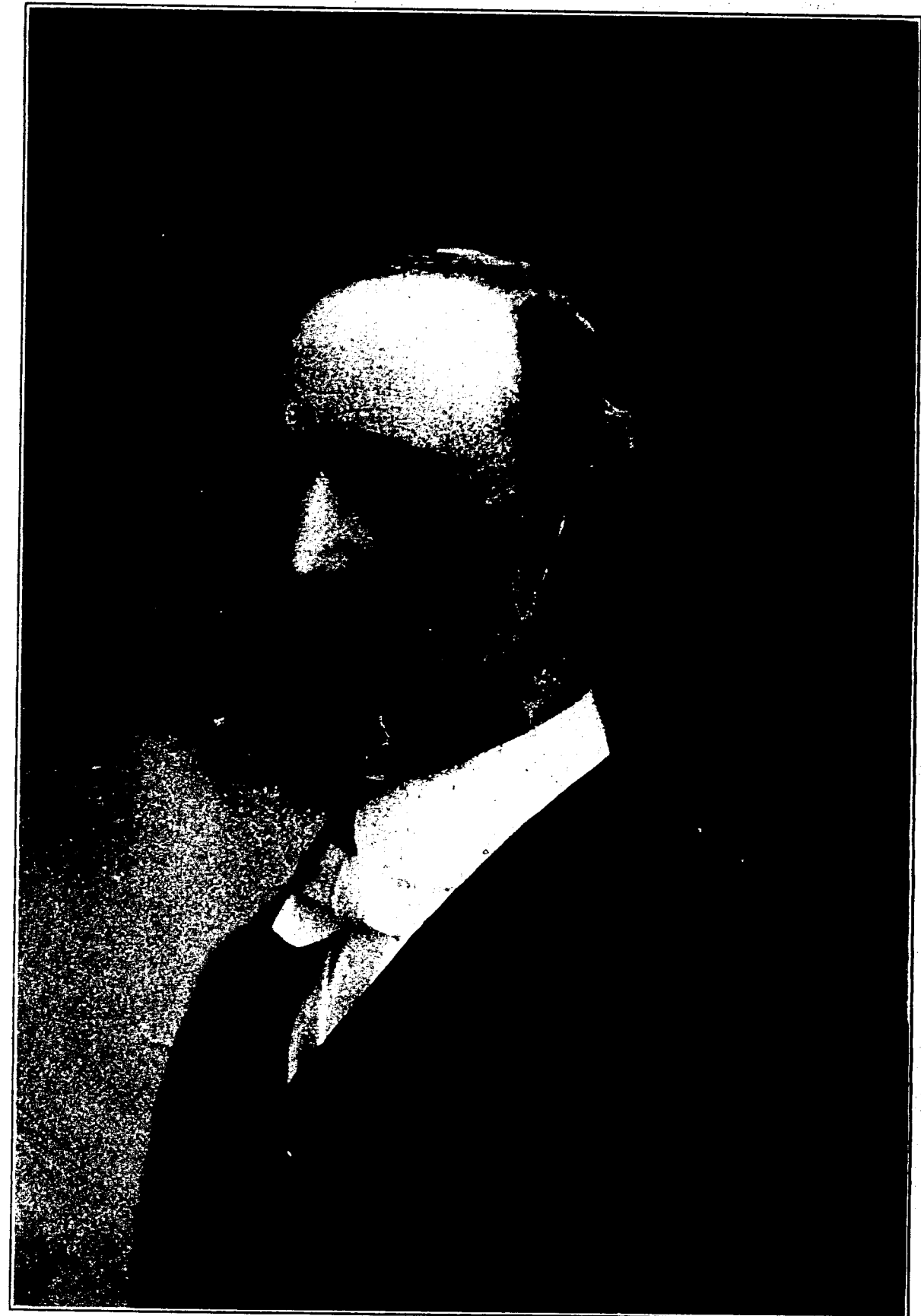


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(See page 618)

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# The Sabbath Recorder

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PLAINFIELD, N. J., MAY 18, 1908.

WHOLE NO. 3,298.

## SABBATH REFORM

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

### Catholicism in America.

All who are observant of religious ideas and tendencies in the United States at this time find more than usual interest in the celebration of the one-hundredth anniversary of the Roman Catholic Diocese of New York City. Our readers will get an idea of the extent and grandeur of the celebration by the following summary, from the *New York Times*, of Sunday, May 3, 1908:

### THE CATHOLIC CELEBRATION.

The celebration of the centenary of the Roman Catholic Diocese of New York closed yesterday with a procession of the various Catholic societies and cadets of the Church schools and colleges connected with the diocese, 60,000 in number. The sight along the line of march on Fifth Avenue was most impressive. Most of the cadets marched with almost the precision of West Pointers. The spirit of festival has been in the air all the week, and the 1,250,000 Catholics of this diocese have reason to be proud of their celebration, which has attested to their fellow-citizens and to the world at large more than the splendid unity and vigor of their Church.

Cardinal Logue and our American Cardinal, Dr. Gibbons, have struck in their addresses the welcome note of optimism. The outlook of both these reverend men is much the same; they believe in their Church, but they believe most of all in the world, in the generally beneficent tendency of modern progress, in the advantages of freedom. We have long believed there was no better American than Cardinal Gibbons, none more loyal to the State or more enthusiastic in his devotion to its institutions. The venerable Irish prelate has been revealed as a man of the same temper and quality. Archbishop Farley and his priestly coadjutors all stand high in the respect of this community, while among the Catholic laity who have been prominent in the celebration are many of our foremost citizens.

The influence of the celebration will be beneficial and lasting, not only to the Church, but to the whole community. The broadness of mind exhibited in the speechmaking has shown the American branch of the Church of Rome in its true light, while the display of sincere devotion to an ideal and wholesome enthusiasm has been inspiring.

The *Tribune*, of New York, gave much space and many pictures of individuals connected with the celebration, and spoke of the closing ceremonies, as follows:

It was a climax to a series of rejoicings for a century of Catholic activity that will live long in the minds of those participating in it and the multitude that viewed it.

The Catholic Church invested the solemn services at the Cathedral with all the solemnity of its ceremonial and its priesthood, but it remained for American men and American manners to give to the final scene in the rejoicing a democratic simplicity that would appear to have surpassed in impressiveness the grandeur of the Roman ritual. With such a moral force as that in yesterday's demonstration Pio Nono might have held a firm grip on the Papal States or a Gregory brought to the foot of Rome the dissenting multitude in the eastern countries of Europe. The loyalty of the old Templars and the fortitude of the Knights of St. John were outstripped by the public confession of faith of American justices of the Supreme Court, men prominent in the learned professions, writers, and publicists, tradesmen and day laborers.

"WONDERFUL," SAYS IRISH CARDINAL.

Cardinal Logue, who has seen and participated in processions at Rome and elsewhere, said to a group of newspaper men when the last company of the Catholic host had passed:

"I never saw such an impressive gathering in all my life, and I never again expect to witness such a demonstration of loyalty to the Catholic faith. I have seen processions in various Catholic countries, at Rome and elsewhere, but nothing to equal this. It speaks well for the country to have such a body of men, and it must indeed make your good Archbishop proud to behold such a loyal host. I can say no more except to venture a prophecy that your country is not likely to see such a spectacle, at least not for many years to come."

It was recalled that the demonstration had only been surpassed in the last half century by the demonstration on the return of Admiral Dewey from the Spanish-American war and, still earlier, the procession during the festivities in commemoration of Columbus's discovery of America.

The statistics published, showing the growth of the Catholic Church in numbers and wealth during the last one hundred

years, are as startling as the celebration has been unique and magnificent. Correspondence between President Roosevelt and the dignitaries of the Church indicated clearly the fact, well understood by the observant, that the Catholic Church exerts an immense influence in National affairs. This is done so quietly, often indirectly, that the depth and extent of that influence does not appear to Protestants, who know little of the plans and purposes of "the Church". The celebration just held, and the publication of the *Catholic Encyclopedia*, of which the readers of the RECORDER have been apprised, are parts of the great plan and fixed purpose of the Church to "make America Catholic". That a few Catholics, now and then, are converted to Protestantism is no evidence that the Church is not gaining strength and enlargement in the United States. A full view of the situation proves quite the contrary.

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#### Catholicization of Protestantism.

The deeper meaning and larger significance of the celebration referred to in the article next preceding will be more fully appreciated in the light of history and of the fundamental points of difference between the two systems. All religious questions have entered a marked "transition stage" in the United States. What final results will come from this transition may not be foretold, in detail; but Catholicism and Protestantism will both share largely in the inevitable modifications and changes. Neither of these systems can be accepted as the final type of Christianity. Doctor Newman Smyth's new book, "Passing Protestantism and Coming Catholicism,"—Scribner's, New York—puts the situation in a vivid and clear contrast. The book is announced by the publishers, thus:

Dr. Smyth divides his book into three parts: Passing Protestantism, Mediating Modernism and Coming Catholicism. His suggestion is that Protestantism is gradually ceasing to be regarded as a final and permanent condition of religious thought. He shows that this same condition, which is equally true of Roman Catholicism, is being met in that church by "Modernism," of which he gives a lucid and exceedingly interesting account. His conclusion is that the difficulties in the way of a possible future union of Protestants and Roman Catholics are gradually being overcome in the natural process of the growth of thought among men of both churches, and that one United Christian Church is an object for our hope and effort. The book

is ably and brilliantly written and appeals profoundly to thoughtful men and women of all schools and denominations at this present time.

We see no evidence of forces at work that will unite Protestants and Catholics. Their differences are too fundamental. That each will be much modified within the present century there can be little doubt; but the apparent modifications do not promise union, although they may foster co-operation along some general lines. Protestantism has so nearly relinquished its avowed position, that "the Bible is the only standard of faith and practice," that the general drift favors the strengthening of Catholicism, and the remodeling, if not the disintegration of Protestantism. The tendencies in Europe and America have many points in common. The *Independent*, for December 24, 1896, published an article from Professor Adolph Harnack, the foremost authority of the world in Church History, the following extracts from which have pertinent application here. Doctor Harnack's theme was, "The Catholicization of Protestantism."

After stating that he does not refer especially to the "Protestant State Churches," Prof. Harnack declares:

But matters look differently when we take a glance at Protestantism itself. It is true that the old firm name Protestant still exists; but like many firm names it does not indicate the actual state of affairs. The character of Apostolic claimed by the Church of the Middle Ages was shown by the Reformation to have been a misnomer. And the question is really whether modern Protestantism is still to that degree Protestant in which the Church of Rome is Apostolic. At any rate the mere name does not decide the matter.

Then follows an analysis of the characteristics of "Original Protestantism," and of the causes which have carried it away from its fundamental position of loyalty to a faith drawn directly from the Bible. In this discussion we find the following significant passage touching the power of Biblical Protestantism:

It was only this intentional one-sidedness that gave Protestantism the power to accomplish that which she did in history, namely, to reform an old religion that was rooted deeply in the soil of centuries. The Word alone, and therefore the doctrines alone and the faith alone—these were the battle cry. The *theologia sacra* in the sense of an infallible Bible doctrine is a thing of the past (*hat sich auf gelöst*.)

After giving somewhat in detail the steps by which this more nearly Biblical Protestantism has become "a thing of the past," Professor Harnack makes his conclusions in the following words. We invite special attention to them, for the general Catholicization of Protestantism has a significant and direct connection with the state of things touching Sunday:

It is not my purpose to judge of this matter, but only to record facts; and these are the facts. And while theology has, in recent times, submitted to the demands of the principles of scientific research, there have been other agencies at work in the Church which have been very potent in producing a chasm between theology and the Church.

And what are these modern agencies? They can be summed up in the words, "the progressive Catholicization of Protestantism." This has been the case, first of all, in reference to the conception of what the Church is. Here the constant tendency has been, in the manner of the Roman Catholic Church, to emphasize the authority of the Church itself, as an organization and as the exponent and expression of a body of doctrines, and of tendencies and trends of thought and life. It is the Church as an institution that is ever made prominent, more in a practical than in a theoretical manner; an institution of majorities, of a system of doctrines, and the like. Men speak of the Church and her prerogatives and powers as they do of the state, and the tone reminds one of a Cyprian and the polemical writers of the Middle Ages. Characteristic of this Catholicizing conception of the Church is the manner in which "heretics" are pursued and Church government is administered, as also the power of fanaticism and similar tendencies in the Church. This Catholicizing tendency is the chief cause of the transformation of the Protestantism of the nineteenth century. The constant emphasis placed on the Confession of the Church, as an ultimatum of appeal and a type of thought, to which strict adherence is demanded, has led to the reproduction of a principle of tradition that is greatly after the manner of the Catholic Church, and in the Protestant Church is even more dangerous, where the personal factor of a supreme authority in the shape of a visible head—such as is the Pope of Rome—is not present. Opposition to the words of a confession is regarded as a resistance to the Church, and a violation of the authority of the Church. The processes of thought are identical with those common and current in the Church of Rome. Hand in hand with these tendencies, we have the efforts in modern Protestantism toward the production of uniformity in worship and in the forms of service. This is a spirit unknown to old Protestantism, and is substantially a liturgical Catholicization of Protestantism. The principle of Christian and ecclesiastical liberty is thereby seriously endangered. In addition to these leading currents of thought driving Protestantism Catholicward, there are others of a subordinate character, but all aiming at the same goal.

#### Bearing on Sabbath Reform.

The first twelve centuries of the history of Sunday observance were made and recorded by the Roman Catholic Church. Whatever promotes Catholic interests promotes that type of Sunday observance which modern Protestants call "The Continental Sunday." This fact has an important bearing on the present status of "Sabbath Reform" in America.

The developments connected with the Sabbath-question and the plans for advancing the Catholic interests in the United States, being carefully noted by observant Catholic leaders, have brought out some important statements from Catholics, which are being widely disseminated by them. They are based on the claim which has always been made, that, in keeping Sunday, Protestants acknowledge the authority of the Catholics, whom they condemn in other things. In 1890, a Booklet was published in Baltimore, Md., with the evident sanction of the highest representative of the Roman Catholic Church in the United States, entitled: "The Letters of Senex on True and False Faith, and on the Sabbath Question, Scripturally Considered." Cardinal Gibbons' book, "Our Christian Heritage," p. 495-505 (published in 1889), treats the Sabbath-question with great ability and shrewdness, and in a manner calculated to draw Protestant defenders of Sunday into the Roman Catholic net, not only disarmed, but flattered that the Catholics are coming to the Protestant position. In the "Sunday-Rest Congress" at Chicago, in 1893, a paper by Cardinal Gibbons, and an address by Archbishop Ireland, tended strongly in the same direction. At the same time, and as a significant part of their far-reaching program, there appeared in the columns of the *Catholic Mirror*, usually regarded as the mouthpiece of the Cardinal, a series of articles upon the Sabbath-question, running from September 9 to 30, 1893. The opening article of this series reviewed the situation briefly, the claims of the Israelites, and of Sabbath-keeping Christians, and the various attitudes which Protestants took concerning the World's Fair. The *Mirror* states its purpose as follows:

Our purpose in throwing off this article, is to shed such light on this all-important question (for were the Sabbath-question to be removed from the Protestant pulpit the sects would feel lost, and the preachers be deprived

of their "Cheshire cheese") that our readers may be able to comprehend the question in *all its bearings*, and thus reach a clear conviction.

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

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

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

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

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

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

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

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

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

This most glaring contradiction involving a deliberate sacrilegious rejection of a most positive precept is presented to us today in the action of the Biblical Christian world. The Bible and the Sabbath constitute the watch-word of Protestantism: but we have demonstrated that it is the *Bible versus their Sabbath*. We have shown that no greater contradiction ever existed than their theory and practice. We have proved that neither their Biblical ancestors nor themselves have ever kept one Sabbath-day in their lives.

