

The Sabbath Recorder

For, feel as we may how blindly men have often chosen their beliefs, and how ignorantly they have clung to them, still we must see that only from the strong footing of some truth which they believed, and deemed unchangeable, only from the solid ground of some clear creed, have men done good strong work in the world. Strong action can issue only from strong faith. Only out of certainty comes power.

—Phillips Brooks.

CONTENTS

SABBATH REFORM—Sabbath Reform a Supreme Need; The World Needs God; The Sabbath an Eternal Verity; Protestantism and Sabbath Reform; Spiritual Sabbathism; Christ and the Sabbath; Sunday, From the Catholic Standpoint; A Scientific Sunday; Sabbath Truth in Canada 2021-2029

Henry Collins. (Biographical Sketch) 2030-2035
Jesus and the Social Question 2036-2042
EDITORIAL—"Liberty Enlightening the World;" "We Are the Light of the World;" Let it be a Steady Light ... 2043-2046
WOMAN'S WORK—"He Leadeth Me, poetry; Work for the Master 2047
SABBATH SCHOOL 2049

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SABBATH REFORM

Conducted by Rev. A. H. Lewis, D. D., Corresponding Secretary of the American Sabbath Tract Society.

Sabbath Reform a Supreme Need.

Few people, if any, deny that business and worldliness are in full command and that religion and high spiritual interests have gone to the rear. Business men realize this. The *Wall Street Journal*, an able financial paper, lately spoke at length of the overwhelming tide of dishonesty, of the commercial value of religion and the cash value of conscience. Among other things it said:

"He who believes in a future life is a citizen of two worlds. He moves in this, but his highest thought and inspiration are fixed on the future. To such a person, what takes place here and now is not unimportant, but it is infinitely less important than what shall take place hereafter. He looks upon his life here as but a preparation for the life to come. He measures everything by the infinite. Wealth, luxury, power, distinction—he may not despise these, but he looks upon them as being but temporary, mere delights which are given as tests of his character. Faith in eternal life smooths out every inequality and injustice of the present life under the great weight of the infinite. It makes the poor feel rich, and gives to the unfortunate a sense of grave responsibility and trusteeship."

The world is passing through a period of transition crowded with dangers. Marvelous prosperity in business and unheard of wealth have brought great possibilities for good, and great temptations to evil. Enervating and superficial pleasures abound. Recklessness and dissipation are close attendants. Dishonesty flourishes. Popular literature is marked by lightness and frivolity at the best, and often stained by vileness thinly disguised. The past generation had a more sturdy literature than this has. Its writers were men of convictions, who had

something which they must say, and they generally had reforms in view. Emerson, Whittier, Longfellow, were intensely earnest. Our present writers are mostly entertainers instead of leaders. Readers are lulled, rather than roused. They look to writers, not to learn what to do, but how to be agreeably idle. People take to the ephemeral and would rather look at pictures than read. Study is desultory, and the interest taken in public affairs is that of the dilettante. Only the lower classes take public questions seriously—the workingmen who would solve the problems of economics—and they lack the guidance of full knowledge and sane leadership.

Candidates for the Christian ministry are conspicuous because of their absence, and Protestant churches are face to face with problems clamoring for quick solution. An increasing number of men are "leaving the ministry for business," because the enormous increase in the cost of living has so outrun their salaries that they cannot rear and educate their children. This depresses religious interests and fosters unfavorable influences. To face the situation in its true light is neither complaint nor undue pessimism. He is the true optimist who knows all, the best and the worst, and is thus forewarned and forearmed. Whoever seeks less than full knowledge at such a time, is delinquent or cowardly, or both.

The World Needs God.

The greatest need of the world at this time is a keen consciousness of God; His presence; His power; His love for men and His familiarity with their affairs. The commercial tendencies of the age ought not to be condemned nor destroyed, but they must be purified by higher aims, and sanctified by nobler purposes. The consciousness of

God's presence and the realization of our endless life are two potent agents in sanctifying and uplifting worldly affairs. Men who deem themselves to be citizens of this world only, or mainly, who have dim faith and faint hopes of life beyond earth, must sink into animalism or become abnormally anxious concerning things of time and sense. All higher spiritual tendencies come from faith in God and in a life beyond and above material philosophy and material things. The deeper philosophy of religion and of spiritual experiences comes only from such faith. There is not a little evidence, even in this worldly age, that men hunger for God, and long for the divine presence, even though that hunger be blind and unguided.

True Sabbathism—i. e., communion and companionship with God through sacred time—is the highest, most practical and most efficient provision for such communion. Popular notions, relative to both the Sabbath and the Sunday, have obscured, perverted and so nearly destroyed real Sabbathism as taught by Jesus, that it is neither apprehended nor appreciated in its true relations to spiritual life. Led by the Roman Catholic idea that the Fourth Commandment and the Sabbath are remnants of Judaism, to be opposed and discarded, the attitude of Jesus toward the Sabbath, and his teachings concerning its high spiritual mission have been pushed out of sight and almost eliminated from the list of Christian duties and eternal verities. Few features in the history of Christianity are more inconsistent than the blindness and indifference of Christians concerning the deeper meaning of what Jesus said and did in cleansing the Sabbath from Jewish formalism and Christianizing it for highest spiritual service in his kingdom among men. Sabbathlessness has come in like a flood, overwhelming the higher spiritual life of the churches, because men have underestimated or ignored the Christian conception of the Sabbath which Jesus, its "Lord," enjoined. Now, after centuries of fruitless attempts to build on other foundations than that which Jesus the Christ laid, the worldliness of these years gives double emphasis to the call of true Sabbath Reform, which pleads with the followers of Christ to return to his Sabbath.

The Sabbath an Eternal Verity.

Jesus pruned Judaic errors from the Sabbath and revealed it as an eternal, religious verity, first among the agencies which promote the highest spiritual interests of the Christian Church. Judaism had debased it by empty formalism and evasive observance that was actual disobedience, in the name of obedience. Jesus denounced all this with the fierceness of a fearless reformer. His earliest followers held to the standard he set, but Roman Catholicism pushed the Sabbath into debasement more than Judaic, and added new weakness and perversion to true Sabbathism by discarding the Sabbath and introducing Sunday and its associate holidays without warrant of the Bible or adequate logical reasons. The entire Sabbath question was dragged farther down, through Sunday legislation, when Christianity was made a State religion, after the model of Pagan Rome. Thus the fundamental mission of the Sabbath in its relations to religious life and spiritual development were destroyed by apostasy from the example and teachings of Jesus, its Lord, and from the law of Jehovah. True spiritual Sabbathism was made impossible, and the long centuries of Sabbathless holidayism introduced and perpetuated by false theories and civil legislation were ushered in.

Protestantism and Sabbath Reform.

Dominant ideas and practices made Sabbath Reform impossible during ten centuries of Catholic supremacy in Europe. Meanwhile public thought was permeated by no-Sabbathism and the "Continental Sunday" grew luxuriantly. The early Protestant movement on the continent of Europe gave little attention to Sabbath Reform or the fundamental principles underlying it. The Lutheran movement remained on Catholic ground, and fostered no-Sabbathism.

The advance of Protestantism as it developed in England and Scotland, exalted the Bible, thus calling attention to the Sabbath, and making some movement for Sabbath Reform inevitable. Seventh-day Baptists took a prominent part in that movement, insisting that the avowed principles of Protestantism called Christians back to the Sabbath of Christ and to his interpretation of the Fourth Commandment. The Bible, logic and history supported the Sev-

enth-day Baptist position, and all Puritan thought turned strongly in that direction. The Sabbath law was seen to involve eternal verities, and to impose universal and unending obligations on all men. Sabbath Reform, from the Seventh-day Baptist standpoint, gave promise of rapid advancement. But Protestant leaders were yet dominated by Catholic-born prejudices against the stigmatized "Jewish Sabbath." These centuries-old prejudices awoke with new vehemence against the Sabbath when Seventh-day Baptists asked for its restoration as a logical demand of scriptural Protestantism. But the clamor of prejudice almost silenced the voice of Christ, the call of the Fourth Commandment and the demands of logic. Nevertheless, the eternal verity underlying the Christianized Sabbath of God and His Christ, could not be buried again as it had been during the papal night. This resulted in a compromise that gave birth to a new theory, which assumed that the Fourth Commandment, being an eternal verity, might be transferred from the seventh day of the week to the first day, and that the Jewish idea of the Sabbath, as commemorating the creation, might be replaced by the idea that Sunday might be made to commemorate the resurrection of Christ—upon the unscriptural claim that Christ rose on Sunday instead of "late on the Sabbath," according to Matthew's history of that event. From this new compromise came the "Puritan Sunday," first announced in 1595 A. D. Ceremonialism of the extreme Judaic type, enforced by rigid civil laws, became the prominent characteristic of this Puritan Sabbath in England, Scotland and the American colonies. It was better in some respects than the "Continental Sunday," but it was by no means a "Christian Sabbath." It was a renewal of Judaistic formalism that Jesus opposed. Inherent weakness made it short-lived. Puritanism soon lost its grip, and within two centuries, Sunday drifted backward rapidly toward its original no-Sabbath holiday basis. The excesses that attend this "reversal to the original type" now dominate the Protestant world and call for such Sabbath Reform as this paper advocates.

Spiritual Sabbathism.

The foregoing preview of the last fifteen hundred years determines what must be the

essence of the new Sabbath Reform which the twentieth century calls for. The verdict of history—that is always the voice of God—and the philosophy of religion unite to declare that Sabbath Reform cannot be built on Judaistic ceremonialism, Catholic tradition and "Church authority," Puritan compromise of a "changed day," nor the authority of statute law. These have failed, and with advancing civilization and enlarging thought, all appeals to them will bring increasing failure. Sabbath Reform cannot be a negative message, nor one of denunciation only. It must be affirmative and constructive, positively religious and increasingly spiritual. It must center in and around the spiritual nature and value of the Sabbath and its connection with religious and spiritual experiences and development. This higher conception of the Sabbath and of the spiritual value of Sabbath observance have been ignored so long and buried so deep that a new idea of Sabbath Reform must be developed along spiritual and religious lines. Sabbathism such as Christ ordained, and Sabbath observance such as he sanctioned, must take their place as eternal religious and spiritual verities. They must become enthroned in the hearts and lives of Christians as positive and creative agencies in promoting higher spiritual life and holier religious character. The keynote must be inward life rather than outward actions. This will demand some marked changes in public worship and some radical changes in public religious teachings from Protestant pulpits, of which we cannot speak now. Toward such a type of Sabbath Reform the SABBATH RECORDER leads.

Christ and the Sabbath.

Christ is the central character in the New Testament. The gospel is embodied in him, God was in him, "reconciling the world unto himself." His teachings and practices form the ultimate authority in all matters of Christianity. What he did, he did as Jesus the Christ, the Savior. He always observed the Sabbath. Instead of destroying it, he pruned it, that it might bring forth more fruit. The term Sabbath occurs in the gospels more than forty times. It is never spoken of contemptuously or slightly. It is never spoken of as abrogated or set aside. It is never referred to as changed or about to be changed. It is never

called Jewish. It is treated as a permanent institution, needing only to be freed from foolish human restrictions. Christ Christianized the Sabbath. When the Jews accused him of Sabbath-breaking, he silenced them by their own arguments, and on one occasion answered their cavils by the comprehensive statement that the Sabbath was made for man, and that he was Lord of it. See Matt. 12:8; Mark 2:27; Luke 6:5. In this he linked it with creation, as the Old Testament writers had done before. Well might he assume to be Lord of it. It was a part of the primal creation. Earth without the Sabbath for man's spiritual needs would have been as unfit for his home as it would have been unfit for his physical life before the pure air of heaven was given to it. By him were all things made. John 1:3. He was maker, and therefore Lord of it. All power was given unto him, hence he had the right to undo the burdens which false teachings had laid upon men. When such a Christ says, "The Sabbath was made for man," he teaches it to be for all men, through all time. In his warnings concerning the destruction of Jerusalem, Christ speaks of it prophetically as existing many years after his death. Thus it is indisputable that Christ promulgated no new theory concerning the Sabbath, except to enlarge its spiritual meaning, and give it a Christian, rather than Judaistic, interpretation. He who came not to destroy but to fulfill, left the Sabbath purer and stronger than he found it. Herein is the true "Christian Sabbath" and the only standard for those who follow Christ.

Rev. D. S. Curry, in *The Christian Statesman* for September, 1907, writes under the head: "The Son of Man, Lord of the Sabbath." After noting the character of those Judaistic excrescences that Jesus cut away from the Sabbath, Mr. Curry says:

"In these days when there is much variety of opinion as to what is right and what is wrong on the Sabbath, is it not the part of wisdom to go back to Christ's own teaching as the source of all genuine enlightenment? However some may differ, it is certain that no Christian has any right to differ from Christ.

