis., is engaged to teach in the High School, Bridgeton, N. J. The ladies are arranging for their annual "Harvest Home" dinner to occur July 24. They are responsible for a new coat of paint on the parsonage, which has improved the house very much. They are also looking after other much needed repairs. The Christian Endeavor Society, wishing also to be helpful, is preparing a literary program to be given some evening in August. A small church is much dependent, financially, upon its auxiliary organizations—Ladies' Aid, Senior and Junior Christian Endeavor Societies, and the Sabbath School. Also, as these organizations work for the church they become interested in its welfare. Praise God for the united effort to keep the Marlboro church vigorously alive that it may do its work well.

PASTOR.

ALBION, WIS.—Albion will always have pleasant memories to cherish of the year 1907. I think no mention has been made in the Albion jottings of the visit of the Milton College Orchestra. Through the enterprising Young Men's Club we had the delight of listening one evening to this rare combination of musical talent under the skillful direction of Miss Ellen Crandall. Songs and recitations, tactfully interspersed, added greatly to the pleasure of the evening. We are willing to say that no similar organization in the state can equal them. Following this was the Annual Banquet of the Young Men's Club sufficient to make the acquaintance of the

in May. Here the members once more had the rare experience of listening to Milton College talent. This time it was the College Male Quartet, consisting of Messrs. Hurley, Place, Stringer and Whitford. President Daland was also present and gave a fine address.

We take pleasure in acknowledging the help given to the work of the Sabbath School through the visit of Field Secretary Greene and his excellent wife. A large impetus was given to this department of our work by his helpful instruction and influence. Two or three advance steps will be taken as a result of the visit.

But the great event of the year, that toward which our thought and labor for months previous was directed, was the Northwestern Association. The minutes published in the RECORDER have given in detail the history of this great meeting. But the minutes cannot express our grateful appreciation of the help which the delegates brought to us in their cheerful presence and in their inspiring messages. The often-expressed regret is that time was insufficient to make the acquaintance of the many good people who came. Even formal greetings and goodbyes were difficult among so many. But we want you to know, dear friends, how you helped us by your presence in our homes, and the memory of your faces and your words will be to us a long benediction. Two prayer meetings following the Association were given up to gathering up the "Associational Fragments." These meetings showed that the Albion people were not so busy entertaining their guests that they entirely lost the excellent sermons and addresses. Many inspiring and helpful things were recalled in these prayer meetings from the sessions of the Association. And there is more to follow. Rev. W. D. Burdick, our Moderator, was with us the following Sabbath and gave an excellent sermon which was much appreciated. Pres. Daland preached for us recently to the great pleasure and profit of all, on the words, "Thinketh no evil." Since then, we are thinking more good.

There is no more rain in this section at present than the farmers know how to utilize, but the warm weather is pushing the long delayed vegetation to a bountiful

harvest, we trust. May it be but an earnest of the bountiful showers of divine grace and the rich spiritual harvest that are yet to be.

T. J. V.
Albion, Wis.

Thirty days after Association.

CALIFORNIA.—The Riverside, Seventh-day Baptist society was well represented at the State C. E. Convention held at Long Beach, June 28th to July 3rd, there being ten delegates present.

This was a good showing from a society of only twenty active members.

Our Pastor, Rev. Loofboro, conducted one Quiet Hour prayer meeting, took part in several out-door meetings which were held at the wharf for fishermen, and others who did not attend the regular sessions. He also went with a few other workers to hold an out-door meeting for the sailors, at San Pedro. There were three conversions there, and the sailors, some of them much under the influence of liquor, were drawn to the song and prayer service, where they heard words probably long forgotten, which must have stirred tender thoughts of home and mother and the better life.

And as we looked into their faces, we could not doubt that some of them resolved to think of those prayers, and perhaps to pray for their own souls. There is a great need for this kind of work along the coast, and oh that the Seventh-day Baptists could do something here!

Through all the convention we have been filled with the missionary spirit, and when the call was given for missionaries for foreign lands, several young men and women said, "Here am I, send me."

