

# The Sabbath Recorder

---

---

## Seventh Day Baptist History

GOVERNOR SAMUEL WARD  
OF RHODE ISLAND

*One of prominent early Seventh Day Baptists  
of America*

Governor of Rhode Island  
Member of the Continental Congress  
Father of Lieut.-Col. Samuel Ward of the Revolution  
Great Grandfather of Julia Ward Howe, Author of  
the "Battle Hymn of the Republic"

*A Book of One Hundred Royal Octavo Pages  
Memoirs, by CHARLES H. DENISON  
Life and Services, by JOHN WARD  
— Genealogy of the Ward Family —*

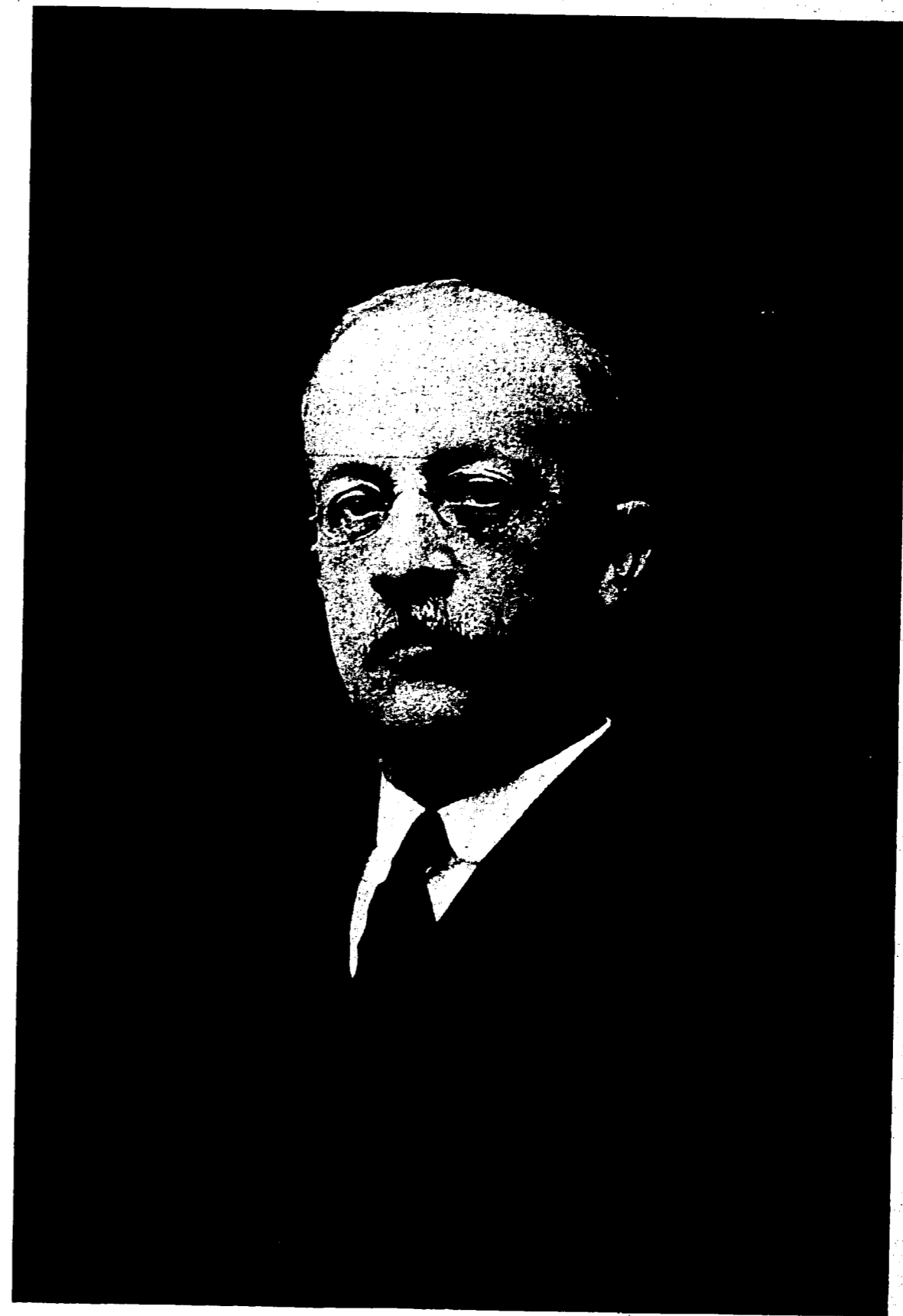
Illustrated with portraits of Governor Samuel Ward,  
Lieut.-Col. Samuel Ward, and the Coat of  
Arms of the Ward Family.

Handsomely bound in cloth. Price, postpaid, One Dollar.

Address, N. O. MOORE, Manager,  
PLAINFIELD, NEW JERSEY

---

---



HON. GEORGE HERBERT UTTER, LL. D.  
(See page 815)

Monthly Edition

# Alfred University

ALFRED, N. Y. Founded 1836

First Semester opens

Sept. 8, 1908

FOR PARTICULARS ADDRESS  
Boothe Colwell Davis, Ph. D., D. D., Pres.

ALFRED First Semester begins Sept. 8, 1908  
ACADEMY WILLIAM MAXSON, Ph. B., Prin.

# Milton College

First Semester begins Sept. 10, 1908.

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

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

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

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

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

For further information address the

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

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

# Salem College SALEM

West Virginia

Fall term opens September 8.

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

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

CHAS. B. CLARK, S. M., A. M., President

# American Sabbath Tract Society

EXECUTIVE BOARD.

STEPHEN BABCOCK, President, 48 Livingston Ave., Yonkers, N. Y.

REV. A. H. LEWIS, Corresponding Secretary, Plainfield, N. J.

A. L. TITSWORTH, Recording Secretary, Plainfield, N. J.

F. J. HUBBARD, Treasurer, Plainfield, N. J.  
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

## THE SABBATH VISITOR.

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

TERMS.

Single copies per year .....60 cents

Ten copies, or upwards, per copy .....50 cents

Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

## HELPING HAND IN BIBLE SCHOOL WORK.

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

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

## THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Wm. L. Clarke, President, Westerly, R. I.

A. S. Babcock, Recording Secretary, Rockville, R. I.

George H. Utter, Treasurer, Westerly, R. I.

Rev. E. B. Saunders, Corresponding Secretary, Ashaway, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

## THE SEVENTH-DAY BAPTIST PULPIT.

Published monthly by the SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

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

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

Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I.

## SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y.

REV. ARTHUR E. MAIN, Corresponding Secretary, Alfred, N. Y.

V. A. BAGGS, Recording Secretary, Alfred, N. Y.

A. B. KENYON, Treasurer, Alfred, N. Y.  
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

## THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session is to be held at Boulder, Colo., August, 1908.

Prof. M. H. Van Horn, President, Salem, W. Va.

Rev. W. D. Wilcox, Recording Secretary, Alfred, N. Y.

Frank L. Greene, Corresponding Secretary, Alfred, N. Y.

Rev. W. C. Whitford, Treasurer, Alfred, N. Y.

Executive Committee—Rev. T. L. Gardiner, Plainfield, N. J.; Rev. H. C. Van Horn, Lost Creek, W. Va.; W. H. Crandall, Alfred, N. Y.; Rev. L. C. Randolph, Alfred, N. Y.; Rev. W. L. Burdick, Ashaway, R. I.; D. E. Titworth, Plainfield, N. J.

## BOARD OF SYSTEMATIC FINANCE.

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

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

# The Sabbath Recorder

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

VOL. 64, NO. 26.

PLAINFIELD, N. J., JUNE 29, 1908.

WHOLE NO. 3,304.

## SABBATH REFORM

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

### Hebrew Sabbathism.

The evolution of the Sabbath, and the spiritual and anti-spiritual elements in its observance form such a vital feature in the history of religion, that interest grows intense as we enter Hebrew history in which a high type of Spiritual Sabbathism was gained during its brighter period. Spiritual Sabbathism does not appear in the lower forms of religion. Nothing higher than "taboo Time" appears in them. As men rise higher in religious development, fear decreases and signs of spiritual conceptions appear. As men become familiar with the succession of events and the repetition of experiences, the perception of time is clearer, time-measures are noted, calendars are created and religious ideas are associated permanently with specific periods. Thus "consecrated times" gradually come into existence and permanence.

Whether the earliest Sabbathism of the Hebrews was evolved by the same general process as in Babylonia, or by some more direct and immediate revelation of the divine Will, cannot be positively determined, historically nor scientifically. We are willing to accept that it had much in common with Babylonian Sabbathism. In any case, it was a revelation of God's Will and of His provisions for human good. Sabbathism is a fundamental concept of religion. It is the open door to our spiritual relations with God, through His Fatherhood and our childship. Prolonged evolution and unexpected immediacy are equally divine methods of "revelation," and the Hebrew Sabbath seems to be the product of both of these methods. History preserves only that which is essential to the permanent and highest good of men, and the glory of God. It does preserve all that "men desperately need." Hence we have little or no record of the earlier stages of human life and experience, as we have but faint and scattered

traces of the evolution of the material universe. Primary human history, like geological history, is made up of hints and traces. Cosmology and ontology have but meager material from primitive times. They must be content to deal with what is at hand, leaving many questions among things "partially known." All that is essential, however, we can learn.

### HEBREW RECORDS.

When Hebrew history reached that ripened stage represented by the sifted records which we possess in the Old Testament, the Sabbath had become a central, permanent and vital element in their religious system. It belongs to that group of Eternal Verities and necessities, the Decalogue, which make Judaism and its child, Christianity, the highest richest and most spiritual of religions. Anything like complete knowledge concerning the Decalogue and the Sabbath discovers that these were vital factors in the Hebrew religion and national life. There can be no adequate analysis of Judaism, no explanation of its transformation into Christianity, no ground for its perdurance outside of Christianity until now, and no intelligent prophecy concerning its future, which does not take into account the fact that the Decalogue is the highest code of Eternal Verities known to men. The source of these Eternal Verities is brought into clear light by the association of the Sabbath with Creation, Eternity and God. That association marks the fourth commandment as equal to any other of the ten, if not the highest of the group in point of spiritual meaning. The record of human experience under temptation with which the book of Genesis opens indicates that man's spiritual insight was well advanced. The source of that spiritual knowledge and insight is found in the direct and familiar intercourse between God and man. The dominant idea in the story of the temptation is a consciousness on the

part of our first parents that they were under obligations to obey God, that they were always in His immediate presence, and that their hearts were constantly open to Him. If the story were put into the form of spiritual philosophy, the central thought would be essentially that which appears in the first chapter of this book. It would emphasize the truth that men are in close and constant touch with God, through time, by virtue of their existence in Eternity. Hence the emphasis that is here placed upon the necessity of securing that larger conception and deeper insight without which the source and nature of Sabbathism cannot be discovered nor understood. This is the more necessary now because prevalent views of the Sabbath and of Sabbathism start from incomplete Jewish interpretations of the Old Testament, interpretations that Christ condemned and set aside because of their narrow, materialistic and non-spiritual character.