"What is Christ's teaching concerning the Sabbath? For one thing he never called in question the obligation of the Sabbath law. Much as He pitied and loathed the

narrowness and pedantry of the Scribes and Pharisees, He never once wavered as to the divine origin and beneficent character and universal sway of the Sabbath law. His constant teaching was that it was an institution of God for all mankind, and that it involved two great factors, rest for the body and worship as the solace for the soul. The keeping of the Sabbath as a day consecrated to God and the cessation of all really unnecessary labor stood in the forefront of His teaching. Works of real "necessity and mercy" He made due allowance for and expects us to do the same, but more than due allowance He did not make and does not expect us to make. Whatever, then, may fairly be called unnecessary labor on the Sabbath, Jesus condemns; and really necessary labor and all real works of mercy He upholds and defends. This was really what He meant when He said: "The Sabbath was made for man and not man for the Sabbath." It was meant to be a boon to man, not a burden. It was not a day taken from man in an exacting spirit, but a day given by God in mercy to man. It was not intended for man's body only, but for man's whole nature, body and soul; for physical rest, for mental and social improvement, for mental and spiritual growth and for his eternal salvation. If man were an animal merely, we might advocate the Sabbath as a day for mere physical recreation and pleasure. If on the other hand we regard man as capable of sharing in the life of God we must advocate the Sabbath, as Christ did, as a day for spiritual refreshing as well as physical rest. It is evident from His words and from His own example that Christ regarded the Sabbath as a day for healthy repose in which these seven-day clocks of ours may be wound up and reset; a day also of worship in the home and in the church; a day of spiritual instruction; a day of Christian activity and of Christian fellowship; a day of cheer and sunshine and religious joy."

That Mr. Curry, after writing thus, could pass directly to Sunday, assuming that what Christ said concerning the Sabbath, applies to Sunday, and that men are at liberty to ignore the Sabbath regardless of Christ's example, shows how far theological theories and popular practices make men blind to historical and logical

conclusions. Nevertheless Mr. Curry's position is better than that of the no-Sabbathist, and it must bring him back to the Sabbath of Christ as soon as loyalty to Christ and to logic, find full place in his heart.

Sunday From the Catholic Standpoint.

Most Protestants ignore the fact that the theories of Roman Catholicism occupy a dominant place in the history of Christianity and promise to exert a marked if not a controlling influence in its future history. Those who are careful students of history do not ignore this fact. Few Protestants have any adequate knowledge of the history of their own faith, or of Catholicism and its relation to Protestantism and to the Sabbath question. The claims which the Catholic church makes relative to Sunday have double meaning because those claims have such excellent historic basis. *The Catholic Mirror*, Baltimore, Md., is an able exponent of Roman Catholicism. It is in close touch with controlling Roman Catholic influences in the United States. In its issue for March 12, 1892, the *Mirror* paid special attention to certain material published by the Editor of the *Sabbath Outlook*—in the issues of that paper for January and February, 1892. The material was a translation from Professor Adolph Harnack's *History of Doctrine*. (*Lehrbuch De Dogmengeschichte von Dr. Adolph Harnack, ord Professor Der Kirchengeschichte, in Marburg. Erste Band. Die Entstehung Des Kirchlichen Dogmas, etc.* Friburg, I. B. 1888, pp. 186-224).

Concerning the matter published in the *Sabbath Outlook*, the *Mirror* said:

"In answer to inquiry, we are happy to say that the paper of Professor Harnack's, upon which we commented in our editorial article last week, 'Christianity a Development,' was given in the last two numbers of the *Sabbath Outlook*, of New York and that the 'clear-headed, consistent Protestant,' whose words we quoted, is the able editor of that magazine."

We reprint from the *Mirror* that our readers may see the case from the standpoint of a candid and scholarly Roman Catholic. The facts of history and the logical conclusions drawn from them re-

quire every Protestant to observe the Sabbath rather than the Sunday. The most important phase of the question lies in the fact that Roman Catholicism, while it modifies its methods with changing skies and passing centuries never swerves from its original purpose of religious world empire. A corresponding fact is that Protestantism cannot maintain its place in history without making true its claim to "Biblical Christianity," as opposed to "traditional Christianity." This marks a fundamental difference between Protestantism and Roman Catholicism. Greatest consistency is on the side of Roman Catholicism. Whatever exalts Sunday, exalts Roman Catholicism in corresponding degree. The following are the words of the *Mirror*:

"CHRISTIANITY A DEVELOPMENT."

Pagan Influence.

"The question of how far Christianity was built upon paganism, though an old one, is continually recurring, because of the false statements and unfair inferences of people who take a very narrow view of the religion of Jesus Christ.

Professor Harnack, the eminent Protestant scholar, claims that Gnosticism, with its theorizings and speculations and magic rites, succeeded in paganizing Christianity. So far from its being overcome as a heresy by the church, he says the church gradually adopted so much of its corrupt system as to be responsible for a vulgarized religion, the essence of which is pagan, not Christian.

"Granting that Gnosticism had much in common with paganism, and that at one period, too, as a high authority assures us, the Gnostics, 'wore an appearance sufficiently like the church to be mistaken for her,'—we go further and gladly admit that from the first the church, guided by the Holy Ghost, has adopted and adapted truth wherever found. In her early days she recognized the revelation of God so far as it existed in pagan systems of religion and showed divine wisdom in thus owning the presence of 'the light that enlighteneth every man,' even as now she owns that the grace of God is everywhere in the world. It was her custom to purify heathen temples and use them for Christian worship; or, again, she built her churches upon the ruins of those temples. It is a familiar fact that she even adopted very many heathen

rites and usages, transforming them from their corrupt perversion and bringing them back to their original idea as sprung from primitive revelations. A well-known Catholic writer has made out a long list of Christian customs and ceremonies, including the use of incense, lamps and candles, holy water, holy days and seasons, processions, sacerdotal vestments, the tonsure, the ring in marriage, images, perhaps the ecclesiastical chant and the Kyrie Eleison, which are 'all of pagan origin; and sanctified by their adoption into the church.'

"It is only an assumption to say that heathenism in this way, through its doctrines and its usages, corrupted Christianity. There is the best proof that it did not in the early identity of Christian teaching throughout the world, whereas there was no one form of heathenism. If Gnosticism, as Professor Harnack affirms, was gradually made legitimate by the Catholic church, this statement can apply only to the truth that was in it, not to the error—to what is taught in common with the faith and not to its subtle heresy. There is no doubt, as has been often shown, that it did contribute wonderfully to the development of Catholic doctrine. But Catholic Christianity, as it stands today in all its developed fullness, is not a mere sanctified paganism. Rather, this is what it is, as Father Hecker once well put it—'The synthesis of all the scattered truths of every form of religion and,' he added, 'the Catholic church is Christianity's complete organic, living form.'

"Will 'Scriptural Simplicity' Save Protestantism?"

"This development of Christianity—assumed to be pagan, and, therefore, corrupt—is naturally cause of much anxiety to Christian people who so regard it. We have said a few words to show how groundless is this concern. But the power and extent of the development gives most trouble. It is seen that the Catholic church holds the key to the present position; and so Christians are warned that they must return to 'the simple truths of the New Testament,' if they would not yield to the development. One of these people, a clear-headed, consistent Protestant, commenting upon Harnack's researches, boldly proclaims 'Protestantism must go back of these Gnos-

tic speculations and rebuild Christian faith and practice on the New Testament records of the first century, or remain hopelessly weak in its efforts to overcome the tide of Roman Catholic influence and history.' He adds, 'this is a vital truth which Protestantism must recognize and act upon promptly, or the next century will witness its crushing defeat between the forces of Roman Catholicism, irreligious rationalism and worldliness.'

"There is a striking admission in this note of alarm. 'Roman Catholic influence and history,' is the tide setting in with overwhelming power. The warning is clear and strong. There is no uncertain sound.

"It goes without saying that we can have no pleasure (God forbid!) but only sadness in imagining the 'crushing defeat' of our Christian brethren by 'irreligious rationalism' or 'worldliness.' We will not apply the term 'defeat' to their being brought to see the truth and submit themselves to the Catholic church. We are wondering just now whether there is any practical good in the warning given them; whether it is at all likely that Protestantism will ever go back to what are called 'the simple truths of the New Testament.' We don't believe it will, or can.

"When it is considered what the Protestantism of today is—how much it has learned of the church idea—the Catholic idea—it may be seen how useless it is to expect any such thing. To begin with, all, or the immense majority of Protestants, in the simple matter of accepting the change from the Sabbath to the Sunday—from the last to the first day of the week—quietly admit an extra-scriptural authority, the authority of the church. Chillingworth's famous maxim, 'The Bible only, the religion of Protestants,' leaves this item at least out of the calculation. All unwittingly, our separated brethren are here acting upon a Catholic principle, which does not deny or do away Scripture, but makes the Rule of Faith to consist of *Scripture and*—something else—even *Tradition*; and by this principle the ever-living voice of the church speaks with an authority always equal to that of the written revelation, and sometimes apparently transcending it. Again, while the essence of Protestantism is individualism, the great body of Protestants, in their different denominations, have

adopted much of Catholic truth, and, as Pere Lacordaire used to say, we thank God for it, for that will save them, if they are living up to their light, and are in good faith where they are. And so, in many ways, they have advanced—*developed*, if you will—from the cold bareness of days gone by to a degree of warmth and richness in marked contrast with the simplicity of the past. The Protestant idea of worship, *e. g.*, is a very different thing from what it once was. Forms and symbols and rites are not rejected, but reverently used. The idea of church and ministry and sacraments all illustrate the same growth. Orthodox Protestants have come to think more generally of the church as a kind of divine institution; of the ministry as sent of God, of sacraments as in some way channels of God's grace. And even many of the features of the Christian development, which are owned to have borrowed from pagan custom, are used and enjoyed.

"Is there to be a giving up of all this and a return to what is called, though falsely, 'Scriptural simplicity?' It is not reasonable to think so. The larger ideas have become too firmly fixed. Even in their necessary imperfection they meet too deep needs. The hard rigidity of the past in doctrine, its coldness in worship, can never again have full sway. Nor is this, as we regard it, a sign of the laxness and degeneracy of our time; it is the growth, the reaching out, the longing for light, which are tokens of the guidance of the Spirit of God. While, then, the forces of rationalism and worldliness will crush the coming Protestantism which has no faith, which is only nominally religious, which is only a social club or a political organization; we believe that the Protestantism which looks to God and worships and loves him will be brought nearer and nearer to the Catholic faith, and will at length accept it in its fullness and be blessed accordingly.

Protestants; defenders of Sunday, ponder these words. Facts are not removed by closing your eyes to them. THE SABBATH RECORDER is not merely fighting the battle of Seventh-day Baptists as against Sunday-keeping Protestants, nor the technicalities of one day against another, but the deeper fundamental issue between Christianity founded on the Bible, inter-

preted in the light of accumulated knowledge and of history, as against a traditional Christianity which was formulated under the predominating influence of pagan philosophies and the pagan State-church.

A Scientific Sunday.

BY REV. W. M. LISLE.

[The uncertain and non-religious notions that pervade public opinion concerning Sunday are well set forth in the following. "Sabbath Reform" will find no place in the hearts and lives of Christians—to say nothing of those who are not Christians—until some more stable basis is found than such "science" as Mr. Lisle describes. Well does he say: "The nilometer of the day since the apostles has been the spirituality of the Church."—ED.]

We have had all kinds of Sundays, and none of them satisfactory to all. But this is a scientific age, and perhaps a scientific Sunday will suit better. At least such a Sunday should have a degree of certainty as to definition and regulation, which has been lacking in others. But much depends on what kind of science is meant, for there are two kinds, inductive and deductive. The former fits theories to facts, the latter fits facts to theories. Much to our disappointment the scientific Sunday belongs to the second class. It is the science of the historical method which here as in other conclusions, is marked by much confusion and uncertainty.

The facts which are obtained are at the expense of the present arrangement of the Bible, which by a series of eliminations and transpositions give Sunday an entirely new historical setting. The conclusions reached are that: The Hebrews borrowed the day from the customs of ancient nations back to pre-historic times, and the origin of which was moon worship. This was the spirit with which it was observed almost up to the exile, just before which the Priestly Code was promulgated which requested them to keep the Sabbath, because God led them out of Egypt. After the captivity, the Priestly Code was given, which commanded them to keep the Sabbath because God rested on the seventh day. The day did not rest on a moral law, and was not necessarily perpetual. To evolve this conclusion out of the Old Testament facts re-

quires a redactor of scientific imagination indeed.

As the Sabbath began and ended with the ceremonial day of Judaism, so in the New Testament the scientific begins de novo, and without moral law or enforcement. It has been the growth and variation of Christian sentiment until now. It is based, however, on the will of God as reflected through the Apostles, Apostolic Fathers, Christian experience and the dictates of reason. It is a worship-day, and what is allowable is this: Does it interfere with the favorable conditions of worship? This must be a sliding scale standard, since worship means a different thing to different people. This final conclusion does not, therefore, seem very scientific, since every man is left to do what seems right in his own eyes.

The scientific Sunday is therefore disappointing, and leads us to a new appreciation of the day as traditionally instituted and observed. This latter is the more scientific, also, because more in accordance with known facts, as revealed by the Bible free from redaction and mutilation.

Whatever evidence there is of a pre-historic day, it is a religious observance and points to a religious origin. This original source the Babylonians probably had access to as well as the Hebrews, and from it derived a Sabbatum, which was a day to appease the anger of the gods. This religious bearing of the day God confirmed by a special law to the Hebrews at the beginning of their history. Both the Babylonian and the Hebrew observance seems to point back to the Patriarchal age, the age of Melchizedek, by which the day had been handed down by tradition, in accordance with the records of Genesis, when God rested on the seventh day. The moral obligation of the observance of rest and worship runs as a scarlet thread through all subsequent Hebrew history.