As the convention closed, we separated, going to our respective societies, feeling that we have been a part of one of the grandest conventions we have known, and praying that we may take to those at home some of the Christlike spirit we have felt here, and that we may keep in mind the convention motto, "Thy will be done."

AN ENDEAVORER.

Churchman's Wife (irritably, after service)—"It's no use your wearing those blue glasses, John, if you will snore!"—*Punch.*

DEATHS

RANDOLPH.—Clarinda Gilbert Randolph, second daughter of Zina and Prudence Fuller Gilbert, was born in Richburg, N. Y., April 24, 1830, and died of tuberculosis at her home in Milton, Wis., July 15, 1907.

She had lived in Wisconsin since 1847. June 12, 1866, she was married to Dayton F. Randolph. To them were born two children. Sister Randolph was converted when about 21 years of age, and joined the Utica, Wis., Seventh-day Baptist church, where she remained until April 20, 1901, when she transferred her membership to the Milton Junction church. In character, she was kind and generous, thoughtful and sympathetic; always ready to "lend a hand," to the full extent of her ability. She has been a great sufferer for many years, bearing it all with patience and Christian fortitude. Funeral services were held at the church, July 16, conducted by the pastor, assisted by Rev. E. B. Shaw. The sermon was from Rev. 14:13. Interment in Milton Junction cemetery.

G. W. L.

BALDWIN.—William H. Baldwin, second son of Mr. and Mrs. Wm. F. Baldwin, was born in Jackson Center, O., December 11, 1885, and died from accident on the railroad near Milton Junction, Wis.

Some four years ago, with other members of the family, he moved to Walworth, Wis., and later to Milton Junction. Though deprived of the two great blessings of speaking and hearing, in many respects he was a remarkable young man. His ability to write a legible hand often served him a good purpose when other methods of communication failed. Though not a professing Christian, he possessed a marked tendency and affection for the word of God. He was genial and sympathetic in nature; kind, obliging and unselfish. Funeral services were held in the Milton Junction Seventh-day Baptist church, July 1, in charge of the pastor, assisted by Rev. O. S. Mills. The texts considered were Prov. 27:1 and Eccl. 12:1. The body was laid to rest in Milton Junction cemetery.

G. W. L.

The spirit of forgiveness as manifested in the life of Christ should be in every human life.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

LESSON VII. AUGUST 17, 1907. THE DAY OF ATONEMENT.

Lev. 16:5-22.

Golden Text.—"Wherefore he is also able to save them to the uttermost that come unto God by him." Heb. 7:25.

DAILY READINGS.

First-day, Lev. 16:1-22.

Second-day, Lev. 16:23-34.

Third-day, Lev. 17:1-16.

Fourth-day, John 8:12-30.

Fifth-day, John 8:31-59.

Sixth-day, John 10:1-21.

Sabbath-day, Hebrews 9:1-28.

INTRODUCTION.

Chapter 16 of the Book of Leviticus continues the narrative of Chap. 10. Here is prescribed the manner of entrance of the High Priest into the Holy of Holies and the ceremonies to be in effect on the great Day of Atonement. This is the culminating section of the Levitical code.

The Day of Atonement is unique among the annual sacred seasons of the Jews. Unlike the others it was a day of mourning and sadness rather than a joyous festival. In later times if not in the earlier it was observed as a fast in contrast with the feasting at Passover, Pentecost, and the Feast of Tabernacles. At other sacred times the people gathered in joy in family groups or in connection with the general congregation of the children of Israel, but on this occasion only a few had an active part in the ceremonies.

The Day of Atonement is unique also in that we find it scarcely alluded to in the Old Testament outside of the Books of Leviticus and Numbers. It seems improbable that it was ever celebrated at any period covered by the historical books.

The writer of the Epistle to the Hebrews sets forth to us the real significance of the

ceremonies and sacrifices of this day as types of the great propitiation wrought for us through our Lord Jesus Christ.

TIME.—About the same as in last week's lesson.

PLACE.—Before Mt. Sinai.

PERSONS.—Moses gives directions concerning the ceremonies in which Aaron is to be the chief actor.