The fourth commandment includes all the primitive ideas of Sabbathism which antedated Judaism and brings them to a sudden spiritual blossoming, by connecting the Sabbath with Creation. This is one of those sudden mutations that appear in the progress of divine revelation, by which primitive forms of religion find new and higher expression and create what is equivalent to a "new species," in the material world. Hebrew Sabbathism is a new spiritual type of religion expressed through time.

As early as the eighth century B. C., the Sabbath had become sacred to Jahve, and stood as His representative in the affairs of the Hebrews. He was the center of the religious system, as Father-Creator. This gave it deep religious meaning and great spiritual prominence. These appear in the teaching of the prophets, their calls to purity, and their warnings against individual and national sins. Isaiah, Jeremiah, Nehemiah, Amos, David and others are examples in point, which the reader ought to restudy from the standpoint of spirituality and religious power.

#### RELATION TO MONOTHEISM.

Monothemism and Sabbathism are inseparable. They unfold hand in hand from the same fundamental idea of God and the universe. They were central and determining factors in the national life, and the religious system of the Hebrews. They were the creative source of high ethical and religious

standards of action and of spiritual character. The Sabbath stood for the *One Creating God, Maker of heaven and earth, Father of all men*, in contrast with countless gods of Polytheism, whose representatives were images made by human hands. Monothemism awoke the consciousness of individuality in those who worshipped the one and only God, and developed the sense of personal responsibility to Him. It created ethical standards among men as children of Jahve, while Sabbathism supplemented the unfolding of these conceptions and buttressed the entire religious content of the Decalogue. The Sabbath law came to be the central figure, the keystone of the arch of the Ten Words of Eternal Verities because it represented the Creator as no other Verity could represent Him. Belonging wholly to the spiritual realm, to Eternity, which is the immediate expression and attribute of God, sacred time became the prime medium of contact and intercourse between God and men.

Going still deeper in the analysis of the Sabbath day and of Sabbathism as they unfold in Hebrew history, we find all the fundamental spiritual elements that have ever been developed or suggested in connection with the observance of the Seventh or the First day of the week. These eternal elements of Sabbathism may be set forth in the following order.

(1) *God*. When we attempt to understand "the beginning," thought is led backward, after the manner of the well-known *regressus* of Kant, into an endless maze of futile inquiry. We can neither picture nor conceive of a primal "Beginning." The Hebrew language used in the opening of Genesis, indicates this impossibility. The word translated "In the beginning," embodies a thought that is in a good degree untranslatable. A good paraphrase of it is: "Far back in the fore-front of things, God created," etc. Because the human mind cannot conceive of a beginning we must start by postulating, God the Eternal Person, infinite in all His attributes and *wholly timeless, forever timeless*. This postulate gives us the Personal Creator of the universe and our "Father in heaven." Philosophy and experience hold men to such a postulated source of Creation. The alternate is blind, blank, agnostic unfaith, which ends in hopeless despair, paralyzes effort, denies

self-consciousness, mocks at aspirations murders hope and buries faith.

(2) *Creation*. The universe is the symbol, the objectized expression of the Infinite Creator. It reveals His power, love, care, goodness and guidance. Thus the goodness of the material universe becomes the symbol of God's Eternal Goodness. The Hebrew seer-historian declares that God saw His Creation as "good," and when man came, Creation rose to the superlative degree; "And God saw everything that He had made, and behold, *it was very good*, and there was evening and there was morning, the sixth day."

The fourth commandment sounds a requirement unheard before. It calls men to rise above the low ceremonial, the *taboo* element of primitive Sabbathism, into the spiritual realm, into the immediate Presence of God! It tells them to begin this ascent into Spiritual Sabbathism by commemorating, celebrating the Eternal Goodness expressed and operative in the goodness of Creation. The purpose of the pause which the Sabbath requires is that *men may rest in the eternal serenity and peace of God*. To make physical, material rest the end and content of Sabbathism is to remain in non-spiritual materialism. To enter into the infinite spiritual rest and peace is to understand life and time in the light of Eternity. Creation is part of the eternal plans and purposes of God, that center in man, highest of earthly beings and king of the universe. The Sabbath law teaches men to view life as within Eternity and as coming to its primary and highest meaning because it is spiritual and eternal. To commemorate Creation in the deeper sense of the fourth commandment is to abide in the immediate presence of God by spiritual contact, intercourse and acquaintance. Thus we attain Spiritual Sabbathism in the Eternal Now, within which all human existence begins and must forever continue.

#### JESUS, THE CHRIST.

(C) A still higher expression of God in Creation appears in Jesus the Divine Word,—The *Logos*—of John's Gospel. "In the beginning was the Word and the Word was with God and the Word was God." This is only another form of the Old Testament idea of Creation that represents God as "speaking the universe into being": He spake and it was done, He commanded and it stood fast; or, as in Genesis, God said,

"Light, be!" Light was. When John declares that Christ, The Word, acted for God in Creation, and that "All things were made by him and without him nothing came into being," he fixes Christ as the Eternal Creator "from the beginning or ever the world was." This revelation of God through Christ, The Word, in Creation, and afterwards in the Incarnation, are supplemental unfoldings of the eternal plans of which earthly things and human history are a part. The "redemption" of man is as definite a demand of the plans of the eternal and all-loving One, as his creation was. To save men was not an afterthought forced upon God in the struggle between good and evil over human destiny.

3. *Christ's Resurrection*. The Bible does not associate the observance of Sunday or of any other day with the resurrection of Christ. Comparison of Matt. 12:40 and 28:1ff., shows that his resurrection occurred *before the Sabbath closed*, not on Sunday morning, as Catholic tradition teaches. Comparison of Matthew's account with the other Evangelists, shows *two visits* to Christ's tomb, and relieves the forced "harmony" which popular theories attempt. All this, however, has no scriptural bearing on the day of the Sabbath. But a definite factor in the philosophy of consecrated time is the factor that the resurrection of Christ is inseparable from Creation and his timeless existence with God, "before the world was." The Incarnation brought him "by whom all things were made" into the time-process for a moment, but his early death and resurrection quickly returned him to his spiritual estate in Eternity. It was a triumphant demonstration of immortality and the victory of Eternity over finitude and time. It was the necessary and logical result of his Messianic consciousness which compelled him to declare that he came from God and was about to return home; that is, he was about to be released from time-born limitations to dwell again in all spiritual fullness and freedom in his native Eternity. His temporary incarnation from which he escaped through the tomb—our common doorway—was a demonstration of his timeless eternity.

#### REDEMPTION IS TIMELESS.

All that we can conceive touching the redemption of men must have been in the plans and purposes of God, spiritual and

material Architect of the Universe. He who was at once a just and infinite God and All-loving Father, could not create His children without adequate provisions for their spiritual development, their redemption from sin and their deliverance from the time-process and material surroundings in which our birth and development begin. The place of Christ as Creator and the provisions that Infinite Wisdom must have made, *at first hand and not as an after-thought*, make it certain that whatever was involved in Christ's redemptive work, life, death and resurrection, were vitally involved in Creation. All that Christ was, all he did, all he taught concerning life and concerning the Sabbath were vital features in the eternal purposes of God, and in the deeper spiritual meaning of the Sabbath as the festival of Creation, and symbol of the ever-abiding Presence of God with us during our childhood within the time-process stage of existence. Although this larger conception of the spiritual meaning of Sabbathism because of its connection with God, Eternity, Creation and Christ, has not been put forth by those who observe Sunday in place of the Sabbath,—because the Creation idea has been so nearly or wholly ignored by them,—the spiritual oneness of Christ, Creator and Redeemer, is the source of whatever of spiritual Sabbathism has appeared at any time in connection with Sunday.

When we consider the deep spiritual and all-embracing meaning of Creation and what it involves, the clearer does every vital element in Spiritual Sabbathism stand out in it. Thus the ceremonial and material elements of Primitive Sabbathism are superseded by the spiritual and eternal elements of the Hebrew conception. Spiritual Sabbathism can be gained on no other ground, least of all, on the self-contradictory notion of a "Civil Sabbath" or of a "Legal Rest-day."

4. *The Sabbath and Heaven.* God and heaven are inseparable concepts. The Sabbath is first and greatest symbol of heaven, of eternal rest, joy, peace with God, and in the presence of God. The Sabbath has the hush of Eternity in it; the peace of timeless rest in God. Herein we find the richest prophetic symbolism of the Sabbath and the most essential element in Spiritual Sabbathism. This forward look of the Sabbath glows with peace and is radiant with

joy. Sabbath observance under the behest of that forward look is strongest of influences in the development of spiritual life and Spiritual Sabbathism. It is the one great cure for ceremonialism, the one antidote for materialism, the one safeguard against formalism and worldliness. As the symbol of God's Sabbath, our Sabbath points to the eternal resting in the unending life of heaven. God rests in a glory we are as unable to measure as we are to measure the love by which we are redeemed. The Sabbath points us to that glory, to the "rest which remaineth for the people of God." Each weekly Sabbath says: "Take courage. Find comfort. Earthly life is gliding by. The week of this life will soon be passed. Shadows and sorrows will soon be left behind. A few more days and the Sabbath-crowned life will welcome us to go no more out forever.

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

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

Such messages and promises enrich spiritual life, and purify the soul as nothing earth-born can do. Festivals ordained by custom and the authority of the church have no such message. Rest-days created by civil law cannot lift the soul thus. All these are like the stagnant pools of the morass when compared with the ever-flowing springs which gush from the heart of the Everlasting hills. Spiritual life cannot be when men are separated from God and Christ, spiritually. "I am the vine, ye are the branches," said Christ. When spiritual union with Christ is gone we can do nothing. This truth touching spiritual life holds good concerning spiritual Sabbathism. The Sabbath and its observance must be linked with God and heaven, with the Christ-Creator and the Christ-Redeemer, or spiritual Sabbathism can not be attained. Sabbathism is spiritual and eternal, the result of our spiritual relations with

God, through Christ's redemption. It is not a new and second Creation, but part and parcel of God's eternal purposes from the beginning or ever the world was. The Sabbath and its observance cannot be separated from Creation. The Bible puts it where it belongs and describes its birth and parentage. When these are ignored true Sabbathism is impossible.

