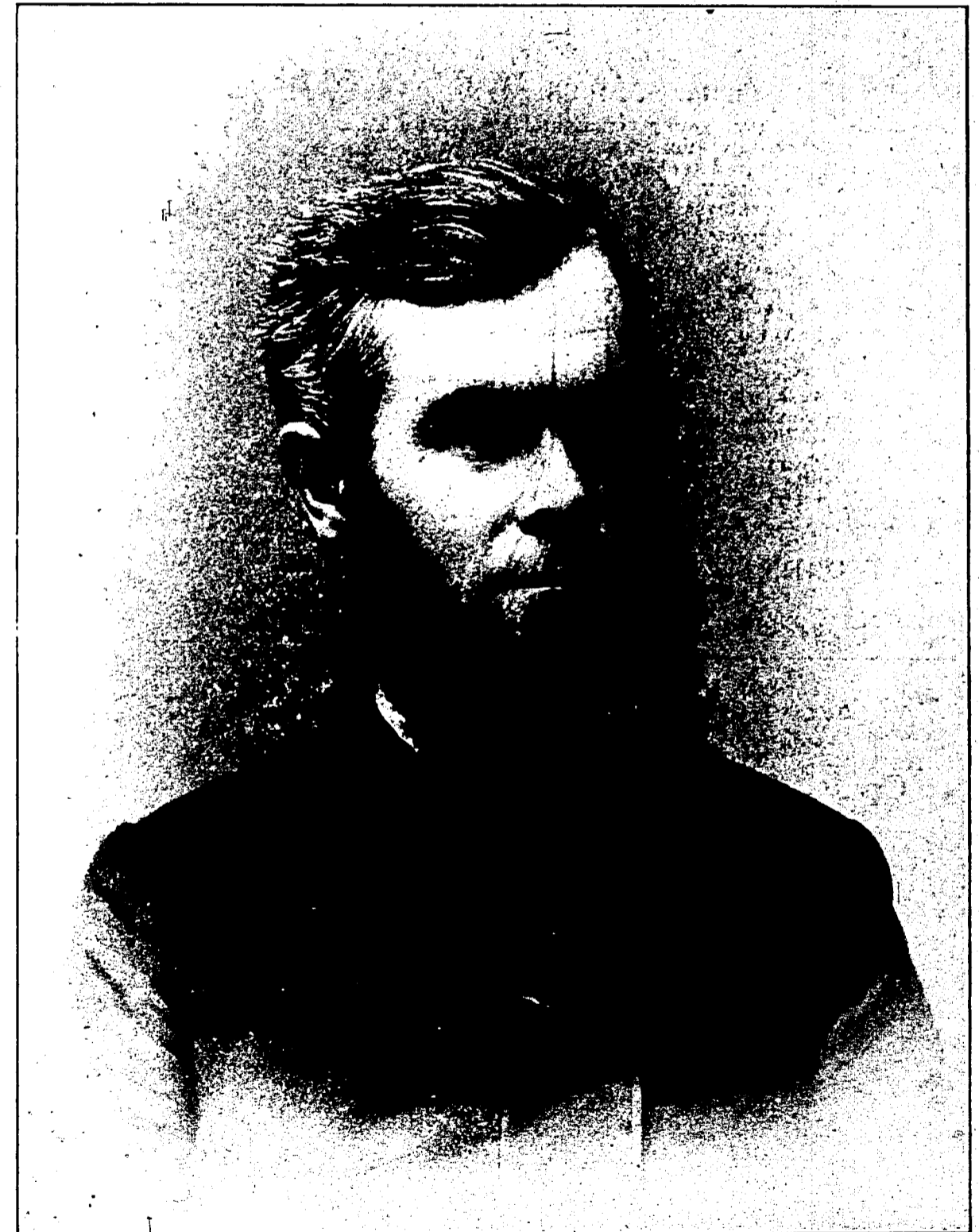


The Sabbath Recorder



REV. WARDNER CARPENTER TITSWORTH.
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Monthly Edition

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WHOLE NO. 3,294.

SABBATH REFORM

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

Reasons for Keeping the Seventh day of the Week.

A Paper Read by Rev. Arthur E. Main, by Appointment, before the Ministers' Association, (Interdenominational), of Hornell, (N. Y.), and Vicinity.

First of all I wish to express my grateful appreciation of the Christian courtesy and confidence you have shown in asking me to present this paper. And whatever you shall think of my doctrine, I trust you will continue to believe, as you have manifestly done in the past, in my fraternal spirit and Christian intentions toward you whom I esteem as brethren and fellow-workers in our common Lord.

Three sets of reasons will be considered: I. Biblical. II. General. III. Historical.

I. Biblical Reasons.

1. Our position is not affected by a truly reverent higher criticism of the Bible, unless, indeed, it be to receive added strength. We welcome the general results of that constructive, historical, literary, and critical study of the Sacred Scriptures which has been lifting the Old Testament especially, to a higher level of authority in moral and religious things.

2. The Seventh or last day of the week as the Sabbath-day, along with holy marriage, and other great universal truths and facts, is a prominent part of the early chapters of Genesis. These narratives, no matter when they took on their present literary form, are intended to lay the foundations of religion, righteousness, redemptive history, good social order, and the kingdom of God.

3. The Ten Words from Sinai, though requiring fulfillment not abrogation by Jesus and Paul, have always been the admiration of thoughtful minds as a wonderful summary of human obligations. Among

these ten words the Fourth is given a central and significant place, thus being raised to a high plane of spiritual and moral values. And whatever may have been the pre-historic origin of the Sabbath, "it assumed among the Hebrews a new character, being stripped of its superstitious and heathen associations, and being made subservient to ethical and religious ends."—*Hastings.*

4. In Deuteronomy the Sabbath receives added honor and emphasis by an appeal to their sense of gratitude for having been brought out of Egyptian servitude by the mighty hand of God.

5. In all Leviticalism the Sabbath is represented as a gift and blessing for both man and beast,—not as a burden to be borne.—*Oehler.*

6. In the teaching of the prophets Sabbath-keeping relates most of all to God, religion, and righteousness of life. By the divine appointment it has material and physical use, but its chief ends are spiritual and ethical. Scriptural and ideal Sabbath-observance is a religious service that should include fitting rest for body and mind. No ordinance of the State can make any day a Sabbath-day, however it be labeled.

The essence of true sabbatizing is inward and spiritual, not outward. The oppressor and the evil-doer cannot be Sabbath-keepers. Amos 8:4-10. Isa. 1:13-17. In the name of Jehovah, Jeremiah and Isaiah proclaim that holy Sabbath-keeping has a living and real connection with righteousness, and with individual and national well-being. Jer. 17:19-27. Isa. 56:1-5.

They who call the Sabbath a delight, and the holy of Jehovah honorable, shall delight themselves in Jehovah, and receive abundant blessing, riding upon the high places of the earth. Isa. 58:13, 14. In Ezekiel's vision of the future glory of the Lord's re-

deemed people, under the figure of restored and pure worship, the priests shall hallow the Sabbaths of Jehovah. Ch. 44:24. And the exultant 92d Psalm is dedicated to the Sabbath-day.

7. Jesus the Christ was made a member of the then dying Jewish Church; but he became the Founder of the Christian Church. Naturally much of his thought, speech, and action was under Hebrew forms; but, for him, these forms could not imprison the spirit or hide the face of eternal Truth, and when he spoke he spoke for the world to hear. Man is greater than the Sabbath, he said; and in harmony with this rational utterance he taught that the Sabbath was made for man, and not man for the Sabbath. Mark 2:27, 28. When, and by Whom, his hearers knew, very well. Thus in carrying the Sabbath back to the "beginning," as he did in the case of marriage also, (Mt. 19:3-8, Mk. 10:2-9), he gave to the doctrine of its universality his divine sanction. There is no hint at its abrogation; but in teaching and practice he sought to lift it into the realm of reason and life and out of the swamps of Judaism where, among an hundred-and-one instances, it was thought worth while to inquire whether an egg laid on the Sabbath were unclean or not. Our Savior is Lord even of the Sabbath-day, and so our Example in the use of this hallowed time. How he was employed on that day the Gospels tell us again and again. Therefore to keep the Sabbath according to the law of its Lord would be to testify every week that God is, and that he is our Maker; and that the Son of man is Lord over all of life's activities and relations.

8. The Seventh-day position is not contrary to any New Testament reference to the First day; to the Apostolic history; to Paul's attitude toward the Old Covenant; or to his doctrine of liberty under the New Covenant.

No mention will be made of any Bible scholars or of any historians as though their opinions were decisive, but to show, upon first-rate authority, that the case is not so clearly against our doctrine as many suppose.

John 20:19, 26.—It was natural for the disciples to come together on the evening of the day of the Resurrection, and again after eight days. They were in fear of the

Jews; strange things had taken place; some doubted the Resurrection-news; and according to Luke they were terrified and affrighted when the Lord first spoke to them. I rejoice with all believers in these appearances of the risen Christ, and in all that they mean of spiritual blessing and power; and do not wonder that you who religiously regard the First day look back to those meetings with special interest. But there is no indication that the disciples had gathered together to celebrate the Resurrection day; and that Christ desired by his presence to sanction such holy purpose.—*Meyer and others.*

Acts 2:1.—That the day of Pentecost was on the First day is by no means certain. It may have been on the "Jewish sabbath."—*Hackett, Hastings, Purves, and others.*

Acts 20:7-11.—This passage, for many people, is proof of the religious observance of the Sunday at that time. It is also the opinion of many writers that this breaking of bread was on our Saturday evening, and that the ship was to sail Sunday morning.—*Hackett, Conybeare and Howson.* And it is a fair question whether they met to break bread, that is for an evening meal accompanied by the Eucharist, because it was the First day, or because Paul had planned to leave Troas the following day.—*Meyer, Neander.*

1 Corinthians 16:2.—There is absolutely no reference here to a public meeting for worship.—*Expositor's Bible, many Commentaries.* Marcus Dods says, "It is proof that the First day of the week had a significance, probably as the day of our Lord's resurrection, possibly only for some trade reasons now unknown."

Revelation 1:10.—That the phrase "Lord's Day" came to be applied to the Sunday is not questioned; but there is good authority for the opinion that a figurative use of the words here is more in accord with the method of apocalyptic writers and the highly symbolic character of the entire book, and for thinking "that by St. John the whole of that brief season which was to pass before the Church should follow her Lord to glory was regarded as the Lord's Day." But proof is wanting that the first day of the week had yet received this name.—*Hastings, Expositor's Bible.*

I have no desire whatever to rob these few New Testament references to the First day of the week of all possible religious significance. But, backed by many modern, eminent, and devout scholars, I insist that these instances are not to be pressed into service, unduly; and that they ascribe absolutely no sabbatic principle to the Sunday. I am willing however to take all these Scriptures at their full and fair value, and to unite with my brethren of every Christian faith in any fitting annual or weekly religious celebration of the resurrection of our one Redeemer and Lord.

Acts 10:1, 2, 22, 23, 34, 35; 13:16, 26, 42, 44, 48, and 17:17.—Of far greater significance to me are these passages in the Acts of the Apostles, and kindred references in the Gospels. The persons spoken of here as devout, fearing God, and working righteousness, including such men as Cornelius and the centurion of Luke 7:2-9, forming a numerous class, are commonly regarded as non-Jews who, religiously restless and believing no longer in heathen gods, had found intellectual and spiritual satisfaction in the lofty ethical monotheism of the Hebrew religion. They attended synagogue worship and observed the most elementary Jewish laws of food, purity, and the Sabbath, without, however, entering the Jewish community by circumcision. These people worshipped God, were acquainted with the Old Testament, were free from the traditions of Judaism, and prepared to welcome a gospel of equal privileges for all believers. That the presence of such men and women in all the great cities of the empire must have meant much to Paul we can easily believe; and among them Christianity had its most rapid spread.—*Hastings, McGiffert.* This explains the now recognized fact that the Sabbath was kept for centuries by both Jewish and Gentile Christians, East and West.

2 Corinthians 3:1-11; Romans 3:31; 6:14-16; 7:7-16.—We have here and in related Scripture Paul's doctrine concerning the Old Covenant, the Decalogue, and the Law. The Mosaic "ministration," method, and work, have come to an end in Christ and the Cross. We are under the New Covenant the fundamental principle of which is grace not legalism. The only "freedom from law" that the New Testament knows is freedom from its condem-

nation experienced by believers in Jesus. Truth and law cannot be abrogated. But there is another ministration; grace and love are revealed more wondrously; there is a new priesthood; and the Spirit works more within, where the new life from Him feels the law written on the heart. Had Christ and Paul been understood there would have been no hierarchy, antinomianism, legalism, asceticism, or mysticism; for saving and living faith establishes law, and confirms, in Christ, the universal priesthood of believers. Sin in Paul, that is, Paul himself, was in the sleep of moral death; but the law cried, Thou shalt not covet, and awakened him to a sense of "the body of this death," physical and eternal. He had "sat for his own likeness"; but when deliverance came through Jesus Christ our Lord, he found that the commandment which had been unto death was now unto life. The law was holy, and the commandment holy, and righteous, and good. The newness of the spirit had brought infinite expansion to the oldness of the letter just as the Savior taught on the Mountain.

For further discussion of the following group of passages see Neander, Purves, Sanday, New Century Bible, Hastings, Meyer.

Galatians 4:10; 5:12.—We have here a white-heat protest against contemporary Judaism, and the work of those false teachers who sought to rob the Galatians of the freedom that had come through Christ.

Romans 14:5.—This passage is a rebuke, always needed, of religious scrupulousness concerning food, drink, and the regard of certain days.

Colossians 2:16-23.—This is a condemnation of Judaism, asceticism, and an existing insidious, false philosophy of supernatural relations.

If these passages are against all external observances, as such, then Paul is self-contradictory; for outward things have a place in both his teaching and practice.

If they oppose sabbatizing on the Seventh day they must also be against sabbatizing on the First day; for the fetters of a Christian ordinance would be no better than the Jewish yoke.—*Adency in Biblical World for November, 1906.*

The rational and true interpretation of the doctrine of Paul and the Master seems

to be that it swept away dead formalism; the teachings of contemporary, legalistic Judaism; lifeless theology and superstitious philosophy; and the outward observance of any ordinance as though one's salvation depended upon it. No set of minute rules is given; but principles that include the Sabbath, baptism, the Lord's Supper, prayer, praise, creeds, ordinances, the Sunday, Easter, Good Friday, Lent, and so on, are plainly and strongly enforced.

Last summer my aged mother and invalid sister came to live with me. Imagine one coming to me with a statute book saying, Here is a list of nineteen things that you must do for them with scrupulous regularity in order to be your mother's son and your sister's brother. My indignant answer would be, Away with this letter that killeth. I am my mother's son and my sister's brother by the laws of life and love; it may be that the exacting law of love and life will require not only nineteen but an hundred and ninety things of filial and fraternal service.