The transition of the Lord's day not only retained the perpetual elements of rest and worship, but emphasized them by as much more as the worship is more spiritual. Jesus came to emphasize this law, as well as other parts of the moral law, and never more so than when violating the oppressive Rabbinical law, which had disannulled the original and vital basis of the Sabbath as to rest and worship, showing that it was

grounded in the will of God and need of man. In other words, the Sabbath was made for man and not man for the Sabbath.

The nilometer of the day since the Apostles has been the spirituality of the church. The observance of the Lord's Day has always been instructive and effective when a strong sense of divine presence has prevailed. The day was almost lost in the Middle Ages, in the multiplicity of Romish observances. The Reformation restored it as the embodiment of spiritual life. There is no greater proof of the religious character of Puritanism than its ultra observance of the day. It is fundamental in the Christian system, and its careful and joyful observance is a spiritual law far more binding than the moral law of old time; for love is stronger than fear. It is as essential to the soul as the body, to give one-seventh of our time to the special service of the Lord. To the spiritual mind the Lord's Day is a joy and strength, and there is no trouble about its observance in a spiritual community. The real bone of contention is not the day, but the dislike of the worldly mind to things spiritual. The Lord's Day is such a touchstone that professing Christians can be safely classified according to their attitude towards and use of the day.

The right of the state to enforce Sunday law depends on the majority of the community being in favor of it, and that it is for the general good of the state. There is at present a world-wide movement to observe the Lord's Day as an essential condition of civilization. The observance will be better secured by the spiritual loyalty and love for the day on the part of professing Christians, than by legal enactment. Such Christian observance will bring such a tone into society as necessarily to repress all opposition and neglect of the day of rest and worship.—*The Watchman*.

Sabbath Truth in Canada.

We are under obligations to Rev. George Seeley, representative of the American Sabbath Tract Society, in Canada, for the following excellent article, taken from *The World* of August 24, 1907, published at Vancouver, British Columbia. *The World* is a large weekly newspaper, of wide circulation and corresponding influence. The

influence of the work of the Tract Society, through Mr. Seeley, is clearly evident in the extract from *The World*. Our thanks are due to that paper for its fairness and breadth of view, expressed in its treatment of the Sabbath question, and the work of the American Sabbath Tract Society.

Brother Davidson, representative of the Society in British Columbia, is faithfully scattering its literature in Northwestern Canada. Such seed-sowing is not in vain.

The World said:

"The Sabbath question did not come to the front prominently in the first stage of the Protestant movement in Germany. Lutheranism retained the essential features of the Roman Catholic church-authority system on the Sabbath question; a system which has produced what is now called 'The Continental Sabbath.' The more radical character of the Protestant movement in England and Scotland brought the Sabbath question to the front. The English Seventh-day Baptists, who were the product of New Testament Christianity more than of Protestantism—they were never wholly effaced during the Middle Ages—took a prominent and vigorous part in the discussion which was deep and earnest in England in the 16th and 17th centuries. They insisted that Protestants should be such in fact, and hence should return to the observance of the Sabbath. This involved the fundamental difference as to final authority, since the Sabbath question is pre-eminently a Biblical one.

"Puritanism was brought to a stand between the Catholic position and the position of the Seventh-day Baptists. On Biblical grounds there was no escape from the demands made by the Seventh-day Baptists, except to recede from Protestantism. Christ's example and the practice of the New Testament church touching the Sabbath, enforced these demands of logic and consistency.

Puritanism hesitated, wavered, compromised. Remnants of the old anti-Judaisms which Catholic Christianity inherited from Paganism were yet in Puritanism, and it could not yield wholly to the demands of its own creed. The compromise was as follows: The Bible must be the supreme rule; the fourth commandment must be binding; Jewish methods of observing the Sabbath must be restored, but the fourth commandment must be transferred to Sunday. This compromise agreed with the Seventh-day Baptist position on the first two points, and differed from it on the other two. It was announced by Dr. Nicholas

Bownde in 1595 A. D. His book was eagerly welcomed by the Puritans as the best way of escape from the inconsistencies into which Protestantism had brought them. This compromise, half error and half truth, having been accepted, must needs be tested by actual application, while the Catholic doctrine of church authority and the Seventh-day Baptist doctrine of Biblical authority stood to await the result.

"Sunday legislation began as an institution of Paganism pure and simple. Civil legislation in religious matters is wholly opposed to the spirit of Christianity. Christ taught very clearly, 'My kingdom is not of this world.' Paganism, as we have said, made the emperor Pontifex Maximus in matters of religion. Constantine held this title as great high priest of the state church Paganism to the day of his death. When he determined to adopt Christianity as a state religion, he naturally assumed that he was the head of the church, and was at liberty to legislate as he would. Sunday was sacred to his Patron Deity; the conquering and unconquered Sun. From that day to this, Sunday laws have been a prominent power in suppressing the Sabbath and in exalting Sunday. Thus Sunday came into the church.—*American Sabbath Tract Society*."

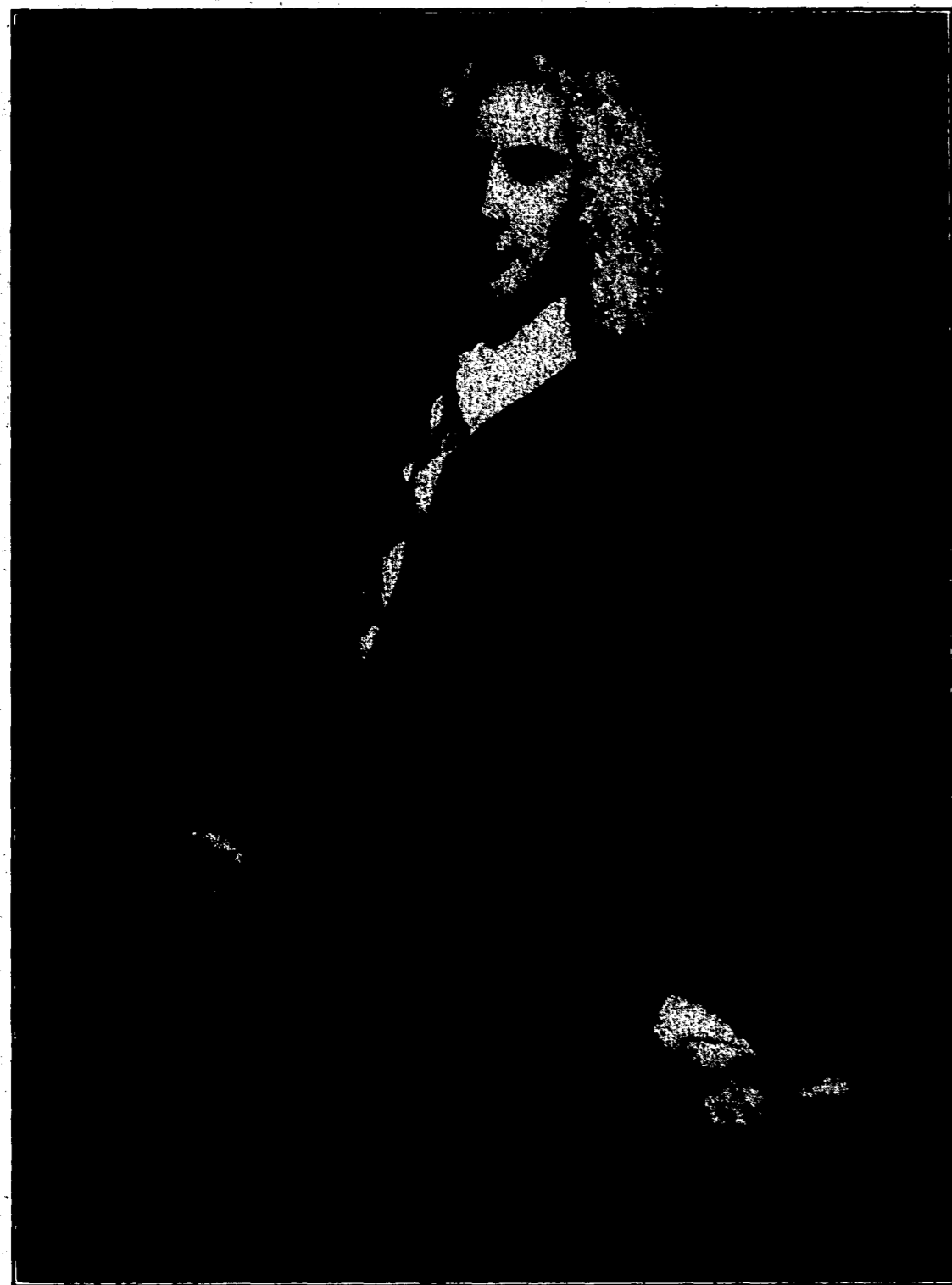
True Prayer.

General Booth has said: "The great temptation in our prayers is to pray to ourselves, to make it a sort of mental exercise. We find ourselves making a prayer that sounds nice and to the point, praying to our own admiration, or praying to those around us. The temptation is very seldom absent when people pray in any large company to make a prayer that will fit in, that will do something to those around about us. And, in one sense I don't know that that spirit is to be condemned. But if you pray in your very inmost soul, if you fix your eyes on God, and if you talk to Him, you are bound to do good to those round about you, because you lead them also to talk to God.

"You can be quite sure He is there—He is not gone on a journey, nor asleep and needs to be awakened. He is there right before you; mystery of mysteries. He is listening to your petitions before they are well out of your lips or correctly formed in your mind! Listen! 'And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear.'"—*Home Herald*.

HENRY COLLINS

Lewis Alexander Platts, D. D.



HENRY COLLINS.

From a lithograph of a portrait by Smithbert. Portrait owned by William J. Flagg, of New York.

From a very early period in the settlement of this country the Seventh-day Baptists have had a continuous and honorable place in its history. The first citizen of that faith in the new world was Stephen Mumford who came from the Seventh-day Baptist Church of Belle's Lane, London, England, in 1654, a little more than a quarter of a century after the landing of the

Mayflower at Plymouth Rock. Soon others joined him, and in 1671 the first church of that faith was organized at Newport. From this beginning, by immigration, by conversions to the faith, and by the natural increase from Seventh-day Baptist families, their numbers have continued to grow until the present time. From the first there have been among them men of learning

and intellectual ability, of public spirit and private enterprise. In colonial times they served on vigilance committees against the depredations of the Indians, and aided in the protection of the rights of their colony against attempted invasions from neighboring colonies, and were always in the front ranks of those who contended for civil and religious freedom. They have honorably filled some of the highest offices, legislative and administrative, of the states in which they have lived, and, in the formative days of the country, they were conspicuous in national councils, while in every time of the country's need or peril they have furnished their full quota of men ready and willing to defend her and her institutions with their treasures, their services, and, when necessary, with their life's blood. They have also been among the promoters of institutions of the higher learning, and of schools for the masses, and have taken honorable place in all the learned professions, and have been proficient in various business enterprises.