#### SUMMARY.

The foregoing analysis of the Creation concept discloses the dominant factor that all the essential and fundamental elements of Eternal Spiritual Sabbathism and of Sabbath Observance are embodied in that concept. God is its source and center. Creation, and its symbol, the Sabbath, are the objectized expression of God's wisdom, power, love and goodness. These culminate in the provisions He makes for the care, training and redemption of His family. These were active and efficient from the beginning. No single phase in the history of Creation or in the work of Jesus the Christ of God marks the beginning or the end of God's redeeming love and work. These began with the first born of the family and will end only when the last demand of divine Love has been answered. The Sabbath stands first among practical and eternal provisions for man's spiritual intercourse with God, his education in righteousness, his preparation for heaven. Christ, Creator and Redeemer, was acting for God and with God when he cut Jewish overgrowth away from the Sabbath and restored it to the high spiritual plane on which it always belonged. He was its Lord because he created it for the sake of man for whose redemption and uplifting he tabernacled awhile in the flesh and became obedient unto death, passing through time limitations that he might reveal yet more fully the Way, the Truth, and the Life unto his brethren, the children of his Father's family. Thus do the Sabbath and Eternal Spiritual Sabbathism embrace Creation, Redemption, Heaven.

#### The Jewish Sabbath in Its Relation to the General Question of Sabbath Observance.

*Abstract of an address before the Kings County Sunday Observance Association.*

REV. DR. BERNARD DRACHMAN,  
*Rabbi of the Congregation Zichron Ephraim and President of the Jewish Sabbath Association.*

[I have had the pleasure of being personally acquainted with Dr. Drachman for several years, and am sure that the following address will be read with interest by all to whom this number of the SABBATH RECORDER may come. His place as a scholar, a citizen and an advocate of Sabbath Reform among the Jews, entitles his address to your careful consideration.—A. H. L.]

I feel that I am here in a rather strange and unfamiliar environment. At the same time I feel that my presence in your midst is, for several reasons, not improper. First, it is good that Christians and Jews should know each other better. Ignorance is the parent of prejudice and antipathy, and meetings such as this can do much to dispel these harsh and uncharitable sentiments. Secondly, we both represent religious organizations, with similar religious problems to solve, and it is very well conceivable that brotherly conferences, conducted in a spirit of mutual tolerance and sympathy, may bring about the solution of these problems in a manner satisfactory to all. In particular, both Christianity and Judaism in this country are afflicted with problems of Sabbath observance. You desire and find it necessary to exercise constant vigilance and take strong action in order to improve the observance of the day which you revere as Sabbath; exactly the same necessity exists for us. It is true, we differ as to the day which is to be considered the Sabbath, but the principle and motives which actuate us both are exactly the same. I would like to impress upon you, for it is a point concerning which many Christians do not seem properly informed, that in Judaism Sabbath-keeping is a most vital and fundamental precept, considered equal in importance to all the other commandments of the law. The Holy Sabbath, according to our unbroken tradition of over thirty centuries, recognized by all Biblical scholars, Jewish and Christian alike as correct, begins at sundown on Friday and ends at sundown on Saturday. Whenever the Sabbath is referred to in the Bible, the reference is to this period, which is the seventh day. This period of twenty-four hours is observed with the utmost strictness by all sincerely religious Jews. During its continuance we do not buy or sell, labor, make fires, carry burdens or attend to any secular matter.

The day is entirely given over to religious exercises or such innocent recreation as is permitted by our religious codes. Services are held three times on that day in the synagogue and much of the time in the home is also given over to prayer and devotional exercises. Under these circumstances we believe that we fulfil all the requirements of Sabbath-keeping which can be reasonably expected of any one and that we should not be asked to observe, in addition, the day of rest enjoined by another faith. It is a matter of keen regret to us that this difference exists between us and the Christian world as regards the Sabbath, but it is not of our making nor is it in our power to alter it. We are bound by our conscience, our loyalty to the ancient faith we have inherited from the long distant ages of our glorious past, faithfully to observe the seventh day as Sabbath, and we could not violate this truth without hateful and degrading treason to our Heavenly Father. We would be happy indeed should the Christian world also adopt the day we know to be the true Sabbath, as indeed a not unimportant portion thereof has already done, and thus do away with controversy and friction between Christians and Jews in regard to this fundamentally important question. As long, however, as the Christian world is not prepared to do this, we ask for fair and cordial recognition of the justice of our attitude, of our right to uphold our historical Sabbath and to be exempt from observing the day of rest of Christianity, a day founded upon theological concepts with which we, as followers of the Hebrew faith, have no connection. Especially do we protest against this observance being forced upon us by state enactment, a proceeding which we consider altogether un-American and repugnant to the fundamental concepts of free government and liberty of conscience as they have hitherto existed in this land. Religious liberty is the sweetest and most precious form of liberty, just as tyranny and oppression in religious things or on religious grounds are the most hateful forms of tyranny and oppression. But this principle of religious liberty, which is embedded into the very foundation and fibre of American institutions, emphatically forbids the state exalting one faith or its institutions or usages over those of another faith or subjecting any citizen to disad-

vantage or injury because of his religious connections. Even in countries where there exist state religions or established churches, but which are conducted in accordance with enlightened and constitutional principles, the rights of dissenters are carefully protected and scrupulous consideration paid to their divergent views. Such are, for example, England and Holland, in both of which, as in several other European countries there exist exemptions from Sunday laws for the benefit of Seventh-day observers, who are, in those countries, almost exclusively Jews. On what grounds then can it be defended when American states, in which no established church exists and which are supposed to look with absolutely impartial benevolence upon all denominations, formally adopt the day of rest enjoined by one faith and force its observance upon all citizens, regardless of the fact that many oppose its observance on religious grounds and keep a Sabbath of their own on another day. If this is not religious tyranny, what is? The question as to which is the true Sabbath day is purely a theological one. On the one side stand the great bulk of Christians, who consider Sunday the Sabbath, or, rather, have clothed the first day of the week, the supposed day of resurrection of Jesus, with some of the attributes of the ancient Biblical Sabbath; on the other side the Hebrews, who loyally continue to observe the seventh day revealed to their ancestors as Sabbath, the Seventh-day Baptists and Adventists, whose adherents number many thousands in this land and the great church of Abyssinia which keeps the Seventh-day Sabbath along with the rest of the Mosaic law. How can an American state undertake to settle a theological question, how can it say to its seventh-day observing citizens: "Your theology is wrong, while that of the citizens who observe the first day is right, and you must therefore all of you close your shops and stores and abstain from all labor and business on the first day of the week." How can an American state say to its citizens of Hebrew faith: "You must revere and observe the day consecrated to the memorial of the resurrection of the Nazarene." Yet this is exactly what it is doing when it compels the observance of Sunday by Jews. In Rome they used to compel Jews on certain occasions to go to church and listen

to Christian sermons. To compel Jews by law to keep the Christian Sabbath is in essence the same. It is only necessary to state the case with this clearness to see how utterly absurd, how impossible, it is from any American point of view for the state to assume such an attitude. The attempt has therefore been made to defend the Sunday laws on other grounds, and thus have arisen the ideas of "The Civil Sabbath," "The Sanitary Sabbath," "The American Sabbath." The idea underlying these phrases is that the observance of Sunday is not enjoined by the law as a religious practice but as a purely civil ordinance for the benefit of the people. Just as the state enforces vaccination or street cleaning or establishes schools, because these things promote the public health and well-being, so also does it ordain that there shall be a weekly day of rest, because it is desirable that every human being shall have one day in seven for rest and recreation, and since Sunday is already observed by the majority of inhabitants, it selects that day for that purpose. This presentation of the case has at first blush much plausibility, but a little examination demonstrates its utter insincerity and that it is a mere subterfuge, adopted as a means of surreptitiously introducing into American life religious concepts and practices which, under our political system, could not be directly admitted. In reference to the other utilities, such as vaccination or education, the state does not insist that they must be obtained from one source or in one way. It maintains public schools, but is quite satisfied if a child obtains education in private or parochial institutes of learning; it appoints physicians to vaccinate those who require it, but does not insist that all shall utilize their services, but is quite content that they be vaccinated by other physicians. In other words, it looks at the object to be attained, not at the manner or means of its attainment. The principle of the "civil" or "sanitary" Sabbath justifies the state in insisting upon a weekly day of rest, but not in designating the day. As long as the citizens enjoy dispensation from toil upon one day of the seven, the state is satisfied, the choice of the day must be to it a matter of entire indifference. It is inconceivable that the state should establish Sunday as the sole day of rest, knowing that it thereby inflicts great

hardship on thousands of honest and worthy citizens. Besides, if the state's only object is to secure to the citizens weekly relief from the burdens of toil, it should endeavor to afford them on that day as many opportunities of recreation as possible. It should open wide the museums, theatres, picnic grounds and other places of entertainment and amusement and bid the weary people enter and be refreshed. Instead of this we find rigid prohibition of most of these things, evidently because of the view that they interfere with the religious character of the day. It is, therefore, clear that the "civil" or "sanitary" Sabbath is a mere pretense, that what is really aimed at is to enforce the universal religious observance of Sunday, by the abstinence of all citizens from secular labor, business or pleasure. That this is an establishment of religion, and as such incompatible with both the spirit and letter of our governmental system, is to my mind and, I believe, to the mind of every unprejudiced thinker, absolutely certain. It follows, therefore, as an irrefutable corollary from the above considerations that the state is absolutely inhibited by the spirit of American institutions from making Sunday the exclusive day of rest for all citizens and from prohibiting on that day innocent and moral amusements. Let us turn away, however, now from the consideration of the purely legal and political aspect of the matter. Apart from the question whether the state has or has not the right to enact such laws, I maintain that, for many good reasons, it should not, and no enlightened man, no true Christian, should desire it to enforce by the strong arm of the police power the observance of Sunday, especially not upon Hebrews and other Seventh-day observers. Such compulsion is contrary to the very spirit of true religion. The essential requirement of religious practice is that it be voluntary, not compulsory. There is not only no value in compulsory religious practice, but it leads directly to disbelief in and contempt for all religion. The true religionist does not and cannot desire that any one shall practice the observances of a faith in which he, the other person, does not believe and to which he does not belong, nor is he offended by such non-conformity. This is emphatically the attitude of Judaism. The Sabbath law, with its