Imagine one going to the apostle and saying, Now, Paul, in order to be a servant of the Lord and a member of his kingdom, you must keep the Sabbath, practice baptism, join the church, pay tithes, observe circumcision, drink no wine, abstain from meat offered to idols, and so on. The apostle would have exclaimed, Away with this spiritually and morally deadening letter. I am a child of God and a bond-servant of my Lord by the laws of eternal life and love. And if the spirit of loyal obedience; if love to God and man; if the increase of religion, righteousness, and peace, require it of me I will joyously keep the Sabbath, teach baptism, unite with the Christian community, give as the Lord prospers me, observe circumcision as in the case of Timothy and forbid it in the case of Titus, and I will not eat flesh, or drink wine, or do anything whereby my brother stumbleth. For we are not under law,—a regime of legalism with a long code of commands and prohibitions, but under grace,—a regime of the Spirit and the principles of love; and the list of love's commandments is infinite in length.

The boys and girls of our Sabbath schools can see the difference between these two ways of saying things: First—I love my father and mother, my brother and sis-

ter, my grandpa and grandma; and am trying to do everything I can for their comfort and happiness. And, Second—I do not want to be punished, or lose my home, food and clothing; and so I will do for father and mother and the rest only what I must do that I may not in any way be punished.

Theologically, the first is "under grace," the second "under law," that is, legalism.

The Church needs the service of representative and royal Priests and Prophets, to promote worship, teach truth, and guide to right doing. The problem is how to balance, rationally and Scripturally, their claims and labors in the realms of ceremony, knowledge, and life. Holy love to God and man, good character and conduct, fellowship in spiritual realities.—these are the supreme things. Both Jesus and Paul opposed legalism and formalism,—not law, beauty, and order; human authority in matters of religion; and externalism as a substitute for the essence of religion. Ritual finds its true meaning and worth only as it helps to warmth of piety and purity of life.

II. *General Reasons.*

1. Our Sabbath doctrine is in complete harmony with the doctrine of grace and justification by faith taught in the New Testament. Our ministry has not been faultless; but from the first until now it has been genuinely evangelical and evangelistic.

2. It is consistent with a large measure of manifested fellowship toward all who by the Spirit call Jesus Lord. Our denomination has not been wholly free from narrowness and bigotry, neither have yours. But the following are not exceptional instances of the prevailing spirit of our people:—In 1808 a Virginia church asked for membership in our Conference while practicing communion with other churches. Among other things a letter to that church said,—“Dear Brethren:—We do not blame you for loving Christians of any denomination—for we find many sweet and comfortable hours in joining with our First-day brethren in the worship of our God; yet for the sake of good order and discipline in God's house we think it necessary to take up the cross in that one point, that is to withhold our external fellowship in token that we do not fellowship that error.” And a circular letter from our Conference makes grateful mention of the Gospel's progress

in heathen lands, and of revivals of religion in various parts of America, through the labors of other denominations.

3. It has not prevented our having a reasonable share in the world's work, whether in the sphere of religion, education, or citizenship. Our evangelists and missionaries have preached the gospel in home and foreign lands and rejoiced in the privilege of leading many to the Savior who however joined other communions. When our country has been in distress we have fought for her honor. Our vote, voice, money, and service have been given to the cause of freedom and to temperance and other moral reforms. We have established academies and colleges and other schools for the education of our own young people; but the best we have had has been offered on equal terms to all who would come. And mention might be made of John James the martyr, Bailey the lexicographer, Chamberlain the royal physician, Stennett the theologian and hymn writer, and Black the antiquarian, in England; and of Collins the philanthropist, Ward the patriot statesman, Rogers the physicist and astronomer, Stillman the engineer, Babcock the millionaire, in America.

4. The Sabbath emphasizes the authority of the Bible and conscience, and is needed as a protest against the claims of Papacy as to authority in the spheres of religion and conscience.

5. Because of its relation to religion, its frequency, universalism, and holy sentiment, no other religious symbol has equal fitness and beauty to become the sign and seal of Christian unity and union.

6. According to the logic of events holy Sabbath-keeping must be on the Seventh day, or there can be no Sabbath at all. The "Lord's Day," in its avowed origin, history, and ends, cannot come under the category of "Sabbath;" but is simply the Church's celebration day of one of the supreme events of Christian history.

7. The Seventh-day doctrine is needed as a protest against the principle of legislative authority in the Church, and against the union of Church and State, of God and Cæsar. It has always stood for religious liberty. The attempted union of a sabbatic idea with the Sunday has been largely due to civil enactments beginning in the fourth century and extending to the nineteenth and twentieth centuries; and to the decrees of

Councils generally backed by the secular power.

8. There has been almost a revolution in the attitude of many persons towards our people and the Sabbath doctrine. "It was a distinct loss that the Seventh-day, or the Jewish Sabbath, gradually fell into disuse; for it represented the commemoration of the creation of all things by God, when God rested from his work which he had created and made—a point of attachment to the natural order, in keeping with the Catholic purpose."—*Allen's Christian Institutions*. "I would rather keep Saturday;" "I am sorry the Church left the Sabbath and Baptism;" "Without doubt the Bible is on your side,"—such utterances as these come from men who are widely-known leaders in the Church of today.

9. This welcomed change has come, it may well be believed, because the chief supports of the so-called "Christian Sabbath" are the unscriptural and unhistorical transfer of the Fourth Commandment to the First day; the traditions of men; civil legislation; the present rising power of the whole Bible over thought and life; and the increasing freedom and scope of modern Christian scholarship.

III. *Historical Reasons.*

My principal sources are Smith and Cheetham's Dictionary of Christian Antiquities; McClintock and Strong; Newman's Manual of Church History; Hastings; and Lewis' Critical History of the Sabbath and the Sunday.

The celebration of the Resurrection by some religious regard for the Sunday, commenced, no doubt, early in the second century; but there is no evidence whatever in the Scriptures or in Church History that this was by Apostolic decree. Whether this and other doctrines still more strange were due to the promised guidance of the Holy Spirit, and whether they were the product of normal evolution under the New Covenant, or not, must be determined by an appeal to the Bible, history, and experience.

The struggle of the Sabbath of Jesus against "the day called the day of the sun" of Justin Martyr, and "the venerable day of the sun" of Constantine, for place and power in the life and growth of the Church, was a part of that mighty conflict of the religion of Christ and Paul with contempo-

rary Judaism, pagan religion, false philosophy, and with the principle of authority in religion and of the union of Church and State,—a conflict that issued in the Papal Church with its mingled strength and weakness, good and evil.

The Sabbath was kept in both the Eastern and the Western Churches either as a fast or a festival for centuries. On to the fifth century and even later the sabbatic principle was not conceived as belonging to the Sunday or the Lord's day as it was called. And while the sources referred to as showing the early observance of the Sunday in the Church are of great value as history, they would not be counted as altogether safe guides in every matter of faith and practice.

Justin Martyr (d 165?) describes contemporary religious observances on the day of the sun that follows the day of Saturn, the day on which God made the world and on which the Savior rose from the dead. His doctrine of angels, demons, baptism, and the eucharist, however, would not be quite acceptable, I think, to this body of Christian ministers. His point of view as an "apologist" seems to have been determined by pagan philosophy, and his theology by a desire to "accommodate" Christianity to pagan religion.

Tertullian (b 150-160) found place in his theology for legalism, asceticism, materialism, and a strange doctrine of supernatural power in the water of baptism.

The Didache is a valuable piece of religious history, but it would hardly be received as authority in the matter of baptism and the ministry, or in its requirement to fast on Wednesdays and Fridays, and to say the Lord's Prayer three times a day.

The Ignatian Epistles, a chief bulwark of the Papal doctrine of the Episcopacy, appear in three forms,—the longer Greek, the shorter Greek, and a Syriac version shorter still. Upon the question of genuineness and of there being any reference at all to Sunday-keeping see Lewis' full discussion. But as the epistles stand in some translations, in the shorter Greek form Ignatius substitutes, in doctrine, Lord's Day for the Sabbath. In the longer form, with an absurd reference to the inscriptions of two Psalms as being a prophetic looking forward to the "eighth" or Lord's Day, he exhorts his readers to keep the Sab-

bath after a spiritual manner, and after the observance of the Sabbath to keep the Lord's day as a festival, the Resurrection-day.

The unreasoning allegorizing of the Old Testament in the Epistle of Barnabas would be condemned by us all. He finds, for example, in the circumcision of his servants by Abraham a special reference to Christ and the crucifixion.

Sunday as a religious festival grew up in an environment that made its rise natural, but not in the course of a normally and progressively developing history of vital religion. The Resurrection was indeed a glorious fact; it was inconvenient to observe two days; opposition to everything thought to be Jewish was intense; Jesus and Paul and the Scriptures were misunderstood; the tendency to compromise with paganism and philosophy and sun-worship was strong; and the Church kept drifting away from her Founder.

Gospel ideas were practical and capable of realization in the course of a long process of growth. But religious leaders of the early centuries disregarded truth and fact more and more; external forms and ecclesiastical authority took the place of true Christian ideas; and as degeneration proceeded the heads of the Church acquiesced more and more in a system of doctrine, practice, and organization, that was nominal and ceremonial, and was losing life and reality.—*Ramsay*.

Antioch and Emesa, centres of Syrian Christianity, were also centres of religions that made their influence felt throughout the Roman empire. The worship of the Syrian goddess of Antioch was a popular oriental superstition under the earlier Cæsars; and the rites of the Sun-god of Emesa became fashionable under Heliogabalus.—*Lightfoot on "The Christian Ministry."*

Heliogabalus, the corrupt priest of the Syrian Sun-god at Emesa, was Roman emperor, 218-222. It was his intention to merge Judaism, Samaritanism, Christianity, and the State religion into a single eclectic system in which sun-worship should predominate; and to build a great temple in Rome in which side by side with sun-worship Jewish and Christian worship should be encouraged.—*Newman*.

"The most important epoch in the history of the Lord's day is marked by the is-

sue of the celebrated edict of Constantine (d 337), This edict was clearly intended to pay honor to the great Christian festival, although in accordance with Constantine's general policy, it declined to identify the emperor with the religion which he desired only indirectly to support and only gradually to establish. The use of the heathen name of the 'solis dies' with the vague title 'venerabilis'—a title rendered more ambiguous by the known reverence which Constantine had delighted to pay to the Sun-god—was probably something more than conventional." This interference of the temporal power invested the Lord's day with the strength and the weakness that the sanction of civil law must necessarily bring to religion. Later, ecclesiastical law united with the civil so that it was said that the Lord's day superseded the Sabbath not by obligation of the divine law but by the ordinance of the Church and the custom of Christian people. And the tendency to sabbatize the First day was due chiefly to the necessities of the legal enforcement of the observance of Lord's day, first by imperial laws then by the decrees of councils, generally supported by the secular power.—*Dictionary of Christian Antiquities*.

Sabbath-keeping Waldenses, our ecclesiastical and historical ancestors, were for centuries a living protest against the spreading Papacy. Sabbath-keeping Nestorians of ancient times; Carlstadt and Sternberg in Luther's time; and Sabbath-keeping Armenians of a more modern period, are witnesses to a continued regard for the Seventh day through the Christian centuries. Concerning the Armenians Buchanman wrote in "Researches In Asia" a hundred years ago: "They are to be found in every principal city of Asia; they are the general merchants of the East. . . . Their general character is that of wealthy, industrious, and enterprising people. . . . They have preserved the Bible in its purity, and their doctrines are, as far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship throughout our empire on the seventh day. . . . Are such a people then entitled to no recognition on our part as fellow-Christians? Are they forever to be ranked by us with Jews, Mohammedans, and Hindoos?"—*Lewis*.

In the mediæval Church there was a steadily growing tendency to place other holy days on nearly the same level as the Lord's day, and to guard all alike with quasi-sabbatarian and burdensome regulations. This tendency was met, at the Reformation, by a twofold protest. (1) On the Continent generally, the tendency to reject all holy days and to treat the Lord's day as a matter of church ordinance subject to the church's control. (2) In England, Scotland, and Holland, the placing of the Lord's day on a Scriptural basis, as the 'Christian sabbath,' surrounded, often, with more than Judaic rigor.—*Dictionary of Christian Antiquities*.

But there was a third protest,—that of scholarly, eminent, English Sabbath-keeping Baptists. This vigorous protest was answered by Nicholas Bound who taught that the observance of the "Christian Sabbath" was required by the Fourth Commandment. And Mr. Bound has been answered by history in the divorce of this unlawful union.

These three protests or principles came to America and have grown to four: (1) No Sabbath and no Lord's day. (2) The Lord's day. (3) The "Christian Sabbath." (4) The Seventh-day doctrine. History and religious experience ask for a sabbath-day; the Lord's day, whatever its claim for recognition by the Church, has no Scriptural authority for calling itself a sabbath, for as the great Italian theologian Perrone says, "Protestants have no authority for the Lord's day or infant baptism outside the traditions of the Church;" the so-called Christian Sabbath has Christian, pagan, legalistic, and Papal elements; and the Sabbath of some Seventh-day Baptists.—shall I confess it here?—seems to me to be part Christianity and part that Judaizing legalism against which the apostle Paul flung his white-heat protests. Such sabbatizing on any day will lead to dead formalism or to desecration,—two of today's spiritual dangers. But the Sabbath of Genesis, Isaiah, Jeremiah, Jesus, and Paul, is universal, Biblical, and Christian.

In conclusion let me outline, briefly, three illustrative sets of stages in the history of the evolution of religion.

I. *Among the Greeks*. 1. Nature gods and nature religion. 2. The Homeric gods with a religion of beauty but not of high

moral standards. 3. The lofty teachings of Socrates and Plato. 4. A period of lower levels in religion, morals, and philosophy. 5. The lifting power of the gospel among the Gentiles.

II. *In Hebrew History.* 1. The emigration of Abraham, a Sabbath-keeper.—*Dods.* 2. The struggle for supremacy among the Hebrews of polytheism, henotheism, and monotheism, and the legislation of Moses. 3. The grand ethical monotheism of Amos, Hosea, and Isaiah. 4. The sublime Jeremiah weeping because the blinded people cling to lower standards. 5. The priestly message and the work of Ezekiel and Ezra; and the doctrine of the so-called Second Isaiah that Jehovah God will be exalted among men in righteousness. 6. The conflict between Talmudic Judaism and the doctrinal and practical theology of Jesus and Paul.

III. *In the Christian Church.* 1. The New Testament period, and the early spread of Christianity. 2. The falling of the Church to lower levels in faith and practice because of the blending of Christianity with pagan religion and philosophy. 3. The rise, dominion, and decline of the Papal power. 4. The period of the Reformation. 5. The elevation of creeds to an un-Scriptural and unreasonable place of authority in the realm of spiritual things. 6. The answer of the spirit and work of modern missions and revivals to the attacks of deism and infidelity. 7. The present struggle of religion, the Bible, the Church, experience, and reason, with agnostic science and philosophy, destructive criticism, and practical atheism, for the rule over men's lives individually and collectively. 8. The call, at this acute crisis, for a return in the spirit and liberty of the gospel to the faith of the New Testament and the religion and ethics of Jesus, that many who really believe in Christ and religion but not in the Church, may come to believe in His holy catholic Church and to enjoy her sacred worship.