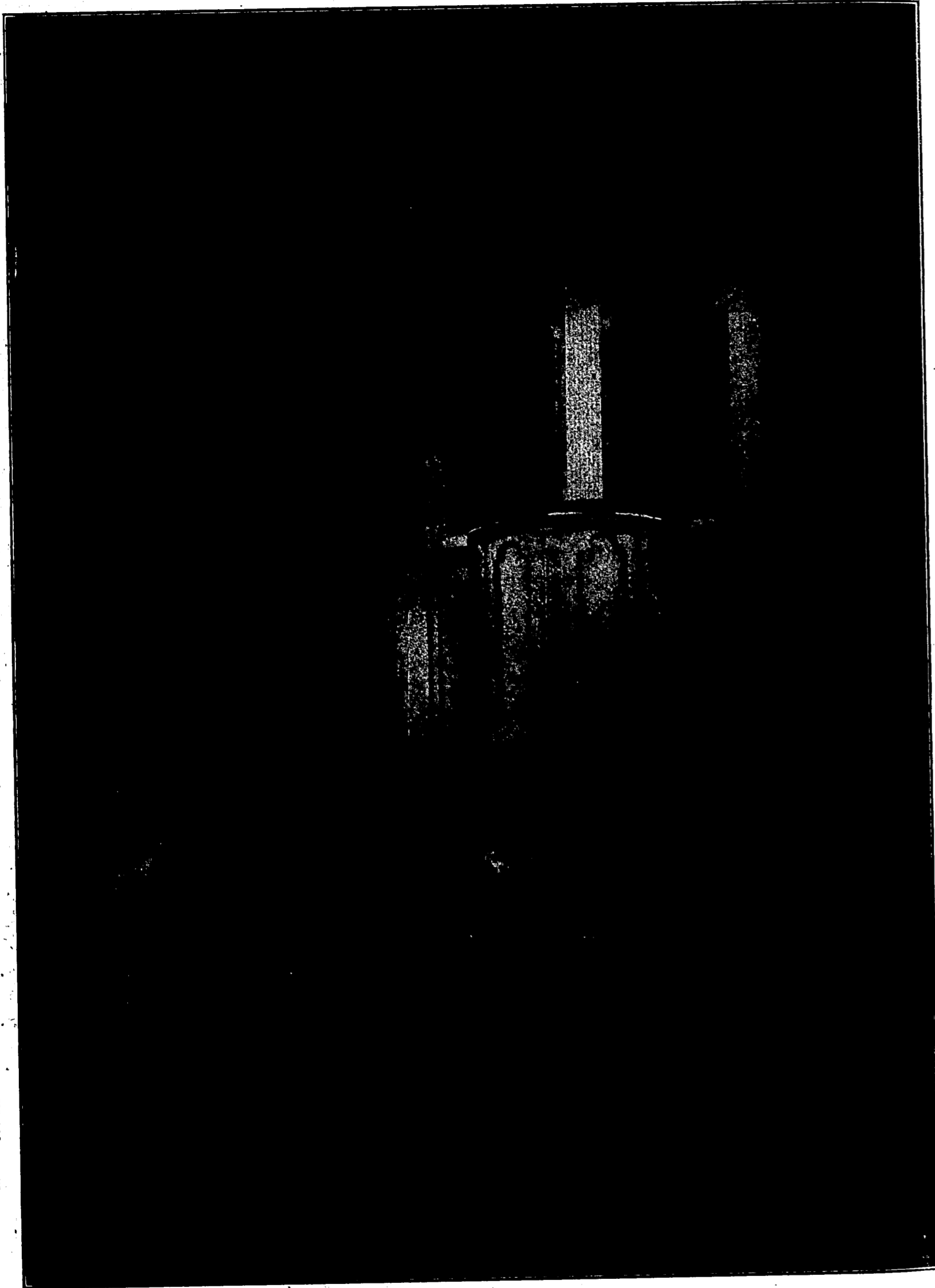
Henry Collins, a brief sketch of whose life is here presented, belonged to the third or fourth generation from the Plymouth settlers, having been born in 1699, the last year of the 17th century. He made no record as a public servant, in the ordinary sense of that term, but he was widely known and greatly beloved for his public spirit as shown by his private benevolences. He was the son of Arnold Collins, who was a prosperous and wealthy goldsmith of Newport, his native city. His mother was Amy Smith Ward, a grand-daughter of Roger Williams, the founder of Rhode Island. She had been previously married to Thomas Ward, by whom she became the mother of Richard Ward, afterwards governor of Rhode Island, and through him, the grandmother of Samuel Ward, also a governor of Rhode Island and member of the Continental Congress. By this it will be seen that Mr. Collins was connected by blood ties with the best families of his times. His own life proved that he was a worthy representative of his noble connection.

Though ten years younger than his half brother, Richard Ward, the two lads were very fond of each other and were constant companions in their youthful pleasures and

boyish plans, as well as in their early school experiences, until Mr. Ward entered upon his life work and young Collins was sent to London, England, where he received his college education. Returning to America he was established in the business of a goldsmith, in Newport, following in the steps of his father. Like his father, by industry and frugality, dominated by a resolute will and guided by sound business principles he amassed a considerable fortune. At one time he carried on a considerable trade with the West Indies and other foreign countries. He began at an early period to make liberal use of his large income, thereby accomplishing much good during his life time, and incidentally proving the wisdom of acting as the executor of one's own will, for before his death he suffered serious loss under the operation of the "Admiralty Rule," and was finally, in 1765, forced into bankruptcy. Five years later he died a poor man at the home of a friend.

While fresh from the joys and inspirations of his own college life, and having a profound conviction of the value of a liberal education for the business as well as the professional man, Mr. Collins early lent his influence and gave of his means to the improvement of the educational institutions of the province, and encouraged young men to secure for their equipment the best education the times afforded. Having no children of his own to educate, he sent several worthy young men through college at his own expense, and materially aided others, some of whom afterwards filled important places in the public and private life of the times; while many of the needy among his town's people could bear grateful witness to his timely and un-sparing generosity, in other and humbler ways.

But Mr. Collins saw in a liberal education not only means to better public or private service, but an inexhaustible source of enjoyment, which he sought to share with his fellow men. It was largely through his influence that a society was formed for conversation upon "useful questions in divinity, morality, philosophy, history, etc." This list of topics for the proposed conversations, which were to be held "every Monday evening at the house of



INTERIOR OF NEWPORT MEETING HOUSE. PULPIT AND SOUNDING BOARD.

Tables of Ten Commandments back of pulpit. Old silver communion service at right of stairs, in front of pulpit.

(From a photograph taken in September, 1907).

one of the members, *seriatim*," shows the sterling quality of mind of those who founded the society and who gave of their time and labor to promote it. Some of its first members, besides Mr. Collins, were Messrs. Edward Scott, Peter Bowen, Daniel Updike, James Searing, Jeremiah Condy, Nathan Townsend, James Honyman, Jr., and others. Later the society received to its membership men from the neighboring provinces of Massachusetts and Connecticut. Besides the improvement of its members through the conversations provided for in its articles of organization, the society aimed, in various ways, to promote the permanent good of the community generally; among these was the gathering of valuable books as the basis of a public library. In this plan Mr. Collins took an active interest, and when the project had so far succeeded as to make the possession of a suitable library building a necessity, he donated a valuable lot of land for the purpose, and generously aided in the erection of the building. These provisions having been made, and supplemented by a gift of five hundred pounds for the purchase of books, made by Mr. Abraham Redwood, a wealthy Jewish merchant of the city, put the enterprise on a safe footing. In honor of the donor of this large sum of money for the purchase of books, the institution was named "The Redwood Library." Under this name it still exists, and for a century and a half has been doing the work for which it was designed by its noble founders, and still bears the possibilities of blessing to generations yet unborn.

Mr. Collins's love of art was scarcely less than his love of literature and general learning. He gathered quite a collection of rare paintings, chiefly portraits, by eminent artists in Scotland and England, which, though a private collection, gave great pleasure to such of his friends as were lovers of art, and did not a little toward the cultivation of a fine artistic taste in the ever widening circle of his friends and admirers. Among these portraits are several which were painted by Mr. Collins's order, notably that of Dean Berkeley, and that of Parson John Callender, whose "Historical Discourse, on the Civil and Religious Affairs of the Colony of Rhode Island and Providence Plantations, from the

First Settlement, 1638, to the End of the First Century," is now Vol. IV., of the Collection of the Rhode Island Historical Society, and is an accepted authority on the earliest period of the history of Rhode Island. It is to be greatly regretted that the collection never contained a portrait of Mr. Collins himself. It is said that, some fifty years ago, such a portrait was in existence, in South Carolina, in the family of Dr. Henry Collins Flagg, evidently a descendent of the Collins family. This statement should receive further investigation.

The high esteem in which Mr. Collins was held by the citizens of his native city three generations after his death, and the value which they placed upon his services for the public good, are preserved to us in an editorial of *The Newport Mercury*, published sixty or more years ago. From this article a few brief extracts are here made.*

"Among the wealthy and distinguished merchants of Newport, who flourished in her colonial glory, Henry Collins deserves to be remembered with gratitude and respect. He was a native of Newport, born in 1699, and was educated in England. He was a man of refined tastes. Fond of literature, he animated and encouraged kindred spirits, and in 1730, with seven associates, formed a Literary and Philosophical Society in Newport, which was the first that was ever formed in the colony, and was probably one of the first in America."

The article then describes at some length the connection of Mr. Collins with the founding of the Redwood Library, his love of art, his collection of paintings, their influence upon the rising artistic genius of his times, etc., and continues:

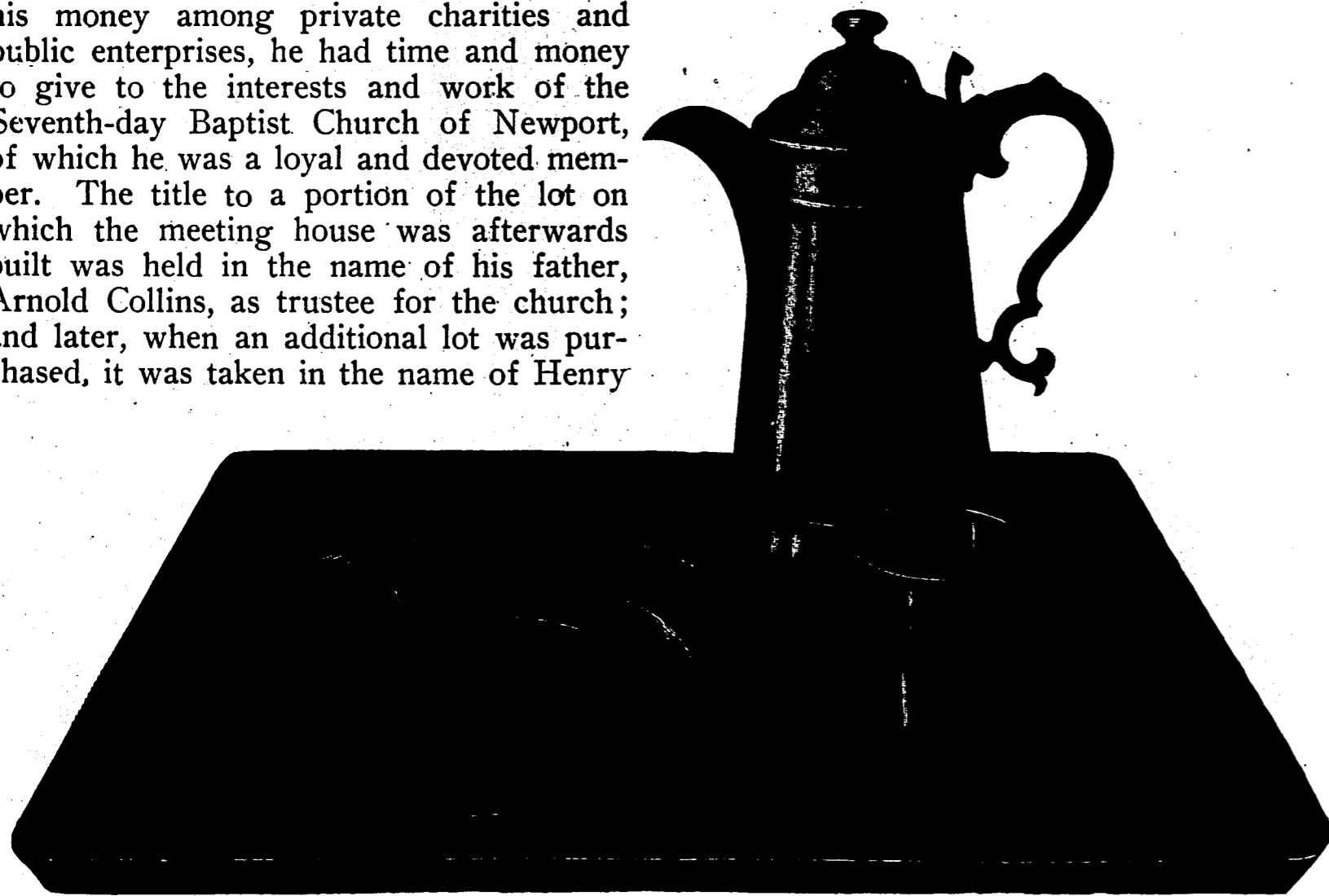
"Mr. Collins, affluent and generous, widely diffused about him those blessings which he enjoyed; he educated at his own expense many poor but deserving young men, some of whom afterward became prominent in our community. He appears to have been at the head of every public improvement in Newport, the extension of the Long Wharf, the building of the Brick Market and Granary, etc. The conversational powers of Mr. Collins were of the

*This article was republished in the third volume of the Seventh-day Baptist Memorial, in 1854.

Highest order, and the riches of his well-stored mind were dealt out with an un-sparing hand; few ever left him without improvement, or shared his converse without pleasure."

While Mr. Collins was thus occupied with the management of a large and flourishing private business, giving time and thought to literary and artistic pursuits, extending his sympathies to the needy and suffering, distributing, with a liberal hand, his money among private charities and public enterprises, he had time and money to give to the interests and work of the Seventh-day Baptist Church of Newport, of which he was a loyal and devoted member. The title to a portion of the lot on which the meeting house was afterwards built was held in the name of his father, Arnold Collins, as trustee for the church; and later, when an additional lot was purchased, it was taken in the name of Henry

pulpit, the work on the pulpit itself and the quaint sounding board above it and the marble tablets back of the pulpit, bearing, in gold letters, the royal law of God, all speak in eloquent praise of the genius and love of him whose brain and hand directed it all. Nor did Mr. Collins exhaust his interest in his church and its work in the building of a house of worship and adorning it with the best types of material art; he loved the truth for which his church



OLD SILVER COMMUNION SERVICE.

"The gift of Hannah Martin unto the Sabbatarian Baptist Church in Newport, R. I., A. D., 1750."