strictness and severity, is for the Jew alone; there is no thought of such a thing as that the Gentile also should observe it. Furthermore, the compulsory observance of Sunday by Jews leads to results which should be deemed undesirable by state and church, as well as by loyal Jews. It leads to the desecration of their Sabbath by Jews who find it difficult or impossible, in this age of fierce economic competition, to succeed in business or even to earn a living, if they are to sacrifice two days weekly from the pursuit of their vocations. Once the Sabbath is gone, irreligion follows which may then lead, in individual instances, to atheism and anarchism. Why should any Christian desire to break down the religious sentiments of his Jewish fellow-citizens? Why should the state adopt measures which tend directly to overthrow Judaism and rear up a generation of irreligious Jews? I believe that this is directly contrary to the best interests of both. I would any time prefer to see a Christian loyal to his faith rather than an infidel, and I should think Christians would feel the same towards us. Christians of America should, it appears to me, especially sympathize with the Jew in his endeavor to maintain his faith amidst countless trials and difficulties. The Jew, in the manner of his advent in this land, is the truest of Americans. Like most of the early settlers in this country, he came here not for gain but for conscience' sake, but while, as regards the rest of the present-day immigrants that motive has ceased to be operative, in his case it still impels his weary feet from continent to continent. The Jew today is a worthy companion of the Puritans; the Palatines, the Huguenots and hosts of others who came here in past ages because they were persecuted in their native lands on account of their faith. Were there no religious persecutions in Europe there would be very few Jews in America. Shall now America, the land of religious refugees, also turn persecutor and persecute the seventh-day observer by refusing him permission to do honest work and business on the first day of the week. America ought to encourage Judaism, as it encourages Christianity, and rejoice if the Jew grows up a loyal, conscientious adherent of his ancestral religion, which teaches every virtue and makes for righteousness, purity and every sublime ethical

ideal of humanity. No sincere Christian should be offended if the Jew, who has kept his Sabbath, attends to his secular duties on Sunday. Russia persecutes the Jewish body; shall America persecute the Jewish soul? I believe, therefore, that the state has no right, and no Christian, no true American, has any reason to desire that the Jew or other seventh-day observer shall, in addition to his own, keep another day of rest.

Let me, before concluding, briefly consider some of the objections which are urged against such exemption. It is said to be special legislation in favor of a particular class of persons. This is not so, for the simple reason that the seventh-day observer receives no privilege or advantage through his exemption from the Sunday suspension of work and business, but is merely made the legal equal of other citizens. Sunday observing citizens may attend to their secular occupation six days in the week. Saturday observers at present rest 104 days in the year, or if Jews, 117. If their day of rest is recognized as fulfilling the intent of the law, they are then on a basis of legal equality with other citizens, only that and nothing more. I say *legal* equality, for *economically* they are still at a disadvantage, since Sunday business does not equal Saturday business, even though they get some of the Saturday business at its tail end. It is further said that if Saturday and Sunday observance were made legally equal the former would displace, or almost so, the latter. There may be some truth in this view, but no true American should be prevented from doing an act of justice by such a consideration. The principle of fair play and a square deal should prevail, let the better cause win. The people should be permitted to exercise their own honest choice and true preference in this matter of Sabbath observance and not be artificially restricted or compelled by law to limit their choice to a single specially designated day. Certainly the church, which claims that its authority is divine, should not seek to bolster up its cause by earthly power, but should rely on the intrinsic force of truth and conviction alone. As a matter of fact, this feared result is more than improbable. Seventh-day observers are and, in all likelihood, will always be greatly in the minority. It is also sometimes said that this is

an extraordinary and unprecedented demand on the part of the Jews and other seventh-day observers, and that such privileges are not granted to them in other states and countries. This is not at all the case. In many states and countries the justice of the seventh-day cause is recognized and exemption from Sunday laws given to its observers. Such is the case in twenty-four states of this union and in many foreign countries, in England, Holland, parts of Germany, and even in Turkey and Bulgaria. France and Italy require one day's rest in the week, but do not specify the day. That would be the ideal also for America. In view of all these facts and considerations I believe, therefore, that the principle that the observance of the seventh day should be recognized as equivalent to the observance of the first day, is a just and proper one, and that both the state and Sunday observance societies should cheerfully recognize and accord this right to all those whose consciences impel them to observe the seventh day as the Sabbath.

#### "Lessons for the Sabbath."

One of the valuable, if not the most valuable of recent books on the "Canon and Text of the New Testament" is from the pen of Caspar Rene Gregory, D. D., LL. D. In addition to full and scholarly treatment of the manuscript of the New Testament, Professor Gregory describes "The Lesson Book" which came into use in the earlier centuries in connection with Christian worship. Dr. Gregory assumes the observance of Sunday at an early date, which date he does not attempt to fix. He furnishes full proof of the continual observance of the Sabbath for a long time after the death of Christ by the "Lessons for the Sabbath" to which he refers. This testimony concerning the continued observance of the Sabbath is of great historic value; hence the following quotation ought to be read with interest.

The method in which the ancient Church chose the lessons for all these movable and immovable days leads us far into the unknown regions of the past history of Christianity. There are, so much is plain, at least three different lines of lessons in the movable year, and it is possible that there were still more, only that we can no longer distinguish, or have not yet succeeded in distinguishing them. It seems to me likely that at an extremely early date the lessons were

chosen for the Sunday. At that date, and therefore we must go very far back, the Church still celebrated, certainly not only Sunday but also the Jewish Sabbath, not the false English Sabbath but Saturday. And it seems probable that then the lessons for the Saturdays or Sabbaths were still from the Old Testament. At a later time, but still at an early period, the Gospel lessons for the Saturdays or Sabbaths were chosen.

We must stand still a moment here. The fact that the lessons were chosen for the Saturdays shows that the Saturday or Sabbath was still especially celebrated, and that forces us to the same conclusion, stated a line or two back, for the preceding period. The celebration of Saturday or Sabbath must have been an original, Jewish-Christian observance, cannot have been a later addition to the Christian Sunday. And the order of time as to the choice of these two lines of lessons is for this reason a necessity, because it would be inconceivable that the Saturday or Sabbath lessons should have been chosen first, and that at that time the Sunday lessons remained Old Testament lessons. A body might be inclined to fancy that the Old Testament lessons were retained for Sunday as being more certainly sacred, even after the Church had proceeded to choose Saturday or Sabbath lessons from the Gospels. I regard that as totally impossible. It seems to me that the moment that the distinctively exceptional and divine character of the Gospels became clear to the Christian Churches, that at that moment they will have proceeded to set for the Church services for Sunday lessons from the Gospels. The reasons that I do not assume a determination of these lessons for both these neighboring great days at one single time is that the two lines are independent of each other. For the first the Sabbath or Saturday lessons probably remained the Jewish Old Testament lessons. At a still later period, at one which I at present cannot even approximately fix, the Gospel lessons for the week-days were chosen and formed a line for themselves. So much for the movable year.

The lessons for the fixed year were, I am inclined to think, not chosen at one time, but at first saint by saint and day by day. It would be possible that after the year was tolerably well filled some one should have set about completing it, fitting saints to and into days that had remained saint-less, and assigning Gospels to their memory. Aside from the regular lesson-books, we sometimes find in liturgical manuscripts a set of Gospels for a week, so that any and every day could at once be suited with a lesson. Monday was the day of the angels, Tuesday of John the Baptist, Wednesday of the Virgin, but called in Greek invariably "the bearer of God," Thursday of the holy apostles, and Friday the day of the crucifixion. For Saturday and Sunday nothing was given, because they had the regular lessons, the backbone of the determination of all lessons. It might be queried whether some such set of weekly Gospels or week-day Gospels had preceded the choice of lessons for every single day. I could conceive of such a thing, yet at present I do not think it likely, because I cannot remember finding this week of Gospel lessons in other than comparatively young manuscripts. (pp. 387, 388.)

If the word "Sabbath" had been retained as it is in all original documents of that period, Dr. Gregory's testimony would be still more effective. The substitution of "Saturday" is an unjustifiable perversion, historically, and in actual meaning.

#### First Day and Seventh Day.

It is not infrequently that the question is asked, whether in the New Testament any warrant can be found for the action of the Church in declaring Sunday the Sabbath. We have good Christian authority for the assertion that there is none. Only a short time ago Professor Stevens, who occupies the chair of theology in the Yale Divinity School, in lecturing to one of his classes, said in reference to this very question:

"How much is said in the New Testament concerning the observance of Sunday? There are only three possible references to it. In Acts 20:7, we are told of a meeting that was held on the first day of the week that might have occurred on any other day of the week. Again, in Paul's letter to the Corinthians, the 16th chapter, the 1st and 2d verses, he commends the laying by in store on the first day of the week for the poor saints at Jerusalem; and in Rev. 1:10, John mentions the Lord's day, which may or may not have been the first day of the week. This is all; and there is absolutely no ground for claiming the Sunday Sabbath as a New Testament or apostolic institution. In fact we know that it was not, but that it came in after apostolic times."

The Jewish ministers who urge their people to adopt as their Sabbath a day which has never had the sanction of either the Old Testament, the New Testament or any other testament, are placing themselves in a very peculiar position—a position that practically amounts to this assertion—because the early church changed the Sabbath day to show its contempt for the Jews and their institutions, the Jews should accept that change to show their contempt for their own religion.—*The Jewish Exponent*.

#### Sunday and the Civil Law.

*Kansas City Journal* of May 19, 1908, contains a strong article by John S. Wightman, Independence, Mo., under the above head. The article seems to have been called

forth by local agitation relative to the enforcement of Sunday laws in Kansas City. Mr. Wightman deals with the question historically; sets forth the fact that the United States Congress during the period from 1810 to 1830 considered the question of Sunday law, enactment and enforcement at length and in its deeper fundamental relations to the national government, and to the question of religious liberty. The following paragraphs from Mr. Wightman's article will indicate the nature of his conclusions.

Protection—not enforcement—is the desirable thing, protection of civil government to the end that the individual may enjoy the privilege "to worship God according to the dictates of his own conscience," and this should be the common denominator of the state—or collective—policy. The sovereign people should not leave to that inquisitorial relic of barbarism—the grand jury—either power or discretion to say to any man that he shall receive a religious institution of the people; that he "shall esteem one day above another, or esteem all days alike holy."

The danger—to the state—is not so much that of Sunday enforcement; it is, in fact, the larger and far more serious question of religious legislation. Sunday laws prove to be the entering wedge of a church and state system: the ecclesiastical dominating and speaking through the civil institution. History furnishes an awful warning of the consequences of such a system: in the last analysis, the wreck and ruin—always—of empires.

In 1848, in a religious liberty convention in Boston, William Lloyd Garrison offered a resolution, which was adopted, as follows: "Resolved, That if the legislature may rightfully determine the day on which people shall abstain from labor for religious purposes, it may also determine the place in which they may assemble, the rites and ordinances which they shall observe, the doctrines which they shall hear, the teachers which they shall have over them, and the peculiar faith which they shall embrace; and thus entirely subvert civil and religious freedom." As true today as it was in 1848! But how remedy the situation? Certainly not in the criminal court presided over by Judge Wallace, nor in the grand jury room. They—the officials—in enforcing the Sunday law are following the direction, and carrying out the will, of the people as expressed in the act of assembly—the crystallization of public opinion.