We Seventh-day people feel some pride which we would mingle with much humility and love, in calling the attention of our fellow-Christians to the fact that it was this Christ who said, The Sabbath was made for man. And as certain of your own writers have said, Jesus conceived of the Sabbath as a day given to man by a benefi-

cent Providence; His lordship over it was the right to humanize it against the Pharisees who had Rabbinized it; and what He spoke He spoke for mankind to hear.

And we believe that the return of the Church to the Sabbath of the Bible and of the Christ, which is the Seventh day, would be a forward religious movement having a parallel only in the splendid forward movement of our day for the world's evangelization.

The American vs. the Continental Sabbath.

A great deal has been said and written about the old Puritan, or New England Sabbath. It is said that the great mistake of our Puritan fathers was in considering the adjective "holy" to belong to the day, as if there could be holy *time*, whereas time is an inanimate abstraction to which no moral or other quality can be properly applied.

In other words that when we are commanded to keep the day holy, the *manner of keeping* the day is the thing referred to and not the difference in the quality of any particular time.

We are told that this is what Jesus meant when he said that the Sabbath was made for man rather than man for the Sabbath. We are also told that when it is the Sabbath in one part of the world it may be some other day of the week in other parts, so that if three persons should keep to the strict letter of the command and observe every seventh day as the Sabbath, one of whom remained at home, while each of the others traveled around the world in different directions, on completing the circuit each would find himself observing a different day of the week as the Sabbath. As an argument to show that the Jewish notion of a holy seventh day is not correct, such an argument may be admissible, but subtleties of reasoning only perplex and do not help us. As holiness applies to the individual and not to the day, it follows that whichever day is usually set apart as the Sabbath is the day we should keep holy—the "holiness" being a part of the man and not of the day. While, therefore, we may not fully sympathize with the old Puritanical notion of a holy day, we fail to obey the Scriptures unless we keep the day holy. Our American Sabbath is, we fear, being almost lost sight of as a day that should

really be "kept holy." The reasoning that one time is as holy as any other is misleading, and all the more so because in one sense it is true. It is the *keeping* of the day that must be holy, and this holiness consists in observing it as a sacred day of rest and for spiritual as well as physical improvement rest for both bad and good. Whether this is likely to be helped by foreign travel is illustrated by the following experience of one of our American tourists, who, while spending a Sunday in the vicinity of one of the old cities of Central Europe, decided to improve the opportunity by carefully observing what use was made of the Sabbath and in what respects it was distinguished from the secular week. Early in the morning he seated himself by a window to take note of what he should see and hear.

The silence was broken at about five o'clock by the rumbling of a heavy wagon loaded with empty beer casks. Soon a woman, with a large and well-filled basket fastened to her shoulders, passed along the street. After a little, other peasant women and girls followed, bearing similar burdens. As the city bells began to ring, people were to be seen, now one and now another, on their way to an early morning service. Soon, in a field not far away, a man commenced mowing, a woman with a kind of hand-cart gathering the grass and wheeling it away. A few moments later a huge load of beer passed along. A man with a bushel or two of vegetables followed, trying at every house to sell. Then people in holiday dress, moving this way and that, appeared.

Within the city the stores were open as usual. The prevailing sentiment can be judged of from the fact that an excellent woman, who would instinctively shrink from what was usually esteemed wrong, said to an American friend who was telling her of our transatlantic ways, that she should not know how to get along if she could not do her shopping on her way home from church. In the afternoon the shops were closed, and the time apparently largely given to recreation and amusement. The beer gardens seemed to be the centers of activity. It was an open secret in musical circles that the best operas were given, as a matter of course, on Sunday evenings.

A similar use of the Sabbath was found, by the same observer, to prevail in one of

the beautiful cities of Switzerland. The forenoon cathedral service was very well attended, but the stores were freely open and the day secularized; possibly not so completely as in some other parts of Southern Europe, but so as to deprive it of the honor which is its due. We have within our land at the present time only a remnant of the old Puritan Sabbath, fast disappearing—the modernized New England Sabbath and this Sunday of the Continent of Europe taking its place.

The old Puritan Sabbath was a vigorous protest against a lax morality. It had a place among the character-building forces when the stuff of which heroes are made was indispensable to the existence of our nation.

Our modernized Sabbath is, in part, a reaction from the legal severities of the earlier time; and, like all reactions, its tendency is to cross the golden line of what is wise and true.

The Sunday of the Continent of Europe is brought to us as freighting in the countless steamships which are stirring the waters of the Atlantic ceaselessly. It is not strange that those who are coming among us by multitudes should bring with them the habits of thought and life in which they have been educated. The stirring question is whether the foreign leaven will assimilate us, or whether it will become itself assimilated by the vigor of our adherence to the faith which has helped to render our land attractive to the Old World.

In order that our Sabbath may not be lost the many-sided value of it must be brought into prominence. Its connection with the prosperity of business must be illustrated. The fact that it is "the pearl of days" for the workingman must be made plain. The relation of Sabbath observance to bodily and mental health must be carefully demonstrated. And, above all, the fact must be emphasized that it is indispensable to the prevalence of pure and undefiled religion; that the church of Christ would lose much of its lifting power without the day in which it gains closest contact with mind and heart. The ladder which stands on the earth, but which reaches upward beyond our sight, rests in every day for the soul whose hopes climb heavenward; but on this hallowed day it stands most plainly to our view.

There is an import in the words of our Lord, "The Sabbath was made for man," of which we cannot get the soundings until we can understand all that is in man and all his relations and wants. Give to the continent of Europe the New England Sabbath, and its whole business, social and religious life would quickly feel the influence. It would change the aspect of kingdoms and empires.

If the tide in our land is ebbing now it is a comfort to consider that the tide currents change, and thought-tides are subject to this vicissitude as really as others. There are too many cherished memories bound up in this day to admit of its easy displacement. The roots of the truest and purest morality permeate it too deeply. The piety which is nearest the faith of the heroes of Christian history is connected with it too integrally.

It may be that opposition to the day is even now preparing its own defeat by arousing the Christian world with its presumptuous demands. Under the wise providence of God evil often disconcerts itself.

The friends of the Christian Sabbath have reason to be astir. The day may suffer serious injury even when there is no real danger of its being lost.—*The Christian Work and Evangelist*, March 21, 1908.

The *Evangelist* is eminently correct in the idea that holiness pertains to individuals and their actions rather than to any specific period of twenty-four hours. It is also correct in stating that even the appearance of holiness is disappearing, so far as Sunday is concerned, and that its friends "have reason to be astir."

But the larger and more vital consideration lies in what reasons the *Christian Work and Evangelist*, and other religious leaders in editorial rooms and pulpits can place before the people to induce them to "keep the day holy." The actions of men never rise above their theories and opinions. Practical living is governed by its fountains. Thoughts are the source of actions.

History separates Sunday observance from the Fourth Commandment and the Bible. The popular theories among religious teachers make Sunday a "New institution," distinct from the Sabbath which Jesus kept and purified from Jewish additions that were not spiritual and opposed to

true Sabbathism. Being thus divorced from the Divine law and the authority of the founder of Christianity, Sunday had to seek alliance with Roman Catholicism and civil law. Protestants have revolted against the Catholic church. They still cling to decaying Sunday laws, only to find repeated disappointment and increasing failure. The issue is no longer turning on the influx of foreigners. It is most acute in view of Sabbathless Americans. Evils are not cured by deploring them. Has the *Evangelist* nothing better to offer than the possibility "that opposition to the day is even now preparing its own defeat?" We shall be glad to reproduce from the *Evangelist* reasons from the Bible, from the example and teachings of Christ Lord of the Sabbath, why its readers should keep Sunday "holy." Either the people do not believe they ought to do this or they are defiantly or indifferently disobedient, if not "desperately wicked."

"The Seventh Day."

"From inquiries which are occasionally received it appears that there are some conscientious Christians who do not clearly understand why the seventh day of our week, Saturday, ought not to be observed as the Sabbath, or the weekly day of rest. The obligation to observe the seventh day as a day of rest is based on the account of the creation in Genesis and on the fourth commandment, and if there were any certainty as to which day of the week is the seventh day in regular succession from the creation, there would be an argument for its observance as the day of rest. But such is not the case. The week of seven days runs back to time immemorial, preceding the establishment of any monthly or yearly calendar, and its general prevalence among the early races of men is one of the strongest arguments for the truth of the narrative of the book of Genesis. But there is nothing to show that the regular succession of seven day periods has been accurately kept. In fact the Egyptians called Saturday the first day of the week, and the Hebrews out of hostility to their oppressors changed it to the seventh day of their week. If there are any sticklers for the observance of the seventh day in exact succession of weeks from the beginning, it is rather more probable that they should observe Friday as the

seventh day rather than Saturday. Friday was the seventh day in the Egyptian calendar which was the most ancient of which we have any accurate knowledge. Then Saturn, from which Saturday derives its name, is the first on the list of the seven planets from which the days of the week are named; so that Saturday would be the first day of the week. But the Hebrews showed their disregard of the need of maintaining an exact succession of seven day periods, by changing Saturday from the first day to the seventh day of the week. And the change made by the Hebrews has come to be accepted by all the world. The essence of the fourth commandment is obeyed when we observe one day in seven as a day of rest. "Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God." After six days of toil we are commanded to observe the seventh day as a day of rest. What day of our week in regular succession from the creation is the seventh we do not know. And as almost all the Christian world has agreed to accept Sunday as the day of rest, it is the best day, especially as it commemorates the resurrection of our Lord."—*The Watchman*, Feb. 20, 1908.

The foregoing from the *Watchman* seems to be based upon the claim that the Egyptian calendar presents a week of seven days, in which "Saturday" is the first day of the week." This assumption has appeared at various times within the last few years; the authority, if any is given, being an indefinite reference made to Dion Cassius. That our readers may see the fact as it appears in the original records we subjoin all that Dion Cassius said, by which it will be shown that the Egyptians had no such week of seven days, but that they named certain days after a group of planets according to the supposed order of tones in music, as held by them; or according to an involved astrological interpretation of the twenty-four hours of the day.

THE RELIGION OF EGYPT.

The religious system of the Egyptians was so complex and had so many local centers and prominent Gods, that it might well be called systems. It involved a large time element, but did not develop a week of seven days. The moon represented the "Divine Eye," which was intrusted to the care of "Thot," the Moon God, who led the

Egyptian Pantheon as chief time measurer. This lunar chronology produced a year of twelve months each having thirty days. This year had three general sub-divisions; the period of "Waters," of "Vegetation" and of "Harvest." Each month had its patron God and was sub-divided into three periods of ten days each. A festival marked the beginning of the year, of each month, and of the lesser periods.

Maspero,—*"The Dawn of Civilization,"* page 208, says:

"Every act of civil life was so closely allied to the religious life, that it could not be performed without sacrifice or festival. A festival celebrated the cutting of the dykes, another the opening of the canals, a third the reaping of the first sheaf, or the carrying of the grain; a crop gathered or stored without a festival to implore the blessing of the Gods, would have been an act of sacrilege and fraught with disaster."

This lunar year of the Egyptian calendar fell into hopeless confusion because of astronomical difficulties in adjusting it to the solar year. Neither a specific week nor a weekly Sabbath was developed in the Egyptian calendar, but almost every day in the year carried special virtues or evils for men, because of its association with some influence or incident connected with the Gods. For example, all hours of the night were "unlucky." Each day was divided into three periods of four hours each, some of which were of "ill-omen" and some of "good-omen." An Egyptian had to be well up in his knowledge of this complex and minutely divided calendar, in order to keep himself guided by the good and guarded against the evil. An elaborate system of charms and incantations was formulated to secure immunity from evils, diseases and misfortunes whenever men ran afoul upon unlucky days or hours.

DION CASSIUS.

Dion Cassius a noted Roman lawyer, senator, Pretor and Consul, was born in 155 A. D. Late in life he wrote a history of Rome, in eighty books, each one covering a decade, from the founding of Rome to A. D. 229. Many of these books are lost. The best libraries have books 37-60 nearly complete. Only fragments of the others remain. Cassius died 230 A. D. What he wrote concerning the names of the days among the Egyptians is given here in full,

to correct misapprehension and remove the confusion that prevails in the statements of those who evidently talk about "what Dion Cassius says," without knowing what he said. The following translation is from the Diaglot, Greek and Latin, edition of Stuziws, Vol. 1, p. 299, seq., Leipsic, 1824-1836. Describing the capture of Jerusalem by Pompey in 63 B. C., Cassius says:

"Chap. 16. He obtained possession of the city easily, being received by the adherents of Hyrcanus, but the temple which was held by the opposite party he did not capture without great labor. It was situated on a hill and fortified by its own walls. It could not have been taken had it been defended equally on all days; but upon those days which are named after Saturn, they intermitted the defense since upon those days they cease from all work. Through means of this liberated time, opportunity was given to the Romans to undermine the walls. When the Romans discovered this custom on the part of the enemy, they did not press the attack sharply on other days; but as often as the days of Saturn came around they renewed the attack violently. Thus they were overcome upon the day of Saturn, in which they would do no fighting whatever. Thereupon the treasures were snatched away, the kingdom was given to Hyrcanus, and Aristobulus was led away captive. These are the events which occurred at that time in Palestine; for thus the whole country which extends from Phœnicia to Egypt, along the Mediterranean Sea, was anciently called. It was also known by another name, Judea, and the people Jews.

"Chap. 17. I do not know from whence this name arose, especially since other men bear it who live according to their statutes and customs, although aliens. These people are also found among the Romans; and although they have been often diminished, nevertheless they have increased and have achieved the liberty of observing their customs and laws. They differ from the rest of mankind in almost all things which appertain to the customs of life; but most of all in this, that they recognize no other gods but one, whom they worship with the greatest zeal. Neither have they in Jerusalem any images. They deem their own God to be without bodily form and unchangeable, and they surpass other mortals in devotion to their religious cultus. Their temple is

both large and very beautiful, but open and without a roof. They consecrate the day called after Saturn, on which they do many things that are very singular, and they engage in no serious work whatever. As to who this God of theirs may be, or from whence this cultus sprung, much has been said and many have attempted to tell. More, this present history cannot do.

"Chap. 18. But concerning the days which are referred to the seven stars called planets, I think it began with the Egyptians, and spread among all men, but not from a very remote period. It appears to me that the ancient Greeks knew nothing of this custom. But since it is now in use among the Romans, and since it obtains among them as though it were a national custom, I will state in a few words in what manner, and according to what rules it was instituted. I think there are two methods, neither of which is difficult to understand, both of which rest on a certain theory. If that harmony which is called the fourth (*tessaroon*) and is believed to hold the first place in music, be referred to those stars on which the whole arrangement of the heavens depend, we follow the order in which each one accomplishes its revolution, if, beginning at the extreme circle, the one dedicated to Saturn we leave out the two which come next in order, and designate the fourth by the name of its god; and again after the same manner, leaving out the next two, we come to the seventh; and going over the others in the same way, we give to the days successively the name of the god to whom the stars are dedicated, we shall find the days agreeing with the order of the heavens according to a certain harmony in music.