Collins. In 1729, the church appointed him, with Jonathan Sabin, a committee to build the meeting house. To this work, besides liberal contributions of money, Mr. Collins gave much time and personal attention, designing the building and doing no small part of the work with his own hands. In outward style and finish, judged by modern standards, this house would be considered severely simple; in the interior, however, were to be seen evidences of a refinement of taste and a delicacy of skill seldom met with in such a building. The carved work of the panels, forming the faces of the galleries, the hand carved rails and spindles adorning the stairway, leading to the high

stood and was ready to do his full share in proclaiming that truth to the world. It is upon the records of the church that, upon one occasion at least, when the elders were being sent on a missionary trip to destitute settlements of the colony, Mr. Collins was appointed to go with them, which he cheerfully did, giving, as we may well believe, great help to the Elders in proclaiming the gospel of the kingdom, as well as comfort and instruction to those to whom they ministered. It is no wonder then, that all who knew him, both in his own church and in other connections; loved Mr. Collins, and spoke in praise of his pure life and noble deeds. Solomon Southwick,

of Albany, N. Y., a political writer of some renown, published, in 1823, a poem of forty-six lines, somewhat after the style of the Latin poems of Horace, on the "Pleasures of Poverty," in which he sings the praises of Henry Collins who, among other charities, befriended his father when he was a friendless boy. This he sings in these lines:

"My father, once a poor unlettered boy,
A lonely orphan, 'reft of every joy,
Ow'd to thy goodness all that graced his name,
Fair science, thy public worth, and honest fame."

The poem enlarges upon the meed of praise due to Mr. Collins for the multitude and the liberality of similar deeds bestowed upon the needy, as the writer had learned of them through the grateful tributes of his father. He apostrophizes the island and city of Newport, lingering long and lovingly over the many generous and graceful things which Collins had done to adorn and bless her fair name, and calls upon her to perpetuate the name and fame of her worthy benefactor. Speaking of his death, he sings:

"Well may she mourn; where'er she turns her eyes,
She sees some graceful monument arise,
Reared by thy bounty, to adorn her name,
Improve her virtues, and exalt her fame!"

Continuing, the poet addresses the island of Newport in these impassioned words:

"Be thou, O! lovely isle, forever true
To him who more than faithful proved to you!
Each fond, each bright memorial of his fame,
Preserve with pious care; let not his name
Be lost amid the wreck that time shall bring,
But ever with the fairest flowers of spring
Deck the green sod that o'er his bosom blooms;
And when the passing stranger seeks your tombs,
Point to the consecrated spot where lies
Collins—the just, the gen'rous, and the wise."

The strangest, and in some respects the saddest, part of this sketch remains to be told. No spot of green earth today marks the resting place of Henry Collins; and no chiseled marble or granite bears the lettered story, to be read by friend or passing stranger, of his noble life and generous deeds. It has been said that Mr. South-

wick purchased somewhere, presumably at Newport, a plot of ground suitable for the erection of a monument which should perpetuate his name, and preserve to future generations the inspiring story of his loving service for the blessing of his fellow men. Friends have sought long and faithfully among the graves of his friends and associates, but have found not the slightest mark of any sort that speaks of Collins. As was said of Moses, so it is true of Collins, "But no man knoweth of his sepulchre to this day." As with Moses, so may it be with Collins, the achievements of his life are his noblest monument, and the greatness of his soul speaking through his generous and noble deeds, sings his praise in undying numbers.

Milton, Wis., Sept. 23, 1907.

What Has Life For Me?

It is a question which it is well for each one to put to himself or herself, "What has life for me?" How and in what way can each accomplish the most good and do the most work in the world?

Every thinking man and woman realizes that we are each in the world for a purpose, and the greater the abilities in a practical, executive way, or in a talented way the greater the duty to the immediate family and the community.

Human life is a serious thing, and to be a thinking, reasoning man or woman means duties and responsibilities, also opportunities which cannot be overlooked. It is a cross which some are called upon to bear to possess all the desire to do much and to have the ability to do only a little. There are few crosses in life harder than that. Some who apparently have a great deal to do with and the ability to give a great deal seem to have no wish for anything more than to kill time and having as much so-called pleasure as possible. To a true, noble spirit is there any greater pleasure than the ability and opportunity to give?

Life is only worth living in proportion as each lives in and for the good of others. It is not given us for ourselves or for the accomplishment of selfish ends, but for the good of the home, the community, and in some rare cases the world.—Aimee Barbarin Marsh.

JESUS AND THE SOCIAL QUESTION

Prof. C. B. Clarke.

The conditions of life as they exist today may be summed up in a single word—*problems*. Whatever of life's activities we may choose to face, we front up against a problem. In the professional world, in the economic world, in the industrial world, in the religious world, in social life or private, whichever way we turn, civilization assumes the interrogative form.

True, life has always presented its problems. The world has never been free from perplexing conditions, but our busy life of today seems to be little else than a series of hypothetical postulates. The figures of the business and industrial world stagger thought. The facts are beyond our comprehension and as for a knowledge of the details and the system back of all this busy whirl of industrial endeavor we make no pretensions. Corporate interests in all departments of business life are putting a new front to civilization and with increasing complexity comes an ever increasing demand for trained and thoughtful men who can anticipate and successfully cope with novel conditions. In professional life today little is demanded except as its services come to the aid of the perplexed and entangled individual or corporation. With law, medicine, pedagogy, the ministry, and so on through the list, the case is the same, the efficient man must be a problem-solver. The problem-solver will never be in less demand than he is at present because each succeeding generation of men is, on the whole, to see a harder time than its predecessor, for each advancing move of civilization must, in its very nature, produce a greater number of more and more complex problems.

If these conditions be true—and who will deny that they are—then, in the light of them must the function of the church and its ministry for this age be defined. With the rest the church has its problems. I do not say that there is but one way of stating this problem, nor do we deny that it has many aspects. On the contrary it may be stated in many forms and unde-

niably it has many phases. One way however of putting this problem is: Will the church in this day of intense commercialism and deadening materialism inspire men and women with a passion for spiritual truth? Will the church train its members to put the things of sense in true perspective with spiritual realities? Will the ministry witness against the idolatry of creature comforts and the allurements of animalism? Will the pulpit engage in a relentless war upon sin; concrete, insidious, attractive sin, in the church as well as out of it, until its message is re-inforced by and disseminated in the lives of the laity. In short the problem of the church of today is to inspire and purify an age maddened by materialism.

Society is now squarely confronted by two issues: either the continuance of a life of strife and greed; or, the creation of a new type of man and woman conformable to higher ethical standards. This issue is largely in the hands of the church. Will it succeed in the creation of a new life on a higher level or will it fail? Should it succeed the church will regain a decaying prestige. Should it fail, its fate will be that of the salt which has lost its savor.

In a crisis of such momentous import we may with relief, and perhaps hope, study afresh the experiences of the race that was most highly gifted in spiritual consciousness and especially the life and teachings of the Founder and Head of the Christian church respecting social and industrial relations, for in these relations seem to center the perplexities of modern life. In ethical and spiritual conception of social relations, Jesus was the climax of the development of the ideals of the Old Testament prophets. The indifference of the prophets toward ceremonialism, their devotion to fact, their lives of labor and sacrifice and their unconquerable desire to see realized in the Jewish body politic, ideals of godlike justice and truth, was the spiritual food which Jesus assimilated in the process of his growth in the divine life.

The prophets insisted on an ethical religion. So did Jesus. The priests insisted upon a ceremonial religion. So did the Pharisees. Jesus condemned both. Isaiah the prophet is the very impersonation of social justice. "Your hands," he says, "are full of blood." Sharp and without equivocation he adds, "Wash you, make you clean. Put away the evil of your doings * * * * Cease to do evil. Learn to do well. Seek justice. Relieve the oppressed. Secure justice for the orphaned and plead for the widow." The prophets taught an eternal political and economic truth to which to this day the greed for gold has blinded men's eyes when they declared that righteousness alone can exalt a nation and only that which is founded upon justice and truth—not expediency and profit—can long endure.

If the prophets achieved anything they made clear the vital connection between ethical conduct and social success. Civic affairs and national relations must be grounded upon the ethical justice which religion teaches, or society must crumble. Such was the social and political philosophy of the prophets of old, and the pulpit of the twentieth century could give no more vital message than to revive that philosophy.

Reasoning by analogy is not always a safe method but one who is familiar with the economic sins which aroused the fierce denunciation of the prophets, and, later, wrought the fall of the Jewish nation, cannot but be struck with the close parallel between Jewish and American economic life. Both were founded in a life of simplicity and democratic struggle. In both, this primitive fairness gives way to a commercial civilization based upon wealth. Then, as now, capital largely controlled the food supply; land became monopoly; the rich became richer, the poor poorer. Labor felt the iron heel of gross injustice. The rich built magnificent houses, had summer and winter residences, lived on delicacies the poor desired but could not obtain, and their wives and daughters were robed in fineries wrung from the labor of the poor. The courts were corrupt. Justice—or rather injustice—was bought and sold. The well-to-do were optimistic as they are today; pessimism reigned among the poor and so it does today. Class hatred was

present then as it is now. Ecclesiasticism grew rank, religion languished.

I am not saying that our civilization must perish as theirs did, but if we are saved it will be because we are blessed with a higher and purer type of religious teachers than was found in the Jewish priests. If we are saved it will be because we have not here and there an Isaiah but an army of men whose hearts God has touched—fearless men, open-eyed men, clear-visioned men, acting under the inspiration and leadership of the inner voice of God, drawing their spiritual resources not alone from a book but from the laboratory of a vital religious experience.

Many a venerable old Israelitish politician acted, we may suppose, on the basis that Jehovah must stand by His country right or wrong, just as their modern exemplars swear blind devotion to party or creed. The prophets incessantly repudiated any idea of favoritism in the divine economy. God had no pets among the nations, nor has he any today, not even America can claim special exemptions from the exactions of national and social justice. A lesson which cannot too often be reiterated in the pulpits of our land is the truth that "God moves on the plane of universal and impartial ethical law" for nations, states, families and individuals.

During the long period of social negation in Christian civilization, that is during the period from the 4th to the 18th century it did not seem to occur to the Christian leaders that Jesus concerned himself with the social relations of men. But, however, since the modern awakening of the social consciousness, particularly during the closing decades of the 19th century, certain social enthusiasts have swung to the opposite extreme and seized upon Jesus as the expounder of a great social philosophy. Jesus has by such been styled the "first Socialist," "a Tolstoian anarchist," "an opponent of the closed shop" and many other like complimentary or uncomplimentary titles. It seems to me that both these extremes misrepresent the real Christ. It would be a mistake to interpret His life as though he lived primarily as a social reformer, yet it is increasingly true that the better we know him and his teaching the more clearly do we see that his thought and life had in them far-reaching social influ-

ences, involving as they did fundamental social principles. He had much to say of our human relations, yet it was always from the moral and religious standpoint that he approached these relations. He dealt with social questions but only so far as they involved morals and religion. The principles of Jesus take us far beyond economics and sociology. The aim of Jesus was a moral one. He earnestly sought to acquaint men with the Father, and to bring men to him was the crowning purpose of his earthly life. Just as the greater includes the less so in Jesus' teaching that we are all children of one Father, he implied the brotherhood of man. In the redemption of our spiritual natures Jesus reached the outermost bounds of life, thus bringing the whole range of our activities into a new world of love and conscious unity with the highest reality. To teach that Jesus meant to reform the social life of man on any other basis than religious regeneration is to misunderstand or minimize the Christ message. On the other hand, to set any bounds to the reconstructive power of the regenerating experience which Jesus taught is to that extent to deny faith in the Master. To be a genuine follower of Jesus is to enter into the same life of unity with the Absolute Good that Jesus did. It is entering into the same life which God lives. Whoever shares this life of union with the Absolute cannot but experience therein a reconstruction of all human and earthly relations. So intimate and vital is the connection between the Christ ideal and social conduct that whoever uncouples them debases both.

To appreciate how real and vital was this connection in Christ's own life we must study him in relation to the social life of his own time. The conduct life of Jesus was in his environment just as concrete a life as that of (mentioning names) * * * To some he was drawn; by others repulsed. He himself lived and demanded of his followers not a ceremonial, but a real, definite, ethical conduct. Just as the social and individual life of the prophets had been inseparable from religion, so it was with Jesus. He universally sides with the one who has been wronged. His sympathies are always with the oppressed and down-trodden. He took the situation as it then was, just as it came to him, the

then historic present, filled as it was with bitter prejudices, stimulated by false and delusive hopes, stunned by cruel disappointment, this suffering, dejected humanity and human life he lifted into a closer approximation to the divine ideal which was in him. Just what the "Kingdom of God" was in which his life and utterances focused, is hard to define concretely. His life is its best definition. John the Baptist had thought it meant the free use of the pruning shears and considerable increment to the scrap-heap of humanity. Jesus did not feel that way. He had no use for swords and thunder and lightning and earthquakes. His was not a mission of damnation and judgment. He was an evolutionist; that is, he would by divine aid make of the humanity of today a better humanity for tomorrow. Other men wanted the Kingdom to drop down out of heaven ready made, made to order. He was wiser. He saw it as a process, a work of growth, a seed yielding first the blade, then the ear, then the full corn in the ear. With him the Kingdom is organic and potential, not fiat. Just as the organic life is built up cell by cell, so Jesus worked through the individuals which compose the social whole, to construct the ideal life. He worked with and through individuals but the end with him was social, not individualistic. The goal toward which he looks is a "righteous social order." The goodness he sought to encourage was not the goodness of the self-centered recluse but the kind which enables a man to live the true life with and among his fellows. As Professor Rauschenbusch says: "The highest type of goodness is that which puts freely at the service of the community all that a man is and can. The highest type of badness is that which uses up the wealth and happiness and virtue of the community to please self."