To remedy the situation, let the law be repealed. 'Tis the only consistent course. At a single blow in the right place the people may be delivered from an intolerable condition—and return to a fundamental principle of government, under which the religious right of the individual is fully safeguarded.

The *St. Louis Post-Despatch* makes reference to this agitation in Kansas City and in St. Louis, as follows:

The revival of Sunday laws in various cities is distinctly a religious movement. The laws

in the first place reflected the religious creeds and predilections of their authors.

If the laws are to be enforced in obedience to a religious demand and for religious purposes they should be carefully revised by the law-making powers, for it is probable that the best religious sentiment today is not reflected in these fantastic enactments.

It may be doubted if a convention of any church would re-enact the old Sunday code in its entirety. When we consider that most people are attached to no church and that many churches are liberal in the matter of Sunday diversions it will be seen that any revision of these laws would probably result in expunging nine-tenths of them from the statute books.

It is maintained in some quarters, and with reason, that repeated invasions of popular rights during the last thirty or forty years have resulted in a serious curtailment of liberty. If reasonable and harmless diversion on Sunday may now be prohibited by a small religious element, backed by a notoriously false pretense in the courts, it must be that there also has been a most emphatic loss of independence on the part of the people.

#### Sunday in Cincinnati.

The variant and confused opinions of men relative to Sunday and its observance is well illustrated by the following from the *Buffalo News* and the *Public*, touching matters in the city of Cincinnati:

Two reasons are suggested for Sabbath observance—the pietistic and the utilitarian. According to a recent sermon by Herbert S. Bigelow of the Vine Street Church, Cincinnati, one of these reasons is to be found in one part of the Old Testament and the other in another. In Exodus, Sabbath observance is put upon pietistic grounds, and in Deuteronomy upon utilitarian—"that thy man servant and thy maid servant may rest as well as thou." Between these two bases for Sabbath observance, strict Sabbatarians, unless they are very candid, may well find themselves in a quandary. If they plant themselves upon pietistic basis, they must be for the observance of Saturday, and not of Sunday; for Saturday is the hallowed day, and there is no authority for substituting Sunday.

This question of Sunday observance is now a live one in Cincinnati, which explains Mr. Bigelow's sermon. It arises over an agitation for the suppression of baseball games—both amateur and professional—on Sundays. In his sermon on the subject, Mr. Bigelow summed up the whole matter so broadly and admirably that a pregnant extract from his sermon may be of interest and use wherever and whenever the Sunday observance question arises, and so we quote:

"Experience has taught us the necessity of our having one day's rest in seven. The State has a right to compel a merchant to close his store on Sunday, for if one merchant kept open his competitors would be forced to, and there would be no rest for anyone. But what reason could be assigned for the legal prohibition of Sunday baseball games? The only possible rea-

son is that Sunday is a day of special religious significance. Those who think so are privileged to keep the day as they see fit. But what about those who think otherwise? Such a prohibition is an interference with their rights of conscience. A law prohibiting Sunday baseball games is unconstitutional in its motive. It is an attempt to use the power of the State to enforce upon one class of citizens the religious opinions of another class. My neighbor has no more right to invoke the power of the law to keep me from playing ball on Sunday than I would have to invoke the power of law to make him play Sunday ball. One man believes that Sunday games are wrong. Another, just as sincerely, and perhaps with better reason, believes that Sunday games are right. Each man holds to his opinion with a good conscience. One man is as much entitled to the protection of the constitution as the other. The preachers have a right to preach that it is wicked to play ball on Sunday. They have no right to enforce their teaching with a policeman's club. If they can persuade men to abstain voluntarily from Sunday games, that is their privilege. But it is impertinent for them to ask the assistance of the legislature to compel men to take their advice. If, at the behest of some preachers, we are to prohibit Sunday amusements, why not force men, by law, to go to church? The State may establish Sunday as a day of rest. It can establish Sunday as a day of worship. If a man finds more rest in a ball game than in a sermon, that may be his fault, or it may be the fault of the sermon, but at any rate it is a private matter."—*The Public*.

#### Sunday in Yonkers, New York.

Baseball and other local issues in Yonkers called out an address by General R. E. Prinne, before the Young Men's Christian Association, on Sunday, March 22. His theme was "History of Sunday Legislation and Lessons therefrom". His outline of such legislation was fairly full and accurate. His conclusions were along the line of the "National Reform" movement, centering around the idea that the United States constitutes a "Christian Nation". The glaring inconsistency which that position involves, namely, that in all legal matters the "letter" of the law is supreme, was set forth in these words:

In all questions of law, we do not argue abstractly, but we appeal to the law written and unwritten, the statutes of our legislatures and the decisions of the courts, as contained in our law books and reports.

Reformers of Mr. Prinne's class ignore the letter of the law of God, set forth in the Decalogue, and, arguing most "abstractly," build a basis for Sunday on variant human statutes and "police regulations," and end

by declaring everybody wrong who does not accept their assertion that "this is a Christian Nation," because of the "letter" of the statutes and court decisions. That is juggling with letters and logic. Here are Mr. Prinne's concluding remarks. His suggestion, that "those who come from abroad" are the main sinners against this Christian Nation, is not in keeping with facts, nor in good taste.

Sunday observance is not only required by statutes to that end, but on that sacred day the courts cannot sit, congress and the legislatures do not sit, public offices are closed, banks are not opened, business is suspended, promissory notes are not payable and may not be protested, contracts made in public are unlawful and are void. Practically as well as legally the day is sacred time in our land. Until very recent years, the atheist was not competent in New York, and in many other states, as a witness, but since 1846 in New York, form of religious belief or lack of belief has been by the constitution removed as a disqualification, but a witness may be interrogated as to his lack of belief in the principles of Christianity in order to discredit him as unworthy of belief. Profane swearing has in New York and in many if not all the states been punished as a crime. Blasphemy, or maliciously reviling God or the Lord Jesus Christ, a crime at common law, is also punishable in the country as against the common law, and weakening the obligations of judicial oaths, and has so been punished in many of the states. Chief Justice Kent, one of the most celebrated of the judges of the state of New York, in the decision of a case on appeal wrote approving the language of the court of Kings Bench in England that Christianity was parcel of the law. How can these things be if we are not in the law a Christian nation?

Hence the protest of those who come to us from abroad, who are the violators of the Sunday laws, is without reason, for such laws are a national part of our legislation, and are necessary to the peace and happiness of the mass of our people, who as a mass, are a Christian people, to whom the violation and desecration of that day is an offence. Those who come to our country from abroad must submit to the law of this land in this respect as in all other respects, or go home again—they do not belong here.

#### Tract Society Board Meeting.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, June 14, 1908, at 2 o'clock P. M., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, D. E. Titsworth, W. M. Stillman, F. J. Hubbard, J. D. Spicer, T. L. Gardiner, C. W. Spicer, W. C. Hubbard,

A. L. Titsworth and Business Manager N. O. Moore.

Prayer was offered by Rev. T. L. Gardiner, D. D.

Minutes of last meeting were read.

The Treasurer presented statement of amount of funds on hand and stated that about \$650.00 more are needed to pay off our entire indebtedness. Editor T. L. Gardiner presented the following report of his attendance at the Southeastern Association:

*To the Board of Directors of the American Sabbath Tract Society,*

DEAR BRETHREN:

As your representative I attended the Southeastern Association held in Salem, West Virginia, May 21-24 inclusive, and did what I could to promote the cause we hold dear. A cordial welcome was given me and I was invited to participate in their deliberations. By their appointment I preached three sermons and assisted in the general denominational work which that Association had in hand.

I was able to secure five new subscribers for the RECORDER, and cash for four old ones, besides thirteen dollars on the debt. The people there are very friendly to the Tract Society, and if I could have had a few more days with them, the financial returns for the trip might have been much greater.

My expenses chargeable to the Board were \$21.50.

Sincerely,

T. L. GARDINER.

On motion the report was approved and the Treasurer authorized to pay the bill of expenses.

Voted that the Recording Secretary place upon our records and also send to Mrs. Davis, an expression of our sincere sorrow at the sudden death of our brother, Dr. A. C. Davis, Jr., and make record of our appreciation of his faithful and efficient services as a follower of the Master, and earnest worker in and faithful supporter of our denominational interests. We feel we have lost one of our leaders.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

## REPRESENTATIVE SEVENTH DAY BAPTISTS

Prepared by Corliss F. Randolph

Any organization, or body, of people is judged, in the last analysis, by that for which it has stood and what it has accomplished in the larger and more comprehensive view of life, both public and private, business and professional.

If, then, it be found that the Seventh-day Baptists while appearing as the exponents of Sabbath observance in the strictly scriptural sense, are also found to be a cultivated people of lofty, altruistic ideals and substantial success; if in the onward sweep of the forces that make the history of the world, they have, as patriotic citizens, in response to the call of duty, stood in the vanguard of these forces, then surely they have added strength to their position before the world, as to the Sabbath; by demonstrating that Sabbath observance is by no means an insurmountable barrier to material success in life and that Seventh-day Baptists are in no sense fanatical.

In demonstration of the character of the Seventh-day Baptists then, in this regard, the following brief biographical statements are submitted as typical of that people:

#### SEVENTH-DAY BAPTISTS IN PUBLIC LIFE.

THOMAS BAMPFIELD (flourished 1654-1660). A Speaker of the British House of Commons. He was Recorder of the City of Exeter and represented that city in Oliver Cromwell's parliaments of 1654 and 1656. He was Speaker of Richard Cromwell's parliament of 1658, succeeding Sir Thomas Lislebone Long as presiding officer of that body. He was also a member of the Convention Parliament, which invited Charles II. to return to England from Holland and ascend the throne. He was untiring in his efforts to secure a Protestant succession to the throne. He was a Seventh-day Baptist. His brother was the Reverend Francis Bampfield, who organized the Pinner's Hall Seventh-day Baptist Church, in London, in 1676.

PETER CHAMBERLEN. (1601-1683). Physician in ordinary to three English sovereigns. He was one of the famous Chamberlen family of physicians, that flourished in England from early in the second half of



PETER CHAMBERLEN.

the sixteenth century down almost to the middle of the eighteenth century. Peter Chamberlen's reputation, like that of the other physicians of his family, rested chiefly upon his skill in obstetrics and the improvements he made in obstetrical surgery. One of his principal duties as royal physician was that of accoucheur to the queen. He was the leading spirit of his time in the Mill Yard Seventh-day Baptist Church of London.



NATHANAEL BAILEY.