OUTLINE:

1. The Preparation for the Ceremonies. v. 5-10.
2. The Offering for Aaron. v. 11-14.
3. The Offering for the People. v. 15-19.
4. The Sending Away of the Live Goat. v. 20-22.

NOTES.

5. *Two he-goats for a sin-offering, and one ram for a burnt offering.* The main sacrifices of the Day of Atonement were provided appropriately at the public expense. Offerings with the same names were often brought on less solemn occasions. In the case of a burnt-offering all the victim was laid upon the altar except the skin and such parts as could not be washed clean. The ascending smoke from the altar symbolized the ascent of the soul in worship. The sin-offering expressed the reaching out of the soul toward reconciliation with God.

6. *Aaron shall present the bullock of the sin-offering.* First of all the high priest had to make atonement for himself, before he could presume to act as a mediator for the people. *Make atonement.* The primary idea of the verb thus translated is *to cover over.* *For his house.* Next after himself he makes atonement for the priests of all ranks.

8. *And Aaron shall cast lots upon the two goats.* The two goats were one offering. The lots were to determine which part each should have in it. In the later ritual in the Talmud it is specified that the two goats should be as nearly alike as possible in size, color, and value. *Azazel.* The translation "scapegoat" of King James' Version is evidently incorrect. Our translators of 1901 seem to avoid a difficulty by transcribing the Hebrew word into English letters that the modern reader may take for what he can. It is a tempting theory that since one lot was for Jehovah the other must be for a person also. An evil spirit is mentioned in the apocryphal Book of Enoch by the name of Azazel. What more natural than one goat should be offered in sacrifice to Jehovah, and the other sent to carry the sins of the people

to this evil spirit! But this theory will hardly hold; for the whole sacrifice was to Jehovah, and no evil spirit could have a share in this solemn ceremonial. It is much better to forego the idea of a proper name in this connection, and to translate this word *complete removal*.

9. *And offer him for a sin-offering.* According to the methods prescribed later on. Sin-offerings were common, but this one had a special significance.

10. *To send him away for Azazel into the wilderness.* This goat was led away by a trusty man into the wilderness, thus symbolically carrying away the sins of the people. According to the earlier usage this goat was allowed to live but never to return. In the times of the second temple the man who led the goat took it to a precipice in the wilderness twelve miles east of Jerusalem and thrust it over backwards. Thus he made sure that it would not return.

12. *Coals of fire from off the altar.* The forms to be observed are very exactly prescribed. This sacred fire must be used, and no other. It is said that in the earlier times the high priest was required to rehearse his part diligently, and to swear that he would not deviate from the rules. *Sweet incense.* Or, incense of spices. *Within the veil.* That is, into the inner room of the tabernacle—called the most holy place, where the ark was.

13. *The mercy-seat that is upon the testimony.* The mercy-seat was the golden lid of the ark upon which (and of one piece with it) were the two cherubim whose wings met above the mercy-seat. *The testimony* is probably here an abbreviation for ark of the testimony. The two tables of stone upon which the Ten Commandments were written are frequently called the testimony. They contained God's declaration of himself to his people in the form of precepts. *That he die not.* There was continual danger that the high priest might perish before Jehovah as did Nadab and Abihu if he dishonored Jehovah by irreverent action in the holy place. It is said that in later times the friends of the high priest used to call to congratulate him in the evening after the Day of Atonement that he had gotten through the day alive.

14. *Shall he sprinkle of the blood.* The blood was a symbol of life, and therefore especially holy. The sprinklings were symbolic of the expiation of sin.

15. *Then shall he kill the goat of the sin-*

offering. Having made the offering for himself, the high priest is to continue in much the same form for the people.

16. *And he shall make atonement for the holy place.* The first step in the high priest's work for the people is to make atonement for the holy place, and then for the whole tent of meeting. These were in a sense unclean because of their position in the midst of the people who were unclean.

17. *And there shall be no man in the tent of meeting.* During this sacred service even the priests shall withdraw from the outer part of the tent of meeting where usually they were free to go about in the performance of their sacred duties.

18. *Unto the altar that is before Jehovah.* This doubtless means the brazen altar for the usual sacrifices in front of the tabernacle. Here the high priest completes the expiatory service, sprinkling the blood upon the horns of the altar.