The basis of the ethics of Jesus was love, and love can work evil to no one. Because Jesus was a lover of humanity he was sociable, universally so and wonderfully so when we remember that he must have been educated in the class distinctions of his age, backed up by racial prejudice. He was always striking up a conversation with some one and oftentimes in open disregard to the sanctions of custom and Jewish propriety; He conversed with (it was) now

an ostracised leper, then a lost woman, an abandoned outcast, a despised publican, a foreign dog, a poor laborer. He refuses to recognize the negation of a single element of human society except those who are "it." The sneers of the "respectable" are unable to deter him from making friends with hated outcasts and public characters. He stoops, but it is always to lift. Love in its broadest sense, is the greatest leveler in human society and the individual who has been touched with a sense of kinship to humanity has lost the pride which disrupts and has embraced the love which equalizes men. If an institution served human interest he honored it by using the same; if it hampered the higher nature he did not fear to ridicule a custom though it was hallowed by the sanction of religion. Whatever impeded the development of the higher life was to him intolerable and he refused out and out to ally himself with anything or anybody that had no capacity for human betterment. With Jesus, man is never degraded to a means; he is exalted as the supreme end.

Jesus opposed the hoarding of wealth and property. "Lay not up for yourselves treasures on earth" was his unequivocal instruction to his disciples. It was not wealth merely but its imaginary charm, its deceitfulness that constituted a sufficient reason for warning his disciples and followers against falling under its unholy spell. The pursuit of it demands a man's best energies and when once it becomes a fetish, the higher qualities of humanity like justice, kindness and equality gradually corrode, leaving the soul barren and waste. The consciousness of a full purse is apt to bring with it a feeling of irresponsibility toward others and fosters an unhealthy independence, creating a false sense of superiority in its possessor and servility in the dependent. The kingdom of heaven means living in normal, healthy, social relations, but the rich man finds it hard to do this and more than that makes it difficult for others to do so. Jesus' attitude toward riches and the rich was not one of harsh and unsympathetic condemnation, but of friendly warning, because his observation taught him what men have ever proven by experience, that the rich man is not free in the true sense of the term.

As previously intimated, Jesus was al-

ways fundamentally in sympathy with the needy and hard-pressed. That he knew in his soul the struggles of the poor is evidenced again and again both directly and indirectly. If he had not known the value of the lost coin, or the widow's mite, how could he have referred to them with such touching effectiveness? He felt the social and legal restrictions of poverty or he could not have cited the case of the widow and the unjust judge to show how bitterly hard it is for the poor to set the wheels of judicial machinery in operation. He knew how seldom the unfortunate are invited to a square meal else he would not have suggested a reversal of the social rule to invite those to dine by whom you wish to be dined. He knew how prone men are to favor the rich and humiliate the poor, else how could he have referred to the seats of honor and dishonor as connected with the rich and the poor? Jesus absolutely refused to recognize such lines of social distinction. In the Kingdom of heaven social cleavage is marked by conditions of personal character and that alone. A poor man is not good because he is poor, nor a rich man bad because he is rich. Neither poverty nor riches as such determine a man's standing in the kingdom of Christ, but one's attitude toward them goes far in showing his character status.

The dignity of labor has in all history received no higher tribute than in the compliment paid it in the fact that Christ himself followed for years the trade of a carpenter. Jesus proceeded from the laboring class. He was of the common people and belonged to them; he had them on his heart and it was they who heard him gladly. No force in history has done more to dignify the common man and his vocation as laborer than has Christianity. Christian and idler are incompatible terms. Christianity has sanctified toil and virtuous toil has sweetened life for all classes. If you are a laborer, with hand or brain, walk worthy of your high dignity, for the honest virtuous toiler does not less in the eyes of heaven than the angels who sing around the throne. Labor has done more to achieve the solidarity of society than all the laws in Christendom. Labor begets sympathy and sympathy makes for common consciousness. As I see it, the choicest inheritance that can come to son or

daughter is to become the heir of honest toil. Our educational institutions can do no higher service than to inculcate a genuine pride in a life devoted to human service. It seems to me that no parent could suffer greater humiliation than to hear son or daughter speak with contempt of the common toiler. That parent that could hear such language and not feel a deep sense of shame, for such, I am ashamed, I would prefer that my boys should grow up uneducated, if to be educated means to despise honest toil.

In the social order which Jesus began to establish upon earth each member is to give a maximum of service, and greatness in that kingdom is measured in terms of service rendered, not in what one can take from his fellows. Social rank, if there be such in the kingdom of heaven, must be in the measure of character attained.

If Jesus were here today, a member of our society as he was in Palestine about 1900 years ago, I do not think he would take any part in our labor struggles. I do not think he would be a striker or a strike-breaker. I think he would do now as he did then—go right on sowing the seed of the kingdom of an unselfish social life in any capacity and as that should take root and bear fruit in the life of capitalist and laborer, all the violence and barbarism and discourtesy and hard feelings in our industrial life would disappear as the morning mist before the shining sun. The fraternal society which Jesus portrays in the Sermon on the Mount is not an ideal merely. The kind of a life he pictures there, he lived concretely, urged others to live it, declared it the only true way to live, insisted that our present life of strife and selfishness is folly and must result eventually in social disintegration. He did not succeed in realizing his high ideal of social life among men, but still, in the face of defeat and disaster, his faith still held fast. Beyond the suffering he saw the triumph; beyond the cross, the kingdom; beyond death, life. Have we the faith of Jesus?

Yes, the kingdom of God in the days of Jesus met a cold reception. It was to be established by faith. It was, looking backward from our own day, to be a long, long time in coming. Still it *is* and *has been* coming. His disciples and first fol-

lowers committed the usual mistake. They cheapened and coarsened and materialized his dream of a new humanity. The early church soon proceeded to mechanize the whole thing. They cast his principles into rigid formulæ; fastened them on with shackles, flew to the aid of form and were soon at the old business of persecution. Such is the irony of fate of spiritual leadership. The hope of the "kingdom" was soon cast into a mould inherited from Judaism. The scheme of the future was built upon a series of miraculous cataclysms; the whole, artificial, fallacious, fanciful, unreal, mechanical and outward—just the situation Jesus had turned away from, in favor of an organic development.

Nevertheless much had been gained. Christianity had called upon men and women to live a different ethical standard than the world had been accustomed to. It demanded a simpler, gentler, purer and more peaceable mode of life than had existed among the Romans, Greeks or even Jews. The early church distinguished itself for its charities to the unfortunate both within and without its own membership. The duty of working was strictly enjoined. Strangers received special attention and in consequence the good graces of the church were often imposed upon. The spirit of democracy was cultivated in logical accord with communistic habits. Marriage received a new sanctity, woman a new dignity and the conditions of hardship in general were much mitigated.

Christianity thus laid the foundation for a new social order, but it was laid only, nothing more. This work of reconstruction was, about the 4th century, interrupted from two causes; one from within the church, the other from without. The first, which was the more vital of the two, arose from the domination of ascetic ideals within the church. During more than a thousand years Christians seemed unable to discover any motives for living the earthly life. Our earthly existence was an out-post of hell itself. What has been aptly termed "otherworldliness" controlled to the extent that life was robbed of every incentive. Virtue, and even religion itself, consisted in a complete renunciation of every natural desire. Absolute negation of the self was the ideal to be striven for. Annihilation of the body was not uncommon because the

body was a clog to the soul. All that pertained to the body and this life must be wrestled with, despised and crushed, for why should one have any attachments for this "sink of iniquity?" Thus, in this way the church deprived itself of every motive of regenerating the social life of men. The salt of society sought to save itself by touching nothing that needed saving. The second cause lay outside the church and does not concern us save to mention the fact that the fall of the Roman state and the old civilization precipitated upon the church a host of illiterate and untutored barbarians, who had little power to appreciate the higher ideals of the church. Between these two causes, the ideal that the church had any responsibility for the social life of humanity found little room and was not revived until the modern world was well on its way. It has been indeed a slow and difficult task to persuade the church even in modern times that it owes a social responsibility to the world. The causes which interrupted the work of social regeneration are now passing away. Only a small and radical remnant of the church, as exemplified in the Adventists, insists that society is so hopelessly bad that it is useless to attempt social regeneration in any form. To this class it remains only for divine revenge to wipe society from the face of the earth.

As matters stand it seems to me that the opportunity of ages is now face to face with the church—the servant of God. The social confusion precipitated by the collapse of the old economic order in the last century calls loudly for social reconstruction on a higher plane. The greed for gain which is cruelly subjecting humanity to the function of a mere machine calls for a renewed appreciation of the value of soul life. The cries of nearly two million children dwarfing mind and body and soul in the factories and mines of our country call for a Moses to deliver them from the bondage of their task-makers. The scanty furnishings and empty cupboards of thousands of places called homes demand the return of public prophets like Amos of old. The unprecedented growth in material wealth demands a quickening in spiritual values. The eye which has grown so keen to see fresh avenues for profit needs an ear to hear the voice of God and humanity. The

temptation to segregate into classes calls for a stirring of the instincts of our common brotherhood. The enmassing of fifty per cent of the wealth of the nation in one per cent of the population means that somebody ought to have a message on stewardship. The startling growth in municipal corruption calls for a higher sense of honor in positions of public trust. An army of young men and women anxious to do the bidding of the Master, but confused in faith and perplexed as to the call of duty, calls for a ministry with greater tact and deeper spiritual vision and experience. The multitude of religiously hungry and spiritually unfed, but faithless in the church and its pastors, calls for a less stilted church and pulpits filled with men who are not afraid to use their mental brawn. The church as a missionary agency was never in its history confronted with such splendid and far-reaching opportunities as it is at the present moment.

Many excellent people are inclined to turn these problems over to the state; or, at least, a portion of them. They insist that they belong to the state and that therefore it is up to the state to solve them. This position is fallacious as well as unconsciously pernicious. There is no state save the individuals who compose it. In these as in all other problems confronting us, in the last resort, our hope lies in the moral forces of any community. There must not only be prophets who set truth and equity above individual gain, but such sentiment must find a sincere response in the hearts of the mass of our people. A reviving of genuine Christian unselfishness is the only salt which can save our civilization from the same fate that has so justly overtaken the decadent civilizations of the past. We shall have either a revival of Christian humanism, or a deluge. The answer lies with the church.

Our social situation, which is but another name for opportunity, ought, it seems to me, to appeal most powerfully to the church and especially to its ministers. If the present social suffering can awaken no appeal in the prophets of the church; if, for any reason, the pulpit hesitates to denounce the wrong; if the young men of our country who are most anxious to join the ranks of moral force cannot find without question their highest opportunity in the minis-

try, then indeed it is time to study ourselves seriously. Either the church will Christianize society or materialism will commercialize the church. How does the situation appeal to you? Is business life coming more and more to adopt the Golden Rule or is the church coming more and more to adopt the methods of the market?

I would do basely wrong, however, did I content myself by saying alone that the church and our Christian institutions are in danger as indicated by certain social tendencies. Let it be repeated that dangers are always opportunities. To the church and her Christian workers the present social and historical crisis presents for service and for growth, opportunities unparalleled in all ages. The eternal summons comes to us today to enter into these avenues of larger service that we may thereby enjoy a correspondingly larger and higher life.

Mankind is slow to move. All great forward movements, not excepting religion, have taken place under the demands of great historic crises. Now, as in the 16th century, or in the first, the eternal purposes will move forward. Out of the womb of the confusion, distress and delay of the present social unrest, will be born a new and diviner humanity. The only question about it for us is the price we wish to pay. If we as a denomination refuse to advance with the progress of the eternal purposes, none but ourselves can be blamed. We can advance and live, or we can stem the tide and perish. We can do as we see fit, but to remain as we are is denied us. If we shall identify our own cause with the cause of the eternal it shall be our life. If we follow worldly prudence we shall perish. If we commit the fallacy of turning in upon ourselves we shall find the bottomless pit.

To conclude, let me beg that so far from discouraging them, let us lay consecrated hands on our young men and women who have the courage to undertake the work of social redemption. The ministry is sacred, but why may not all callings which have for their purpose the service of God and humanity enjoy equally, with it, the consciousness of divine uplift and religious dignity? The kingdom of God includes all human relations sanctified and hallowed by the consciousness that God is in all life and that whoever and whatever serves to

make men true, Godlike, happy and intelligent is a divine service.

The Conference at Alfred.

Perhaps the tendency with a large number of people, after the enjoyment of unusual blessings, is to dilate upon their exceptional merit until they assume proportions not altogether warrantable by the facts. There may be a mental deduction from all the things seen and heard—yes, and absorbed, if you please, finally evolving a result highly gratifying to an optimistic mind, weeks after their occurrence. The recent Conference was great. Viewed and reviewed from a perspective reaching half across the continent, we confess to a feeling tolerant of ourselves, when disposed to swell up with a little pride that there was so much of vital truth given utterance in the unusually strong papers presented by so many of our young men and women. Such a spirit of loyalty to the truths we hold; the readiness with which our young people take up the work that is some day to be all their own; the very able, spiritual addresses from those longer in the work; the universal feeling of brotherhood that prevailed, from the cordial first greeting to the final goodbyes; the very atmosphere of the great meeting which really seemed redolent of blessing—all these things enter into a proper estimate of what the Conference is to us. It is only here that we get a fair measure of ourselves and our work as to real and comparative values.