"Chap. 19. Such is said to be the first system; the second is as follows: Enumerate the hours of the day and the night, beginning with the first. Assign the first hour to Saturn, the second to Jupiter, the third to Mars, the fourth to the sun, the fifth to Venus, the sixth to Mercury, and the seventh to the moon, thus following the order of the circles adopted by the Egyptians.

"Go through with the process several times. When you have gone through with the twenty-four hours in this manner, you will find that the first hour of the following day falls to the sun. Proceed in like manner with the twenty-four hours of this day,

and the first hour of the third day will fall to the moon. If you apply this method to each of the other days, each day will fall to the god to whom it belongs. This is what is reported concerning this matter."

Cassius was not discussing the origin of the week nor the Sabbath question. He had discovered the identity between the Sabbath, on which the Jews would not fight, and the day named "Saturn," by the Egyptians. This led him to inquire why the day of Saturn was thus named. He gives two involved and wholly distinct theories, both of which are astrological. The first is based on an Egyptian theory concerning tones in music, according to the scheme of a dominant "Fourth" in harmonies rather than a dominant "Seventh." This musical theory starts with Saturn as the planet most distant from the Sun. Then, by a confusing skipping about—perhaps after the supposed order of the "harmony of the spheres"—seven days were named for "those stars on which the whole arrangement of the heavens depend." This theory made Saturn's day identical with the Sabbath on which the Jews refused to fight.

The second theory was equally astrological, but not musical. It depended upon an arbitrary assignment of the twenty-four hours in each day to the leading planets beginning with Saturn, as in the musical scheme, but passing to the first hour of the following day for the assignment. This scheme brought the Sun's day first in the group of days dedicated to the planets. While Cassius was not considering the question of the week directly, his explanations coincide with the order of the universal week of the world-calendar, beginning with the day of the Sun and closing with the day of Saturn. Instead of indicating an Egyptian week, beginning with Saturday, Dion Cassius confirms the Jewish, i. e., the world-wide order of the week. Note also in chap. 18, that Cassius expresses his personal opinion only as to the origin of the Roman week in Egypt. It is evident that he knew nothing of the Babylonian week. It is now well known that the Romans got the week from the Hebrews.

That the week in its present order, the days being numbered but not named antecedent the present naming and was independent of it, is shown by numerous high authorities, among which are the following:

The Jewish Cyclopaedia, volume 12, p. 482, says,

"The Biblical writings contain no traces of any custom of naming the days of the week after the seven planets, nor had this custom, found among the Babylonians and the Sabæans, any bearing originally on the divisions of the week into seven days, since it was a mere numeral coincidence that seven planets were assumed in these primitive astrological conceits. In the Babylonian nomenclature the first day of the week was under the tutelage of Shamash, the Sun; the second under that of Sin, the Moon; the third under Nergal, Mars; the fourth under Nabu, Mercury; the fifth under Marduk (Bel), Jupiter; the sixth under Ishtar, (Beltis), Venus; and the seventh under Ninib, Saturn."

Eberhard Schrader, D. D., Ph. D., Professor of Oriental languages in the University of Berlin, Germany, first of authorities in his field of scholarship, discusses the relations between the Babylonian calendar and our universal week, minutely, in Vol. one, of "*The Cuneiform Inscriptions and the Old Testament*," second edition p. 18, ff. He says: "The week consisting of seven days was unknown to the Egyptians and the Greeks who had a week of ten days, [see above.—A. H. L.] and to the Romans (before the time of Christ) who had a week of eight days. It was introduced among the Arabs by the Jews. It was an ancient Hebrew institution, and has been pronounced accordingly pre-Mosaic. * * * That these Babylonio-Assyrian planetary deities, in their number seven, were also known to the Aramæan Mandæi, is obvious from their *Liber Adami*, in which we find mentioned in succession: Sun, Venus, Mercury, Moon, Saturn (Kaiwan), Jupiter (Bel), and Nergal (Nerig). Also the Sabæans in Mesopotamian Haran were acquainted with the seven planetary deities as the deities of the week-days, and moreover in the order with which we are familiar: Sun, Moon, Nergal (Mars), Nebo (Mercury), Jupiter (Bel), Venus (Beltis), Saturn (Kronos). Among Western nations, especially the Romans, the institution of the *Sabbatum* was introduced by the Jews in the early days of the empire along with the institution of the seven-day week, (Calend. Sabinum). The individual deities, to whom the seven days of the week were

sacred, are enumerated by Dion Cassius, [see above.—A. H. L.] and Isidorus of Seville, about A. D. 650, gives them in their traditional order with their Latin names: dies Solis, dies Lunæ, etc.”

More need not be adduced to show that the assumptions concerning an “Egyptian week beginning with Saturday” are with-

out any historic foundation or authority. We must record our regret that so able a journal as the *Watchman* has permitted itself to be misled in this matter.

NOTE.—If any reader desires full historic and philological information concerning the Origin and Identity of the Week, he will find it in my “Biblical Teachings Concerning Sabbath and Sunday,” pp. 90 to 140.

EXTINCT SEVENTH DAY BAPTIST SCHOOLS

(With a single exception, the following sketches of *Extinct Seventh-day Baptist Schools* are drawn from the same source as the sketch of DeRuyter Institute in the Monthly Edition of the RECORDER for March. That of West Union Academy was prepared by the present writer. It was hoped that an illustration of each of these schools could accompany this article, and an effort was made to obtain them. But none of Farmington, Big Foot, or Petersburg has come to hand. The work accomplished by several of these schools was of sufficient importance to warrant extended treatment, both of text and illustration, and it is to be hoped that at some time in the future, this may be done. In the meantime, these brief sketches will serve as reminders of their existence and mission. CORLISS F. RANDOLPH.)

BROOKFIELD ACADEMY. 1841-1876.

Though not chartered as an academy until four years later, still the Brookfield Academy really had its origin in a select school opened in the fall of 1841 by Giles M. Langworthy, one of the first teachers in DeRuyter Institute, which was founded about four years previous. After four years of successful management, it was thought best to complete the organization of the school by securing an academic charter. Accordingly, in 1845 this step was taken and for the succeeding thirty-one years it continued in that capacity, fostering the spirit of popular education in that and surrounding communities. In 1876 it was deemed best to yield to the popular demand for a free school and convert the academy into a public high school. Giles M. Langworthy, Lodwick C. York, James Bailey, Charlotte W. Dexter, and Charles W. White were teachers in the select school; and after it was chartered as an academy, among its principals and teachers we find the names of Lodwick C. York, Philander Wood, Riley T. Taylor, Ferris Scott, Edwin Whitford, James H. Messenger, A. R. Cornwall, a Mr. Robinson, Gilbert Jeffreys, D. M. Haggart, W. D. Williams, and a Mr. Richmond.

UNION ACADEMY. 1848-1883.

Late in the autumn of 1848 Rev. Ethan P. Larkin opened a select school in Shiloh, N. J., and the following spring he secured

its incorporation as Union Academy. Among the promoters of this enterprise were such men as Dr. George Tomlinson, Deacon I. D. Titsworth, who at that time resided in that part of the State, Isaac West, and Hon. Lewis Howell.

This was the pioneer school of academic grade in South Jersey, and was of great value in educating many young people in all that section of the State. Professor Larkin, assisted by Miss Susan E. Crandall as preceptress, and Miss Amanda M. Crandall teacher of music, continued as principal for nearly three years. During this period he rendered much valuable scientific assistance to the agricultural interests of the State, by securing a thorough analysis of the large deposits of marl in that vicinity, and demonstrating their great value in fertilizing and restoring the exhausted soils.

He was succeeded in 1851 by Rev. W. C. Whitford, assisted by his wife, Mrs. Ruth H. Whitford. They remained in charge of the school two years, during which time it continued to increase in attendance and usefulness. Lectures on agricultural chemistry were given by Professor Gurdon Evans in the winter terms of those two years. For the succeeding ten years the school was conducted by the following principals: C. Rollin Burdick, William A. Rogers, James Williams, George E. Tomlinson, and Charles H. Thompson. In 1863 Oscar U. Whitford, and his wife, Mrs. E. A. Whitford, were secured to take

ALBION ACADEMY.

1854-1894.

charge of the academy. During the following six years of their leadership some marked changes took place in its advancement and rank as an institution for higher education. A new and commodious building was erected at a cost of \$10,000 in 1867, the attendance was increased, and the class work was thoroughly reorganized. In 1869 Professor Whitford resigned in order that he might enter upon a course of theological studies in Union Theological Seminary, in New York City. The following named principals in turn succeeded him: B. G. Ames, Gurdon Evans, Wardner, C. Titsworth, Geo. M. Cottrell, Samuel Howell, Lewis Howell, Joseph W. Morton, and Miss Anna S. Davis. Then, in the year 1882, the school ceased to be known as Union Academy and was transformed into a free public school.

FARMINGTON ACADEMY. 1849-1852.

In 1849 an academy was established in Farmington, Illinois where there was a small church of Sabbath-keepers, and was under the management of Professor James Hill. A commodious brick building had been constructed for the school, and for several terms it was attended by nearly a hundred students. But the hopes of its founders were not fully realized, and after about three years it passed into the hands of First-day people. Its life as a Seventh-day Baptist institution was too brief to render any very permanent service to our people.



REV. ETHAN PENDLETON LARKIN, PH. D.
1829-1887.

(Founder and Principal of Union Academy, at Shiloh, New Jersey. Professor of Latin, and of Natural History, at Alfred University.)

Albion Academy, at Albion, Wisconsin, had its origin in an action taken by the Northwestern Association a year or two previous to the establishment of the school. There was a movement to found a denominational school that should be under the control of the Association. For several years there had been an academy at Milton, Wisconsin. But the people of Albion de-

sired that the proposed school to be under the care of the Association should be located at Albion. At a session of the Association held in 1852 or 1853 it was voted that the place which should obtain the largest subscription in its favor should have the school. The result of the canvass was in favor of Albion, and the school was located there. But the friends of Milton Academy were unwilling to abandon their cherished hopes of making a permanent and successful school of the one that had already been established for nearly ten years. Hence from the opening of the Albion Academy in the fall of 1854 to its close as a denominational school in 1894, a period of forty years, there was a spirit of rivalry between the two schools, situated only about ten miles apart, which may have acted as a wholesome stimulus to each. Undoubtedly many more people received the advantages of a good education through the existence of both schools than would



UNION ACADEMY, AT SHILOH, NEW JERSEY.
(Second edifice of the Shiloh Church, and the first building occupied by the Academy).

have occurred had there been but one.

Rev. Thomas R. Williams was the first principal of Albion Academy, and his wife, preceptress. They labored thus for seven years, being assisted during that time by L. Pope, J. L. Hicock, J. A. Badger, Daniel B. Maxson, Miss Eliza Potter, Miss A. A. Luce, Mrs. J. L. Hicock, and in music Miss Helen Clarke, and Mrs. Clarissa Livermore. Also Rev. A. R. Cornwall was associate principal for five years, and upon the resignation of Professor Williams in 1861 Professor Cornwall assumed the full

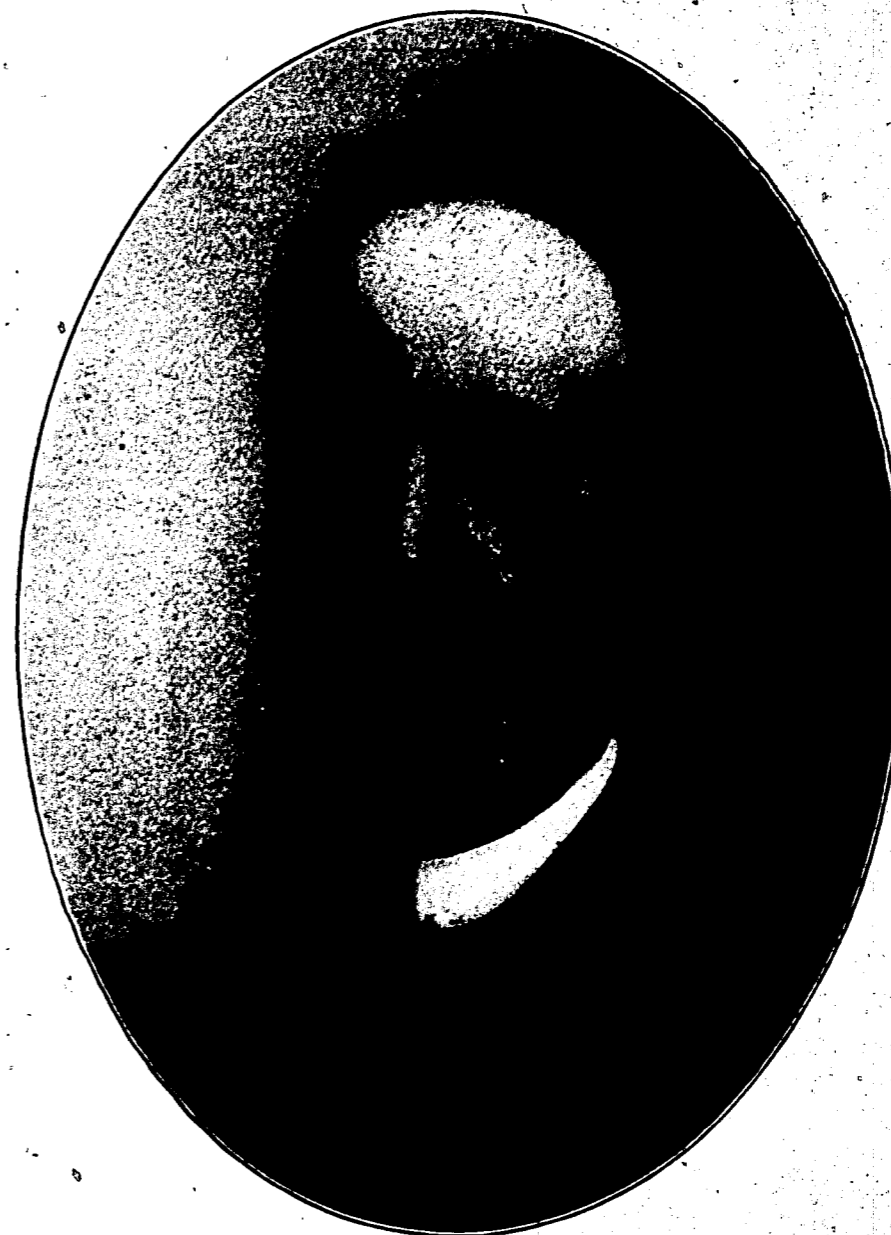
control of the school, in which capacity he remained until the close of the fall term of 1878. Professor Cornwall was aided by C. H. Thompson, Rev. Asa B. Prentice, who conducted the school one year in the absence of Mr. Cornwall; and by Professors E. C. Beach, J. Beardsley, Thure Kumlien, and R. B. Anderson. Miss Marian W. Grim (afterward Mrs. A. B. Prentice), served as preceptress one year, 1863-4. Professor Cornwall was succeeded by Edwin Marsh as principal from winter term 1878 to the close of the spring term 1880. From



UNION ACADEMY, AT SHILOH, NEW JERSEY.
(New building; now used as a public school building.)

that time until the fall of 1883 the school was closed. Then Frank E. Williams became principal and remained two years. After the school was conducted by Sanford L. Maxson, Charles Clark, and Daniel E. Willard, each serving as principal for periods which the writer cannot definitely state, it was finally decided by the Trustees in charge that it would not be wise to continue the struggle for existence as a denominational school; accordingly, in 1864, the school property, consisting of three commodious brick buildings, erected at a cost of \$18,500, and situated on a beautiful tract of land of ten acres, was sold to Pro-

essor Peter Hendrickson, who conducted the academy as a private enterprise for some seven years. He then sold his interests therein to the Norwegian Lutherans, who are now in possession.