However much Protestants may shrink from these sharp words from Catholics, or however much they may deny to the Catho-

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

There is but one way of escape from the re-Catholicization, or worse, of Protestantism so far as "Sabbath Reform" is concerned. That way is a prompt and full return to the true Protestant ground: Biblical authority first and imperative. There is a high conception of the Bible and of the Sabbath, toward which Protestants have scarcely looked, much less attempted to climb. In that conception Pagan-born, anti-Judaism and destructive no-lawism both disappear. In it the Sabbath remains, Christianized by Christ and not discarded by Pagan philosophy. Here is the actual Christian Sabbath. It is far more than a day of rest; far more than a Civil Sabbath. It is God's day representing Him in human life; hallowed by His example and sanctified anew by the teachings and practice of Christ. We do not ask that "Sunday be exchanged for Saturday;" one day for another. That would be of little avail unless the loose, lawless, low-ground notions which now prevail with reference to Sunday be put away. The popular conceptions concerning Sunday are too low for the Sabbath. Let it be remembered that the Sabbath, though ignored, stigmatized and trampled on has never been thrown out of court. Fair trial and unprejudiced, it has not had. But it can not be killed. God watches over His own, and it will yet have a hearing. That hearing may be delayed until Sunday decays yet more; until men have tried other useless experiments and compromises. But reaction is sure to come. The vindication of God's law and Christ's example can not be delayed forever.

What Seventh-day Baptists ask is that the whole question of the Sabbath and of Sabbath-observance be settled on Biblical grounds and along the lines of thought and

practice laid down by the words and the example of Christ. We ask that the question be taken wholly out of the realm of civil law. Leave it, like other religious questions, with the Bible and conscience. It is a question higher than Judaism, Catholicism or Protestantism. Until it is placed where it belongs, Catholicization of Protestantism will go forward with increasing ratio.

In 1889 I said to Prof. Harnack, whose weighty words have been quoted: "Will the Protestantism of the twentieth century be more spiritual than now?" He answered, "It will be more spiritual or it will die." I said, "If it dies what will be the next great development in Christian history?" He answered, "Roman Catholicism will take possession of the world as a new form of Paganism." We commend these words to thoughtful Protestants. Every law which operates in the philosophy of history declares that the struggle between Protestantism and Roman Catholicism is by no means ended. The first stage of Protestant movement is passing, and unless Protestants rise to the situation the second stage will witness more defeat. Many elements in that defeat are already well advanced. Facts and fundamental principles are the final factors in history. Compromises, creeds, wishes and hopes must yield to everlasting facts. By this law, the Catholicization of Protestantism is already assured, unless Protestant forces fall back upon the Word of God and find actual security within the shelter of the Fourth Commandment, and the example of Christ, "Lord of the Sabbath."

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#### The Sabbath Question in Bridgeton, N. J.

Local influences in Bridgeton, N. J., have induced a discussion of the Sabbath question in that city, which has gone forward in the columns of the *Bridgeton Evening News*, the leading daily paper of the city, with unusual interest. The discussion has taken a wide range. Many different correspondents have appeared in the columns of the *News*, and almost all phases of the question have been set forth. One Mr. Edwards wrote with no little vehemence and with much lofty assertion claiming that Sunday would appear as "the Sabbath" in the New Testament, if the text had been correctly translated. We give an

article touching that question from the *Evening News* of April 13, 14, 1908. In its issue of April 13, the *News* called attention to the article in these words:

All those who are interested in the discussion of the Sabbath question which has been going on in these columns will read with keen interest today the first half of a letter upon this question sent us by the Rev. Dr. A. H. Lewis, of Plainfield.

Dr. Lewis, formerly pastor of the church at Shiloh, later editor of the *SABBATH RECORDER* and now corresponding secretary of the American Sabbath Tract Society, is well known as an erudite scholar and a very able preacher. Probably no one is better able to present the Seventh-day cause than he and what he says must always command attention whether we agree with his conclusions or not.

*No conspiracy to mistranslate the Bible. Reply to Mr. Edwards. Well-known preacher and scholar says "Boldness of unwarranted assumption merits a little attention."*

(By A. H. Lewis, D. D., LL. D.)

To the Editor of the *News*:

My attention has been called to an article in your issue of April 1, 1908—"The Sabbath Question"—which is signed by Edwin Edwards. Mr. Edwards' contention is that "Infidels and Seventh-day Sabbatarians" have conspired to mistranslate the Bible and thus prevent the world from knowing that Sunday is the "Sabbath" according to a certain pretended translation which he gives. Since his charge of "infidelity" includes the translators of the Bible from the Hebrew into the Greek and the Greek into the English during a period of more than two thousand years, it may merit a little attention because of the boldness of its unwarranted assumption, if for no other reason. So far as actual scholarship is concerned, or any evidence that Mr. Edwards has even a slight conception of the genius of the Greek or the Hebrew languages from which the Bible has been translated, the article demands no attention.

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

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

#### ORIGIN OF THE IDEA INVOLVED.

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

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

This is quite enough to fix the identity between these three words and to link the Hebrew idea, now thousands of years old, with our own as expressed in "week." In Lev. 12:5, where the English has "two weeks," the Septuagint has: *dis hepta hemeras*, or "twice seven days." But we also find that *Shabbath* (Sabbath), as the name of the specific seventh day of the week, was used as the equivalent of *Shabua* and *Hebdomos*, e. g., Lev. 23:15. "Seven sabbaths shall be complete." Here we have the Greek *hepta hebdomos*. In Lev. 25:8 it is thus: "And thou shalt number to thee seven sabbaths of years, seven years seven times; And the days of the seven sabbaths of years shall be to thee nine and forty years." The Greek has *hepta ana-pausies etoon* (seven sabbaths of years), "and these shall be unto thee" *hepta hebdomos etoon*, (seven weeks of years). The same rendering is found in Deut. 16:9. This identifies the Hebrew *Shabbath* with the Greek *Hebdomos* and English "week."

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

first of the days belonging to the Sabbath," or "The first of the days lying between the Sabbaths," but the term chosen by the translators is simplest and best, "The first day of the week."

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

In conclusion let the reader note what these inventors of a new theory do:

1. They refuse to accept the testimony of more than two thousand years, as to the meaning of Hebrew terms, and of the Hebrew mode of thought.
2. They charge all Greek translators, from 250 B. C. to the latest revision of our Bible, with ignorance or dishonesty.
3. They ignore the testimony of the two cognate languages—Chaldee and Syriac—and call in question the accuracy of the English version of the Syriac, as well as the Hebrew and Greek.
4. The history of their claim shows that it has no standing with translators or commentators; that it is a weak make-shift whereby they seek to escape the force of facts they cannot deny, but which they are anxious to evade. Of the character of their pretended scholarship nothing need be said.

We do not present these facts to defend the translators—Greek, English, Latin, German or French—from the charges of ignorance or dishonesty. That would be like defending mountain peaks of granite against summer zephyrs.

My purpose is to place the facts plainly before those readers who have not the chance to consult the authorities adduced, and who might be confused by the noisy demonstrations which these pretending translators make in their little circles. We also ask the reader to note that these claims destroy the popular notion concerning Sunday as the specific day of Christ's resurrection. For if this phrase is not "first day of the week," there is no mention of that day in the New Testament.

These facts are sufficient answer to all Mr. Edwards says relative to Acts 13:42.

Mr. Edwards' desire to find authority for observing Sunday leads to 1 Cor. 16:1, 2, even though it be translated falsely according to "the

infamous insinuations of infidels and Seventh-day Sabbatarians." (By the way, Mr. Editor, that phrase is a glowing type of descriptive rhetoric.) Here is the passage from Paul's letter:

"Now concerning the collection for the Saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week, let each one of you lay by him in store as he may prosper, that no collections be made when I come."

This text contains no suggestion of a public gathering, but the exact opposite. It is the work of theologians like Mr. Edwards to put such an interpretation into the passage, and not the work of the scholar to draw it from the passage. In support of this are the following facts:

The English rendering, "let each one of you lay by him in store," clearly indicates a personal work on the part of each man by himself. The Greek is equally plain, and, if possible, stronger.

It would be difficult to frame a sentence which would express the idea of personal action by one's self more exactly. It is literally, "each one of you, by himself, lay away treasuring up." The Latin is:

"Per unam Sabbatorum unusquis que vestrum apud se reponat recondens, quod bene succerit," etc.

Literally, "Each one of you at his own house lay up, putting away," etc.

Tyndale says: "Let every one of you put a syde at home and laye uppe."

The Syriac Peshito, reads as follows: "Let every one of you lay aside and preserve at home."

To this the following may be added:

Three French versions read, "At his own house at home." Luther, "By himself at home." The Dutch version the same. The Italian version, "In his own presence at home." The Spanish, "In his own house." Portuguese, "With himself." Swedish, "Near himself." The Douay Bible, "Let every one of you put apart with himself." Belza, "At home." Rotherham, "Let each one of you put by itself, treasuring it up," etc.

Meyer, one of the ablest of modern commentators, says *par cautoo tithetoo* cannot refer to the laying down of money in the assembly. His translation is: "Let him lay up in store at home whatever he succeeds in, i. e., if he has success in anything, let him lay it up, i. e., what he had gained thereby, in order that gatherings be not made when I shall come." (On Cor. vol. ii. p. III.)

By such an array of scholarship the vague inference on which Mr. Edwards builds, is at once destroyed. The direction given by Paul is that each man should begin the work of the week by putting aside as much as he was able, for the poor saints at Jerusalem, in order that each having thus decided what he could do, there need be no delay about the matter when Paul should arrive. This order was only temporary and for a specific purpose.

It may be of interest to the readers of the *Evening News* to note that the latest books of the New Testament including the Gospel of

John were written about the year ninety-five. In none of these is there any trace of the change of the Sabbath nor is the abrogation of the Sabbath law taught in them. The Sabbath is mentioned in the New Testament sixty times, and always in its appropriate character. Sunday is mentioned but eight times and six of these are in the Gospels in connection with the announcement of the fact that Christ had risen from the dead. It is mentioned but once in the Book of Acts and only once in all the Epistles.

Perhaps your correspondent from Wildwood will say that Christ and his apostles kept the Sabbath "simply as Jews." If this be true, then Christ lived and taught simply as a Jew and not as the Saviour of the world. On the contrary he was at war with the false and extravagant notions of Judaism concerning questions of truth and duty. If Christ were not a "Christian," but a "Jew," what becomes of the system which he taught? If his first followers, who periled all for him and sealed their faith with blood, were only Jews, or worse, were dissemblers, doing that which Christians ought not to do, for sake of policy, where shall Christians be found? The assumption dies of its own inconsistency.

The popular outcry against the Sabbath as "Jewish" savors more of prejudice and ignorance than of consistency and charity. Christ was in all respects, as regards nationality, a Jew. So were all the writers of the Old Testament, and all the writers of the New Testament. God has given the world no word of inspiration in the Bible, from Gentile pen, or Gentile lips. Is the Bible therefore "Jewish?" The Sabbath, if possible, is less Jewish than the Bible. It had its beginning long before a Jew was born. It is God's day marked by his own example, and sanctified by his blessing, for the race of man. Christ recognized it under the gospel as he recognized each of the other eternal laws with which it is associated in the Decalogue; recognized them as the everlasting words of his Father, whose law he came to magnify and fulfill. It tells of pitiable weakness, and unchristian irreverence, to attempt to thrust out and stigmatize any part of God's truth as "Jewish," when all of God's promises and all Bible truth have come to us through the Hebrew nation.

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#### Sunday in Rhode Island.

The New England Sabbath Protective League secured an unusual amount of attention to the Sunday question in Providence, Rhode Island, on Sunday, April 26, 1908. Most of the preachers of that city spoke upon the question. From the report made by the *Providence Journal* of April 27, there was a general agreement that Sunday observance cannot be secured without conscientious regard for the day "as a religious institution." The lack of such conscientious regard on the part of people in general, and among professed Chris-

tians as well, was generally recognized and mildly or vehemently deplored. Beyond that, little was said to cultivate conscientious and religious regard for Sunday. The preachers gave abundant evidence that they see no adequate ground on which to appeal for such regard. It was a repetition of what occurs whenever men seek for what does not exist. One of our correspondents, a prominent theological Professor, lately said: "Men have given up the Old Testament basis for Sunday observance and have found nothing to take its place."

Most of the speakers in Providence urged the enforcement of Sunday laws, admitting at the same time their inadequacy and the fact that they cannot be enforced. Two or three pastors opposed the Sabbath League in its efforts to enforce Sunday laws, on the ground of Religious Liberty. Rev. Mr. Singsen said:

I am opposed to the objects of the New England Sabbath Protective League, as I understand them, whether considered theoretically or taken in their practical bearings. I consider the very existence of such a society and its systematic activity a grave peril to that full religious liberty which is historic in this commonwealth.

Such an organization endangers the highest well-being of the toilers of this State by attempting to prevent them by civil enactments from using Sunday as a day of needed relaxation and recreation.

It is desirable to grant religious freedom to all. This word "religion" concerns only the man and his God, and their mutual relations. There is, therefore, no reason for civil regulation in these matters. No person's rights are involved. Morality, on the other hand, is conduct affecting others, and, therefore, a proper subject for civil supervision. Religion is a personal matter and should be left to the option of the individual. Morality is a social matter and should be regulated by the State.

Religious liberty would require first that no one be restrained from holding a doctrine of religion, if he felt inclined, and secondly that no one be compelled to accept a doctrine to which he was disinclined. Besides this, conduct flowing from religious doctrines ought to be perfectly free, so long as it does not infringe upon the civil rights of others.

#### SUNDAY A DOCTRINE.

Now, Sunday, or the Sabbath, as a divinely appointed day of weekly rest and worship is a religious day, and its observance rests upon a religious doctrine.

By no means all the people of our State, not even all the Christians of our State, hold exactly the same doctrine about Sunday.

Laws to preserve "the sanctity of the Sabbath" are in effect laws establishing a religion;

and are therefore objectionable. It is of the very essence of true religion that it should be voluntary and free.

Legislation that would fill the churches has been tried by making attendance obligatory by outlawing innocent pleasure and recreation on Sunday. Both methods have been discredited. People go to church pretty well as it is, and if we want them to go more let us try to draw them instead of forcing them.

#### FORCING RELIGION UNSAFE.

But it is not safe to give one set of people power to prescribe for the religious needs of others. The darkest pages of history are those which tell us how the stronger tried to force religious doctrines and practices upon the weaker.

It is unwise by law to make that wrong on Sunday what is not wrong on Monday. If the law is to be respected it should never be invoked except to prohibit what is intrinsically wrong and to enforce what social justice requires.

This brings me to the practical application of this principle to modern society. A good guiding principle is found in the words of Jesus, who was one of the so-called Sabbath-breakers of his time. He said to those accusing him—the respectable, religious majority—"the Sabbath was made for man and not man for the Sabbath." All we have to consider is, what does the well being of man require?

The SABBATH RECORDER has always pleaded for the settlement of the entire Sabbath question on Biblical and religious grounds, according to the precepts, example, and spirit of Jesus, Lord of the Sabbath. Civil law should not touch the question beyond insuring to every man the exercise of his conscientious convictions. *The conscience of the few is just as sacred as that of the many.* Majorities do not count in religious matters. The main reason why the "Sabbath League" of New England seeks the enforcement of Sunday laws is because people have no conscientious regard for Sunday. The ultimate purpose of the League is good. Its methods are contradictory and self-destructive, when seen from spiritual and religious grounds. We are content to see the League go on, since it must learn wisdom by repeated failures. Sabbath Reform, on Sunday or any other day, can be attained only on religious and Biblical grounds. To stop a game of baseball by injunction or a policeman's club, while Christians openly ignore the teachings and example of Christ concerning the Sabbath and hold Sunday observance as a matter of liberty and convenience, is very far from Sabbath Reform.

## A GROUP OF SEVENTH-DAY BAPTIST MINISTERS

Prepared by Corliss F. Randolph

(The group of portraits (see page 624) which these biographical sketches accompany was first published by Irving Saunders, Alfred Centre, New York. Copyright 1886. The biographical material for the most part, has been gleaned from the minutes of the Seventh-day Baptist General Conference, and the accompanying reports of Seventh-day Baptist benevolent societies, from the SABBATH RECORDER, and from other similar available sources, as well as from friends of the subjects, and from the subjects themselves, so far as possible, where living. There are doubtless several errors, but the present writer does not have the facilities necessary for detecting and correcting them. He would be pleased, however, to have inaccuracies pointed out, so that they may be corrected if there is occasion to use this material again.)