NATHANAEL BAILEY (?-1742). An English Lexicographer. In 1721, he published *An Universal Etymological English Dictionary*, to which he added a supplementary volume in 1727. This was the first dictionary claiming to give a complete collection of words of the English language. By the end of the eighteenth century, it had passed through upwards of thirty editions. Johnson used it freely in the preparation of his dictionary and it was one of the sources from which Chatterton drew the pseudo Old English words for his celebrated forged manuscripts, some of which purported to date back to the Norman Conquest. Among Bailey's other works was *The Antiquities of London and Westminster*, as well as numerous Latin texts, which he edited for the use of schools. The latter included Ovid, Phædrus, Erasmus and others. He was a prominent member of the Mill Yard Seventh-day Baptist Church.



SAMUEL STENNETT.

SAMUEL STENNETT (1727-1795). An intermediary with His Majesty, King George III., of England, in behalf of Dissenters. In that capacity, he obtained royal clemency for his dissenting brethren of other faiths as well as those of his own belief. On his application in 1771, His Majesty "disallowed and rejected" the action of the Colonial Government of Massachusetts in oppressing Baptists in that colony. He was the last of the celebrated family of Stennetts, who were Seventh-day Baptist clergymen and hymn writers. Of his hymns, the best known are, "On Jordan's Stormy Banks I

*Stand,*" and "*Majestic Sweetness Sits Enthroned.*" Besides his intimate acquaintance with George III., he enjoyed the confidence of many of the leading public men of England. For many years, John Howard, the philanthropist, was a member of his congregation. Samuel Stennett was one of the most distinguished Seventh-day Baptists of his time.



SAMUEL WARD.

SAMUEL WARD (1725-1776). A Colonial Governor of Rhode Island. He was the son of Governor Richard Ward of Rhode Island (whose mother was a granddaughter of the celebrated Roger Williams) and the father of Lieutenant Samuel Ward of the Continental Army, all of whom were Seventh-day Baptists. Governor Samuel Ward was Chief Justice of Rhode Island in 1761; delegate to the Colonial Council at Hartford, Connecticut, in 1758; and Governor of Rhode Island in 1762-63, and 1765-67. He was the only colonial governor who refused to take the required oath to enforce the Stamp Act. As a delegate from Rhode Island to the Continental Congress in 1774-76, he frequently presided over that body when it sat in session as the Committee of the Whole. He presided at the time the Committee of the Whole decided upon a leader for the American army, and in his capacity as chairman, he presented to Congress the name of George Washington as Commander-in-chief of the Continental Army. His sudden death in March, 1776, while attending Congress in Philadelphia, prevented him from signing the Declaration

of Independence. He was a member of the Westerly (now the First Hopkinton) Seventh-day Baptist Church of Westerly, Rhode Island.



JEPHTAH FITZ RANDOLPH.

JEPHTAH FITZ RANDOLPH (1814-1879). Descended from Thomas Blossom, a deacon in the Colonial Pilgrim Church, of Plymouth, Massachusetts. He was a member of the Second Constitutional Convention of West Virginia. A prominent man of affairs and of public spirit, he was elected a member of the *post-bellum* Constitutional Convention of West Virginia, which met at Charleston, the capital of the State, in 1872. This convention, the only constitutional convention held in the State since the close of the Civil War, a conservative authority recently declares to have been "the most notable body of men, in point of legal ability that ever met in the State." The convention, by special resolution, exempted Mr. Randolph from service in that body on the Seventh Day of the week because of his religious faith. He was an officer in the New Salem Seventh-day Baptist Church, of Salem, West Virginia.

DARWIN ELDRIDGE MAXSON (1822-1895). An anti-slavery agitator, and reformer. In 1852, he became an instructor in Alfred University at Alfred, New York, where he soon made for himself a reputation as an anti-slavery propagandist. He was one of the most active agents of the so-called underground railroad, engaged in forwarding runaway slaves to Canada. His zeal as a



DARWIN ELDRIDGE MAXSON.

reformer, and his superb qualities as a leader won for him his election, in 1859, to the Assembly of the Legislature of the State of New York, where he was conspicuous for his advocacy of personal liberty. In 1861, he enlisted in the Union Army, and became chaplain of his regiment. He was a prominent Seventh-day Baptist clergyman, and for the last sixteen years of his life he was a Professor in the Theological Seminary of Alfred University.

GEORGE HERBERT UTTER (1854-). Governor of the State of Rhode Island. He has held the following offices in the government of the State of Rhode Island: Member of the Staff of Governor Augustus O. Bourn, 1883-85; Representative in the General Assembly, 1885-89; Speaker of the House of Representatives, 1889; State Senator, 1889-91; Secretary of State, 1891-94; Lieutenant Governor, 1904-1905; Governor, 1905-1906. He has been President of the Seventh-day Baptist General Conference. He is Treasurer of the Seventh-day Baptist Missionary Society, and a Trustee of Alfred University.

JONATHAN ALLEN (1823-1892). President of Alfred University. He was graduated from Alfred in 1844, Oberlin College in 1849, and the Albany Law School in 1857. He was admitted to the bar in 1857. Immediately upon his graduation from Oberlin he became an instructor in Alfred, and was afterward made a professor. On the death of William C. Kenyon, the first president of Alfred, in 1867, Professor



JONATHAN ALLEN.

Allen succeeded to the presidency, and remained in that position until the end of his life. Recognized as a geologist of authority, he participated in the Geological Survey of the State of New York under the direction of James Hall, the State Geologist. For many years, he was a leading spirit in the Annual Convocation of the University of the State of New York, at Albany. He took an active part in the movement, led by Harvard, among several of the colleges of New England, and the State of New York, in 1878, to effect a closer articulation between the curricula of the academies and other preparatory schools and the colleges. He was the recipient of the following honorary degrees: Doctor of Philosophy, from the University of the State of New York, in 1873; Doctor of Divinity, from University of Kansas, in 1875; Doctor of Laws, from Alfred University, 1886. He was Corresponding Secretary of the Seventh-day Baptist Education Society for fifteen years, and he was three times elected President of the Seventh-day Baptist General Conference.

WILLIAM CLARKE WHITFORD (1828-1902): President of Milton College. He was graduated from Union College in 1853 and from Union Theological Seminary in 1856. In the year 1858, he was made president of Milton College, a position which he continued to occupy as long as he lived. He placed the State of Wisconsin under a lasting debt to him, for his service in developing the Public School

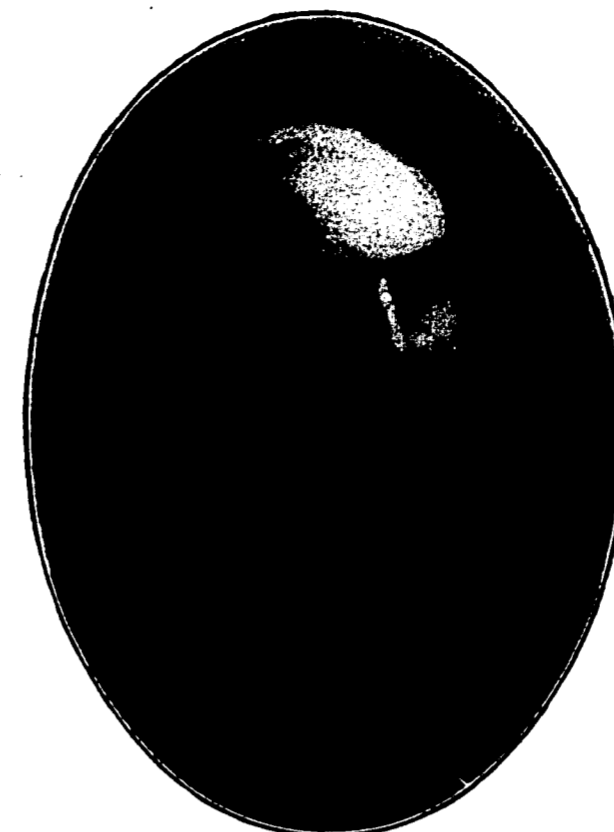


WILLIAM CLARKE WHITFORD.

System of the State. He was an early president of the State Teachers' Association, with whose interests he was closely identified for forty years. He laid the foundation of the system of State Normal Schools, of whose Board of Regents he was for fourteen years a member. As chairman of the Committee on Education in the Assembly of the State Legislature, he rendered valuable assistance to the Public Schools. For two terms, he was State Superintendent of Public Instruction. He wrote a *History of Education in Wisconsin*, published by the State, in 1876. He was at one time editor of the *Wisconsin Journal of Education*, and of the *Seventh Day Baptist Quarterly*. The honorary degree of Doctor of Divinity was conferred upon him in 1883, by Blackburn University.

He was at one time President of the Seventh-day Baptist General Conference, and for several years was Corresponding Secretary of the Seventh-day Baptist Education Society.

WILLIAM AUGUSTUS ROGERS (1832-1898). Astronomer and Physicist. He was graduated from Brown University in 1857, with Phi Beta Kappa honors. In 1859, he became Professor of Mathematics in Alfred University, where he had already been an Instructor for two years. In 1870, he resigned his chair at Alfred to accept an appointment in the Astronomical Observatory of Harvard, where he devoted himself, largely, to making that part of the



WILLIAM AUGUSTUS ROGERS.

German survey of the Northern Heavens allotted to Harvard. His report was by far the fullest and most complete of any of the reports of that survey. In 1886, he resigned his position at Harvard to accept the Chair of Physics and Astronomy in Colby University, where he developed a system of microscopical measurements, and invented the instruments required to make the measurements. At the time of his death in 1898, he was Professor-elect of Physics in Alfred University. He was elected to membership in the following societies: American Academy of Arts and Sciences, in 1873; American Microscopical Society, in 1882; National Academy of Sciences, in 1895. In 1881, he was elected Honorary Fellow of the Royal Microscopical Society, of London. He was a Fellow of the American Association for the Advancement of Science, which he served three terms as Vice President of the Section in Mathematics and Astronomy. He received honorary degrees as follows: Master of Arts, from Yale University, in 1880; Doctor of Philosophy, from Alfred University, in 1886; Doctor of Laws, from Brown University, in 1892. He was President of the Seventh-day Baptist General Conference for one year.

JACOB DAVIS BARCOCK (1789-1867). A pioneer manufacturer of machinery for the production of cotton cloth. In 1810, he established a machine shop in Schenectady, New York. Here he formed a close in-



JACOB DAVIS BARCOCK.

timacy with Eliphalet Nott, President of Union College. In 1820, he went to Cornwall-on-Hudson, New York, to install machinery which he had built, and remained as the superintendent of the establishment which was engaged in manufacturing cotton cloth. In 1825, he removed to the place of his nativity, Ashaway, Rhode Island, where he embarked in a manufacturing and mercantile business of his own. Here he produced textile fabrics. During the Civil War, he supplied the products of his mills to the Federal Government. He enlisted in the war of 1812, but did not see active service. He was Chairman of the Rhode Island delegation to the First National Republican Convention, which nominated John C. Fremont for the presidency.