REV. AMOS R. CORNWALL.

For twenty-two years an instructor in Albion Academy, and for seventeen years of that period its principal. He had previously been an instructor in DeRuyter Institute. After severing his connection with Albion, he was an active temperance lecturer.

there was a school started in New Market, New Jersey, and called the New Market Seminary. Its leading promoters were Rev. Halsey H. Baker, Hon. David Dunn, Deacon Isaac D. Titsworth, Martin Dunn, Jacob Titsworth, I. H. Dunn,

While Albion Academy remained as a Seventh-day Baptist school it was most loyally sustained and encouraged by the strong church and community in which it was situated. But even so brief a history as this must be, should not fail to mention in particular, Dr. C. R. Head, who, during the entire history of the school, for a period of forty years, was the President of the Board of Trustees, a most efficient worker, and contributed largely to its maintenance.

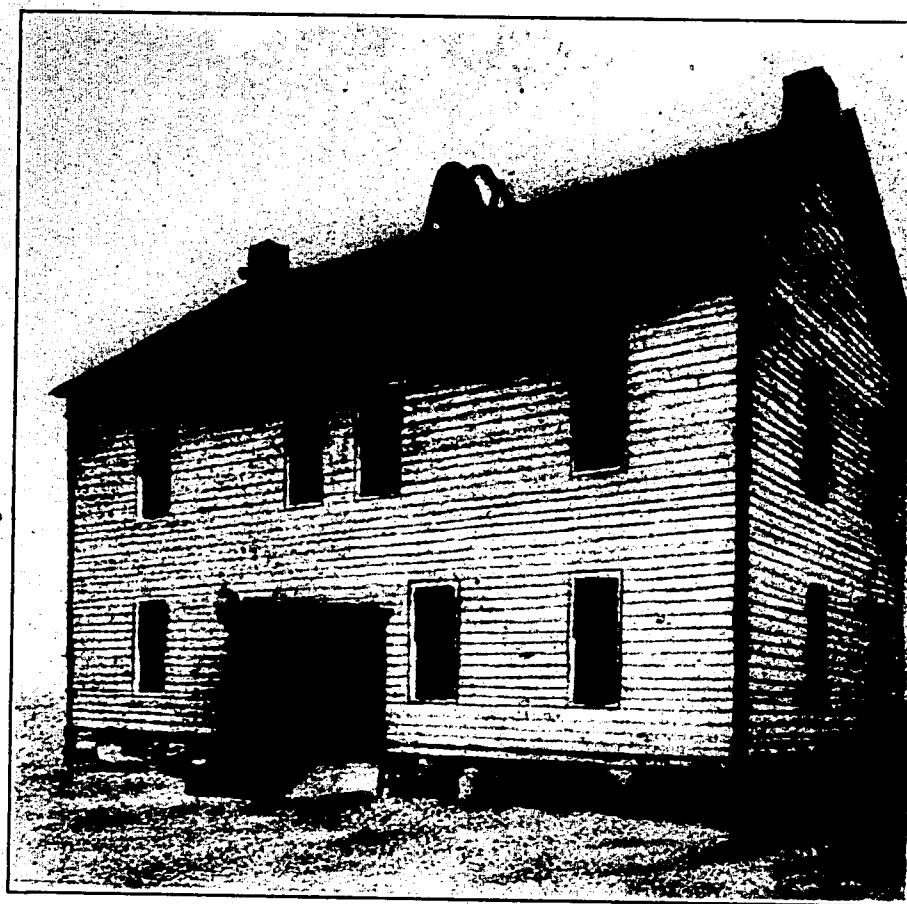
NEW MARKET SEMINARY.

1854-1861.

The same year that Albion Academy was founded in the Northwestern Association,

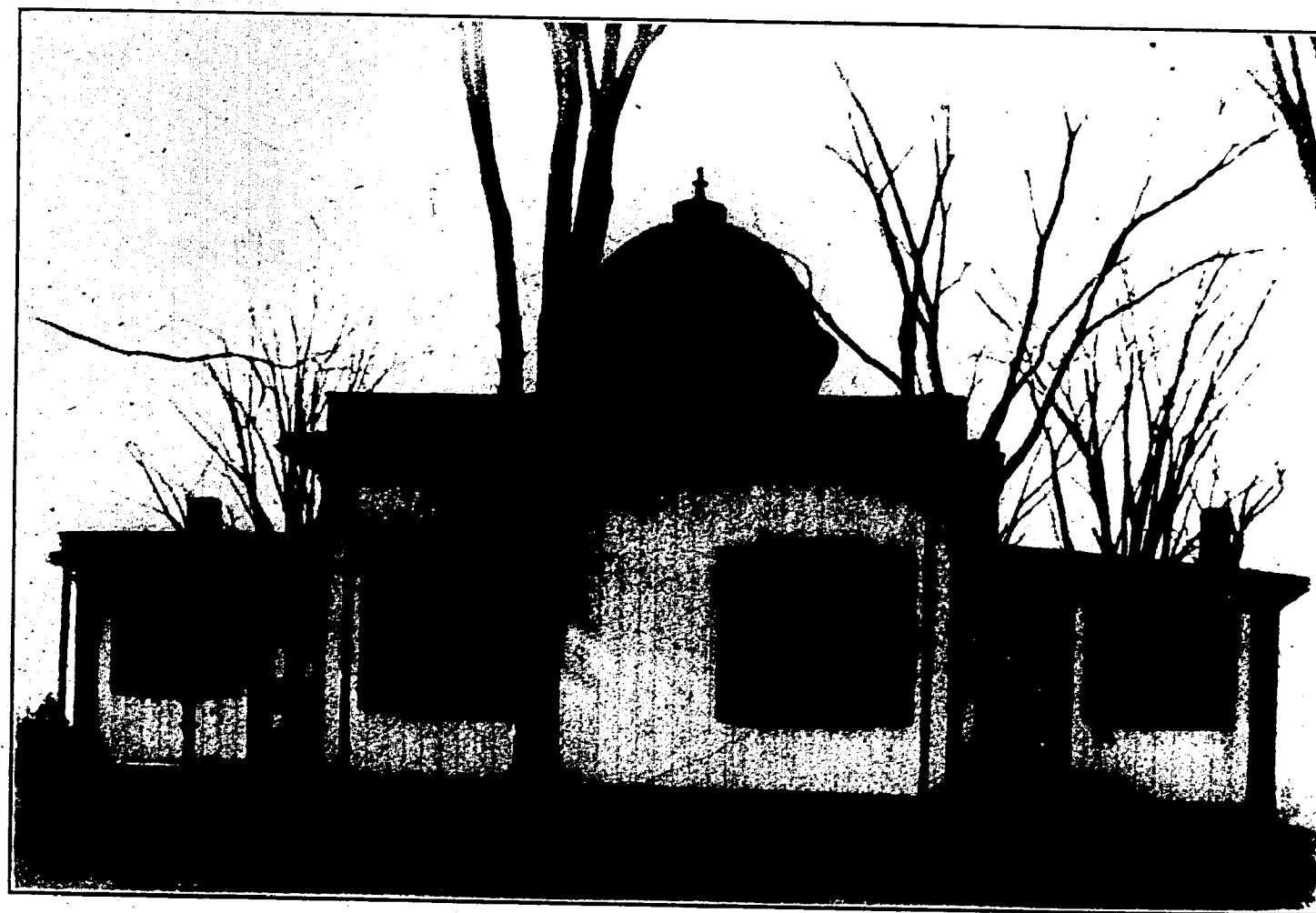


ALBION ACADEMY.
(From an old wood cut).



BROOKFIELD ACADEMY.
(From a pencil drawing by Clarence Beebe).

Jeremiah Dunn, and James C. Ayers. Theological Seminary, New York. After a few terms were taught in the upper room of the public school building, and in one or two private houses, a stock company was formed, a beautiful site secured, and a convenient building erected. For a few years Mrs. Ruth H. Whitford was secured as the first principal, and the school was opened in March, 1854. Rev. William C. Whitford, the late President of Milton College, was then pursuing a course in Union



NEW MARKET SEMINARY.
(From a recent photograph).

the school was very helpful in the education of a good number of young people for life's duties and in preparing others to enter still higher schools. But the public schools of the times were also aspiring to give the masses better educational facilities, and in 1861 this seminary gave way to the popular demand for free public schools of better grades.

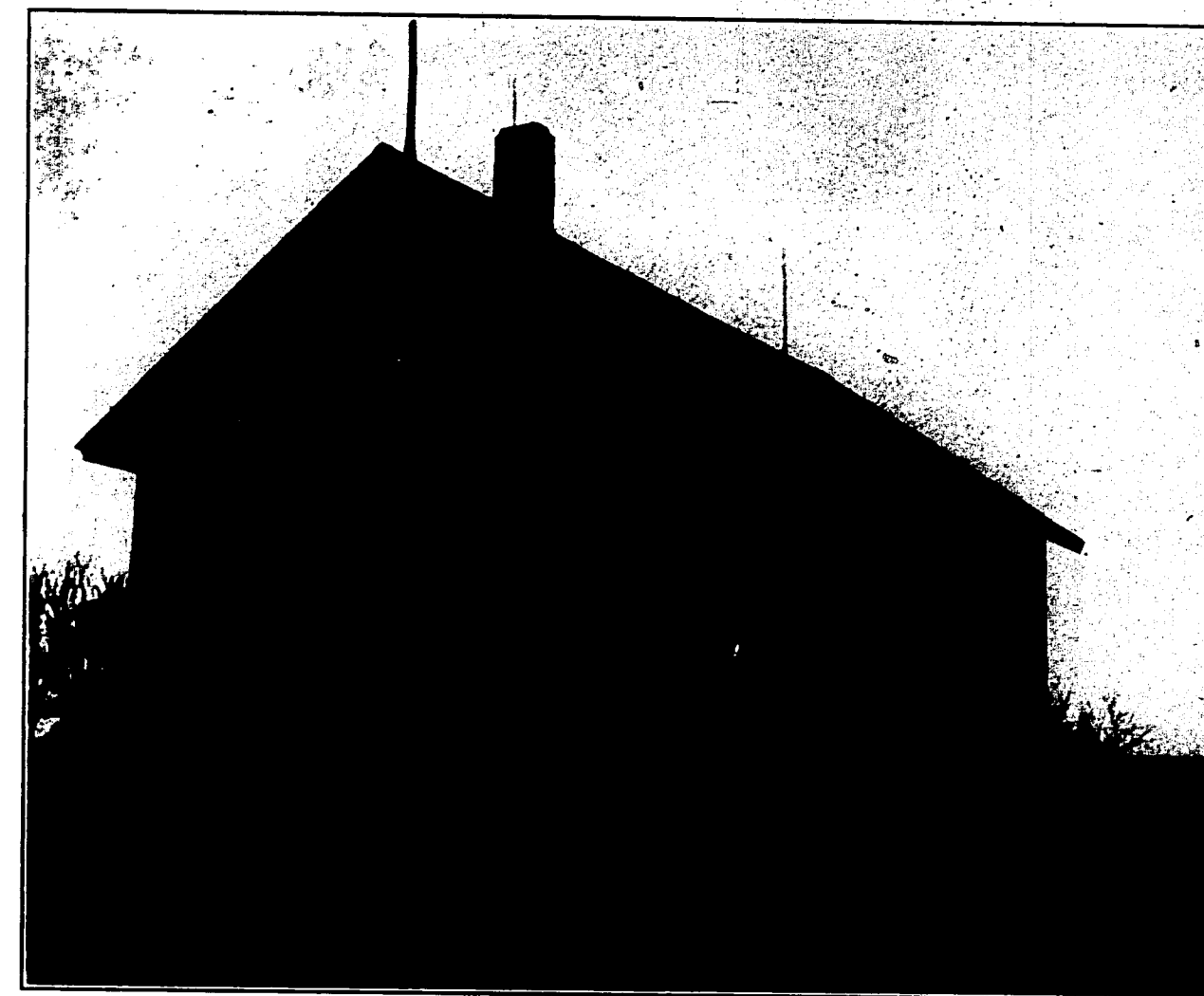
Among the principals who succeeded Mrs. Whitford were Miss Miranda Fisher, Miss Josephine Wilcox, Miss Augusta F. Green, Mrs. Henry C. Coon, James Stillman, and Miss Sarah Denton.

services on the Sabbath. But their hopes were never fully realized. The school was continued but a short time. G. Asher Williams was its first teacher and principal. He was succeeded by James Stillman. Neither funds nor patronage were sufficient to encourage its continuance.

BIG FOOT ACADEMY.

1857-1881.

At Walworth, Wisconsin, situated on Big Foot Prairie, was another growing society of Seventh-day Baptists, who were also thirsting for larger draughts from the foun-



WEST HALLOCK ACADEMY.
(From a recent photograph).

WEST HALLOCK.
1857.

The year 1857 gave birth to a greater number of academic schools among Seventh-day Baptists than any other year in our history. The people of West Hallock, Ill., were interested in encouraging efforts to provide opportunities for their young men and young women to keep abreast with the spirit of the times in education. A suitable building was erected, which for a time, would serve the double purpose of providing for a school of academic grade, and also furnish a place for holding religious

tain of knowledge. To satisfy this need a substantial brick building was constructed in 1857, two stories high, and at a cost of \$4,000, to be used as a school building and for Sabbath worship. The school was named Big Foot Academy, and was opened in the fall of 1857 with Daniel B. Maxson principal.