(1) JAMES C. ROGERS, 1822-1891. Pastor of churches at DeRuyter, New York; Southampton, Illinois; and Edgerton, and Rock River, Wisconsin. Editor *Helping Hand for Bible Study*, and *Intermediate Lesson Leaf*. Present address: Dodge Centre, Minnesota.

(2) JAMES EMORY NORTON BACKUS, 1835-1899. Brought up as a Methodist, he entered the ministry of that church. After embracing the observance of the Sabbath, he served several Seventh-day Baptist churches as pastor. Among them, were those at Cuyler Hill, Lincklaen, Watson, Scott, Verona, Richburg, and Independence, New York; Albion, Wisconsin; and Carlton, Minnesota. He was editor of the following papers: *Sabbath School Gem*, *DeRuyter News*, *Port Leyden Register*, *New York Central News*, *Richburg Enterprise*, and *Gospel Temperance Banner*. He was one of the founders of the Independent Order of Good Templars, in which he was a leading spirit until his death.

(3) JOEL GREENE, 1799-1883. For sixty years a preacher, pastor, missionary, and leader in the cause of religious liberty. Three times president of the Seventh-day Baptist General Conference.

(4) HERMAN D. CLARKE, 1850—. Educated at DeRuyter Institute, West Winfield (New York) Seminary, Lyons (New York) Musical Seminary, and Alfred University. Learned a mechanic's trade in early life. Music and public school teacher before entering ministry. Pastor of following churches: First and Second Verona, and Independence, New York; Dodge Centre, Minnesota; and Garwin, Iowa. Has been Placing and Visiting Agent of the New York Children's Aid Society for the past eight years. Has written music for several prominent music publishers of the United States and assisted in the compilation of two books for use in Sabbath Schools and Praise Meetings.

(5) BYRON EUGENE FISK, 1852—. Educated at Homer (New York) Academy; State Normal School at Cortland, New York; and Alfred University. Became a Seventh-day Baptist in 1879. Pastor of following Seventh-day Baptist churches: Hartsville, Hornellsville, and Richburg, New York. In 1899 united with the Seventh-day Adventists. Present address: Richburg, New York.

(6) WILLIAM CLIFTON DALAND, D. D. 1860—. Educated at Brooklyn (New York) Polytechnic Institute, and Union Theological Seminary, in New York City. Brought up a Baptist, but became a Sabbath-keeper while studying in Union Theological Seminary. Pastor of Seventh-day Baptist churches as follows: Leonardsville, New York; Westerly, Rhode Island; and London, England. President of Milton College since 1902. Organist and teacher of music for twelve years in Elizabeth, New Jersey, and Brooklyn, New York. Translated *Solomon's Song of Songs*, with notes. Degree of D. D., Milton College, 1896; Alfred University, 1903. Present address: Milton, Wisconsin.

(7) GEORGE POTTER KENYON, 1851—. Educated at Alfred University. Pastor of West Genesee and Portville churches, New York; and the Shingle House, Hebron, and Hebron Centre churches, Pennsylvania. Present address: Shingle House, Pennsylvania.

(8) SOLOMON CARPENTER, D. D., 1808-1891. Educated at Union College, Hamilton College, and Brown University. Principal of DeRuyter Institute four years. Pastor at Shiloh, New Jersey. Missionary

at Shanghai, China, for more than twenty years.

(9) JARED KENYON, 1819-1908. Educated at Alfred Academy. Pastor of church at Alfred Station, New York, six years. Town superintendent of common schools, Alfred, New York, for four years. Then removed to Independence, New York, where he was pastor of the church there for twenty-five years. After the close of his second pastorate he continued to live at Independence, until his death, and engaged in such phases of ministerial labor as varying occasions demanded.

(10) JOSEPH W. MORTON, D. D., 1821-1893. Reared and educated a Reformed Presbyterian, and in 1847, went to Port-au-Prince, Hayti, as a missionary of that church. In 1849, became a Seventh-day Baptist. Teacher of Latin and Greek in DeRuyter Institute. Principal of Hopkinton Academy, at Ashaway, Rhode Island. Principal Public School, Plainfield, New Jersey. Assisted in the *Bible Union* translation of the New Testament from Greek into English. Chaplain in Union Army in Civil War. Home missionary. Pastor of churches at Marlboro, New Jersey, and North Loup, Nebraska.

(11) WILLIAM COLGROVE KENYON, 1812-1867. Educated at Union College. Developed a small select school at Alfred, New York, into Alfred University; was at the head of that institution for twenty-nine years. Author of *Elements of English Grammar, Analytical and Synthetical, Arranged in Progressive Exercises*. Published at Rochester, 1849. This ran through five editions in three years.

(12) EXPERIENCE FITZ RANDOLPH (PERIE R. BURDICK), 1852-1906. Educated in public and select schools at Berea, West Virginia; and at Alfred University. Engaged in teaching in public and select schools for several years. Ordained to ministry in 1885. Pastor of churches at Lincklaen and Otselic, New York; and New Auburn, Wisconsin.

(13) NATHAN WARDNER, D. D., 1820-1894. Educated at Alfred University. Missionary to Shanghai, China, for ten years. Sabbath Reform missionary in Great Britain. Pastor of churches at Alfred Station, New York; Westerly, Rhode Island; West Hallock, Illinois; and Milton Junction and Utica, Wisconsin. Author of

various tracts on the Sabbath, and Adventism.

(14) FRANKLIN ORSEMUS STILLMAN BURDICK, M. D., Ph. D., 1848— . Educated at Albion (Wisconsin) Academy, Milton College, Union Christian College (Indiana), and the Hahnemann Medical College and Hospital, Chicago, Illinois. Public school teacher in Wisconsin, Indiana, and West Virginia. Professor in Union Christian College, Merom, Indiana. Principal Walworth (Wisconsin) Academy. County Superintendent of Public Schools, Dane County, Wisconsin. Has practiced medicine for many years. Pastor of churches at Utica, Wisconsin; Scott, New York; North Loup, Nebraska; and Boulder, Colorado. Present address: Boulder, Colorado.

(15) CLAYTON ADELBERT BURDICK, 1858— . Educated at Albion (Wisconsin) Academy. Studied law in private offices at Albert Lea, Minnesota, and Indianapolis, Indiana. Ordained to ministry in 1885. Pastor of churches at following places: West Edmeston and Brookfield, New York; and Ashaway, and Westerly, Rhode Island. Member of Board of Managers of the Seventh-day Baptist Missionary Society. Present address: Westerly, Rhode Island.

(16) LEWIS ALEXANDER PLATTS, D. D., 1840— . Educated at Milton College, Alfred University, and Union Theological Seminary. Pastor of churches at Friendship, Andover, and Hornellsville, New York; New Market, New Jersey; and Westerly, Rhode Island. Acting pastor of church at Alfred, New York. Business manager of the SABBATH RECORDER. Editor of the SABBATH RECORDER, *Helping Hand for Bible Study, Evangelii Harold* (afterward *Evangelii Budbarare*.) Instructor in English Literature in Alfred University. Professor of Church History and Homiletics in Theological Seminary of Alfred University. President of the Seventh-day Baptist General Conference. Is now pastor of the church at Milton, Wisconsin.

(17) ELLIS ADELBERT WITTER, 1853— . Educated at Alfred University and Chicago University, after serving a full apprenticeship as a machinist. Has been pastor of the following churches: Andover, Portville and West Genesee, New York; First and Second Westerly, Rhode Island; Albion, Wisconsin; North Loup, Nebraska;

Salem, West Virginia; and Chicago, Illinois. Has spent considerable time in evangelistic work. Present home is in Chicago, Illinois.

(18) ETHAN PENDLETON LARKIN, Ph. D., 1829-1887. Educated at Westerly, Rhode Island; DeRuyter Institute; Alfred Academy; Oberlin College; Harvard University; and Union Theological Seminary, in New York City. Principal of Union Academy, at Shiloh, New Jersey. Professor of Latin, Alfred University, 1850-1851, 1855-1858; 1877-1879; associate principal, 1855-1858. Principal of Public High School, Milwaukee, Wisconsin. Spent ten years in South America, introducing coal oil (kerosene) into use in Peru and Ecuador. Elected professor of Natural History, in Alfred University, 1868; occupied the chair, 1885-1887. Spent eleven years in canvassing for funds for, and in supervising the erection of, Kenyon Memorial Hall at Alfred University. Financial agent of Ladies Seminary, Abington, Virginia. Ordained to ministry, 1854. President Seventh-day Baptist Education Society, 1877-1887.

(19) HORACE STILLMAN, 1840— . Educated at Hopkinton Academy, Ashaway, Rhode Island; and at Alfred University. Volunteer in United States Army in Civil War. Pastor of church at Woodville, and of the First, and Second Westerly churches, all in Rhode Island. He is now pastor of the Second Westerly Church. His present home is at Ashaway, Rhode Island.

(20) GEORGE WASHINGTON BURDICK, 1846— . Educated at Albion (Wisconsin) Academy, and Alfred University. Public school teacher for several years. Pastor of churches at following places: Utica and Milton Junction, Wisconsin; Little Genesee, New York; and Welton, Iowa. His present address is: Welton, Iowa.

(21) JAMES R. IRISH, D. D., 1811-1891. Educated at Phillips Academy, Andover, Massachusetts, and at Union College. Principal of Alfred Academy and of DeRuyter Institute. Pastor of churches at Alfred, New York; Cussewago, Pennsylvania; and Rockville, Rhode Island.

(22) BENJAMIN FOX ROGERS, 1828— . Educated at DeRuyter Institute and Alfred University. Pastor of churches at Utica, Wisconsin; Alfred Station, Friendship, Berlin, and Scott, New York. Acted

as supply or missionary pastor of churches at Hebron, Pennsylvania; Ashaway, Rhode Island; and Scio, New York. His home is now at Alfred, New York.

(23) EUGENE HERBERT SOCWELL, 1852— . Educated at Alfred University. Was a public school teacher for seven years. Pastor of churches at Cartwright, Wisconsin; Garwin and Welton, Iowa; New Auburn, Minnesota; and Andover, Berlin, and Adams Centre, New York. Was employed by the Board of Managers of the Seventh-day Baptist Missionary Society for twenty years. Present address: Adams Centre, New York.

(24) URI MORTON BABCOCK, 1837-1900. Educated at Alfred University. Pastor of Hartsville, Watson, Scio, and First and Second Verona churches, New York; Salem, West Virginia; Rockville, Rhode Island; Daytona, Florida; and Long Branch, Nebraska. Volunteer in United States Army in Civil War.

(25) VARNUM HULL, 1811-1885. Was pastor of ten churches, among which were the following: Preston and Scott, New York; Jackson Centre, Ohio; Welton, Iowa; and Rock River, Wisconsin.

(26) GEORGE E. TOMLINSON, 1837-1876. Graduate of Union College. Principal of the Academy at Shiloh, New Jersey. Professor of Greek Language and Literature in Alfred University. Pastor of churches at DeRuyter and Adams Centre, New York; and Westerly, Rhode Island. Corresponding secretary of the Seventh-day Baptist Missionary Society for seven years. Was twice president of the Seventh-day Baptist General Conference.

(27) NATHAN VARS HULL, D. D., 1808-1881. Pastor of church at Clarence, New York, nine years, and of the church at Alfred, New York, thirty-five years. President of trustees of Alfred University, fourteen years. Professor of Pastoral Theology in the Theological Seminary of Alfred University thirteen years. Editor of the SABBATH RECORDER for nine years. Vice president Seventh-day Baptist Missionary Society.

(28) WILLIAM CLARKE WHITFORD, D. D., 1828-1902. Educated at Brookfield Academy, DeRuyter Institute, Union College, and Union Theological Seminary. Pastor of church at Milton, Wisconsin. President of Milton College for more than forty years. Member of the legislature of Wis-

consin. State superintendent of public instruction, of Wisconsin, for two terms. Editor of the Wisconsin *Journal of Education*. Editor of the *Seventh-day Baptist Quarterly*. Department editor of the SABBATH RECORDER. Corresponding Secretary of the Seventh-day Baptist Education Society. Twice president of the Seventh-day Baptist General Conference.

(29) LUCIUS CRANDALL, 1810-1876. Pastor of churches at Plainfield, New Jersey; Hopkinton, and Newport, Rhode Island. Supplied the church in New York City for several years, and the one at Alfred, New York, one year.

(30) OLIVER DYER SHERMAN, 1836—. Educated at DeRuyter Institute, Alfred University, and Union Theological Seminary in New York City. Pastor of Greenmanville Church, at Mystic, Connecticut; and Richburg, New York. Editor, *Bible Scholar*, and *Seventh-day Baptist Pulpit*. Deputy judge of Town Court of Stonington, Connecticut. Member and secretary of Board of Education of Stonington, Conn. Present address: Richburg, New York.

(31) SANFORD LAFAYETTE MAXSON, 1846—. Educated at Alfred University. Pastor of churches at Utica and Walworth, Wisconsin; and Salem, West Virginia. Principal of Albion (Wisconsin) Academy, for four years. Organized Salem College, of which he was president for three years. Teacher of Latin and Greek in Broadus Institute, at Clarksburg, West Virginia. Present address: Kingfisher, Oklahoma.

(32) LEWIS FITZ RANDOLPH, 1841—. Educated at Alfred University. Pastor of churches at Greenbrier and Berea, West Virginia; and Marlboro, New Jersey. His present home is at Hopkinton, Rhode Island, where he has been pastor of the church there for nearly twenty-five years. Teacher in public schools in West Virginia.

(33) CALVERT W. THRELKELD, 1835—. Learned the trade of blacksmith and carriage maker. Largely self-educated. Took course in mission training in Moody Institute, Chicago, Illinois. Brought up a Baptist and entered the ministry of that church. Became a Seventh-day Baptist in 1872, and soon after became the pastor of the newly-organized Seventh-day Baptist Church at Raleigh, Illinois. Also pastor of churches at Harrisburg, Illinois, and Berea, West Virginia. Home missionary.

Present address: 2017 Linden Ave., Memphis, Tennessee.

(34) GEORGE MONTROSE COTTRELL, 1849—. Educated at Union School, Richburg, New York; and at Alfred University. Pastor of churches at Dodge Centre, Minnesota; West Hallock, Illinois; Nortonville, Kansas; and Hammond, Louisiana. Principal of Union Academy, at Shiloh, New Jersey. Field Secretary of the American Sabbath Tract Society. Now Secretary of the Railroad Young Men's Christian Association, at Topeka, Kansas. Present address: 1320 Lincoln St., Topeka, Kansas.

(35) WALTER BLOOMFIELD GILLETTE, D. D., 1804-1885. Pastor of the church at New Market, New Jersey, thirteen and a half years, and of the church at Shiloh, New Jersey, twenty years. Also pastor of churches at Friendship and Portville, New York. Editor of the *Seventh-day Baptist Memorial*. Home missionary. Recording secretary and vice president of the Seventh-day Baptist Missionary Society.

(36) SAMUEL DAVIS DAVIS, 1824-1907. Pastor of the churches at Lost Creek and Salem, West Virginia. Likewise served as a missionary on the home field, and during that period acted, at times, as the pastor of every other church in the Seventh-day Baptist Southeastern Association.

(37) WARDNER CARPENTER TITSWORTH, 1848-1892. Educated at Alfred University, Amherst College, and Union Theological Seminary, in New York City. Principal of Big Foot Academy, Walworth, Wisconsin; and Union Academy, Shiloh, New Jersey. Teacher in Public High School, Westerly, Rhode Island. Professor of Latin in Alfred University. Pastor of churches at Farina, Illinois; Ashaway, Rhode Island; and Alfred, New York. Contributing editor of the SABBATH RECORDER. Editor of series of ten gospel tracts, of which he was the author of six. Member of Board of Managers of the Seventh-day Baptist Missionary Society. Member of Board of Directors of the Seventh-day Baptist Education Society. Trustee of Alfred University.