WILLIAM CLARKE BURDICK (1829-1902). A representative merchant. Soon after attaining his majority, he interested himself in the organization of the Allegany Cheese Company, of Alfred, New York, for the wholesale trade in cheese. After a few years, he became the sole proprietor of this business, which he conducted in his own name until 1886, when he re-organized it under the name of William C. Burdick & Co. This business, prosperous from the beginning, became one of the largest and best known of its kind in Western New York. He was again and again honored with public office at the hands of his fellow men. He was a trustee of Alfred



WILLIAM CLARKE BURDICK.

University for forty-five years. He was also treasurer of the Seventh-day Baptist Education Society for seven years, and afterwards a director for fourteen years.



GEORGE HERMON BABCOCK.

GEORGE HERMON BABCOCK (1832-1893). Inventor and manufacturer. It required nearly one hundred patents to protect his inventions covering printing presses, steam power machinery, steam boilers, roofing tiles, etc. In 1868, he organized the New York Safety and Steam Power Company for the production of steam power machinery, which he invented. Afterwards he organized and became President of the Babcock and Wilcox Boiler Company, for

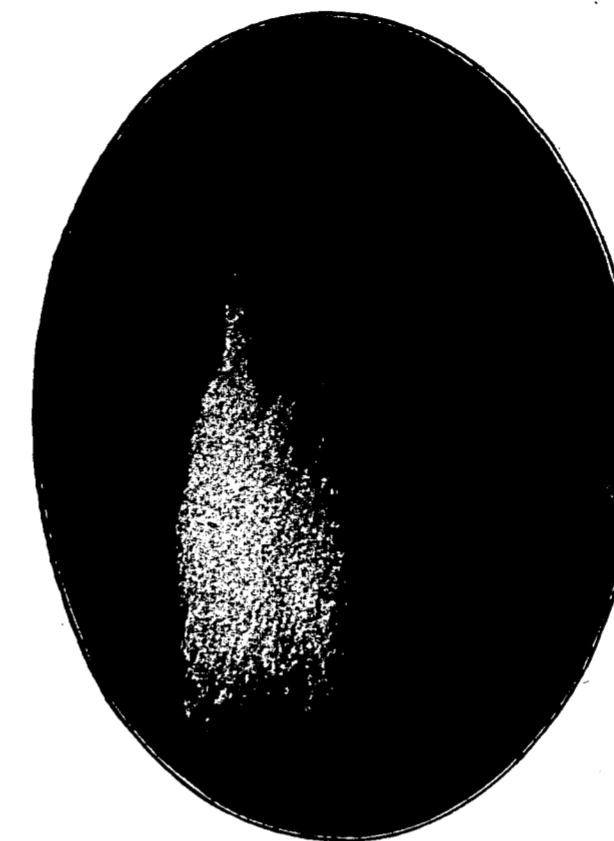
the manufacture of a sectional, tubular steam boiler of exceptionally high power, which sold extensively in America and Europe. At the time of his death, he was president of the following: Babcock and Wilcox Boiler Company; Celadon Terra Cotta Company; Board of Education of Plainfield, N. J. At that time he was also ex-president of the American Society of Mechanical Engineers; Lecturer on Steam, in Cornell University; President of the Board of Trustees of Alfred University; and a Trustee of Milton College. He was, likewise, a trustee of the Seventh-day Baptist Memorial Fund. For eight years he was Corresponding Secretary of the American Sabbath Tract Society. He was a generous benefactor of Alfred University and Milton College.



THOMAS BLISS STILLMAN.

THOMAS B. STILLMAN (1806-1866). Manufacturer and mechanical engineer. After completing a course in mechanical engineering at Union College, he established the Novelty Iron Works, of which he was principal owner, in New York City. His was the largest establishment of its kind, at that time, in the United States. Here were built some of the largest steam vessels afloat at the time of his death. During the Civil War, he was Federal Inspector of steam vessels, and of the construction of revenue cutters for the Southern District of New York. He was president of the Metropolitan Savings Bank, President of the Board

of Police, and Trustee of the New York Hospital, all in the City of New York. He was also a trustee and benefactor of Alfred University.



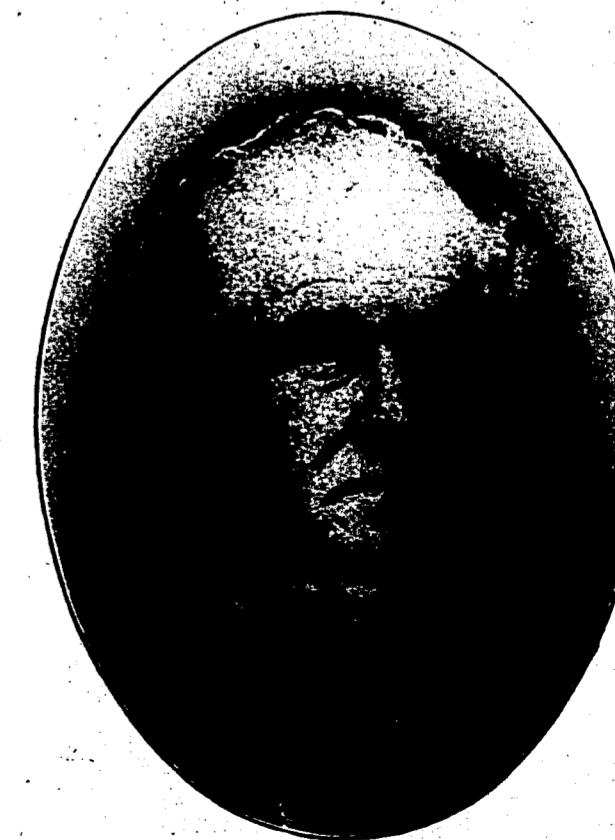
CHARLES POTTER.

CHARLES POTTER TITSWORTH (1824-1899). Inventor and manufacturer of printing presses. After serving a term as superintendent of an iron foundry, he engaged, in 1855, in the manufacturing of printing presses, producing successively the Babcock Polychromatic Press, and the Davis Oscillator. He afterward manufactured a press of his own invention known as the Potter Press. His business was conducted as a firm until 1893, when he organized the corporation known as the Potter Printing Press Company. In the meantime he had established at Plainfield, New Jersey, a large plant for the production of his presses, which grew to be one of the largest plants in the United States, devoted to the manufacture of newspaper machinery. At the time of his death, he was President of the First National Bank of Plainfield, New Jersey. For seven years, he was a Trustee of Alfred University, where he established the Charles Potter Chair of History and Political Economy. For sixteen years, he was President of the Trustees of the Seventh-day Baptist Memorial Fund, and of the American Sabbath Tract Society.



NATHAN BABCOCK.

NATHAN BABCOCK (1824-1902). Manufacturer of machinery. He learned the machinist's trade at Phenix, R. I., where he afterward became an expert machinist. In 1855, he engaged in business at Pawcatuck, Connecticut, for the manufacture, first, of textile machinery, and afterward of printing machinery. In 1882, he organized at New London, Connecticut, the Babcock Printing Press Manufacturing Company, of which he was Secretary and Treasurer until his death. Under his management, this company had become one of the leading builders of high grade printing presses, of the world.



GEORGE GREENMAN.

GEORGE GREENMAN (1805-1891). Ship-builder and manufacturer. In 1827, he engaged in the business of shipbuilding, at the head of the Mystic River in Connecticut. Nine years afterward, he organized the firm of George Greenman and Company, which established a new shipbuilding plant further down the River. Here were built many of the well known "clippers," famous for their swift sailing powers, before the advent of the steamship. Around this establishment grew up the village of Greenmanville. In 1849, he organized the Greenmanville Manufacturing Company for the production of woolen goods. For many years he was President of the Standard Machine Company, at Mystic, Connecticut, which company manufactured book-binding machinery, cotton gins, etc. He was a Director of the Mystic River National Bank. For thirty years, he was President of the Seventh-day Baptist Missionary Society; and for fourteen years, a Trustee of Alfred University.

#### THOUGHTS FROM THE FIELD

##### An "Echo" on the "Brighter Side".

A good friend writes a personal letter upon that part of the editorial of last week which referred to the small attendance in the Eastern Association. We are glad indeed to recognize every encouraging feature as to attendance and so give place to all he says. We have been trying hard to be optimistic for months when others seemed "blue," and hail with joy everything that will help us to see the "brighter side." Here are the good friend's thoughts:

"Excuse me, but your editorial on the Eastern Association was rather "blue," but about correct as far as it went. Some of the devotional meetings were good and uplifting, especially the one Sixth-day evening, conducted by Bro. J. G. Burdick. Possibly another echo on the brighter side might be helpful.

At the Thursday morning session there were forty-five present before it closed, and in the afternoon fifty-two. Friday morning, before Dean Main was through, there were twenty-six, and in the afternoon to hear Dr. Lewis there were twenty-nine. Very much too few, of course, but let us give, especially to the delegates, all the credit we can."

##### Two More Days at North Loup.

DEAR BROTHER GARDINER:

May I give to the readers of the RECORDER an account of two more days at North Loup—Children's Day and Old Folks' Day?

The first week in June we had 3.27 inches of rainfall. It must have been "semiarid" for it rained about half the time. But June 6th was a beautiful day. When I say that the house was crowded I mean crowded. One of the young men who offered himself for baptism at the close of the service was obliged to crowd his way from the center of the vestibule to the doorway where he could be seen and heard.

The Children's Day service was in charge of a committee from the Sabbath school, Chlo Greene, Celia Hoshaw, and Mrs. G. B. Shaw. Superintendent Charles W. Thorngate presided. Most of the "exercises" were by classes, and were in charge of the teachers, who marshalled the class for the line of march, and took charge of it during the service.