21. *Both his hands upon the head of the live goat.* Thus symbolically communicating the transgression of the people.

22. *Unto a solitary land.* Literally, a land of separateness. That is, a remote locality, or one from which the goat could not readily find its way back. See also note on v. 10 above.

SUGGESTIONS.

The sense of sin and the need for the removal of this burden is the common feeling of all mankind. Our lesson of today pictures the groping of the human heart after redemption. Thanks be to God for the victory through our Lord Jesus Christ.

The man who would lead others in the way of life must first walk therein himself. Aaron needed to make atonement for himself before undertaking the task of making atonement for the people. The pastor must have something of the same religious experiences that he hopes to see in the members of his congregation.

TABLE OF CONTENTS.

George H. Babcock	809
Railroad Rates to Conference	811
EDITORIALS—The Sabbath and Spiritual Christianity; Why the "Continental" has vanquished the "Civil Institution"; "First Day of the Week in the New Testament; Low Ground for Observance; The Power of a Minority; Why So Much Dishonesty in Business; Re-enactment of the Sabbath Law in the New Testament; Seventh-day Baptists in England	812-823
The Convocation	823
WOMAN'S WORK—The Blessedness of Motherhood	824
Meeting of the Sabbath School Board	826
After Glows from Farnam	826
HOME NEWS	827
DEATHS	830
SABBATH SCHOOL	831
Seventh-day Baptists	801

Plainfield, N. J.

A MERICAN SABBATH TRACT SOCIETY.
EXECUTIVE BOARD.
STEPHEN BABCOCK, President, 48 Livingston Ave., Yonkers, N. Y.
REV. A. H. LEWIS, Corresponding Secretary, Plainfield, N. J.
A. L. TITSWORTH, Recording Secretary, Plainfield, N. J.
F. J. HUBBARD, Treasurer, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

T HE SEVENTH-DAY BAPTIST MEMORIAL FUND.
H. M. MAXSON, President, Plainfield, N. J.
D. E. TITSWORTH, Vice-President, Plainfield, N. J.
W. C. HUBBARD, Secretary, Plainfield, N. J.
JOSEPH A. HUBBARD, Treasurer, Plainfield, N. J.
Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W ILLIAM M. STILLMAN.
COUNSELLOR-AT-LAW.
Supreme Court Commissioner, etc.

Milton, Wis.

W OMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.
President—Mrs. S. J. Clarke, Milton, Wis.
Vice Presidents—Mrs. J. B. Morton, Milton, Wis.; Mrs. A. R. Crandall, Milton, Wis.; Mrs. L. A. Platt, Milton, Wis.
Recording Secretary—Mrs. J. H. Babcock, Milton, Wis.
Corresponding Secretary—Mrs. T. J. Van Horn, Albion, Wis.
Treasurer—Mrs. Geo. R. Boss, Milton, Wis.
Editor of *Woman's Page*—Miss Ethel A. Haven, Leonardsville, N. Y.
Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.
Secretary, South-Eastern Association—Mrs. E. A. Witter, Salem, W. Va.
Secretary, Central Association—Miss Ethel A. Haven, Leonardsville, N. Y.
Secretary, Western Association—Mrs. Alice McGibney, R. F. D. No. 1, Friendship, N. Y.
Secretary, South-Western Association—Mrs. G. H. F. Randolph, Fouke, Ark.
Secretary, North-Western Association—Mrs. Nettie West, Milton Junction, Wis.
Secretary, Pacific Coast Association—Mrs. Frank Titsworth, Riverside, Cal.

New York City.