(38) GERHARD VELTHUYSEN, SR., 1834—. Brought up a member of the Dutch Reformed church. In 1877, became a Seventh-day Baptist through the influence of tracts written by Rev. Nathan Wardner. He organized the Seventh-day Baptist church at Haarlem, Holland, in 1877, of

which he has been pastor ever since. In 1890, he organized the Seventh-day Baptist church at Rotterdam, Holland. He is the editor and publisher of *De Booschapper*, a paper devoted to the religious interests which he represents, and through the influence of which the church at Panguesen, Java, was organized. He is also editor of *De Christen Geheel Inthouder*, devoted to the cause of temperance. He is also a leader in the social purity movement.

(39) SHERMAN SAXTON GRISWOLD, 1805-1882. Pastor of churches at Little Genesee and Independence, New York; Hopkinton, Rhode Island, seventeen years; and Greenmanville, Connecticut, fifteen years. An ardent anti-slavery and temperance reform leader. President of Seventh-day Baptist General Conference.

(40) ALEXANDER CAMPBELL, 1801-1888. Reared and educated a Presbyterian; became a Seventh-day Baptist in 1825. Was the leading spirit in the establishment of DeRuyter Institute. An evangelist of wide, successful experience. Pastor of Seventh-day Baptist churches at Westerly, Rhode Island; DeRuyter, Adams Centre, West Edmeston, and Verona, New York. President of Seventh-day Baptist Tract Society. Joint editor and proprietor of the *Protestant Sentinel*, and the *Seventh-day Baptist Register*. His *Autobiography*, edited by Rev. Charles A. Burdick, was published at Watertown, New York, in 1883.

(41) IRA LEE COTTRELL, 1846—. Educated at Milton College, Alfred University, and Union Theological Seminary in New York City. Public school teacher for several years. Teacher in normal department of Alfred University. Pastor of churches at Independence, Hornellsville, Hartsville and Leonardsville, New York; and Shiloh, New Jersey. Member of Board of Managers of the Seventh-day Baptist Missionary Society; and of the Sabbath School Board of the Seventh-day Baptist General Conference. Present address: Leonardsville, New York.

(42) ALONZO GILBERT CROFOOT, 1850—. Educated at Cortland Academy at Homer, New York; Friendship (New York) Academy; and Alfred University. Public school teacher for several years. Home missionary. Pastor of churches at New Auburn, Trenton, and Alden, Minnesota; Jackson Centre, Ohio; New Auburn, Wisconsin; and Independence, New York.

Present address: Independence, New York.

(43) ELSTON MARSH DUNN, 1832-1896. Educated at DeRuyter Institute, Alfred University, Union College, and the Baptist Theological Seminary of Chicago. Pastor of church at Milton, Wisconsin, for nearly twenty years. Professor of Greek, and of Mental and Moral Philosophy in Milton College. Vice President of Board of Trustees of Milton College.

(44) ARTHUR ELWIN MAIN, D. D., 1846—. Educated at University of Rochester and Rochester Theological Seminary. Pastor of churches at Ashaway, Rhode Island; and Plainfield, New Jersey. President of Alfred University. Corresponding secretary of the Seventh-day Baptist Missionary Society. Editor *Missionary Reporter*. Founded *Helping Hand in Bible School Work*. Department editor of the SABBATH RECORDER. Compiled *Jubilee Papers: Historical Papers Commemorating the Fiftieth Anniversary of the Seventh-day Baptist Missionary Society, and the Centennial of the William Carey Foreign Mission Movement*. Twice elected president of the Seventh-day Baptist General Conference. His present home is at Alfred, New York, where he is professor of Doctrinal and Pastoral Theology in the Theological Seminary of Alfred University of which he is also dean.

(45) HIRAM PALMER BURDICK, M. D., 1819-1904. Educated at Alfred University. Practiced both dentistry and medicine for many years. Widely known as a leader in temperance reform. Pastor of churches at Hartsville, New York; and Middle Island, and Greenbrier, West Virginia. Home missionary.

(46) ABRAM HERBERT LEWIS, D. D., LL. D., 1836—. Educated at Alfred University and Union Theological Seminary. Pastor of churches at Alfred Station, New York; New York City; and Shiloh and Plainfield, New Jersey. Professor of Church History in Theological Seminary of Alfred University. Editor of SABBATH RECORDER, and *Sabbath Outlook*. Author of *Sabbath and Sunday, Argument and History*, 1870; *Biblical Teachings concerning the Sabbath and the Sunday*, 1884; *A Critical History of the Sabbath and the Christian Church*, 1886; *A Critical History of Sunday Legislation from A. D. 321 to 1888*, last ed. 1902; *Paganism Surviving in Christianity*, 1890; *Swift Decadence of Sun-*



day: *What Next?* 1899; *Letters to Young Preachers and Their Hearers*, 1900; numerous tracts and booklets on the Sabbath and other topics. President of Seventh-day Baptist General Conference. Now corresponding secretary of the American Sabbath Tract Society. A leader in the social purity movement. His home is in Plainfield, New Jersey.

(47) JONATHAN ALLEN, Ph. D., D. D., LL. D., 1823-1892. Educated at Alfred University, Oberlin College, and the Albany, New York' Law School. Principal of Milton Academy, now Milton College. For twenty-six years president of Alfred University, with which he was connected continuously as an instructor from 1844 until his death. Was a strong anti-slavery agitator, and a leader in temperance reform. Was five times elected president of the Seventh-day Baptist General Conference. Was founder of the Seventh-day Baptist Education Society, and as its first General Agent obtained for its permanent fund, in nine months, subscriptions aggregating Twenty Thousand Dollars. Corresponding secretary of the Education Society for twenty-two years in all. President of the American Sabbath Tract Society for two years. Superintendent of schools of the town of Alfred, New York. Contributed largely to the geological survey of the state of New York. Made important contributions to the collections of the Smithsonian Institute. Department editor of the SABBATH RECORDER. His *Life and Sermons*, with an appended list of his writings, were published in 1894.

(48) LESTER COURTLAND ROGERS, 1829-1900. Educated at DeRuyter Institute, Williams College, and Rutgers Theological Seminary. Chaplain in United States Army in Civil War. Pastor of churches at New Market, New Jersey; Leonardsville, and Friendship, New York; and Milton, Wisconsin. A leader in Sabbath Reform. Professor of History and Political Science in Alfred University. President of Seventh-day Baptist General Conference.

(49) EDWARD RONAYNE, 1832—. Educated in the National Schools of County Cork, and Teacher's College, Dublin, all in Ireland. Principal of the British and Canadian Model School, at Quebec, and of the Protestant Commissioner's School, at Diamond Harbor, Quebec, Canada. Brought up a Roman Catholic, he re-

nounced Romanism in 1850, and affiliated with the Episcopal church. Became a Seventh-day Baptist and united with the Milton Junction (Wis.) church in 1885. Was subsequently ordained to the ministry. He finally severed his connection with Seventh-day Baptists. He is a zealous Anti-Freemason agitator; he is the author of several books upon that subject, of a tract entitled, *Sunday: Is it God's Sabbath, or Man's?* and of *Ronayne's Reminiscences* (published at Chicago, 1904). Present address: Harrison, Arkansas.

(50) JOHN LIVINGSTON HUFFMAN, 1837-1897. Educated at Milton College and Alfred University. Pastor of churches at Jackson Centre, Ohio; Farina, Illinois; and Lost Creek and Salem, West Virginia. He was an evangelist of marked success. Was one of the three principal founders of Salem College, at Salem, West Virginia.

(51) GEORGE JAY CRANDALL, 1838-1905. Educated at Alfred University. Pastor of churches at Watson, West Genesee, and Richburg, New York; West Hallock, Illinois; Harvard and North Loup, Nebraska; Ashaway, Rhode Island; and Milton Junction, Wisconsin.

(52) ALVIN AYARS PLACE, 1821-1898. Educated at Alfred Academy. Pastor of church at Scio, New York.

(53) THEODORE LIVINGSTON GARDINER, D. D., 1844—. Educated at Alfred University. Pastor of churches at Greenmanville, Connecticut; Shiloh, New Jersey; Salem, West Virginia; and North Loup, Nebraska. President of Salem College for fourteen years. President of Seventh-day Baptist General Conference. Now editor of the SABBATH RECORDER. A leader in temperance reform. His home is at Plainfield, New Jersey.

(54) WILLIAM HULL ERNST, 1843—. Educated at Big Foot Academy, at Walworth, Wisconsin; Milton College; and Alfred University. Pastor of Alden, Trenton, and Dodge Centre churches in Minnesota; West Hallock and Farina, in Illinois; Scott, New York; and at present is acting as supply for the church at Gentry, Arkansas. Was a teacher in public schools, and in Albion (Wisconsin) Academy. He was principal of the Alden (Minnesota) Public High School, which he organized.

(55) DARWIN ELDRIDGE MAXSON, D. D., 1822-1895. Educated at Alfred Univer-

sity, Brown University, and Union Theological Seminary. Chaplain in the United States Army in the Civil War. Member of legislature in Wisconsin and New York. Associate principal of Alfred Academy for eight years. Pastor of churches at Milton, Wisconsin, Plainfield, New Jersey; and Alfred Station and Hartsville, New York. Professor of Church Polity and Pastoral Theology in the Theological Seminary of Alfred University. Three times president of the Seventh-day Baptist General Conference.

(56) LEANDER E. LIVERMORE, 1835—. Educated at Milton College, Alfred University, the Baptist Union Theological Seminary, of Chicago; and Union Theological Seminary, in New York City. Principal of DeRuyter Institute and Walworth Academy. President of Trustees of Alfred University. Field Secretary for Alfred University. Editor of the SABBATH RECORDER for more than five years. Pastor of churches at Mystic, Connecticut; Otselic, and Wellsville, New York; Walworth, Wisconsin; and New Market, New Jersey. Served in the Union Army in the Civil War.

(57) JUDSON GEORGE BURDICK, 1850—. Educated at Alfred University and Union Theological Seminary, in New York City. Pastor of churches at New Market, New Jersey; New York City; Jackson Centre, Ohio; and Berlin, New York. Employed for several years as an evangelist by the Board of Managers of the Seventh-day Baptist Missionary Society. Head of Department of Music in Milton College for one year. Had charge of music in First Alfred (New York) Church for seventeen years, and of the People's Church (Rev. Thomas Dixon, pastor) in New York City, for one year. Present address: Berlin, New York.

(58) CHRISTOPHER CHESTER STILLMAN, 1806-1894. Educated in common schools. Learned the machinist's trade. For many years, pastor of the First Westerly Church, in Rhode Island.

(59) J. BENNETT CLARKE, 1830—. Educated at DeRuyter Institute. Pastor of churches at Scott, Verona, and West Edmeston, New York. Corresponding secretary of American Sabbath Tract Society. Canvassing agent for American Sabbath Tract Society. For more than twenty

years his home has been at Alfred, New York.

(60) JULIUS A. BALDWIN, M. D., 1814-1900. Educated at Wesleyan University, Middletown, Connecticut; and the University of Maryland. Practiced medicine in Baltimore, Maryland, for several years, and then became a minister in the Methodist Episcopal Church. Upon the establishment of the Free Methodist Church he became a member of that body, and subsequently a Seventh-day Baptist. He was an active Abolitionist.

(61) GEORGE CLARK BABCOCK, 1810-1888. Educated in common and select schools. Ordained to ministry in 1855. Pastor of following churches: Dakota and Berlin, Wisconsin; and Brookfield, Missouri.

(62) ASA BABCOCK PRENTICE, 1838-1904. Educated at Albion Academy. Superintendent of public schools, Dane County, Wisconsin. Principal of Albion Academy. Pastor of churches at Utica, Wisconsin; Adams Centre, New York (thirty-four years); and North Loup, Nebraska. President of the Seventh-day Baptist General Conference.

(63) LUCIUS ROMAIN SWINNEY, 1837-1905. Educated at Shiloh Academy, Shiloh, New Jersey; and Cooper Institute and Union Theological Seminary, New York City. Principal of an academy in southern Pennsylvania. Professor of Hebrew and Cognate Languages in the Theological Seminary of Alfred University. Pastor of churches at Alfred Station and DeRuyter, New York; and Lost Creek, West Virginia. President of the Sabbath School Board of the Seventh-day Baptist General Conference.

(64) LEMAN ANDRUS, 1797-1890. Pastor of churches at Pendleton, Richburg and Friendship, New York; and Farina and Southampton, Illinois. Field agent of the American Sabbath Tract Society.

(65) JAMES BAILEY, 1813-1892. Pastor of churches at DeRuyter and Little Genesee, New York; Plainfield, New Jersey; and Walworth, Wisconsin. Pioneer missionary on home field. President of the Seventh-day Baptist General Conference. Editor and publisher of the *Seventh-day Baptist Register* for four years. Author of *Biographical Sketch of Eli S. Bailey, History of the Seventh-day Baptist Gen-*

eral Conference, etc. An anti-slavery leader.

(66) THOMAS RUDOLPH WILLIAMS, Ph. D., D. D., 1828-1893. Educated at Alfred University, Brown University, Union Theological Seminary in New York City, and Princeton Theological Seminary. Pastor of churches at Westerly, Rhode Island; Plainfield, New Jersey; and Andover, Hornellsville, and Alfred, New York. Principal of Albion Academy, Albion, Wisconsin. Acting president of Milton College. Professor of Greek Language and Literature at Alfred University. Professor of Systematic Theology in the Theological Seminary of Alfred University for twenty years.

(67) GEORGE B. UTTER, D. D., 1819-1892. Educated at Oneida Institute, New York, and Union Theological Seminary in New York City. For more than twenty-five years successfully edited and published the SABBATH RECORDER. Also edited and published the *Narragansett Weekly*, at Westerly, Rhode Island. President of the Seventh-day Baptist General Conference.

(68) HENRY B. LEWIS, 1821-1900. Pastor of churches at Dodge Centre, Minnesota; Welton, Iowa; West Hallock, Illinois; Berlin, Wisconsin; Berea, West Virginia; and Nile, Watson, and Leonardsville, New York.

(69) JAMES SUMMERBELL, 1822-1893. Pastor of churches at Petersburg, Adams Centre, Leonardsville, Berlin, Richburg, and Alfred, New York.

(70) OSCAR UBERTO WHITFORD, D. D., 1837-1905. Educated at DeRuyter Institute, Milton College, Alfred University, and Union Theological Seminary in New York City. Pastor of churches at Farina and Chicago, Illinois; Walworth, Wisconsin; and Westerly, Rhode Island. For several years principal of the Academy at Shiloh, New Jersey. President of the Seventh-day Baptist General Conference. Corresponding secretary of the Seventh-day Baptist Missionary Society for the last thirteen years of his life.

(71) AMOS WEST COON, 1817-1904. Educated at Alfred University, with the founding of which he was intimately connected, and where he was subsequently a teacher. Teacher in Milton (Wisconsin) Academy. Home missionary. Pastor of churches at Albion, Wisconsin; and Scott and Berlin, New York.

(72) FREDERICK F. JOHNSON, M. D., 1833—. Pastor of Stone Fort and Bethel churches in Illinois. Home missionary in southern Illinois, Texas, and Tennessee. Public school teacher. County superintendent of public schools for eight years. Practiced medicine for about thirty years. An assistant surgeon in the Civil War. Present address: Stone Fort, Illinois.

(73) HENRY CLARKE, 1809-1890. Prominently identified with the First and Second Westerly churches of Rhode Island. Pastor of the latter for eleven years.

(74) JOSHUA JUDSON WHITE. A convert to the Sabbath. Pastor of Churches at Scott, New York, and Nortonville, Kansas. An evangelist of varied experience and marked success.