It furnishes the machinery whereby we get impetus, a fresh hold, means of grace, a new inspiration.

Long live the Conference. P.
Hammond, La., Sept. 24, 1907.

Any pleasure which takes and keeps the heart from God is sinful, and unless forsaken, will be fatal to the soul.—Richard Fuller.

FLORIDA.

If some small Seventh-day Baptist family wishes to live in Florida, for reasons of its own; and if the man is intelligently interested in Florida farming and fruit-growing, the undersigned can offer a few additional reasons for going there.

ARTHUR E. MAIN.

The Sabbath Recorder

THEO. L. GARDINER, D. D., Editor.
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EDITORIAL

"Liberty Enlightening the World."

After several dark, rainy days, during which the sun had scarcely showed his face, and we had been hard at work indoors, it was something of a treat to take a ride into New York and breathe the air of a clear, bracing, October morning.

Everything seemed to take on new life, and everybody seemed happy. The temptation to go to the upper deck of the great ferry-boat, and so secure the benefit of so fine an outlook amid such historic scenes, was too great to be resisted. It was a stimulant to mind and body such as can come only when man's great achievements and God's mighty works combine to make the scenes. If this noble river upon which we sail, could only tell its story, what marvelous things it would relate! It would tell of its early struggles, before man was on earth, until it forced its way through the barrier made by the Palisades and accompanying rocks. It would show us a beautiful stretch of country, gently sloping, now a part of the ocean bottom, through which it flowed for many miles before old ocean conquered so much of the land.

Then would come the story of how it became a "drowned river" when the great subsidence came that sunk the land until the Atlantic's waters covered miles and miles of its prairie bed, and filled its channel full enough for ships to sail between its mountain banks for a hundred and fifty miles to the land of the Catskills.

In proof of this, it might show you its ancient channel mark today, reaching many

miles into the Atlantic. It would tell you what a struggle came when the incoming ocean tides first battled with its currents, until they were forced to surrender and flow backward toward its source, far inland; and how from that day to this, twice each day, those currents and tides have fought their battles, each in turn becoming victor. Then would come the long story of the river's life with the red men, whose dusky forms and frail canoes were mirrored in its waters amid the wilds of primeval forests, until the white man found the new world, and all was changed.

We are now familiar with the story of those whose keels of discovery first plowed its placid waters, when for the first time the Hudson bore upon its bosom the weight of ships. Then, what a story it could tell of the days when forests stood where now stands this group of great cities; of the scenes in "New Amsterdam," when it was only a little camp of emigrants, and of all the strange vicissitudes until the nation was born. What a flood of memories crowd upon us as we think of the wonderful growth of the cities and towns along its banks, until today, with all this hustle of every kind of craft, it presents one of the liveliest scenes in all the earth. Who can imagine the burdens of commerce borne in upon its waters by the ships of all nations!

There was a time when "Old Trinity" was the most conspicuous building "down town," with her spire pointing heavenward far above all surrounding structures. But now, one may look in vain for this conspicuous landmark of other days, surrounded, as it is, by sky-scrapers reaching nearly twice the height of its steeple. What if the "rude forefathers of the hamlet," sleeping in their graves around "Old Trinity," could arise today and behold the transformation in the surroundings of their old-time home! They would look with inexpressible wonder upon this wilderness of twenty-three-storied buildings; these streets thronged with vehicles and men; the subway trains darting like shuttles under streets and palaces and parks; the elevated steam-cars thundering over their trestles like acrobat monsters looking into third-story windows; the myriads of men swarming through hundreds of ferries and hustling to their places of business; and

near by, a thousand vessels darting here and there, playing "cross-tag" over bay and stream—all vying with each other to fill the world with bewildering din and deafening roar.

If you look a little to your right, close to that nearby shore, you may see a low, round-shaped building, used as an aquarium. This was old "Castle Garden." What a story it, too, could tell, of the days when New York's multitudes thronged its spacious hall to listen to voices of eloquence and song, coming from the "Old World" to entertain Americans. Here Jenny Lind sang the songs that thrilled a continent. And, finally, in responding to an encore, she stirred the depths of the American heart as it had never been stirred before, with the sweet strains of "Home, Sweet Home." Her voice is stilled, but the sweet melody she awakened in the hearts of men is ringing yet, and the world must ever be the sweeter for the inspirations and uplifts from such a voice as hers.

For many years this old building was the gateway through which millions of emigrants entered the new world in search of homes.

But these musings upon the deck of the ferry-boat have lead us away from the subject. It was the sight of the "Statue of Liberty" yonder on Bedloe's Island, that suggested the theme. Let us look at this great image and listen a moment to the message it may bring. If you look beyond Castle Garden to old South Ferry, or "The Battery," and swing around the circle across the waters toward Staten Island, you will see it standing near the head of the bay, and looking far out toward the sea. It is a heroic figure, stupendous in proportions, in the form of a woman, with right hand lifted high, clasping a gigantic torch from which a powerful electric light sends its rays far out upon the waters of the Atlantic, and lighting, nearer by, the inlets and bays, together with the group of cities that surround them. Some have called it the

"EIGHTH WONDER OF THE WORLD."

The Minerva of ancient Athens was 70 feet high; the Colossus of Rhodes arose to the height of 105 feet; the Bavaria at Munich is only about 50 feet; the Vendome Column in Paris is 144 feet; the Germania, on the Rhine, is 112 feet; while this won-

derful statue stands 304 feet above low watermark. It is constructed of bronze plates, upon a granite pedestal, and one can mount by stairways inside, to the very torch, about 150 feet from the entrance.

This wonderful statue was presented to the people of the United States by the people of France as a centennial recognition of our national independence. Thus it speaks to us of friendly and effective help in the hour of our greatest need. It also stands as an object lesson of America's mission to the world.

It was a happy inspiration that suggested the figure of the "Goddess of Liberty" to stand colossal in such a place, holding high the torch of a light-house at the very gates of our world-harbor, where the ships of all nations shall come in under its helpful rays.

While it is flashing its electric burners to light mariners through the "Narrows," it ought to suggest to thoughtful men, a higher and nobler light-shining than all this. Liberty is, indeed, an enlightener of the world, and America should consider it her mission to so exalt the principles of freedom as to attract good men to our shores, and to inspire like freedom in other peoples. It speaks to the world of a spirit of chivalry still living in the hearts of men, moving them to deeds of kindness and honor; and filling them with aspirations after liberty, magnanimity, and international courtesy. The spirit of LaFayette has not departed from many of his successors; and although they do not have to raise armies to aid in securing American independence, they are still willing to exalt liberty by lifting up this torch to celebrate its centennial. Louis XVI, of France, was the first European emperor to recognize the independence of our infant nation, and we would be ungrateful today, if we failed to recognize the great service of France whenever we see Bartholdi's statue. It should inspire every soul with the noblest of national thought—that of liberty holding out light and joy and blessings for all mankind.

Again, it is the statue of a woman. How suggestive! It might have been the image of some great man; but no, it is a woman. May it not suggest the part which she is to take in helping forward our modern civilization! There is no purer light than that

which comes from the women of America, teaching the world of a civilization and happiness based upon the equality, freedom and rights of woman in the great work of lifting the world up to God.

"Ye Are the Light of the World."

This great light-holder might teach many useful lessons to the Christian, if he would open his eyes to see them. When Jesus said, "Ye are the light of the world," it meant a good deal to his children. He had declared himself to be that light, and now he taught that they were to be to the world what he himself would be as a light-bearer. If the heathen world was ever to learn of the kingdom of God, it must be by their light-shining. If the superstitious and bigoted Jew was to see and accept the Christ, or if publicans and sinners were ever to be brought to the foot of the Cross, they must be reached through the teachings and life of the children of God.

Those who are in darkness are entitled to the light, and Jesus placed the responsibility of giving this light, entirely upon his followers. This principle holds as good today as in the days of old. God will hold every Christian responsible for the way he uses his light. I would rather be in the place of that lighthouse keeper who allows his light to go out, thus causing the shipwreck that sends hundreds of men to the bottom, than to be a Christian professor whose light goes out, and who thereby causes eternal shipwreck to precious souls. There are, all about our homes, those who are battling with storms of temptation; struggling, upon life's sea, with the currents and tides of sin, and longing for some light to show them the harbor of safety. What if your light is out, my brother, in a time when some friend needs it most? What if some loved one looks anxiously for help only to find you shining a false light? What if the influence of your life shall be against Christianity rather than strong and clear in its favor, until some soul watching your example is led to enter the way that leads to death? Whom will God hold responsible for such a loss? Satan is always busy seeking to ruin men. He never lets an opportunity pass; but takes advantage of every chance, and he is doubly sure of his

prey if some dark-lantern professor is close by to help him. Jesus said, "He that is not with me is against me;" so we need only ask ourselves whether our light shines out and out for Christ, to know whether we are helping satan or not. If we are not "out and out" for Christ, we are helping the evil one.

Let it be a Steady Light.

That great statue in the bay holds its light high and shines it all the night long; and so does every lighthouse along the shore. Supposing these lights should burn up brightly for a time and then go out in some dark night! Ships off shore depending upon the light would come to wreck. There are too many of God's children who do not shine a steady light. They flash up, bright enough in revival time, and shine with a clear, fervent light for a few weeks, only to die down as a flash of fire from shavings would, and leave the world darker than before. What the world needs more than ever today, is a church whose members are active Christians all the year round. To be active six weeks in winter is not enough. Many a church member destroys, during his summer's backsliding, more than he builds up during his winter's revival.

Again, there are too many who keep their religion for Sabbath days, and special occasions only. They seem to think it is to be shown merely by prayers, songs and testimonies, and are usually on hand to take part in meetings; but when the service is over they leave the church with an air that seems to say, "Good-by, religion, I'll be back next Sabbath." Then out into the world they go, to live no better than the worldling does.

I would rather see the church full of fervent souls whose Christian light shines all the week through as brightly as it does on Sabbath days. You can always depend upon help from such for any weaklings who may need the light between Sabbaths. There are always some who have hard work to keep in the right way, and it is always easier for them, if they can see the light of some faithful one close at hand, shining clear and strong. But if the tempted see professors living like sinners, the danger is as great as it would be if the

lighthouse keeper let his light go out in time of storm, with vessels depending on him to help them make the harbor.

"Dark the night of sin has settled,
Loud the angry billows roar;
Eager eyes are watching, longing,
For the lights along the shore."

"Trim your feeble lamp, my brother;
Some poor sailor, tempest-tost,
Trying now to make the harbor,
In the darkness may be lost."

"Let the lower lights be burning!
Send a gleam across the wave!
Some poor, fainting, struggling seaman,
You may rescue, you may save."

Resolutions of Respect.

Inasmuch as God has seen fit in His wisdom to remove from us by death, our beloved brother, Isaac Newton Loofboro, who has been a faithful, and efficient member of the Welton Seventh-day Baptist Church nearly a half century, therefore,

Resolved, That although we will greatly miss him in our work, yet we realize, in a measure, that our loss is his gain, and would humbly submit to our Heavenly Father's will.

Resolved, That although our numbers are thus being depleted, we would close up the ranks and boldly meet the added responsibility thus laid upon us.

Resolved, That a copy of these resolutions be given to the bereaved family, spread upon our records, and published in the SABBATH RECORDER.

By order of the church, and approved on Sabbath-day, September 28, 1907.

J. O. BABCOCK, Clerk.

The world has small need of a religion which consists solely or chiefly of emotions and raptures. But the religion that follows Jesus Christ, alike when he goes up into the high mountain to pray and when he comes down into the dark valley to work; a religion that listens to him alike when he tells us of the peace and joy of the Father's house and when he calls us to feed his lambs; the religion that is willing to suffer as well as to enjoy, to labor as well as to triumph; the religion that has a soul to worship God, and a heart to love man, and a hand to help in every good cause—is pure and undefiled.—*H. Van Dyke.*

Marion Lawrence on Teaching.

In an interview the noted Sunday School man said:

"The teacher is the supreme power in the school, and, next to the minister, the highest officer of the church."

"I should feel it an honor if I were promoted from superintendent to a teacher of a class."

"It is better to teach one truth in twenty ways than twenty truths in one way."

"Not that which I may remember, but that which I cannot forget, constitutes my knowledge."

"Capture your class at the start."

"Put in the moral as you go along."

"Seize the moment of excited curiosity to fix the truth."

"The most pitiable sight is a teacher teaching all he knows."

"Every additional hour of study means more power in teaching."

"The difference between the drudgery and pleasure of teaching lies in the amount of preparation."

"The study of the Bible out of the Bible itself is a most crying need of Sunday School teachers."

"Here is a good creed to the use of lesson helps: 'Use them, but do not depend on them; use them with and not without your Bibles; use those which set you thinking, not those which save you thinking.'"