This school had a liberal local patronage for twenty-four years and was then changed into a high school according to the provisions of the township system of public graded schools in that State. As an academy it exerted a wholesome influence over all that locality and gave the Walworth

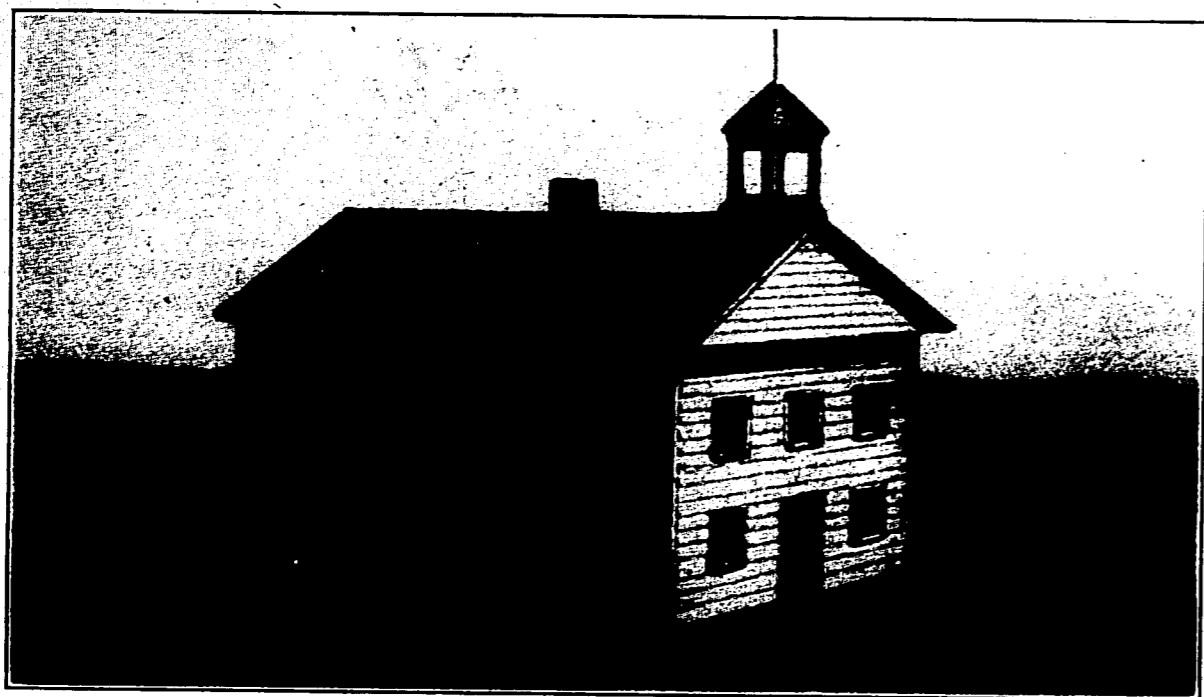
church and society of Seventh-day Baptists an enviable reputation as promoters of education, sobriety and good citizenship. The principals who conducted the academy after the resignation of Professor Daniel B. Maxson, were J. A. Badger, Henry C. Coon, A. R. Crandall, Wardner C. Titsworth, Leander E. Livermore, J. S. Maxson, Frank Place, O. E. Larkin, F. O. Burdick and Mazzini G. Stillman.

PETERSBURGH.

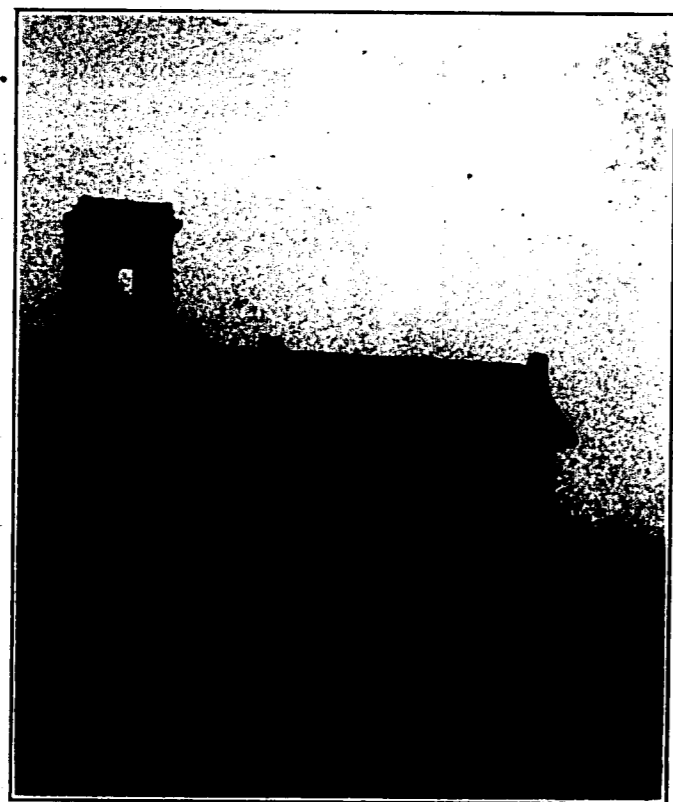
The same year, 1857, a school of academic grade was instituted by Rev. Azor Estee, in Petersburg, New York, and was conducted by Leander E. Livermore as principal, assisted by Charles H. Thompson, in higher mathematics, Miss Frances E. Stillman in music, and Miss L. E. Maxson in oil painting and crayoning. This school was continued until the spring of 1859. Its distance from the village and the difficulty experienced in securing satisfactory boarding places for the students led to the abandonment of the project.

WEST UNION ACADEMY.

As early as December 4, 1850, formal steps were taken to establish a Seventh-day



WEST UNION ACADEMY.
(After a pencil sketch by Franklin Fitz Randolph).



HOPKINTON ACADEMY.
(From an old photograph).

Baptist School at West Union, the county seat of Doddridge County, Virginia, now West Virginia. Previous to that time, Dr. Ethelbert Bond, John S. Davis, and Samuel Preston F. Randolph had purchased a suitable site for a school with a small house upon it, that had previously been used for a private, select school. This property was taken over by the new organization, which was finally incorporated April 10, 1852, as the West Union Academy.

Among the leading spirits in this enterprise, besides those already mentioned, were Joseph Jeffrey, Lodwick H. Davis, Jephthah F. Randolph, William F. Randolph, and Rev. Azor Estee.

A new building was erected, and for a time the school flourished. But a train of untoward circumstances set in, and the growth of the academy, at first retarded, was then wholly stopped, and decay and abandonment soon followed.

Among those who served as principals of the Academy, were Stephen Thomas West Potter, of Scott, New York; Daniel Maxson Burdick, of Little Genesee, New York; and Rev. Azor Estee.

Miss Esther, the daughter of William F. Randolph, and probably her brother Ezra, as well as Benoni Israel and Robert Alexander, sons of Joseph Jeffrey, also taught in the building.

One H. T. Hays was probably the last teacher to occupy the building before it was sold to Isaiah Bee, August 8, 1856, who taught two terms in it, after which it was no longer used for school purposes. During the Civil War, it was used as a hospital by the Union Army, after which it was transformed into a comfortable dwelling house.

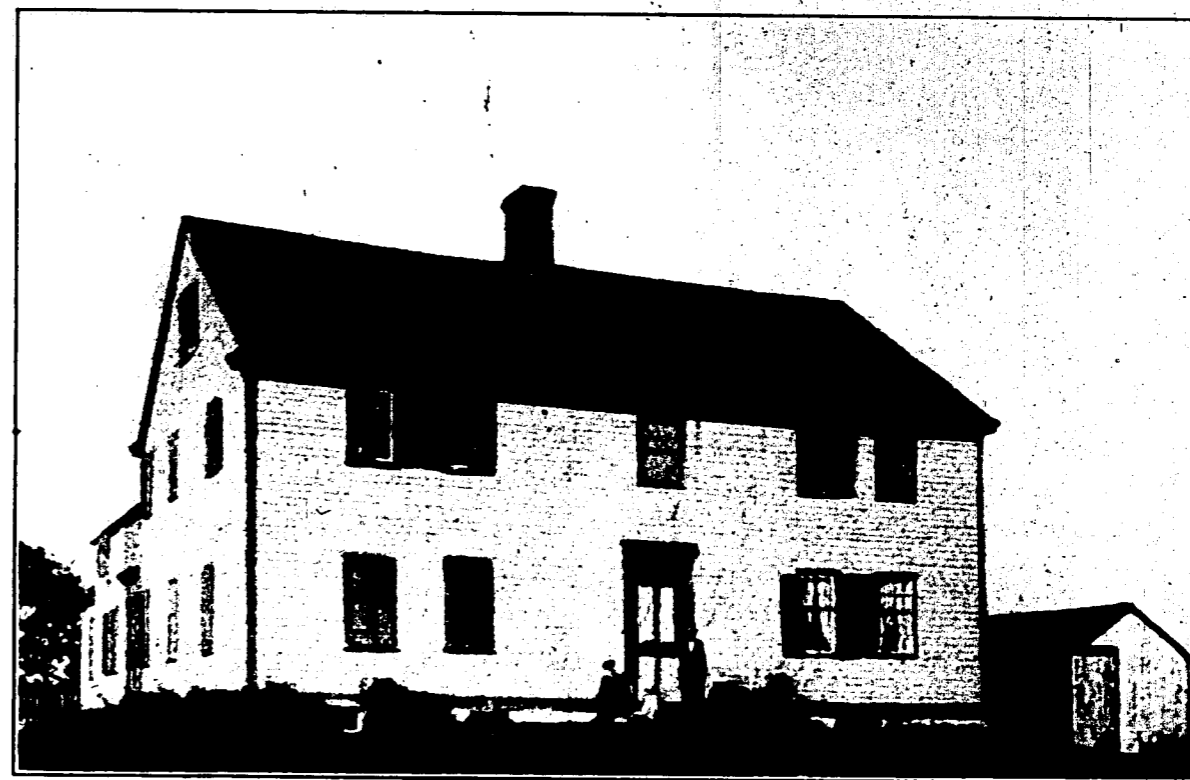
The corporation did not pass out of existence until December 18, 1863, when the stock was all transferred to Jephthah F. Ran-

Wells. These were too small for the accommodation of applicants, and when the winter had passed the school was removed to Lincoln Hall. When winter returned, these quarters were not comfortable, and the school was removed to the lower floor of the house now owned and occupied by Paul M. Barber. There it continued until its termination in June, 1859.

The students and community became deeply interested in the school, and plainly saw the need of better facilities. We quote the first entry in the Stockholders' Record of Hopkinton Academy:

"HOPKINTON, AUG. 7, 1858.

"At a meeting called by the friends of education, and held in the vestry of the First Seventh-



THE SILAS GREENMAN HOUSE.
(At Ashaway, Rhode Island).

dolph, and the records finally placed in the hands of Franklin F. Randolph, the secretary of the corporation.

HOPKINTON ACADEMY.

1857-1869.

The following history of Hopkinton Academy at Ashaway, Rhode Island, has been kindly furnished by William L. Clarke for this occasion:

In the fall of 1857 a select school was opened at Ashaway by William L. Clarke, and continued for two years. There was no suitable school building for such a school, and rooms were taken on the second floor of the Silas Greenman house, the old tenement house now owned by Mrs. M. A.

day Baptist meeting house of Hopkinton, R. I., the meeting was called to order by Rev. Joshua Clarke.

"Voted, That William Potter be chairman and S. S. Carr, Secretary.

"Resolution presented by Elder J. Clarke:

"Resolved, That an academy is the imperative need of the youth in this community, and that it is the duty of the parents, guardians, and friends of education to erect such an institution as soon as practicable.

"The resolution was discussed by Elder Clarke, T. M. Clarke, J. D. Babcock, and N. Saunders, and then adopted.

"Voted, That a committee of fifteen be appointed to ascertain the amount of funds that will probably be necessary to raise for such an institution, and report at the next meeting.

"Voted, That Joshua Clarke, Joseph Potter, O. B. Irish, S. C. Carr, J. R. Wells, William Potter, Henry Langworthy, T. M. Clarke, Daniel



RESIDENCE OF P. M. BARBER.
(At Ashaway, Rhode Island).

Babcock, N. K. Lewis, J. L. Spencer, J. D. Babcock, Nathan Saunders, George Irish and William L. Clarke be the committee.

Adjourned to August 22, 1858, at 8 p. m. at this place.

"S. C. CARR, Secretary."

On October 16, 1858, a committee of one was appointed "to circulate a subscription paper and solicit aid for the erection and establishment of an academy to be located on lot now owned by Mrs. Lucy Maxson." At a meeting held four days later, \$2,525.00 was reported as subscribed. The charter was granted July 6, 1859, and the school began in December following. Professor Joseph W. Morton, Principal; Mrs. Henry C. Coon, Preceptress; Henry C. Coon, Assistant; Frances E. Stillman, Music Teacher; Harriet E. McOmber, Primary Teacher during spring term, and until fall of 1861, when the Primary Department was discontinued.

These teachers remained until the close of the school year for 1861-2.

In 1862 the fall term was omitted. Then Mr. and Mrs. Henry C. Coon took charge of the school until the close of the school year of 1864-5.

Some time ago, in a certain association, a church letter was read after the following tenor: "Members received, none; dismissed, none; died, none; married, none; given to missions during the year, nothing; paid pastor, nothing. Brethren, pray for us that during the next year we may hold our own."

Such a church needed revival, and such

From 1865 to 1867 Alanson A. Palmiter was principal, and Amos C. Lewis followed for one and two-thirds years, resigning at the close of the winter term of 1868-9 on account of his impaired health, and the school was then discontinued.

Of the aforesaid committee of fifteen, appointed August 7, 1858, each, excepting George Irish, served at some time as Trustee of the academy, together with Rev. Joshua Clarke, Rev. A. B. Burdick, John M. Barber, William Potter, Jr., William A. Langworthy, C. C. Lewis, Jr., Oliver Langworthy, C. N. Andrews, Peter C. Wells, Lester Crandall, G. G. Stillman, John Cundall, J. Larkin, Welcome B. Babcock, Paul M. Barber 2d, S. C. Wells, E. Blake and George B. Carpenter.

Soon after the discontinuation of the school, the Joint School District, Nos. 2 and 4, of Hopkinton, and 8, of Westerly, was formed, and the academy property deeded to said district, where, ever since that date, an excellent graded school, with a High School Department, has been maintained, at an average annual expense exceeding three thousand dollars.

churches can be found even today. In looking over the reports of a synod or conference it is remarkable how frequently a zero stands as an apology for the neglect of pastor and people, and represents utter stagnation of the spiritual forces. A church of this class needs, first of all and most of all, a baptism of power, a re-energizing from above.—*Exchange*.

REV. WARDNER CARPENTER TITSWORTH¹

Prepared by Corliss F. Randolph

Wardner Carpenter Titsworth was born at Shiloh, New Jersey, October 3, 1848. He was the eighth child and fifth son of Isaac D. and Hannah Ann (Sheppard) Titsworth. Through the strong religious influences of his early home life, he became an active member of the Piscataway Seventh-day Baptist Church, of New Market, New Jersey, at the age of fourteen years. About this time, he entered the preparatory department of Alfred University, where he remained nearly three years. When eighteen years of age, he entered Amherst College, Massachusetts, from which, four years afterward, he was graduated in the classical course.