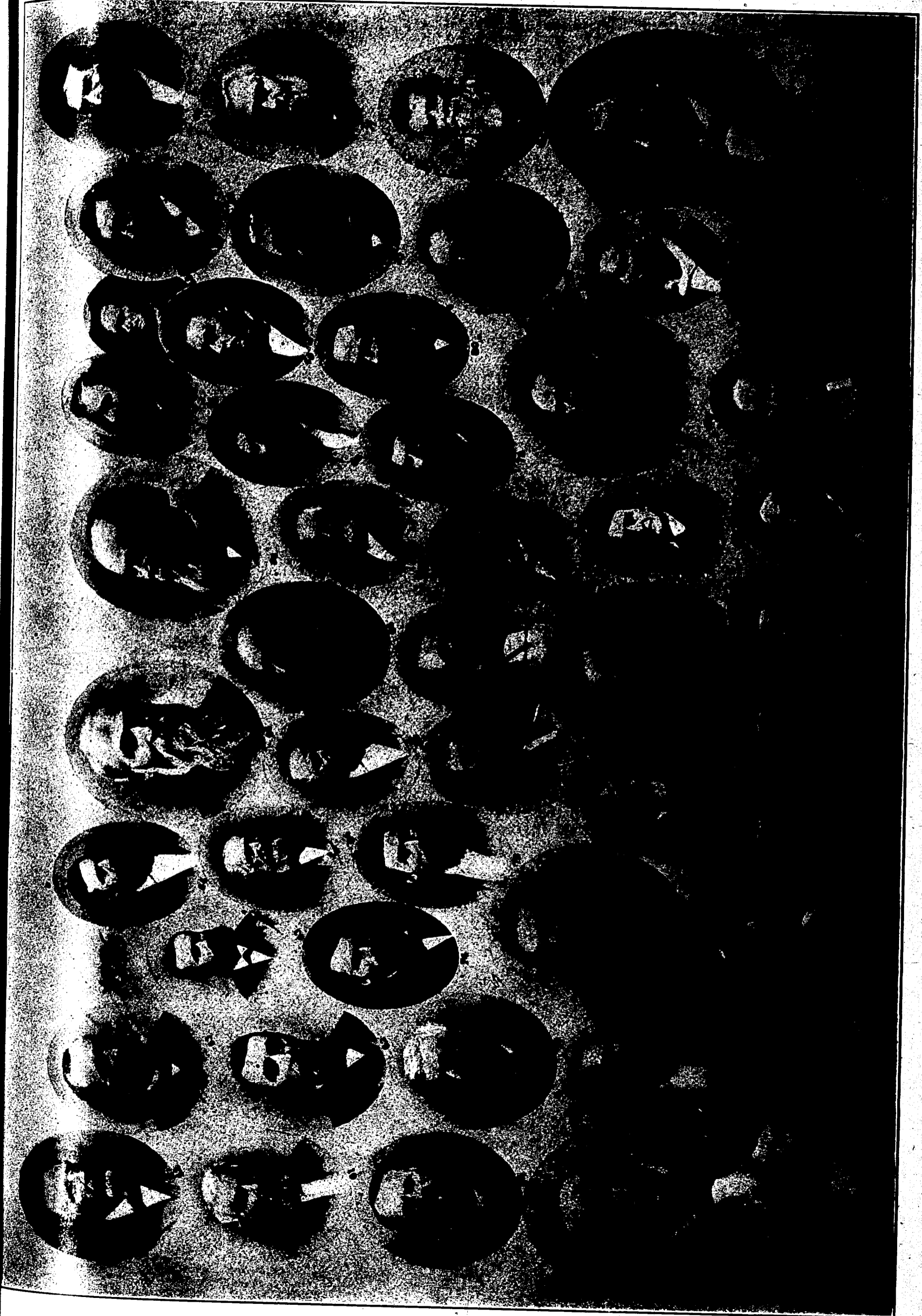
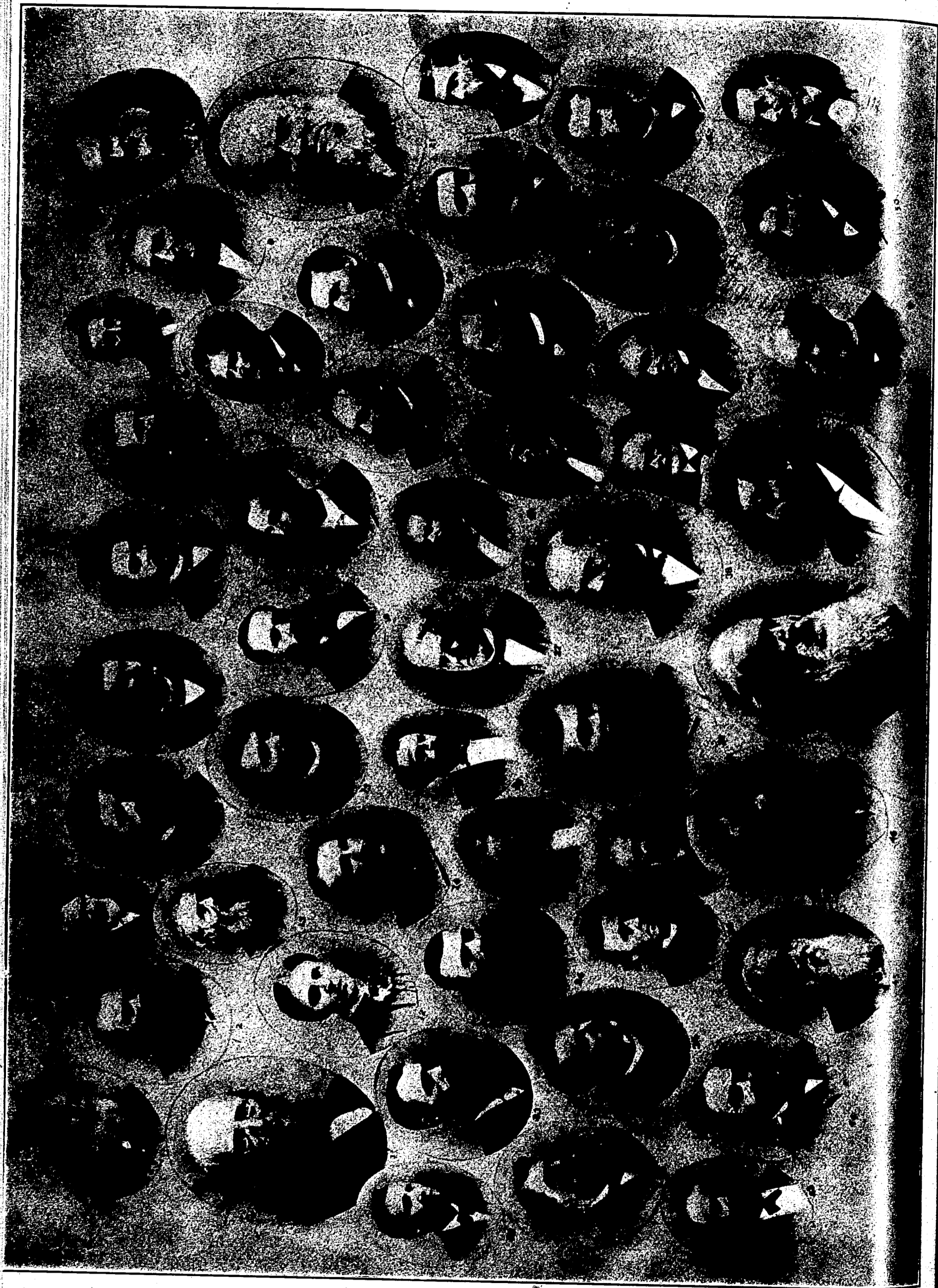
(75) DAVID HERBERT DAVIS, D. D., 1845—. Educated at Alfred University. Pastor of churches at Verona, New York; and Shiloh, New Jersey. For upwards of twenty-five years, he has been a missionary stationed at Shanghai, China, where his home now is.

(76) AMOS R. CORNWALL, 1829-1893. Educated at Alfred University and Union College. Ordained to the ministry at Milton, Wisconsin, in 1862. Was an instructor in DeRuyter Institute, and for twenty-five years in Albion Academy, of which he was long the principal.

(77) CHARLES M. LEWIS, 1818-1883. Pastor of churches at Verona, and Alfred, New York. An evangelist of marked power and success.

(78) JULIUS M. TODD, 1819-1901. Pastor of churches at Berlin and Brookfield, New York, and at Nortonville, Kansas. Was at Brookfield for thirty years.

(79) CHARLES ALEXANDER BURDICK, 1829—. Educated at Albion Academy, DeRuyter Institute, Oberlin College, Alfred University, and Union Theological Seminary in New York City. Pastor of churches at Greenmanville, Connecticut; Welton, Iowa; Lost Creek, West Virginia; Berlin, Wisconsin; Third Genesee, and Friendship, New York; and Farina, Illinois. General missionary in West Virginia. Missionary pastor at Hebron Centre, and Bell's Run, Pennsylvania; and Portville, New York. Recording secretary of the Seventh-day Baptist Missionary Society. Editor of *Autobiography of Alexander Campbell*, published at Watertown,



A GROUP OF SEVENTH-DAY BAPTIST MINISTERS

New York. 1883. Present address: Farina, Illinois.

(80) EARL PERRY SAUNDERS, 1856—. Educated at Alfred University, and Union Theological Seminary, in New York City. Pastor of the church at New Market, New Jersey, and supply for a year for the church in New York City. Business manager of the Publishing House of the American Sabbath Tract Society. Principal of the Public High School at Ashaway, Rhode Island; of the Pleasant Street Public School of Westerly, Rhode Island; and of Alfred Academy. President of the Seventh-day Baptist General Conference. Recording Secretary of the Seventh-day Baptist General Conference for several years. Present address: Ashaway, Rhode Island.

(81) HAMILTON HULL, 1819-1898. Ordained to the ministry in 1861. Pastor of churches at Welton, Iowa; Long Branch, Nebraska; and Jackson Centre, Ohio. An active champion of Temperance and of Sabbath Reform.

(82) MORDECAI BARTLEY KELLY, 1817-1898. Reared and educated a Baptist, and was a prominent active leader among the clergymen of that church in southern Illinois, until about 1869, when he became a Seventh-day Baptist. Assisted in organizing seven Seventh-day Baptist churches in southern Illinois. An Anti-slavery and Temperance reformer. Chaplain in the United States Army in the Civil War.

(83) EDMUND DARROW, 1807-1888. Reared and educated a Baptist. A deacon and Sunday School Superintendent of the First Baptist Church of Waterford, Connecticut. Became a Seventh-day Baptist in 1845. In 1853, was ordained to the ministry, and was pastor of the Waterford (Connecticut) Seventh-day Baptist Church until his death.

(84) STEPHEN BURDICK, 1827-1905. Educated at Alfred University, Oberlin College, and Rochester Theological Seminary. Principal of DeRuyter Institute for one year. Pastor of churches at Rockville, Rhode Island; Leonardville, DeRuyter and Andover, New York; and West Hallowell, Illinois. Missionary upon the home held for a brief period. Editor of SABBATH RECORDER.

(85) HERBERT EUGENE BABCOCK, 1883—. Educated at Albion (Wisconsin) Academy, and Alfred University. Pastor

of churches at Woodville, Rhode Island; Hebron, Pennsylvania; and Alden, Minnesota. Organized, or assisted in the organization of the following churches; Hebron Centre, Oswayo, and Allegany River, in Pennsylvania; and Orleans and Walnut Creek in Nebraska; besides the Friend, Adel, and Dighton churches. Home missionary for many years. Present address: Laton, California.

(86) JOSHUA CLARKE, 1822-1895. Educated at DeRuyter Institute. Pastor of several churches, among which were the following: Lincklaen, Preston, Brookfield, and DeRuyter, New York; Albion, Wisconsin; and Ashaway, Rhode Island. President of Seventh-day Baptist General Conference.

(87) C. J. SINDALL. A convert to the Sabbath. Became a Seventh-day Baptist about 1881, apparently. He was a member of the church at Dodge Centre, Minnesota, for several years, and was employed, with more or less regularity, by the Board of Managers of the Seventh-day Baptist Missionary Society, as a missionary among his countrymen, the Scandinavians, in that vicinity.

(88) THOMAS FISHER, 1816-1886. Reared and educated a Methodist, he first became a minister in that church. In 1840, he became a Baptist, and sixteen years afterward, a Seventh-day Baptist. He was pastor of various Methodist and Baptist churches, and of the Seventh-day Baptist churches at DeRuyter, Lincklaen, and Cuyler Hill, New York.

(89) ALEXANDER MCLEARN, D. D., 1832-1907. Educated at Prince of Wales College, Prince Edward Island; and Newton Theological Seminary, Massachusetts. Pastor of Baptist churches at Halifax, Middleboro, and Granville, Massachusetts; Manchester and Danville, Michigan. President of Battle Creek (Michigan) College, (Seventh-day Adventist), 1881-1882. Pastor of Walworth (Wisconsin) Seventh-day Baptist Church, 1883-86. Home missionary, 1886-1888. Pastor of Rockville (Rhode Island) Church, 1888-1906. Member Board of Managers of the Seventh-day Baptist Missionary Society. Author of various tracts.

(90) ORVILLE DEWEY WILLIAMS, 1851-1902. Educated at Alfred University, and Union Theological Seminary in New York

City. Pastor of churches at Marlboro, New Jersey; Clifford, Pennsylvania; Taney, Idaho; and Calhan, Colorado.

(91) THOMAS B. BROWN, 1810-1879. Educated at Columbia University, Washington, D. C. Pastor of churches at Milton, Pennsylvania; and Newark, New Jersey. Became a Seventh-day Baptist in 1837. Subsequently was pastor of churches at Cussewago, Pennsylvania; in New York City, and at Little Genesee, New York. Associate editor of the SABBATH RECORDER for many years. Author of various works on the Sabbath. President of the Seventh-day Baptist General Conference.

(92) ROBERT LEWIS, 1832—. Brought up and educated as a Baptist, and ordained to the ministry in that church. Became a Seventh-day Baptist in 1871. Pastor of Bethel and Stone Fort churches in Illinois. Present address: Stone Fort, Illinois.

(93) JOHN TISDALE DAVIS, 1846—. Educated at Albion (Wisconsin) Academy, Milton College, Alfred University, and Chicago University. Pastor of churches at Garwin and Welton, Iowa; Long Branch and Harvard, Nebraska; Hartsville, Hornellsville, and Scott, New York; and New Auburn, Minnesota. Engaged for some years in home missionary work on the Pacific Coast. Served in the Union Army in the Civil War. Present address: Garwin, Iowa.

(94) WILLIAM BLISS MAXSON, M. D., D. D., 1785-1863. Grandson of Rev. William Bliss, of the Newport (Rhode Island) Seventh-day Baptist Church, and a great-grandson of Governor Richard Ward, of Rhode Island, who was likewise a member of the same church. Served an apprenticeship with a carpenter. Became a seaman of somewhat extensive and varied experience, frequently being in command of the ship. Engaged for a time in the manufacture of machinery in Schenectady, New York. Was ordained to the ministry in 1819, in the thirty-fourth year of his age. Was pastor of the First Brookfield, Scott, Berlin, New York City churches, in New York; and the Piscataway Church at New Market, New Jersey. Performed much home mission work. Engaged for two years in New York City and Philadelphia, Pennsylvania, in a mission to the Jews. Practiced medicine for several years in connection with pastoral work. Was one of the three editors of the *Seventh-day Baptist*

*Missionary Magazine* (1821-1825), the first Seventh-day Baptist periodical to be published in America. Compiled a volume of *Scripture Questions for Sabbath Schools*, published in 1837. In collaboration with Rev. Eli S. Bailey and Dr. Henry Clarke, he compiled *A Hymn Book for Use of Seventh-day Baptist Churches*, published in 1826. In January, 1857, he became pastor of the New York City Church, and sustained that relation until his death. From June 1, 1855, until May 17, 1860, he was connected with the SABBATH RECORDER in an editorial capacity, first as a contributing editor, then as managing editor, and then as editor. He was the author of *The Sabbath and Lord's Day: A History of their Observance in the Christian Church*. Served six terms as president of the General Conference. Died at Leonardsville, New York, October 20, 1863, en route to the annual session of the General Conference at Adams Centre, New York.