—*The Advance.*

"You must gain the affections of the young if you wish to aid them. Condemn sparingly, but commend everything worthy of praise. They cannot estimate the value of their eternal inheritance, but you know it, and the responsibility of their enlightenment rests upon every Christian about them."

Dentists, Take Notice.

There is now a fine opening for a dentist at Dodge Center, Minn., a little city of about a thousand inhabitants, located at the junction of the C. G. W. and the C. N. W. Railways. A fine practice has just been left by a man who wished to move to a neighboring town. If you want to locate in a town where you can have the privileges of a flourishing Seventh-day Baptist church, come to Dodge Center, and come quick; for this chance will not last long.

For particulars address C. S. Sayre, Dodge Center, Minn. tf.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

O Woman, Great is Thy Faith; Be it Unto Thee
Even as Thou Wilt.

The positive power of faith is a matter of everyday experience; the mystery of that power in its widest application is beyond the power of the human mind to fathom. The faith which accomplishes, the purposeful faith is the very main-spring of successful work; especially is this true of woman's work in the denomination. Without this greatness of faith, in God, in themselves, and in the value of the work undertaken, the work will be in vain.

But there is a lurking danger. "Even as thou wilt" carries with it a tremendous responsibility. What do we will? If we were left in undisputed authority and power what would be the ends to which we would bend our efforts? And yet, even without such undisputed authority and power, we bring to pass quite largely the things which we will. Not absolutely of course, but more generally than seems at first thought.

"Whate'er we long for, that we are
For one transcendent moment."

And it is these "moments" of longing and desire that the days and the years of our lives are made.

May it be true of us that we "will" for things high and pure and noble and unselfish.

"He Leadeth Me."

In pastures green? Not always; sometimes He
Who knoweth best in kindness leadeth me
In weary ways, where heavy shadows be.

Out of the sunshine, warm and soft and bright;
Out of the sunshine into darkest night—
I oft would faint with sorrow and affright,

Only for this: I know He holds my hand;
So, whether in the green or desert land,
I trust, although I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow
And o'er my soul the waves and billows go.

But when the storm beats fiercest, and I cry
Aloud for help, the Master standeth by
And whispers to my soul: "Lo, it is I!"

Above the tempest wild I hear Him say:
"Beyond the darkness lies the perfect day;
In every path of thine I lead the way."

So, whether on the hilltops high and fair
I dwell, or in the sunless valleys where
The shadows lie, what matter? He is there.

And, more than this, where'er the pathway leads
He gives no helpless broken reed;
But His own hand, sufficient for my need.

So where He leads me I can safely go,
And in the blest hereafter I shall know
Why, in His wisdom, He hath led me so.

—*Selected.*

The little song "Work for the Master," which appears in this department is of unusual interest. The author of the words, Mary B. Clarke, is the wife of Pres. Wm. L. Clarke, of the Seventh-day Baptist Missionary Board, and has written many beautiful poems. She has published one volume, "Autumn Leaves" and has for years been a valued contributor to our pages. The composer of the music is Miss Jessie Ada Clarke, the only grand-daughter of Pres. and Mrs. Clarke, and is studying music in Boston. We trust that this happy partnership of grand-mother and grand-daughter will give us many sweet hymns for our use. The hymn here given is the opening number of the Missionary exercise, "All the World for Jesus," published by the Woman's Board.

The musical score for 'Work for the Master' consists of ten staves of music. The first two staves are the main melody and accompaniment. The third staff is a variation. The fourth staff is the beginning of the refrain. The fifth and sixth staves are the main melody and accompaniment for the refrain. The seventh and eighth staves are a variation of the refrain. The ninth and tenth staves are the main melody and accompaniment for the final part of the song.

Work for the Master.

Words by Mary B. Clarke. Music by Jessie A. Clarke.

I hear the Master saying,
Go, labor in my name,
Go, rescue souls that perish,
In the paths of sin and shame.
A thousand doors are open,
The work is just begun,
The fields are white for harvest,
And God's work must be done.

REFRAIN.

The fields are white for harvest,
Beneath a golden sun,
The reapers wait,
The hour is late,
But God's work must be done.

From far off heathen China,
Comes o'er the ocean wide,
The wail of dying millions,
Borne on the restless tide.
It comes to us with meaning,
The heathen must be won,
The fields are white for harvest,
And God's work must be done.

REFRAIN.

Dark Africa is lifting
To Heaven, appealing hands.
And is there none to save her,
Oh, Hope of many lands?
The Master still is saying,
"Strive till the race is run.
The fields are white for harvest,
And God's work must be done."

REFRAIN.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

- | | |
|---|-------------------|
| Nov. 2. The Cities of Refuge, | Josh. 20: 1-9. |
| Nov. 9. Joshua Renewing the Covenant with Israel, | Josh. 24: 14-28. |
| Nov. 16. Gideon and His Three Hundred, | Judges 7: 9-23. |
| Nov. 23. World's Temperance Lesson, | Rom. 14: 12-23. |
| Nov. 30. The Death of Samson, | Judges 16: 21-31. |
| Dec. 7. Ruth's Wise Choice, | Ruth 1: 14-22. |
| Dec. 14. The Boy Samuel, | 1 Sam. 3: 1-21. |
| Dec. 21. A Christmas Lesson, | Matt. 2: 1-12. |
| Dec. 28. Review Lesson. | |

**LESSON IV.—OCTOBER 26, 1907.
CALEB'S FAITHFULNESS REWARDED.**

Joshua 14: 6-15.

Golden Text.—"Thou hast been faithful over a few things, I will make thee ruler over many things." Matt. 25: 23.

DAILY READINGS.

- First-day, Joshua 9: 1-27.
- Second-day, Joshua 10: 1-21.
- Third-day, Joshua 10: 22-43.
- Fourth-day, Joshua 11: 1-23.
- Fifth-day, Joshua 12: 1-24.
- Sixth-day, Joshua 13: 1-32.

Sabbath-day, Joshua 14: 1-15.

INTRODUCTION.

Caleb showed the greatest confidence in Jehovah, and won for himself undying fame by the stand he took when, with the other spies, he reported in regard to the land which they had been sent to spy out. See Lesson 9 of last quarter. He, with Joshua, did not deny the strength of the inhabitants of the land, but he trusted in the power of Jehovah and knew that the people of Israel were able to go in to possess it. In some of the accounts, Caleb is so prominent that Joshua is not mentioned at all. Caleb had wisdom and foresight, and knew the weakness of the Canaanites, but his especial virtue was trust in Jehovah, the God of Israel. This faith is all the more noteworthy in view of the fact that Caleb was not of the stock of Jacob, but one of the foreigners who had joined themselves to the Children of Israel.

That generation who refused to hear the report of Caleb paid the penalty for their lack of faith by wandering in the wilderness instead of rejoicing in the Land of Promise. Only Joshua and Caleb, of all the men grown who

came out of Egypt, were permitted to cross the Jordan and occupy the land toward which their hopes had been set.

For his distinguished services Moses promised to Caleb "the land that he had trodden upon." Perhaps this promise did not refer to any definite portion, but it is very probable that Caleb had personally examined the land about Hebron, and had that in mind for his inheritance. He comes now to claim the promise, when, after the conquest, Joshua is about to divide the land among the families and tribes of Israel.

But even now, after his forty-five years of waiting, we cannot charge Caleb with the selfish seeking of the choicest portion. Hebron is yet unconquered. Caleb seems to ask a favor; but he is really asking the privilege to undertake a difficult task for the benefit of the nation of Israel, namely, to drive out from the midst of the land a well-fortified enemy.

TIME.—Seven years after the entrance into the land of Canaan.

PLACE.—Gilgal.

PERSONS.—Joshua and the Children of Israel; Caleb.

OUTLINE:

1. Caleb Recalls the Promise of Moses. v. 6-9.
2. Caleb Makes His Request. v. 10-12.
3. Joshua Grants Caleb's Request. v. 13-15.

NOTES.

6. *Then the children of Judah drew nigh.* The members of the tribe of Judah into which Caleb had been adopted, joined with him in making request. *Gilgal* seems to have been the headquarters of Joshua during the conquest of the land. It is very natural that the formal assigning of portions to the various tribes and families should be from this place. *The Kenizzite.* That is, a descendant of Kenaz, the grandson of Esau. Caleb, or perhaps his father, Jephunneh, had thrown in his lot with the Israelites and become recognized as a member of the people. In the genealogical list in 1 Chron. 2 the fact that he was adopted is ignored. *That Jehovah spake unto Moses.* See Numb. 14: 24, 30, where in the one case there is a special promise given to Caleb, and in the other to Caleb and Joshua together. *Kadesh-barnea.* The place from which the spies were sent out. This place apparently served as the national headquarters during the wandering in the wilderness for the thirty-eight years.

7. *Forty years old was I.* He then ranked as one of the young men full of vigor. *As it was in my heart.* He made a candid report without fear of men. He was concerned more with doing

his duty than with making himself popular with those that sent him.

8. *Made the heart of the people melt.* A very strong expression to denote lack of manly courage. The spies intimidated the people, filled them with fear. They not only failed in their own duty through lack of trust in God, but also led the people into sin, so that they murmured and rebelled. *But I wholly followed Jehovah my God.* His conduct was in sharp contrast with that of the others.

9. *And Moses swore on that day,* etc. There is no record of his oath in Numbers 14, or elsewhere in the Pentateuch. Doubtless Caleb is referring to some special promise made in the hearing of Joshua.

10. *And now behold Jehovah hath kept me alive, as he spake.* Jehovah had promised to bring Caleb into the Land of Promise, and so while all his contemporaries in age except Joshua had fallen, here they two stood. *Four score and five years old.* The word "score" is not very common in modern English. The word in the original is "eighty," and is much better translated literally.

11. *As yet I am as strong this day.* In spite of advancing years Caleb feels that Jehovah has kept him in full bodily vigor. Compare Deut. 34:7; also in contrast Deut. 31:2.

12. *This hill-country.* That is, the region about Hebron. *Whereof Jehovah spake in that day.* It seems that Caleb had an explicit promise of this region from the time that he made his good report at Kadesh-Barnea; but of this we have no record. *The Anakim were there, and cities great and fortified.* The giants and the walled towns did not dismay Caleb. We may imagine that even at the time he made his report Caleb had said that he would be willing to accept as his share of the land this region which the rest esteemed so difficult to conquer. *It may be that Jehovah will be with me.* Caleb expresses himself very modestly, and says a good deal less than he means. He would have the listening people understand that with Jehovah's help he certainly will drive out the giants in spite of their strong fortifications.

13. *And Joshua blessed him.* Joshua readily grants this rightful request, and blesses his friend Caleb, invoking for him the assistance of Jehovah in his task of overcoming the giants.

14. *Therefore Hebron became the inheritance of Caleb.* That is, after he had conquered it. Perhaps we should understand from ch. 10:3, 37 and 11:21 that Hebron had already been conquered, and that there remained for Caleb only to complete the conquest of the outlying

district. But it is not impossible that those references are by anticipation, and the work said to be done by Joshua since Caleb was a leader acting under the commander of all the nation. From Judges 1:13 it appears that Caleb did not complete the conquest of his inheritance till after the death of Joshua. From Joshua 21:11 we learn that the city of Hebron was transferred to the Levites and reckoned as a city of refuge. The family of Caleb of course still retained the region about the city, and doubtless considered the city as in some sense still a part of their possession.

15. *Now the name of the city beforetime was Kiriath-arbā.* That is, the city of Arba.

SUGGESTIONS.

Many men like the ten spies and others are willing to follow God a little way. They want to be reckoned as his followers. But it takes a man of great heart like Caleb to follow fully. Our God wants an undivided service. In fact those who render only partial allegiance are not entitled to rank as his followers.

This Lesson should encourage us to undertake great tasks in the name of our God, and not to be dismayed when difficulties appear.

The logical reward for work well performed is the ability to do greater work. The man who had well managed the pounds was made ruler over cities.

We should hope not so much for freedom from difficulties as for strength to overcome them.

SPECIAL NOTICES

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

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

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

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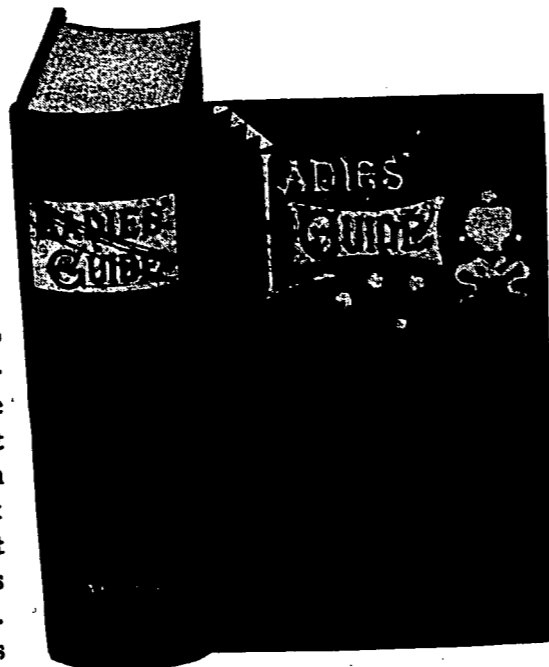
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