In the year 1870, he became principal of Big Foot Academy, at Walworth, Wisconsin. This position he resigned after a year, to accept the principalship of the Union Academy, of Shiloh, New Jersey. At the close of the first year here, he resigned to enter upon a course of study at Union Theological Seminary in New York City.

After a year's study at Union, he accepted an urgent call to become a teacher in the Public High School, at Westerly, Rhode Island. This step was taken with no thought of abandoning his duties in the Seminary, but for the purpose of providing himself with the means necessary to complete his course.

He remained at Westerly for two years, and in the autumn of 1875, he re-entered the Seminary, where he remained until the completion of his course in May, 1877. During the last year of his course here, he supplied the pulpit of the First Seventh-day Baptist Church of New York City. During the summer of 1876, he filled the pulpit of the Pawcatuck Seventh-day Baptist Church, at Westerly, Rhode Island.

Almost immediately upon his graduation from the theological seminary, he entered upon the pastorate of the Seventh-day Baptist Church at Farina, Illinois. Here he remained until the end of February, 1881, almost four years, when he became pastor of the First Hopkinton Seventh-day Baptist Church at Ashaway, Rhode Island. During his residence at Farina, Illinois, he

married Miss Isabelle H., daughter of Deacon Henry W. and Sarah (Ayars) Glaspey, of that church.

He remained at Ashaway, until August, 1883, when he became pastor of the First Alfred Seventh-day Baptist Church, at Alfred, New York.

In the meantime, premonitory symptoms of the fatal pulmonary disease which was to cut short his career of usefulness, had already made their appearance. This fact he communicated to a few intimate friends who were loth to have him leave the ministry, and who urged him to remain in that work, hoping that the change of climate involved in his change of pastorates would be beneficial to such an extent that his life would be materially lengthened. But these hopes were vain. After some interruptions, he finally resigned his pastorate at Alfred in April, 1889, and left that work to return to it no more. After three years of swift inroads of the deadly malady that had seized upon him, he entered into eternal rest, at the home of his father, in Dunellen, New Jersey, April 24, 1892.

For two years of the time he was at Ashaway, Rhode Island, he was an active member of the Board of Managers of the Seventh-day Baptist Missionary Society, and during the greater part of his residence in Alfred, New York, he maintained a similar relation to the Seventh-day Baptist Education Society, besides being a member of the Board of Trustees of Alfred University. In February, 1879, he declined a call from the Board of Managers of the Missionary Society to become a missionary in the employ of that Board, at Shanghai, China.

In the autumn of 1887, he accepted a call to the chair of the Latin Language and Literature in Alfred University, partly because of his love for teaching, and partly because of the hope that it might benefit his health. At the close of the academic year, however, he yielded to a call to return to the pastorate he had vacated but a few months before. When his health failed the

¹ Much of the material for this sketch has been drawn from the minutes of the General Conference for 1892 and from various issues of the SABBATH RECORDER.

following spring, he went to Louisiana, and shortly afterwards to Florida, where with the exception of a visit to his father's at Dunellen, New Jersey, during the summer previous to his death, he remained until a short time before his decease, when he returned, finally, to his father's home.

During the greater part of his stay in the South, he contributed, editorially, to the columns of the SABBATH RECORDER, the last article from his pen appearing in the issue for April 7, 1892, less than three weeks before the end of his life.

Of his various pastorates, that at Alfred presented certain problems separate and apart from the others, and that too, over and above the ordinary church problems that distinguish any one pastorate from any other.

In this respect, first of all, Alfred is a college town, and at that time, certainly, the pastor of the church was, to all intents and purposes, the college preacher and spiritual adviser of the student body. Furthermore, the fact that Mr. Titsworth had taken his college and divinity courses both outside the pale of the Seventh-day Baptist denomination and since that time had not been brought in close contact with Alfred University, was sufficient to raise, with some doubts of the wisdom of the choice of such a man to fill the place occupied for so many years by Dr. Nathan V. Hull, whose every thought and endeavor had been to build up and strengthen the University.

But all such apprehensions proved groundless. The new pastor rose to the full measure and dignity of the position. His relations to the University were such as to make him one of its most powerful and trusted friends,—so regarded by trustees, faculty, and students, all alike. His long years of close, vital contact with young men and young women, first as a student and then as a teacher, coupled with a keen analytic penetration of character, and a nature intensely sympathetic with young people, fitted him in a unique way for his new duties, and it was not long until his hold upon the student body, who attended the regular Sabbath morning service as a whole, irrespective of creed, was such as to give him an influence over them, that in certain respects, at times, surpassed that of the faculty itself.

It was no easy matter to shape his sermons, week after week, year in and year

out, so as to be attractive alike to the students and his other parishioners. But this he accomplished; and more too. If, in the course of events, it appeared to him to be his duty to step aside, occasionally, and direct his discourse specifically to the students, it always contained, nevertheless, strong meat for parents and guardians alike, for he dealt with the principles underlying conduct of human life, and not merely with individual acts themselves. A supreme test of his strength in this respect occurred something more than a year after entering upon his duties at Alfred, under the personal observation of the present writer.

It was about the time that the craze of roller skating was sweeping over the country, and a large commodious rink with an excellent skating surface had been erected at Alfred. It was generally understood that some of the trustees of the University held stock in the enterprise, and it was rumored that at least one member of the faculty was financially interested in it. It speedily played havoc with the studies of the students, and the power of the authorities to cope with the situation seemed to be paralyzed, particularly as many of the best families of the village patronized the rink. Mr. Titsworth, comprehending fully the character of the situation as soon as it began to develop, waited until the psychological moment, and then preached a pointed, incisive, clear-cut sermon dealing with the principles underlying the various sports and games such as young people are likely to indulge in, and their relation to the conduct, and their influence upon the character, of ladies and gentlemen. The sermon contained no threats, no coercion. It was simply a plain statement of facts in their true relation to one another. Individual deduction and application were left for each of his hearers to make for himself or herself. The speaker was listened to with an intense, absorbing interest, and all wondered that they had not seen the subject in that light before. The skating rink was doomed. But the day before, and it was highly respectable—the rage of the village. Today, stripped of its tawdry robe of fascination and its true character revealed to the public gaze, none cared for it. And the man who had brought about this transformation of public opinion, had only strengthened the confidence in himself of those whom he was

anxious to influence, and had increased their respect for his judgment and advice.

His sermons, which were almost always written, were remarkable for their simplicity and for their direct, forceful logic. President Allen, who was rarely missing from his pew during Mr. Titsworth's ministrations, commended him as a model sermonizer. He possessed the rare ability to set forth great solid, fundamental truths in a remarkably clear, simple manner.

He was a pioneer in the movement for pastor's training classes, and inaugurated one at Alfred. He was likewise one of the first Seventh-day Baptist pastors to organize a Young People's Society of Christian Endeavor, which he did at Alfred.

As a general religious leader, he had already taken high rank before the close of his activity, and had the allotted span of three score years and ten of vigorous life been his portion, he would doubtless have developed into one of the strongest leaders who have ever appeared in the history of Seventh-day Baptists. He possessed the intellectual and moral qualities requisite for such leadership. Moreover they were virile and of the finest fibre, and that too in the highest sense. He had looked the dawn of the twentieth century squarely in the face, and caught something of its spirit. Life and its present opportunities were his gospel.

When the lambent flame of his life was extinguished, Seventh-day Baptists lost one of the purest and brightest lights they ever held.

HOME NEWS

DODGE CENTER, MINNESOTA.—An interesting oratorical contest that crowded the Opera House was held on March 28, between the public schools of the county. A boy and a girl had been appointed from each of the schools of Dodge Center, Kasson, Mantorville, West Concord, and Hayfield, to represent it in the contest. All the contestants did well, but we could not help feeling especial pride in the record made by our own young people. Five of

those taking part,—i. e., Jessie Langworthy, Myrtelle Ellis, Justin Ernst, Myron Langworthy, and Elwin McKean, were Seventh-day Baptists. Of these, Myrtelle Ellis and Justin Ernst won first prizes, five-dollar gold pieces, given by Mr. Cooper, banker.

Let us not feel too discouraged because some of the young people leave the Sabbath, but think of the loyal ones we still have. Let us do what we can to show appreciation of these, and help them all we are able that they may keep true.

L. L. C.

NEW MARKET, N. J.—Like many others we, too, enjoy the Home News Department of the RECORDER, and therefore feel that we should help occasionally in its contributions.

Following a long-established custom, our church held services with the First Baptist Church of this place during the week of prayer, and so much interest was manifested that union meetings were continued during the rest of the month. Thirteen candidates were baptized, five of whom joined our church. The two Christian Endeavor Societies have been holding services in a near-by schoolhouse and plan to continue them weekly throughout April.

Rev. Walter L. Greene was in attendance at the meeting of the Sabbath School Board, and also very successfully conducted a Sabbath School Institute at New Market. A number of people were present from Plainfield, and one from the New York Church. Three services were held.

Sunday, April 5, was the regular time for our annual church and society meeting. The business session lasted nearly all the afternoon. One trustee was reelected, and considerable other business was transacted. The reports in general were very gratifying. In the evening the men served supper at the parsonage. This, too, is becoming a yearly custom, liked by all, and especially appreciated by the women. A short program was given, including the reading of several interesting letters from absent members. While we feel that we are few in numbers, still we are resolved to push forward with renewed energy during the next year, earnestly striving to make realities from some of the possibilities lying before us.

E. C. R.

The Sabbath Recorder

THEO. L. GARDNER, D. D., Editor.

N. O. MOORE, Business Manager.

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EDITORIAL

Easter Thoughts.

"Ring out, ye bells of heaven, ring out
That Christ has risen from the dead;
O Earth, lift up the gladdening shout,
And let it through the wide world spread.
No day since this fair earth was born
Was ever with such rich grace filled,
As that first glorious Easter morn
That with new life and glory thrilled.
Let sacred joy fill all these hours;
Sing, O my soul, exulting sing,
Rejoice with all thy ransomed powers,
Rejoice in Christ, thy Saviour King."

The glad Easter morn will have just passed, when this number of the RECORDER starts upon its mission of love to its readers. I know there are those who do not believe in taking notice of these festival days as they come and go, lest, perchance, some heresy may creep in to undermine our faith. But somehow we have always felt that much is to be gained by the concentrated thought of millions being fixed at the same time upon the same great gospel truth. There is a gain of power over human hearts when even the membership of any one church unite to think and pray and talk upon any phase of gospel teachings. The power of even two or three, met together of one accord in united worship, is recognized the world over. How much more, then, must be the gain when all Christian peoples, of whatever race or clime, concentrate their thoughts and devotions around the subject of the Christ-child, as at Christmas, or the subject of the *Resurrection*, as at Easter.

So, then, it is not to give prominence to any particular festival day that I take up the pen; but rather, just now while Christians the world over are thinking of the

same thing, to turn your thoughts toward the glorious truth of the resurrection of Christ. We would be lacking in true love for Him whom we trust for salvation, if our hearts did not burn anew within us at this time, while all about us men are giving prominence to the one truth upon which our faith is based. "For if Christ be not raised, your faith is vain; ye are yet in your sins." Jesus "died for our sins according to the scriptures," and he "was raised again for our justification." And now nothing can be more appropriate than for each one to join in the universal praise of the risen Christ and so to recognize anew the personal blessings that come with the fact that Christ is "risen from the dead, and become the first fruits of them that slept."

Nature Enforces Easter Thoughts.

There is a great propriety in placing the Easter festival in the springtime. Nothing can be more suggestive of resurrection glories than the bursting bud and opening flower after winter's long night. The icy bands of death have been broken, the vernal sun is warming into life the fair forms of earth that faded and passed away in autumn, and all nature rejoices today in the glad new life of a resurrection morn. The great world of life and beauty, with its vitalizing sunshine, its joyous birds and beautiful flowers, joins in the glad chorus of all Christian nations to praise Him, who brings life out of death and pledges life everlasting beyond the grave's long night.

Let us, then, catch the spirit that comes from bursting bud and opening flower, and, filled with the prophetic rays of hope it brings, believe with full confidence, that after our budding and blooming shall have been followed by life's winter, and the chill of that winter chased away by eternal sunshine, perennial spring will await the faithful in a better land.

Not long ago the tomb of nature held all these fair forms in cold embrace. The weeping cloud and moaning winds were sad and gloomy as they joined in the solemn dirge over forms of extinguished life. But now all is changed. The somber drab of November has given place to the bridal robes of Spring. Earth and heaven seem wedded anew, and a glorious resurrection has burst the tomb. How cheering to those

who approach the winter of life, and must soon enter the gates of death! How this "rod and staff" ought to comfort "in the valley and the shadow!" We may learn in the Bible that Christ is the resurrection and the life, and that those who die trusting in him shall live again. And all nature joins in the glad song that "Since from winter's dark comes spring's sudden light, immortal day will break the grave's long night."

The Gibraltar of Our Faith.

Some one has said, that whoever possesses Gibraltar holds the Mediterranean. These words kept ringing in my soul as I approached that famous rock fortress; and as we were escorted up her steep sides and through her rock-chiseled winding subways, by port-hole after port-hole with mighty guns commanding land and sea, I could not resist the overwhelming conviction that the owners of Gibraltar held undisputed right of way to the greatest inland sea.

During this interesting visit, I could not help thinking of another saying I had somewhere seen, though I cannot remember its author, to the effect that the resurrection of Christ is the Gibraltar of the Christian's faith. I cannot tell you how the object lesson of that mighty stronghold served to emphasize this truth of the resurrection. Indeed, it came to me many times that day; especially, as we sailed away through the straits into the sea, with the mighty rock looming up in the twilight shadows, did I realize as never before the sublime grandeur of the gospel truth which it had illustrated and enforced. More than ever did I come to see what an impregnable bulwark the Christian finds in the fact and the doctrine of the resurrection. It seems that Jesus himself made this the climax of his earthly work, and after him the Apostles staked all their hope upon it. They felt that hope was vain "if Christ be not risen." Several times had Christ made his resurrection a sign of his divinity and Messiahship, and no wonder that after it came to pass they should make it the rock upon which their hopes were built. I fear we do not make enough of the resurrection truth, in our appeals to men. We often sing and talk of the Babe in Bethlehem, of the mighty deeds

of the Son of man, and of the sacrifice on Calvary's cross; but not so much about the power over death and the grave as we might. Without this, the mission of Christ would have proved a failure. What if he had stopped short of the cross? He might have lived his matchless life just as he did, and exemplified the true spirit even to the end; but if he had evaded the cross, the real power to draw all men unto himself would have been lost. Still further, after he had gone the entire length of the Calvary path and expired on the cross, if that had been the end, there would have been left little ground for our hope. Had he remained in the tomb without the fulfilment of the promises concerning the resurrection, the divine Christ could never have existed in the minds of men, as a real Saviour. Other martyrs had lived consecrated lives and died for a great cause; and since his day hundreds have thus lived and died. But no one of them ever attested his power and proved his claim, by bursting the bonds of death.