(95) DARIUS KING DAVIS, 1832—. Educated at West Union Academy, West Union, Virginia (now West Virginia); and Alfred University. Pastor of churches at Hartsville and Scott, New York; Humbolt, Nebraska; Pleasant Grove, South Dakota. Present address: Jackson Centre, Ohio.

(96) CHARLES ROWLEY, 1812-1880. A pioneer settler of Allegany County, New York, and for many years pastor of the church at Scio, New York.

(97) SIMEON H. BABCOCK, 1841—. Educated at Albion Academy. Pastor of churches at Albion and Walworth, Wisconsin; Jackson Centre, Ohio; and Little Genesee, New York. Has engaged in evangelistic work at various times. Present address: Little Genesee, New York.

(98) LEBBEUS MAXSON COTTRELL, 1819—. Educated at DeRuyter Institute, Union College, and Alfred University. Pastor of churches at Persia, West Edmeston, Lincklaen Centre, New York; Rockville, Rhode Island; and Walworth, Wisconsin. Has engaged in home mission work in southern Illinois, Pennsylvania, West Virginia, and other places. Present address: Alfred, New York.

(99) WILLIAM HENRY BLACK, 1808-1872. Fellow of the Society of Antiquaries. Member of the British Archæological Society, the Survey, London and Middlesex, and the Wiltshire Archæological societies, the Camden Society, founder of the

Chronological Institute of London, the Palestine and Anglo-Biblical Institutes, and early member of the Syro-Egyptian Society. Honorary member of the Ashmolean Society. At the time of his decease, was reader of longest standing at the British Museum. Wrote a series of tracts on the Sabbath. Resided at Oxford for several years, where he compiled the *Catalogue of the Ashmolean Manuscripts* for the University, his greatest work, and long the standard work of its kind. Sub-Commissioner of Public Records under King William IV., and Assistant Keeper of Public Records under Her Majesty, Queen Victoria. Pastor of the Mill Yard Church, London, for thirty-two years.

(100) THOMAS R. REED, 1830-1894. Became a Seventh-day Baptist at sixteen years of age, and united with the Watson (New York) Church. In 1865, was ordained to the ministry and served the Watson Church as pastor from that time until his death.

(101) JAMES FRANKLIN SHAW, 1845

#### Caring for the Stranger at Our Gates.

There is received at Ellis Island such a vast quantity of baggage that it is necessary to handle it both day and night. Now, the baggage room is right under the sleeping quarters, and there during the night the baggage was loaded upon the ordinary iron-wheeled railroad trucks and carted out to the barges, making a great roar which compared favorably in volume of sound with Niagara Falls. Obviously it was necessary to have more than an easy conscience to sleep in such so-called sleeping quarters. In spite of the lusty protests of the interested companies, the commissioner insisted that they replace the old trucks with rubber-tired vehicles, with the result that the noise of moving the baggage is now barely audible on the floor above. And to make these same sleeping quarters what they should be in other respects the commissioner is having them entirely remodeled. He said, in speaking of the present quarters, "If I was ordered to sleep in a place like that I wouldn't do it!" These quarters consist of two immense rectangular rooms on either side of the great inspection hall.

Covering the entire area of these rooms

— Educated in private academy in his native county of Walker, Georgia. Brought up a Baptist and ordained to the ministry in that church in 1866. Pastor of Baptist churches at Pleasant Site, Riverton, and Gravelly Springs, Alabama; Troy, Tennessee; Texarkana, Texas, and College Hill, Arkansas. Was the business manager of the *Christian Herald*, at Tuscumbia, Alabama, the first Baptist paper established in the South after the Civil War. Professor in Albion College, at Troy, Tennessee. President of what is now Onachita Baptist College. President of Texarkana College. Home missionary among the Baptists. Became a Seventh-day Baptist in 1884, and assumed pastoral care of the Texarkana, Texas, now Fouke, Arkansas, Seventh-day Baptist Church. Organized the South-western Seventh-day Baptist Association in 1888. Home missionary under direction of Board of Managers of Seventh-day Baptist Missionary Society. Editor and publisher of the *Sabbath Outpost* (Seventh-day Baptist). Present address: Fouke, Arkansas.

is a network of wire-woven beds supported by steel uprights. The ventilation consists of a series of small windows near the ceiling and some negative overhead ventilators to draw off the bad air. In these myriad beds, separated the one from the other not at all, are indiscriminately packed away Italians, Irish, Germans, Hungarians, Poles, Swedes, Russians, Bulgarians, English and Dutch. These rooms are now being remodeled so that there will be for each nation with any considerable representation a separate room. These rooms will be supplied with canvas-covered beds so arranged that when not in use they can be pulled up flush with the ceiling, thus leaving a series of large airy sitting rooms for the use of the immigrants during the day. The rooms will be ventilated by powerful ventilators, which will automatically change the air every few minutes. Floors and walls will be of polished tiling and there are to be pipes and faucets through which boiling water can be turned when the rooms are vacant, thus keeping them absolutely clean and free from filth or contagion.—*Lyman Beecher Stowe in the Circle.*

## The Sabbath Recorder

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

N. O. MOORE, Business Manager.

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## EDITORIAL

### The Seventh or One Seventh.

This is the subject of an editorial in the *Christian Statesman*, covering three and one-half pages, in which it is claimed that God did not command any particular day of the week to be kept as the Sabbath, but only one day after any series of six. It is written to counteract the influences of a folder, put out by a Seventh-day Adventist. While the *Statesman* is sure that the Adventist has "failed utterly" in his illustration, still, it fears the tract may "deceive some."

The *Statesman* launches right into the subject by saying: "It is not true that God has given specific command in the Fourth Commandment to keep the seventh day of the week." This statement comes point-blank in contradiction to the Bible, and is given with the air of one who has been to headquarters and obtained authority to set the Lord right in the eyes of the universe. The Bible does say that God blessed and sanctified the seventh day and made it holy, and then called it his "holy day" throughout the Bible story; but what of that? The *Statesman* knows better and says so in so many words! How God must feel to have to be corrected and set right in this way, after the matter has gone on so long, and when all the world really supposes that the Bible tells the truth about it!

According to the Bible, the weekly period of seven days was the only time-measure given by God, and God sanctified and blessed the last "specific" day of that period as the Sabbath. He gave these seven days of the week no other names than the

numerals, and nobody ever thought of applying the name First-day to any other one; and this is true of Second-day, and so on to Seventh-day. In all this weekly round there is one "specific" day, known as Seventh-day, and this appellation belongs to no other. For thousands of years the world has so accepted it, and every calendar in Christendom so presents it today. Now, is it reasonable to suppose that this same Jehovah, who set apart the "specific" seventh-day in Genesis, as his Sabbath, should mean any other day—or some indefinite day—when in Exodus he says, "Remember the sabbath day, to keep it holy"? Do our readers think that God had no particular day in mind when he said that? Did he have no particular day in mind when he brought the manna test in Exodus 16, to see whether the people would keep his Sabbath or not?

It would seem as if he foresaw that some overwise head might rise up and try to make people believe that no "specific" day was meant, and so he goes on to define it in such a way as not to be misunderstood. He goes right back to the day he "blessed and sanctified" in his first week of time, and tells why he wants this particular day kept holy. His people understood it, and have never lost it. If clear, concise language means anything, and if a definite, clear-cut reference to God's original Sabbath in Genesis, second chapter, has any force at all, then the conclusion must be inevitable, that God, in the Fourth Commandment, did mean one particular day—the seventh—to be observed as his Sabbath, and commanded men to "remember" that day and keep it holy.

The *Statesman* must feel the force of this straightforward, plain teaching when it says: "Many Christian people, brought up to observe the first day of the week, are not sufficiently informed to stand up against these contentions."

What "contentions"? Simply the acceptance, and the teaching of these clear, unmistakable declarations of God's Word. When is a man supposed to be "sufficiently informed to stand up against" these? Indeed, it must require something more than mere information for a man to "stand up against" the plainest teaching of the Bible, and that, too, when the command is stated in what all mankind has recognized as the

most clear and definite language! Pray, what would make a finite man "sufficiently informed" to warrant him in denying point-blank the Word of the Infinite God!

The Christian world recognizes the Bible as the only authority for any Sabbath. Is not its record of the appointment of the Sabbath, and the command to remember and keep it, so consistent and clear, that any one with honest purpose and fair common sense can see what day of the week is meant when God says, "The seventh day is the sabbath"?

One thing is certain—it will take more than an out-and-out denial of God's command and a little twisting of isolated passages here and there, to make even those who observe the first day of the week believe that God appointed no specific day for his Sabbath.

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### The Reasoning is Faulty.

The *Statesman* tries to prove that the term "seventh day" in the Old Testament is not used for the last day of the week with sufficient "uniformity" to prove that it must mean that day in the Fourth Commandment. It says the expression "seventh day" is used fifty times in the Old Testament; and that, in fifteen of these, it undoubtedly refers to the Sabbath; while in thirty-five it is not used as a specific name for the last day of the week. It also claims that if, in the fifty cases, one single time is found where the term "seventh day" does not refer to the Sabbath, it thereby becomes possible that it may not refer to that day in the Commandment; and, if cases can be multiplied, it claims that the term in the Decalogue does not refer to any specific day of the week.

Here the *Statesman* commits the error of the "fourth term" in logic. It clearly makes the term "seventh day" in its argument refer to one thing in one premise, and to quite another thing in the other premise. Of course, the conclusion in such a case cannot be right. In one premise, it uses the term "seventh day" with reference to a particular day in the weekly period of seven days; and, in the other premise, it uses this term with reference to any indefinite series of days which may chance to occur; as, for instance, festival seasons, regulated by the moon, with no reference to the regular weekly cycle. These festivals

might begin on any day of the week, whenever the right day of the month occurred, and the "seventh day" of such a period would mean a very different thing from the "seventh day" used in reference to one day in the weekly period.

The *Statesman* has used these terms applied to such different cases, just as if they mean the same thing in all. It is the worst kind of sophistry; and is often used where men can do nothing else but befog and confuse in order to carry a point.

The *Statesman* gives away the point, however, on admitting that the term "seventh day" does refer to other series of days besides the weekly cycle.—It cites several instances where the term "seventh day" was used when it had no reference to any day of the regular week; as in speaking of the Passover, which was regulated by the moon without reference to the Creator's week, which was always carefully marked by the Sabbath. Again it refers to the "seventh day" after Moses went upon the Mount, in Exodus, 24:16, which was the seventh day of a period of forty days, and probably had no reference to the Sabbath, as that was not then in question. It also refers to the "seventh day" after any leper may have shown himself to the priests, and to the "seventh day" after a man had touched a dead person—not referring, however, to any particular day of the week.

Now, after having shown thus clearly the different uses of the term "seventh day" the *Statesman* goes on and deliberately draws its conclusion, just as if the term "seventh day" in every case meant the seventh day of the regular weekly cycle!

One might as well use the term "seventh son," in an argument, with "seventh day" for the other premise, as to use the "seventh day" of a leper's cleansing in the same statement with "seventh day" of the week, and expect the conclusion to be true!

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### The Example of Christ.

The *Christian Statesman* says that the Sabbath was established by the example of God, and that it was changed by the example of Christ. He then refers to the fact that Christ went about here and there, and met one after another of his disciples on the day after his Resurrection, and calls that conclusive evidence that he was changing the day of the Sabbath! He refers

to the several passages telling about what happened on that day, and does not seem to see that all four Gospels, in these very stories, give the most conclusive evidences against the point he tries to prove.

Who would ever think from reading about that wonderful Resurrection day of "examples," that Christ was making such an important change in a God-given and time-honored Sabbath as the *Statesman* reads into the record—and that, too, without breathing so much as a hint about the change! God did, indeed, establish the Sabbath by example, but he followed the example with such a clear-cut and definite command that his ancient people had no trouble in knowing which day it was, why it was established, and how important it was for them to keep it. But here is this marvelous so-called example of Christ for the change, consisting only in his going about to meet here and there his discouraged followers to comfort and reassure them, without so much as one word about the matter, and yet the *Statesman* assures us that he was thereby changing the day of the Sabbath! If this were so, why did he not make some explanation to that effect?

Were those disciples, travelling on an eight-mile journey that day *en route* to Emmaus, especially impressed with the teachings of his example for a new Sabbath? If so they gave no sign of such a thing. In the evening when they were hidden away with closed doors, "for fear of the Jews," were they celebrating this first new Sabbath? When Jesus appeared to comfort and assure them that he was alive, do you think they had any idea that he was by an "example" changing their sacred Sabbath?

The *Statesman* says, "The apostles so understood it and acted accordingly." Did they so understand it? Did any of them ever teach a change of the Sabbath? Indeed, after Christ had been gone for years, four of them wrote a complete story of the doings of Christ and of the events of this wonderful Resurrection day, and every one of them spoke of the Sabbath as the day before the first day of the week. Yet these passages are given as proof of a change of day!

If "the disciples so understood it," why did not some one of them give, at least, some little hint about it when, from six

to thirty years after Christ, they wrote about the Sabbath as coming the day before the first day of the week? How natural it would have been for them, right there, if Christ had changed it, to speak of the old Sabbath or Jewish Sabbath, in distinction from the Christian Sabbath. Can it be that they "so understood it," in view of what they wrote about those two days?

Again, does anybody suppose that a change, striking at the roots of so sacred an institution as God's memorial Sabbath, could have thus been made, and stir up no commotion at the time? Could so radical a change have been adopted and no word be written about it by any of the Apostles? Is it reasonable to think so? Nay, it is preposterous. There is no evidence that the Sabbath was ever called in question during the days of the New Testament writers.

It was fifteen years after the Resurrection that Paul wrote about Sabbath-day services in the synagogues, using such expressions as "every Sabbath," "three Sabbath days as his manner was," and, on one of these days, when the Gentiles asked him to preach to them on the next Sabbath, Paul, instead of saying, "Come tomorrow, for that is the Christian Sabbath since the Resurrection," waited a whole week, until the next Sabbath day, when almost the whole city came to hear him. Once, after the Sabbath was over, which closed at sunset, the first day of the week is mentioned in connection with a farewell meeting. This meeting held till midnight and, if on the first day of the week, it *had to be on the dark part of that day* or the evening after the Sabbath; and the breaking of bread and preaching of this farewell meeting was so held in order that Paul might "depart on the morrow" and travel all day Sunday.

This does not look as if Paul "understood" the change "and acted upon it." Even while among Gentiles, Paul continued to write about services in the synagogue on Sabbath days, through all his missionary journeys.

Again, if that passage in Revelation referred to by the *Statesman*, about being in the spirit on the "Lord's day," refers to any twenty-four hour day, why is it not most reasonable to suppose it refers to the only day the Lord calls his day all through the Bible? He speaks time and again of "my

holy day;" and if this expression in Revelation refers to any day of the week, it is far more reasonable to apply it to the Sabbath than to Sunday. There is no evidence that the first day of the week was ever spoken of as the Lord's day, but the Sabbath was frequently called his holy day.

One word more. It is a great mistake, and a cause of much confusion, to mix those references to the ceremonial sabbaths and festival sabbaths, with the passages about God's weekly Sabbath given at creation and enjoined at Sinai. These are entirely distinct, and errors must come in conclusions drawn from mixing indiscriminately these terms applied to different kinds of sabbaths as if they all refer to the one weekly Sabbath.

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#### Seventh After a Series of Six.

The *Statesman* places great stress upon the "seventh day after any series of six" as being meant by God in the Fourth Commandment. How could this be? Would a man with sound mind be so indefinite in a matter of great importance? How much less would Jehovah make such an elastic command regarding his Sabbath! In his week there is but one "seventh day," and wherever in the Bible this specific seventh day of the weekly cycle is mentioned, it is called his Sabbath or his holy day; and when he gave the commandment, his reference to creation made it unmistakable as to which specific day was meant. Does the *Christian Statesman* think that Moses understood God to mean any day after any six, or the specific seventh after the specific six? To say that God hallowed one day in seven, but no particular day, is as absurd as it would be to say Christ rose from the dead on one day in seven, but on no particular day.