S ABBATH SCHOOL BOARD.
President—Esle F. Randolph, Great Kills, N. Y.
Vice Presidents—Eastern Association, Abert Whitford, Westerly, R. I.; Central Association, Ira Lee Cottrell, Leonardville, N. Y.; Western Association, A. J. C. Bond, Nile, N. Y.; South-Eastern Association, Herbert C. Van Horn, Lost Creek, W. Va.; North-Western Association, Herman D. Clarke, Dodge Center, Minn.; W. D. Burdick, Farina, Ill.; South-Western Association, Gideon H. F. Randolph, Fouke, Ark.
Recording Secretary—Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.
Corresponding Secretary—John B. Cottrell, Plainfield, N. J.
Treasurer—Frank L. Greene, 490 Vanderbilt Avenue, Brooklyn, N. Y.
Members—G. B. Shaw, Plainfield, N. J.; Charles C. Chipman, Yonkers, N. Y.; Edward E. Whitford, Brooklyn, N. Y.; A. C. Prentice, R. L. Cottrell, H. W. Prentice.
Regular meetings the third Sundays in September, December and March, and the first Sunday in June.

H ERBERT G. WHIPPLE,
COUNSELLOR-AT-LAW.
St. Paul Building, 220 Broadway.

C C. CHIPMAN,
ARCHITECT.
St. Paul Building, 220 Broadway.

H ARRY W. PRENTICE, D. D. S.,
"THE NORTHPORT."
76 West 103d Street.

A LFRED CARLYLE PRENTICE, M. D.,
155 W. 46th Street.
Hours: 8-10 A. M. 1-2 and 6-8 P. M.

O RRA S. ROGERS, Special Agent,
MUTUAL BENEFIT LIFE INS. CO.,
137 Broadway. Tel. 6548 Cort.

Alfred, N. Y.

S EVENTH-DAY BAPTIST EDUCATION SOCIETY.
E. M. TOMLINSON, President, Alfred, N. Y.
Rev. Arthur E. Main, Corresponding Secretary, Alfred, N. Y.
V. A. Baggs, Recording Secretary, Alfred, N. Y.
A. B. Kenyon, Treasurer, Alfred, N. Y.
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

A LFRED THEOLOGICAL SEMINARY.
Rev. A. E. Main, Dean.
The next year opens Tuesday, Sept. 17, 1907.

T HE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.
Next session is to be held at Alfred, N. Y., August 21-26, 1907.
A. E. Main, D. D., President, Alfred, N. Y.
Rev. W. D. Wilcox, Recording Secretary, 140 South Divinity, University of Chicago, Chicago, Ill.
Frank L. Greene, Corresponding Secretary, 490 Vanderbilt Ave., Brooklyn, N. Y.
W. C. Whitford, Treasurer, Alfred, N. Y.
Executive Committee—Rev. W. L. Burdick, Ashaway, R. I.; David E. Titsworth, Plainfield, N. J.; Esle F. Randolph, Great Kills, N. Y.; Rev. W. D. Burdick, Farina, Ill.; W. H. Crandall, Alfred, N. Y.; Rev. L. C. Randolph, Alfred, N. Y.

West Edmeston, N. Y.

Y OUNG PEOPLE'S EXECUTIVE BOARD.
President—A. C. Davis, Jr., West Edmeston, N. Y.
Secretary—A. L. Davis, Verona, N. Y.
Treasurer—Eda R. Coon, Leonardville, N. Y.
Junior Superintendent—W. G. Rood, North Loup, Neb.
Associational Secretaries—Eastern, L. Gertrude Stillman, Ashaway, R. I.; Central, A. L. Davis, Verona, N. Y.; Western, A. E. Webster, Alfred, N. Y.; North-Western, B. F. Johanson, Milton, Wis.; South-Western, C. C. Van Horn, Gentry, Ark.; South-Eastern, Amos Brisse, Salem, W. Va.

D R. A. C. DAVIS, JR.,
General Practice.
Specialty: Eye and Ear.

Westerly, R. I.

T HE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
Wm. L. Clarke, President, Westerly, R. I.
A. S. Babcock, Recording Secretary, Rockville, R. I.
George H. Utter, Treasurer, Westerly, R. I.
Rev. E. B. Saunders, Corresponding Secretary, Ashaway, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

B OARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

Ira B. Crandall, President, Westerly, R. I.
Frank B. Hill, Recording Secretary, Ashaway, R. I.
Associational Secretaries—Stephen Babcock, Eastern, 48 Livingston Ave., Yonkers, N. Y.; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
The Board will not obtrude information, help, or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.
The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.
All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.