This then is God's acted "Amen" to all the teachings of Jesus. The disciples based their hope not upon the babe in the manger, nor yet upon his death on the cross. If these had been all, then we should be "of all men most miserable;" for the One whom they expected would redeem them, had seemingly been unequal to the task, and had died in failure. Therefore they were bewildered and great gloom settled over them when he died; but, after his resurrection, he became not a dead Christ but a living Saviour. Then all was changed. They exclaimed,

"HE IS RISEN INDEED,"

and from that day forward "*Jesus and the resurrection*" was their watchword. The resurrection proved all his claims to be true. When they had sought a sign from him, he referred them to his resurrection. Did he claim to be the Son of God? Then, according to Paul, he was "declared to be the Son of God with power, according to the spirit of holiness, *by the resurrection from the dead.*" Did he claim to give himself a ransom for many? Then they taught that "if Christ be not raised, your faith is vain; ye are yet in your sins."

Since their day, all devout believers have regarded the *risen Christ* as the solid rock underneath the Church, and the source of

all the joys of salvation. This, indeed, is the central doctrine of Christianity, and the key to eternal life. It proves the Deity of the Christ, the efficacy of the atonement, and the certainty of the future life. In short, it is the Gibraltar of the Christian religion; and whoever possesses this, commands the right of way to heaven.

DEATHS

LANPHERE—Esther Beebe Lanphere was born at Brookfield, N. Y., February 8, 1816, and died at Andover, N. Y., March 19, 1908, in her 93d year.

At an early age Sister Lanphere moved from Brookfield into the town of Andover, and on April 16, 1840, was married to Jonathan Lanphere, the two living happily together for nearly forty years, Mr. Lanphere dying December 30, 1879. "Aunt Esther" developed a strong Christian character and has long been a loyal supporter of the church at Andover. She was active in the Sabbath School and, despite her advanced age, was the equal of any in her knowledge of the Bible, her mental faculties being keen to the last. Generally loved by all, she will be missed greatly by those whose lives have been enriched and blessed through contact with her life. Funeral services were conducted by her pastor, assisted by Rev. S. H. Babcock, Sabbath morning, March 21, at the Andover Church, and interment was made in the Alfred Cemetery. Though earthly friends mourn their loss, they rejoice that Aunt Esther is free from pain and suffering in her heavenly home.

A. E. W.

ALLEN—Arthur Allen was born in the town of Wirt, New York, June 1, 1841; and died at Bradford, Pennsylvania, March 24, 1908.

He was the last of four brothers, and is survived by two sisters: Mrs. Almira Hamilton, of Wirt, and Mrs. O. U. Whitford, of Westerly, Rhode Island.

The deceased was never married. He was a soldier in the Union army for four years, and was in Andersonville prison eight months.

Funeral services were held at Friendship, conducted by the pastor of the Friendship Seventh-day Baptist Church. Burial at Mt. Hope.

A. J. C. B.

RANDOLPH—Randall F. Randolph, son of P. F. and Jennie F. Randolph, died at Berea, West Virginia, April 3, 1908, aged a little more than two years and one month.

Brief services were held by S. A. Ford, and the little one was laid to rest.

GREEN—Edmund Delos, son of Jared and Sarah Pattie Green was born in Berlin, N. Y., June 13, 1837, and died Sabbath-day, April 4, 1908, aged 70 years, 8 months, and 21 days. Brother Green became a Christian when fifteen

years of age, under the labors of L. C. Rogers, who was then a student in Williams College. He was baptized by Elder Scott and united with the Berlin Seventh-day Baptist Church, December, 1852. He was married to Miss Rhoda Ann Burdick, November 4, 1854. Two sons were born to them, Deacon Valdey Green of Berlin, and Fred M. Green of Troy, N. Y. He had been failing in health for a year, but had been confined to the house about a week. When he finished his work he said to Valdey, "I am going to take a rest and it will be a long one." For over fifty-five years he has been a member of our church, a true brother, faithful, cheerful, ready to do his part. The Sabbath before he was taken sick, he made his last prayer, and many were inspired with his mellow, tender spirit. He was kind in the home and his companion will miss him; punctual and faithful to the church, and it will miss him; cheerful and pleasant to his neighbors and friends, and the community will miss him.

The funeral was held at his late residence, April 6. Two beautiful selections of music were sung by a male quartet: J. G. Burdick, Fred C. Green, A. E. Green, and G. N. Greenman, Miss Matie Green at the organ. The Pastor spoke from words found in John 14:1, last clause.

J. G. B.

Rear Admiral Evans Seriously Ill.

Everybody will be sorry to learn of the pitiable condition of Rear Admiral Robley D. Evans, who is now at the hot mud springs in Paso Robles, California, for treatment. He is reported to be but a shadow of his former self, with his pale, drawn cheeks furrowed with many deep lines, caused by the suffering from rheumatism. Though thin in flesh, his ankles and knees are terribly swollen, so that the deformity cannot be hidden by his clothing. When the fleet sailed, four months ago, he was robust in health, weighing 175 pounds; now he scarcely weighs 120. Under the treatment, rheumatism has nearly disappeared, but other complications are making recovery very slow. His wife and daughter are *en route* to meet him, while his son is meeting them at Los Angeles, in order to prepare them for the change they must see in the Admiral.

The Observant Girl.

The class was discussing animals,—how they walked, got up, etc. After she had explained the cow's method of rising to her feet, the teacher asked, "Do you know any other animal that gets up like the cow?" Silence reigned for a moment, then one little girl timidly raised her hand. "What is it?" asked the teacher. "A calf," was the whispered reply.—*Exchange.*

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

May 9.	The Mission of the Holy Spirit,	John 15: 26—16: 24.
May 16.	Jesus Betrayed and Denied	John 18: 1-27.
May 23.	Jesus' Death and Burial	John 19: 17-42.
May 30.	Jesus Risen from the Dead	John 20: 1-18.
June 6.	Jesus Appears to the Apostles	John 20: 19-31.
June 13.	The Risen Christ by the Sea of Galilee,	John 21: 1-25.
June 20.	Review.	
June 27.	Temperance Lesson	Eph. 5: 6-20.

LESSON V.—MAY 2, 1908.

OUR HEAVENLY HOME.

John 14: 1-14.

Golden Text.—"In my Father's house are many mansions." John 14: 2.

DAILY READINGS.

First-day, Matt. 25: 1-13.

Second-day, Matt. 25: 14-30.

Third-day, Matt. 25: 31-46.

Fourth-day, Matt. 26: 17-30.

Fifth-day, Mark 14: 21-31.

Sixth-day, John 13: 21-38.

Sabbath-day, John 14: 1-31.

INTRODUCTION.

At just the time that Jesus was manifesting his love unto the uttermost to his disciples at the last supper Judas was plotting to betray his Master, and was waiting for a favorable opportunity to slip away from this gathering in the upper room in order that he might bring officers to arrest Jesus.

Jesus openly declared to his disciples that one of them should betray him, but most of them seem not to have suspected which one it was; for when Judas went out they thought that perhaps he had gone to get something for the feast or to give something to the poor. Apparently they did not notice Jesus' answer when Judas with the others asked, Is it I? John and Peter, however, did know the traitor, for John had asked Jesus privately and made signs to Peter. We may not be exactly sure whether Judas was present at the institution of the Lord's Supper or not. John does not mention this new ordinance, and the order of events in Luke's Gospel seems to contradict that of the others. Some think that Judas went out after they had

partaken of the bread of the Lord's Supper, and before Jesus had blessed the wine.

The Fourteenth of John is for many the favorite chapter in the Bible. Jesus now stands in greatest need of loving sympathy from his friends, but he is devoting his attention not to himself but to his disciples so soon to be bereaved of their Master. He speaks for them matchless words of comfort.

TIME—Same as that of last week's Lesson.

PLACE—Same as that of last week's Lesson.

PERSONS—Jesus and his eleven disciples.

OUTLINE:

1. Jesus the Revealer of the Father. v. 1-11.
2. The Promise of Greater Things. v. 12-24.
3. The Coming of the Comforter. v. 25-31.

NOTES.

1. *Let not your heart be troubled.* That is, with anxiety and apprehension in view of his departure. *Believe in God, believe also in me.* The disciples are urged to a deeper trust as a means of allaying their rising fears.

2. *In my Father's house are many mansions.* The translation "mansions" gives a wrong impression. The Greek word is rather rare, occurring in the New Testament only twice: here and in v. 23. It means "places of abode." *For I go to prepare a place for you.* If there had not been abundant opportunity for the disciples to be with him in the house of his Father he must necessarily have told them; for the express reason of his going away was to get a place ready that they might be always with him. This verse and the next are particularly designed as encouragement for trusting.

3. *I come again, and will receive you unto myself.* This may refer to the coming again of Jesus at the Second Advent, or to his coming through the person of the Holy Spirit the Comforter, but especially also to his coming in the death of the Christian. He has robbed death of its sting. Trusting in Jesus we need not think of death as terrible.

4. *And whither I go, ye know the way.* From the teaching which they had had from him they must already recognize that the road to eternal life lay through himself, the Teacher of all teachers. Compare, for example, his instruction concerning the Bread of Life in ch. 6.—He makes this matter more clear in v. 6.

5. *Thomas* does not feel confident, and seeks additional information and encouragement. Thomas is not mentioned by name in the New Testament outside of this Gospel except in the lists of the Twelve.

6. *I am the way, the truth, and the life.*

Our Saviour gives a comforting answer. The way is not something far away and difficult to find. Jesus not only declares the way to the Father; but is himself that way. He is the Truth since he is the one who reveals God. He is also the Life, the life-giving principle, and the source of all life. This verse reminds us of the introduction to John's Gospel. *No man cometh unto the Father but by me.* Compare Acts 4:12. This is however no real limitation of entrance into the Kingdom. He does not say that men must believe certain particular creeds or that they must conform themselves to certain specific principles. Jesus is himself the embodiment of the truth. The man who earnestly seeks truth is turning to Jesus. Jesus is true life: the man who gets any glimpse of real life is looking toward this same Master. The man who is making any progress in the way toward God is depending upon this Saviour. No mere good man could have made such claims for himself.

7. *If ye had known me, etc.* As Jesus is the revelation of God the Father it follows that any real acquaintance with him is a knowledge of his Father. *And from henceforth ye know him.* If the disciples had at all perceived the principles and motives that had moved Jesus in his intercourse with them they were by that much beginning to know God.

8. *Philip, like Thomas, is not mentioned particularly in the other Gospels, but is referred to a number of times elsewhere in this Gospel. Show us the Father.* He does not clearly comprehend the meaning of Jesus' words, and seeks for a concrete manifestation of God. *It sufficeth us.* Then we shall be contented and happy if only we can have more definite and tangible evidence of God.

9. *Have I been so long time with you, etc.* Jesus expresses surprise that Philip is so dull of comprehension. In the very nature of the case it is not the outward eye that can see God, but the eye of reason and of the soul. *He that hath seen me, hath seen the Father.* To see and know Jesus is a real knowledge of God, much more real and accurate knowledge of God than could be obtained by any manifestation of dazzling glory such as Philip may have had in mind.

10. *The words that I say unto you, I speak not from myself.* There is an essential unity of purpose and action between the Father and the Son to say nothing of the unity of being. What Jesus says and does must therefore be an exposition of God. Jesus is not acting independently of God. Philip or any one else that



takes notice can see God manifest to the world in the person of Jesus.

11. *Or else believe me for the very works' sake.* Let Philip but stop to give careful attention to the deeds that Jesus has done, and if he will not be convinced by other testimony let these deeds estimated at their real value convince him that Jesus is thus at one with the Father and revealing the Father by his own life on earth.

12. *And greater works than these shall he do.* Jesus now turns again from exposition to more explicit words of comfort. He says that his followers may do deeds that shall be greater than his own during his public ministry. For instance, the preaching of Peter on the day of Pentecost brought more true followers for our Saviour than any miracle wrought during his physical life. *Because I go unto the Father.* His going away was for their practical activity no real detriment, but a real advantage. His disciples may not have been any more devoted to Jesus after his death and resurrection, but they certainly had a better comprehension of him, and were much more efficient in their work for the Kingdom.

13. *And whatsoever ye shall ask in my name, etc.* This is a blessed promise. We ought not to fear to accept it as literal, and to put it to the test. It is not possible to ask in the name

of Christ something that we know is contrary to his will.

15. *If ye love me, ye will keep my commandments.* The blessings that Jesus promises in this chapter are for his disciples, for those who really love him. There is a plain way in which they are to manifest their love; namely, by giving heed to his teachings and his precepts.

16. *He will give you another Comforter.* This word would be more accurately translated, Advocate or Helper; but the traditional rendering has such a hold upon Christian-people, and withal expresses something of the truth that it is retained even by the Revised Versions. This other Comforter beside Jesus is the Holy Spirit. The same Greek word here translated "Comforter" is rendered "Advocate" in 1 John 2:1, and refers to Jesus himself.

18. *I come unto you.* This comforting promise was fulfilled not only by Jesus' appearances in bodily form after his resurrection, but especially in his continued presence with his disciples unto this day.

22. *Judas (not Iscariot).* Evidently the one who is called Lebbeus and Thaddeus. This disciple is troubled because Jesus is apparently not going to be such a Messiah as the people expected.

26. *He shall teach you all things.* Jesus' teaching of his disciples was now practically completed. The Holy Spirit is to extend and supplement his instruction.

SUGGESTIONS.

The one who trusts in Jesus Christ needs not to be in anxiety. The trials and misfortunes of this life are of small moment to the man for whom Jesus has gone to prepare the heavenly mansions.

How absurd for a man to reckon himself as a Christian, and then to show by his conduct that he gives little heed to the precepts of Jesus!

What blessings are promised to the followers of Jesus in that they are to expect to do greater things than their Master!

The heaven for which we long is not really a place but a condition. Those who are not in spiritual accord with the Saviour Jesus Christ could not be happy in his presence.

WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurse's training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. BATTLE CREEK SANITARIUM, SANITARIUM, Battle Creek, Mich. tf.

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.

After May 1st, 1908, the Seventh-day Baptist Church of Chicago will hold regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock P. M. Strangers are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 933 Jenifer Street.

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She "Beared" It.

"A minister's little daughter, who had been to church for the first time and heard her father preach, was questioned by him on reaching home as to how she liked his sermon. There was an embarrassed silence; then the little maid, tired out with the long strain of 'being good,' and yet anxious not to offend in any wise, made answer with a long-drawn breath of patient resignation: 'You preached awful long, papa; but I beared it.'"

Five minutes after the tardy gong had struck, the principal of the school was walking through the lower hall when he saw a pudgy little fellow scampering toward the first grade room as fast as his fat legs could carry him. "See here, young man, I want to talk to you," called the principal to the late comer. "I haint got time to talk to you; I'm late already," replied the breathless beginner, as the door of his classroom closed.—*Morning Star.*

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