The New Testament writers speak of the Sabbath as the day before the "first day of the week." Christ and his Apostles were not deceived as to the true "specific" day God had commanded, and the Saviour kept it to the end of his life. The Christian world today believes that the Sabbath observed by Christ was the specific weekly Sabbath, sanctified by Jehovah, and enjoined in the Decalogue.

No wonder men get mixed up in their logic when they try to disprove one of the plainest commands of God. No won-

der that "Many Christian people, brought up to observe the first day of the week, are not able to stand against these contentions." When their leaders thus squarely contradict the clear teachings of the Bible, and strain every point in logic to confuse them, no wonder the people turn away and "give up Sabbath-keeping entirely."

Again, after every means has been exhausted to destroy the force of God's law for a "specific day as the Sabbath, these very men will scour the earth in search of aid to enact human laws to compel men to keep a "specific" first day of the very week God made, and even claim that as his Sabbath! Here is a *specific day* of the week with a vengeance! And in the state of Pennsylvania they send a man to jail for not observing it, even after he has, in all good conscience, kept the true "seventh after six days of toil." And if Congress should chance to make a law for Sunday that could be construed as meaning "no specific day of the week," these men would raise a cry against such legislative nonsense, that would be heard throughout the world! No mere "seventh after any six" will suit them when Sunday laws are being pushed; it must be the *specific "first day of the week commonly called Sunday,"* and that, too, of the same week which ends in God's Sabbath!

Yet after being so "specific" in matters of human law, they claim that God made the every blunder they could not excuse in men, and made a law for Sabbath that meant no particular day, but might be applied to any other day just as well!

#### True Optimism.

My optimism does not rest on the absence of evil. I can say with conviction that the struggle which evil necessitates is one of the greatest blessings. It teaches us that, although the world is full of suffering, it is full also of the overcoming of it. My optimism rests on a glad belief in the preponderance of good and a willing effort always to cooperate with the good, that it may prevail. I try to increase the power God has given me to see the best in everything and every one, and make that Best a part of my life. To what is good I open the doors of my being, and jealously shut them against what is bad.—*Helen Keller.*

## Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

The Lord loveth a cheerful giver.

### Old Hymns.

MARTHA A. BURDICK.

The dear old hymns of long ago  
Hold yet their place within my heart.  
In rhythm and cadence sweet and low  
They form, of all my life, a part.  
I hear, or seem to hear, a strain  
Whene'er those grand old hymns are sung,  
That brings my lost youth back again,  
When heaven seemed near and life was young.

They thrilled me then, and still they move  
My inmost heart as life rolls on;  
"Come Holy Spirit, Heavenly Dove,"  
"Jesus my all to heaven is gone."  
In sorrow's stress my heart has found  
In "Jesus, lover of my soul"  
A soothing balm for every wound,  
An uplift toward the heavenly goal.

Blest "Rock of Ages, cleft for me"  
Has proved a refuge safe and sweet  
When tempests wild have tossed life's sea  
And strewn its wreckage at my feet.  
"From every stormy wind that blows,"  
"By cool Siloam's shady rill,"  
"From every swelling tide of woes,"  
"The Lord shall be my refuge still."

"Oh, for a thousand tongues to sing,"  
"All hail the power of Jesus' name,"  
"Sweet is the work, Oh, God my King,"  
"Through endless years thou art the same."  
"Oh, for a closer walk with God,"  
"Oh, that my load of sin were gone,"  
"There is a fountain filled with blood,"  
"Thus far the Lord has led me on."

Dear sacred hymns of bygone days,  
Your music, like sweet chimes of bells  
From far-off towers, makes glad the ways  
Our feet must tread through tangled dells.  
Ring on, sing on, till life shall cease,  
And we at last shall reach the shore  
Whose harbor is the port of peace,  
Where songs of joy rise evermore.

### The Grace of Forbearance.—Phil. 4: 5.

"Let your forbearance be known unto all men." The grace of forbearance is a sure accompaniment of joy "in the Lord." The man whose spirit is clothed in sunny assurance, and who rides triumphantly upon his circumstances, will never be harsh or

morose toward his fellows. When spiritual joy is absent, life is apt to become painfully rigorous; its very sadness is prone to make life hard and insensitive. When the heart is cold, our behavior tends to be thoughtless and obstinate. The spiritual pessimist is wanting in delicacy, and his touch is violent. Spiritual joy endows the life with exquisiteness, and confers the power of apprehending the standpoint of our brother. The man who rejoices "in the Lord" is spiritually telepathic, he can read the secret hearts of men. He is therefore distinguished by the grace of forbearance.

Now this grace of "forbearance" or gentleness is one greatly honored in the Christian scriptures. But its significance has sometimes been grievously misinterpreted. Its asseverations have frequently been suspicious, and lacking in a noble impressiveness. Real gentleness is never the issue of weakness; it is ever the offspring of strength. Weakness can be very clumsy, and can therefore blunder into painful outrage. A surgeon with a weak will, and a trembling hand, could never be gentle with his patient. He lacks the terrible resources which impart the exquisite touch. It is the surgeon with irresistible will, with iron nerves, who can hold his hand with such steady control as to touch a wound like softest thistle-down. A weak hand would butcher the patient; a strong hand is the gentle minister of restoration. And so it is in the higher realms of character. Effeminate men do not make gentle knights. We need iron for the making of the finest blood. If the iron is absent from the character the sentiment is watery, and pathetically inefficient. And so it is well to remember that this same apostle, who counsels his disciples to be forbearing, also counsels them to "be strong." If we are not strong, we may easily be brutal; if we are strong, it is easy to be exquisite. It is people with loose opinions who are frequently the most intolerant; the man with the finest conviction is usually the man of widest and most hospitable communion.

Let me point out one or two characteristics of this most winsome grace. In the first place, forbearance or gentleness, is reasonableness of dealing, a fine consideration for the claims of others, the spirit which does not urge its personal rights to the uttermost. It is frequently true that my highest right is not to claim my right.

That is sometimes forgotten, and the noblest franchise of the soul remains unexercised. Our Lord Jesus, as we have seen in an earlier part of this letter to the Philippians, had a perfect right to be on an "equality with God;" but He "counted it not a prize" to be grasped at; He "emptied Himself," and laid the right aside. And so it is with the lives of His true disciples. They often taste their sweetest right in the surrender of their rights. They offer the "chief seats" to others, and find an excellent delight in a lower place. And this is one of the shining characteristics of the gentle life. It is strong enough to feel the rights of other people, and to prefer them to its own. It is always a sign of an impaired and perverted spirit that it magnifies its own rights to the obscuring and subjection of another's. My own rights are shining with a clear and smokeless radiance when they illuminate and magnify the rights of my brother.

And so, in the second place, it is very clear that forbearance includes the element of kindness. It is possible for me to recognize and respect the rights of my brother, and yet for my behavior to be unattractive and unpleasant. A surrender may be brutal and sullen, and made to the accompaniment of growling, thundery murmur. I may yield the crown, and yet, by the very spirit of the yielding, I may convert it into a crown of thorns. And this is not the "forbearance" and gentleness of Jesus. In Christian forbearance there is no sultry gloom, no ominous grumbling. The atmosphere is pure, and bright, and sweet, and the birds are singing! The spirit is altogether kindly, for how can it be otherwise with a spirit that is rejoicing "in the Lord"? How can there be this hallowed joy in the heart, and a gloomy frown in the face? True gentleness must be kindly and sunny; it is "light in the Lord."—*The Rev. J. H. Jewett, in Record of Christian Work.*

"Things do not make people happy," said one to us not long since—one totally alone in the world as to near relatives, but with means enough to live in a beautiful house and to purchase all externals that she desired. "Things do not make people happy."

True, not "things" in one sense—mere externals. Yet we have learned the value

of some "things"—little and big—in adding to or taking from human pleasure.

It was a little thing, the whispered word of congratulation you received the other day, but how it caused your heart to sing. One likes to be appreciated. "Beautiful!" "Fine!" These expressions are but the expulsions of breath. Yet they have rewarded many a toiler for weary days and nights of labor; they have satisfied him.

The gentle pressure of a hand, the timid glance of a sympathetic eye that met yours once when a great sorrow swept your life, how they linger in memory, how they then outweighed all the letters and telegrams of condolence, and the long speeches of intended helpfulness. It was no great matter that a neighbor's boy should stop at your door this morning and leave a paper with the simple words, "There's something in this paper mother thought you'd like to see. It's marked." But what a glow of pleasure pervaded you because some one valued your opinion and thought of you!

It seemed a small thing to pick up Mrs. Dawson's handkerchief, but it brought a flush of pleasure to her thin face and she will always remember the lad who did it with peculiar interest. It was but a moment's halt at Mr. Thompson's door to inquire after his injured foot, but it gratified him and his wife. It was a small bunch of common violets, but the first she had seen since leaving home, that made the girl from the country in your Sunday school class smile so delightedly at you and opened the way to her heart.

The testimony was short and scarcely heard, yet uttered by one desiring to be faithful, it led a friend to take the decisive step. The prayer was brief, but breathing with sympathy and trust in God, and it freshened an invalid's long day and turned her tired heart back to the real Comforter.

Little things! Little things! but they make life worth while, cause desert places to rejoice, make darkest hours bearable. A wayside smile, like a wayside flower, often goes home with the finder to cheer by its presence an otherwise dreary abode. The smile never intended for us has often found us out when reflected from the face of another, and has lighted our night as the moon's radiance floods wilderness and city street.

Are you tired of what your dollars bring you? Then buy no longer for self, but for



somebody to whom a dollar and its purchasing capacity is unknown luxury. Others, others! This must be the heart-cry of those who would be truly rich and glad. Others, others! Other sufferers, other lonely ones, other needy souls and bodies. These found and gladdened will change the face of the world for us, and open the highway to perennial joy.—*The Union Signal.*

#### Provisional Program for the Eastern Association.

To be held with the Church at Plainfield, N. J., May 28-31, 1908.

FIFTH DAY, MAY 28, 1908.

Morning.

- 10.30 Opening Service, praise and devotional.  
10.45 Welcome, Dr. Theo. L. Gardiner.  
11.00 Sermon, Rev. R. G. Davis, Delegate from Central Association.

Afternoon.

- 2.15 Praise and Devotional Service.  
2.30 Communications from Sister Associations. Reports of Delegates, Executive Committee, Treasurer.  
Appointment of Standing Committee.  
3.30 Presentation of "Eleven Questions" suggested by the "Committee of Fifteen" for discussion, Dr. Arthur E. Main.  
4.00 Business.

Evening.

- 7.45 Business, Corresponding Secretary's report.  
Praise and Prayer Service.  
8.15 Sermon, Rev. H. C. Van Horn, Delegate from Southeastern Association.

SIXTH DAY, MAY 29, 1908.

Morning.

- 10.00 Sabbath-school Board hour, conducted by Rev. Walter L. Greene, Field Secretary.  
11.00 Educational Society hour, conducted by Dr. Arthur E. Main, Dean of Alfred Theological Seminary.

Afternoon.

- 2.15 Praise and Devotional Service.  
2.30 American Sabbath Tract Society hour, conducted by Dr. A. H. Lewis, Corresponding Secretary.  
3.30 Sermon, Rev. W. L. Burdick.

Evening.

- 7.45 Praise Service.  
8.00 Sermon, Rev. Clayton A. Burdick.  
8.30 Prayer and Conference Meeting, conducted by Rev. Judson G. Burdick.

SABBATH DAY, MAY 30, 1908.

Morning.

- 10.30 Sermon by Dr. Arthur E. Main.  
Offering for the Missionary, Tract and Educational Societies.

Afternoon.

- 2.45 Bible School, conducted by Orra S. Rogers, Supt.  
Offering for Sabbath-school Board.

- 3.45 Young People's Board hour and Y. P. S. C. E., conducted by Miss L. Gertrude Stillman.

Evening.

- 7.45 Praise and Prayer Service.  
8.00 Woman's Board hour, Mrs. Reune Randolph, Associational Secretary.  
FIRST DAY, MAY 31, 1908.

Morning.

- 9.45 Business.  
10.00 Praise and Prayer Service.  
10.15 Missionary Society hour, conducted by Rev. E. B. Saunders, Corresponding Secretary.  
11.15 Sermon, Rev. A. J. C. Bond, Delegate from Western Association.  
Offering for Missionary, Tract and Educational Societies.

Afternoon.

- 2.15 Praise and Prayer Service.  
2.30 Discussion of "Eleven Questions" suggested by the "Committee of Fifteen" for discussion, led by Dr. Arthur E. Main.  
3.30 Sermon, Rev. D. B. Coon.

Evening.

- 7.45 Praise and Prayer Service.  
8.00 Sermon, Rev. M. G. Stillman, Delegate from Northwestern Association.  
8.30 Prayer and Conference Meeting, conducted by Rev. E. B. Saunders.

#### A Prayer.

"My Father, I would be led into the secret presence today. May I see new meanings in old words. May new light shine out of the old page. May I feel as never before the beauty of the truth. May I be wooed into a deeper devotion. May I become more like Thee."

Over three doors of the Cathedral at Milan, Italy, are three inscriptions. The first amid a wreath of sculptured roses reads, "All which *pleases* us is but for a moment." Over another door around a sculptured cross we read, "All that which *troubles* us is but for a moment." On the central door we read, "That only is important which is eternal."—*Christian Work and Evangelist.*

Jesus ever saw the world's need. His heart was open to the need of the poor and helpless, and specially was His heart tender to the souls of men groping in the dark in their relation to God.—*Rev. A. Z. Myers.*

#### The Supernatural Element in Prayer.

Is not the key to all real power in intercession the unalterable persuasion that prayer carries with it supernatural force? The moment we abandon the supernatural element in the Bible we may well burn it; and so, if we abandon the supernatural element in the Christian life, we may as well give it up altogether. The trend of our day is to deny to the Word of God its proper divine element, and so make it virtually a human book; to deny to conversion its divine element, and make it simply a human reformation; and to resolve the efficacy of prayer into mere self-culture.

The Word of God teaches a supernatural element in all holy living, and especially praying; a divine conviction, wrought by the Spirit, flooding the soul, and power imparted to the suppliant by the Holy Spirit moving in him. (Rom. 8: 26, 27).

Prayer, therefore, has supernatural energy. It is the working of Divine Power, from beginning to end, and as long as we depend even upon the best exercise of merely natural faculties we never know prevailing power; but as soon as, abandoning our own struggles, efforts, endeavours and resolutions, we open our hearts to the incoming, indwelling, inworking, and outworking of the Divine Spirit, the problems of prayer reach their practical solution.

There is no "can not" in the vocabulary of a Spirit-filled suppliant. Victims of long-established evil habits say, "I want to live a better life, but I can't." The believer says as to prayer, "I can not, but God can." What one can not do, or get done, apart from God, becomes not only possible, but easy and natural, when filled with God; and if, after vainly trying to break loose from habits of years by the feeble weapon of their own resolutions, men would only come to the conclusion, "I can not do this thing alone, but I can do it with God," the power of evil would be broken.

Just so with Christian disciples. As to overcoming besetting sins, particularly sins of disposition—impatience, envy, jealousy, uncharitableness—that are such a disgrace to themselves, a reproach to Christ, and a stumbling-block to others—how many would overcome but can not, because they have never yet got hold of God with regard to this matter. Hundreds enter into newness of life the

instant that they understand and realize that what is impossible without Him, becomes possible, easy, and natural with Him.

So of supernatural faith in prayer. While we deny or doubt the power of God to answer, we never know full deliverance. In the Psalms we are told that the pilgrim people of God "limited the Holy One of Israel." All limited conceptions of His power and love limit God. So long as we think He can not, or will not, do this thing for us, He never will. And, as we limit Him, by our *conception* of what He can and will do, so we limit Him by our *reception* of what He does, so that, even when He works, we fail to see it.

Our Lord says, "The light of the body is the eye"—not because the eye actually gives light to the body, but because it is the faculty that makes light available. Faith is the verifying faculty by which truth is received into the soul; and, without that verifying faculty, all the truth in the world will not deliver from error, just as without the eye all the light in the universe will not illumine.

We must open our hearts largely, fully, absolutely, to the indwelling and inworking of the Divine Spirit in prayer; and so our great problems will be solved, great difficulties overcome, and great answers follow. Satan flees before a man made almighty by the omnipotence of God.

When an engineer in Bolivia brought over the Cordilleras the first locomotive ever seen in these latitudes, the native Indians came up from the Amazon basin to see this sight, and sat on their haunches discussing what this strange monster could be. They said: "It is made to go; let's make it go"; and so they lassoed the buffers, and about thirty of them began to pull, and drew the locomotive a few yards. They exclaimed, "Ay-ay-ay-ay Tatai Tatito." "The great and little father hath enabled us to do something wonderful!"

The next day the engineer got up steam and hitched a couple of trucks to the locomotive, and, when the Indians came again, put them into the trucks and locked them in. Then he stood on the fireplate of the locomotive, and opened the regulator, and let the steam into the cylinder, and it began to move the piston, and the piston the crank, and the crank the wheel, and the wheel the locomotive; and the locomotive

carried the Indians along, ten miles an hour! What did they not say to their "great and little father!" But they learned this great lesson—that locomotives are not made to be moved along by *outside* human power, but by means of a power *within*, and so to carry human beings along.

God would have every believer understand that prayer is not a machine to be worked by human zeal, but by the power of God within.—*Missionary News*.

## MARRIAGES

EPLBY-WATERBURY—At the home of the officiating clergyman, F. O. Burdick, Boulder, Colorado, April 30, 1908, Harold R. Epley, of Boulder, Colo., and Etta May Waterbury, of Robins, Iowa. F. O. B.

## DEATHS

STILLMAN—Benjamin H. Stillman was born in DeRuyter, N. Y., April 2, 1835, and died April 12, 1908, in Riverside, California.

Mr. Stillman at an early age gave his heart to Christ and united with the Lincklaen Center Seventh-day Baptist Church, of which he was an active member when he went to Oregon about twenty years ago, and united with the Talent Church at the time of its organization. After this people disbanded, he joined the Riverside Church. Less than a year ago he came to Riverside. That he was able to be among people of like faith the last months of his life gave him joy unspeakable, and he frequently remarked that it seemed almost like heaven to him. When a child he delighted in the Scriptures. To the last he never grew weary of them, and, when he became too weak to read, he loved to have the same story read to him.

He leaves a son, who was with him at the last and who deeply feels his loss, also a grandson who lives in New York. E. F. L.

GEAR—John Gear was born in England, in 1825, and died in Friendship, New York, April 14, 1908.

He came to America in his early manhood, and lived for many years at Franklin, New York. He was confirmed when about 14 years of age and became a member of the Church of England. He was a member of the Methodist church in Franklin. Later he became a member of the Baptist church of Friendship; and about the year 1875 he began keeping the Sabbath and joined the Friendship Seventh-day Baptist Church. While he was a member, in all,

of four different denominations, yet according to our judgment every step followed logically those which preceded. Deceased leaves a wife, and four children from a former marriage. Funeral services were held at his late residence in Friendship, conducted by his pastor, and the body was taken to Cuba for burial. A. J. C. B.

DECKER—Ethel R. Decker, daughter of M. H. and Delia Decker, was born Aug. 13, 1902, and died April 15, 1908, of tuberculosis of the throat.

Farewell services were conducted by Pastor Davis at the First Verona Seventh-day Baptist Church, April 19, and the little one was laid to rest in the Grove Cemetery by the side of her sister, Pansy, who was buried fourteen months previous. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." A. L. D.

PALMITER—At the home of her father and mother, Mr. and Mrs. O. J. Palmiter, April 27, 1908, Marie Luella, aged a little more than 11 years.

The little life that came forth so pure and sweet from the presence of God on December 31, 1896, went back to Him apparently as innocent as it came. For a little more than eleven brief years its fragrance was shed forth in this earthly home. But the sweet influence of that life was felt beyond the home circle. Her modesty, her kindness, her purity and gentleness, and the sunshine of that face came into many other lives like a heavenly benediction. With her playmates and in the Junior Society to which she belonged she was a favorite. Evidence of this was seen in the many beautiful flowers decorating the casket.

With only a slight warning she was called by the death angel from the home circle where she was tenderly loved and cared for, and she went back to God as mysteriously as she came. The entire neighborhood was bowed in grief with the parents and only sister when the sad news came early Tuesday morning. There was a large company of relatives and sympathizing friends gathered at the home to render their mournful tributes of love, where the pastor conducted the funeral, April 30.

"Mid the pastures green of the blessed isles,  
Where never is heat or cold,  
Where the light of life is the Shepherd's smile,  
Are the lambs of the upper fold."

"Where the lilies blossom in fadeless spring,  
And never a heart grows old,  
Where the glad new song is the song they sing,  
Are the lambs of the upper fold."

T. J. V.

### Notice.

The quarterly meeting of the First Hebron, Hebron Center, Shingle House, and Portville churches will be held with the First Hebron Church, beginning Friday evening, May 22, 1908.

I. H. DINGMAN, Clerk.

## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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 IX.—MAY 30, 1908. JESUS RISEN FROM THE DEAD.

John 20: 1-18.

*Golden Text*.—"I am he that liveth, and was dead; and, behold, I am alive for evermore."

#### DAILY READINGS.

First-day, Matt. 16: 13-28.

Second-day, 1 Cor. 15: 1-11.

Third-day, Matt. 27: 62-28: 8.

Fourth-day, Mark 16: 1-8.

Fifth-day, Luke 23: 56b-24: 12.

Sixth-day, Luke 24: 13-32.

Sabbath-day, John 20: 1-18.

#### INTRODUCTION.

The next day after Jesus was buried the chief priests bethought themselves of a report that they had heard, namely, that Jesus had told his disciples that he would rise from the dead on the third day. Accordingly they went to Pilate and asked that an official seal might be put upon the tomb and a guard stationed before it, in order that there might be no opportunity for his disciples to steal the body of Jesus away and then say with some plausibility that he was risen from the dead. We are glad that they took this precaution; for now we know that even if the disciples had been disposed to steal the body of Jesus away they would not have been able to do so.

The disciples were however discouraged, and thought of their Master as one who had been. They seem to have forgotten entirely his prediction of his resurrection. Even the women who went early to the tomb on the day after the Sabbath were not going to see whether he had risen or not, but to render the last rites of tender care for the body of their fallen Master.

But although Jesus was crucified, dead and buried the tomb could not hold him. The third day he arose from the dead as he said. The Evangelists give us various accounts of the events of the resurrection day and of Jesus' appear-

ance to his disciples; but the fact of his resurrection is amply established.

Perhaps some of the women had more faith in Jesus than the Twelve; but however that may be they were certainly first at the tomb, and it is appropriate that the first appearance of Jesus should be to one of their number.

TIME—In the early morning of the day after the Sabbath. Probably upon Sunday, the ninth of April in the year 30, the seventeenth of Nisan.

PLACE—At the tomb of Jesus, in the garden of Joseph of Arimathea.

PERSONS—The risen Jesus; Mary Magdalene; Peter and John, and the other disciples.

#### OUTLINE:

1. The Disciples Find that the Tomb is Empty. v. 1-10.
2. Jesus Appears to Mary Magdalene. v. 11-18.

#### NOTES.

1. *On the first day of the week.* This translation is probably the best but the Greek words might be translated on the first day after the Sabbath. It is to be noted that the word "day" is inserted by our translators on the ground that it is necessary to be understood. The translation proposed by a certain theorist, "Upon one of the Sabbaths" is absurd. *While it was yet dark.* Compare the very similar statements in Mark and Luke. The intense devotion of Mary Magdalene to Jesus is shown by her presence here before the dawn. The other accounts speak of the other women also, and it is easily possible that this account of John is exactly parallel except that John does not have occasion to speak of more than one woman of the company. However we need not be concerned to bring the different accounts into complete harmony. In justice to Mary it should be said that the common use of the name Magdalene in modern times has arisen through a misapprehension. Tradition has confused this friend of Jesus with the woman mentioned in Luke 7: 36-50, but there is no evidence to prove that Mary was not a pure woman of honorable character. *The stone taken away from the tomb.* Very likely Mary thought that the enemies of Jesus had taken away the body for purposes of their own.

2. *Come to Simon Peter.* etc. Her first purpose is to inform those who are most deeply interested. She has apparently no thought of the resurrection, and is grieved because some one had taken the body away. *The other disciple not mentioned by name is John.* Compare similar references to him elsewhere in this Gospel.

3. *Peter therefore went forth.* etc. However

much the disciples were disappointed in the end of Jesus' career, they never wavered in their devotion to him. Mary's words now arouse them to immediate action.

4. *The other disciple outran Peter.* This is mark of an eyewitness. We are not to infer that John was more anxious than Peter, but that he was a better runner.

5. *Stooping and looking in.* John had some hesitation about entering, not we may believe through any fear of the guards, but perhaps through awe at the threshold of the tomb of his Master.

6. *Simon Peter \* \* \* entered into the tomb.* Peter is too impetuous to think of scruples or of reason to fear.

7. *The napkin \* \* \* rolled up in a place by itself.* Body-snatchers would not be likely to stop to remove the grave clothes, and still less likely to roll up carefully the napkin that was wrapped about Jesus' head and lay it by itself. Here was evidence of calmness and deliberation. The linen bandages in which the body was wound were no longer needed.

8. *And he saw, and believed.* Our author is more sure of the thoughts of the disciple who came first to the tomb. He comprehended the meaning of what he saw, and believed that Jesus was risen from the dead.

9. *For as yet they knew not the scripture.* Up to this time they had not comprehended the scripture allusions to the resurrection of the Messiah nor Jesus' predictions in regard to this matter. Their faith was established on what they saw.

10. *So the disciples went away again unto their own house.* There was for them no necessity of appealing to the authorities that the body might be restored, nor for tarrying in the vicinity of the tomb. Satisfied in their own minds they went away.

11. *But Mary was standing without at the tomb weeping.* We are to infer that as soon as she had told the disciples of the empty tomb she herself set out to return. They ran more rapidly than she, and had already entered the tomb and gone away again before she reached the garden. She knew that the body of Jesus was not now in the tomb, but tarried sorrowing. *Looked into the tomb.* Very likely she did not have the courage to enter.

12. *She beholdeth two angels in white.* Compare the appearance to the women as recorded in Luke 24:4.

13. *Woman, why weepest thou?* They are evidently bent on giving her comfort. *Because they have taken away my Lord,* etc. She is

so preoccupied with her grief that she is neither frightened nor surprised at the presence of the angels.

14. *She turned herself back.* That she did not wait for a reply from the angels is probably to be accounted for on the supposition that she heard a movement behind her. *And knew not that it was Jesus.* She had no expectation of seeing him alive, and then her eyes were dimmed by weeping.

15. *Supposing him to be the gardener.* That is, the keeper of the garden. From the fact that he was there at that early hour in the morning, and was making inquiries in regard to her presence, she at once leaps to the conclusion that he is the man that had charge, and guesses that he has removed the body to another tomb. *And I will take him away.* She wishes to have the body in some suitable burial place under the care of those who had been the followers of Jesus in his life time.

16. *Jesus saith unto her, Mary.* She had not previously recognized his voice; but now that he calls her by name she perceives who it is. *Rabboni.* A term of respect and affectionate regard. This is for her a moment of unspeakable joy; the crucified Lord is no longer dead.

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There is no longer any necessity to be anxious about the proper care for his dead body.

17. *Touch me not.* The reason for this prohibition is not manifest at first sight, especially as we learn that at the subsequent appearance to the other women on the same morning they held him by the feet and worshipped him. Probably we are to understand that Jesus would teach her that he has not come back to precisely the same relations of familiar intercourse in which he had stood to his disciples in the past. *For I am not yet ascended unto the Father.* We are probably to understand that Jesus is alluding to his promise of coming again to be with them after his going away for "a little while." That promise was to be fulfilled after his ascension; he was not now come to be with his disciples forever. *But go unto my brethren.* The disciples are just as near and dear to him as before. He speaks of them as his brothers. *My Father and your Father.* In a certain sense the disciples stand in the same intimate relation with God the Father as does their Master.

18. *I have seen the Lord.* Her testimony evidently did not come till after the two mentioned in the last chapter of Luke's Gospel had already started for Emmaus. Perhaps some of them believed at once, but to many her testimony must have been incredible.

### SUGGESTIONS.

It is very suggestive of the higher position of woman in the era of Christian civilization that the risen Messiah should manifest himself first of all to a woman.

The life, death and resurrection of Jesus serve not only to bring him nearer to us than otherwise he could possibly have been, but also to bring God the Father nearer. Every true Christian may feel himself to be in the most intimate relation with the Almighty God.

We do not need to be in sorrow if we stop to realize the presence of Jesus. He is ever near and ready to bear our burdens.

Do you think that Mary complained because that she could not linger in the garden in the presence of Jesus, but must go to bear a message to his disciples? The joy of the believer is to bear the message of the Lord to others.

## 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, II. W. Rood, at 933 Jenifer Street.

The Seventh-day Baptist Church in London, England, Sabbath services at 3 p. m., Mornington Hall, Canonbury Lane, Islington, N. Sabbath-keepers visiting London over the Sabbath will find a cordial welcome.

Seventh-day Baptists in Los Angeles meet in Sabbath school work every Sabbath at 2 p. m. in Blanchard Hall, Broadway, between Second and Third streets. Room on ground floor of the Hill Street entrance. Sabbath-keepers who may be in Los Angeles are invited to meet with them.

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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.

**Yes, the World is Growing Better.**

The following lines from Newell Dwight Hillis are right to the point upon this interesting question.

Many men are discouraged because of the daily exposure of graft and corruption in business. But all these exposures, so far from justifying pessimism, are signs of progress. When the measles come out in great blotches on the face the patient looks badly, but the real danger appears when the measles strike in and disappear, leaving the skin smooth and the blood foul. Up in New England when the autumn leaves fall, the farmer cleans out the great spring on the hillside. Lifting his spade above that spring, the farmer looks upon water that is clear to the eye, but that holds within its depth the decay of leaves. When an hour has passed, and the exposure of mud is over, the water is roily and the child thinks the spring is ruined forever. But all the time, the water that comes down out of the mountain and gushes through some cleft is pure and sparkling, and once the surface mouth is cleaned the spring runs sweet and pure toward the house and on into the sea that awaits it. Everywhere men are saying that the country is besotted, that men are sodden in materialism, that every man has his price, that graft is universal, and yet, at this very hour, the country is passing through the greatest moral and intellectual awakening it has ever known. Never were there so many honest merchants and manufacturers; never so many honest financiers and railroad men; never were working men so intelligent, upright and disinterested. Any darkness there is on the horizon is morning twilight and not evening twilight.

"Take your needle, my child, and work at your pattern; it will come out a rose by and by." Life is like that—one stitch at a time taken patiently, and the pattern will come out all right like the embroidery.—*Oliver Wendell Holmes.*

"If there is a pitiable object in the world, it is the person who has soured on life, who has become cynical, and who sees only the crooked, the ugly, the discordant, and the bad."

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# The Sabbath Recorder

## THE VALIANT DEAD.

Our cheer goes back to them, the valiant dead!  
Laurels and roses on their graves today,  
Lilies and laurels over them we lay,  
And violets o'er each unforgotten head.  
Their honor still with the returning May  
Puts on its springtime in our memories,  
Nor till the last American with them lies  
Shall the young year forget to strew their bed.  
Peace to their ashes, sleep and honored rest!  
But we—awake!  
Ours to remember them with deeds like theirs!  
From sea to sea the insistent bugle blares,  
The drums will not be still for any sake.

—Hovey.

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