There were present at this meeting about one hundred and fifty boys and girls not yet sixteen years old. About twenty-five of these were visitors. The service began with a processional. Our aisles are so narrow that it is necessary to pass about the church in single file. Those in this "triumphant entry" as far as I remember their names were—Eva Watts, Russel Hill, Ona Greene, Miriam Shaw, Janie Van Horn, Leo Greene, Helen Hutchins, Albert Coombs, Ethelbert Greene, Otie Lewis, Kathryn Thorngate, Leland Robbins, Zoe Clement, Jerry Hill, May Ferguson, Nola Gowen, Irma Babcock, Minnie Lewis, Orin Clement, Catherin Shaw, Vivian Hill, Henry Black, Nema Cruzan, Carrol Hill, Eunice Rood, Althea Thorngate, Maude Greene, Birdie Van Horn, Lloyd Mayo, Nile Van Horn, Marguerite Thorngate, Elsie Rood, Ruth Mayo, Gladys Hutchins, Una Van Horn, Helen Lewis, Edna Lewis, Hazel White, Addie Davis, Chlora Van Horn, Edwin Greene, Harold Goodrich, Paul Hemphill, Ralph Greene, George Gowen, Arthur Thorngate, Rex White, Walter Thorngate, George Larkin, Bryan Van Horn, Merle Davis, Leah Van Horn, Isabella Brown, Helen Shaw, Eva Johnson, Ena Lewis, Mary Davis, Lily Greene, Lottie Larkin, Lura Pierce, John Thorngate, Horace Crandall, Bayard Rood, Earl

Pierce, Paul Van Horn, Rex Clement, Martin Watts, Edwin Babcock, Riley Brannon, Albert Babcock, Floyd Hutchins, Pansy Larkin, Ava Mayo, Eva Pierce, Ana Van Horn, Nellie Van Zant, Lena Pierce, Edna Clement, Lottie Greene, Hannan Shaw and Melva Thorngate. I wish I had a good excuse to mention the names of fifty more who were too small or too large or too late or too diffident to march with those whose names are given above.

RECORDER space is too valuable for me to give in detail the program which followed. Each boy and girl had a more or less important part. It was all good and was full of promise for the future of this church.

Immediately following this service we all went to the home of Ray G. Thorngate, where there is an artificial pond for ice and irrigation purposes, to witness the baptism of some of our young people. Readers of the RECORDER may be interested in their names—James Abram Johnson, Herbert Lewis Johnson, Harry Russel Van Horn, Kate Myra Babcock, Edna Louisa Clement, Ruby Blen Van Horn, Nellie Eva Van Zant, Viola Magdeline Pierce, Pansy Genevive Larkin, and Eva May Pierce.

After the meetings of the Christian Endeavor societies, and as soon as the farmers had time to go home and change their clothes it began to rain again. It was a good day for us.

The second week in June was about like the first and the second Sabbath was as fine as the first one, only a trifle cooler. It was Old Folks' Day with us.

The church was beautifully decorated by the same committee that had done so well the week before. The motto was "Exodus 20:12." Five rows of pews were reserved for the old. As they entered the church each person seventy years old and upwards was given a red rose, those who had been Christians for fifty years a white rose, those who were charter members of the North Loup church a pink rose, and to those who were great grandparents a yellow rose. The books used were Gospel Hymns, and two of the songs sung were those sung at the first religious service held in the Loup valley, when on May 18, 1872, in the open air, by the river side, using a rocking chair for a pulpit, Elder Oscar Babcock preached to a small group of immigrants, and when they sang "Shall We Gather at the River."

Sitting on the platform and taking part in the opening service were Rev. Oscar Babcock, Deacon Henry Thorngate, Deacon Maxon Crandall, Deacon Archibald Coon and the pastor. The pastor spoke from the text Ex. 20:12, "Honor thy father and thy mother." He also spoke briefly of the early days in North Loup and especially of the work of Elder Babcock and read letters of appreciation of him from former pastors and the widows of pastors of the North Loup church. The letters were from Mrs. Joseph P. Morton, Mrs. Asa B. Prentice, Mrs. Geo. J. Crandall, J. H. Hurley, M. B. Kelly, F. O. Burdick, E. A. Witter and T. L. Gardiner. I will try to give the names of those who wore the roses, indicating the color by the letters r, w, p, and y. A star will mean that the one indicated is not a regular member of our congregation:

Oscar Babcock, r, w, p; Mrs. Babcock, w; E. J. Babcock, p; N. Wilson Babcock, p; Mrs. Babcock, p; W. H. Burgess\*, r; Mrs. Burgess\*, r; Mrs. Mary Badger, r, w; Ezra Brace, r; Nehemiah Bee, r; Mrs. Bee, w; Archibald Coon, r, w, y; Maxon Crandall, r, w; Henry Chase, r; Mrs. Chase, r, w; Mansel Davis, p; Mrs. Davis, p; Mrs. Dora Dowhower\*, w; Mrs. Jane Davis, w; Mrs. Lucy Crandall, w; Mrs. H. T. East, r; Mrs. Elizabeth Greene, r, w; Mrs. Lois Greene, r, w, y; Joseph A. Greene, r, w; Mrs. M. L. Gowen, r; Mrs. S. R. Hall, y; A. B. Hutchins, r, w, y; Mrs. Hutchins, r, w, y; George Larkin, w; Mrs. Mary Mattison, r, w; Mrs. Dora Parkinson\*, w; Mrs. Robert Preston\*, w; Mrs. Marianne Rood, r, w, y; Charles J. Rood, p; Mrs. Rood, p; N. K. Redlon\*, r, y; Mrs. Frank Robbins, w; Henry Thorngate, r, w; Mrs. Thorngate, r, w; M. B. C. True, r; Mrs. M. A. Wellman\*, p; Frank Watts, r, w, y; Mrs. Watts, r, w, y; D. M. Van Zant, y. All agree that this service was very beautiful and impressive. Our young people will never forget how Deacon Coon stood, leaning on his staff, bowed by the weight of four score and eight years, wearing the roses that gave him honor; and how he poured out his soul to God, leading the congregation and uplifting them in a prayer of surpassing beauty and power. All united in giving honors and congratulations to Elder Oscar Babcock who had been for all these years

and who still is the head and the heart and the hands of the North Loup church. During the service the young people who were baptized the week before were given the right hand of fellowship. It was a good day.

And now, Brother Gardiner, I want to tell you a curious thing about these two days: Children's Day began with a wedding at Deacon Williams' and Old Folks' Day was followed by a golden wedding at Deacon Thorngate's. On June 6th at 10.00 a. m. at the home of Deacon and Mrs. Jacob B. Williams, their daughter Sadie was married to Roy Cox, son of Brother Oscar Cox of the Seventh-day Adventist church. Only the immediate families were present. The ceremony was performed by the pastor assisted by Elder Babcock. The bride and groom were attended by Maude Davis and Orsen Davis and Catherin and Miriam Shaw acted as flower girls. The entire wedding party went directly to the church to attend the Children's Day service. Then on Sunday, June 14th, occurred the golden wedding of Deacon and Mrs. Henry Thorngate.

The North Loup church is now a large church and is made up of many elements but a large and important part has always been the group of families that came from Persia, New York, almost seventy years ago. Boys and girls who played together in Persia, and who associated as young people at Dakota, Wisconsin, are now neighbors in North Loup; the Babcocks, Roods, Thorngates, Prentices and Pierces. Henry Thorngate, son of George Thorngate, was married to Lorenda Crandall, daughter of William Crandall, by Elder Geo. C. Babcock, father of Elder Oscar Babcock, at Dakota, Wisconsin, on June 14, 1858. The following who were present at the wedding were also at the golden wedding: Oscar Babcock, Delia Babcock Chase, a sister of the groom, Mrs. Marianne Rood, widow of Charles P. Rood, two sisters of the bride, Arlie Crandall Thorngate, widow of George Theorngate, Jr., and Angelia Crandall Mosier, widow of Byron Mosier. It is also believed that Mrs. Rood's daughters, Mary and Genie, were present fifty years ago but they do not remember so long ago and no one thought to remember for them.

A brother of the bride, Porter Crandall,

who lives in Myra valley, was kept from attending the golden wedding by the storm which made the roads next to impassable. It rained almost all day Sunday, but there was sunshine within at the home of Deacon Thorngate. Children and grandchildren were in charge. There was a crowd. All were happy. Elder Babcock spoke, Deacon Thorngate responded and the pastor offered prayer. All united in congratulating the bride and groom and in wishing them happiness in the future. Really, Dr. Gardiner, you know yourself what good people they are and how we all love them and how we pray the blessing of God to be with them. But this postscript is already too long. Sometime I will write you a real letter.

Sincerely yours,  
GEORGE B. SHAW.

#### Resolutions of Respect.

*Passed by the Chicago Seventh-day Baptist Church and Sabbath School.*

Whereas, Dr. Arnold C. Davis has been called from his field of wide and varied activity, in which he was enabled to show forth his eminent qualities of soul and life, as trusted physician, as loving pastor, and friendly helper to those who needed help and encouragement; and

Whereas, The denomination has lost an efficient minister and active worker in the Master's vineyard; and

Whereas, The young people of the denomination and of the country where he lived have lost a warm friend, and an inspiring helper; therefore

Resolved, That we of the Chicago Seventh-day Baptist Church and Sabbath School bow in submission to this visitation of God in the mystery of His ministration.

Resolved, That, while we feel the loss of one who was once one of our number, we commend the example of his faith and activity of life to all who would incorporate God into their own lives.

Resolved, That we express our sorrow, in this loss, and our sympathy to Mrs. Davis in this her hour of bereavement, and commend her to the watch-care of Him who noteth the sparrow's fall.

E. ADELBERT WITTER,  
C. U. PARKER,  
*Committee.*

## Missions

### Skylight, Arkansas.

By a letter bearing date, June 2, from our missionary evangelist, Rev. J. H. Hurley, I have learned the following good news. Brother Hurley has been holding gospel meetings at Skylight, Arkansas. While there twelve of the young people of Gentry—less than fifty miles away—came to spend the Sabbath and First day, and assist in the singing and devotional meetings. At the time this letter was written four persons had been baptized who, with one other, have joined the Gentry Church. This makes in all eight Sabbath converts at Skylight who are now members of our church at Gentry. Twelve of the members were at Skylight to extend to them the hand of fellowship. This is a kind of argument which the unsaved and Sabbathless world can understand and they are waiting for it. More of the children at Skylight are about ready for baptism.

### Another Missionary.

The Missionary Board has now procured the services of another lay missionary. Brother O. A. Bond, of Salem, West Virginia, is going on the southern Illinois, or Stone Fort field. He is a man of more than ordinary energy and consecration. He has been very successful as a gospel temperance worker. He both knows and believes his Bible. I understand he is good in the saddle.

You who have prayed anxiously so long for this field write Brother Bond at Stone Fort and assure him and his good wife of your sympathy and prayers.

The friends of missions have been praying for more men, and money to put them on those destitute fields. God is sending the men. Brethren, will you keep the necessary funds coming? God is answering our prayers. Bless his holy name! With the help of the people we have succeeded in covering new ground this year. Brother L. D. Seager has been at work in the great West Virginia field. Brother Hurley has been on the field north and south. Rev. S. H. Babcock, as Chairman of the Missionary Committee in central or west-

ern New York and Pennsylvania, has directed the work at five or six needy points. Now Brother Bond goes on the Illinois field. I hope now that out of my trip west some other missionary movements may be set in progress.

The conference year is drawing to a close and we are not ready to close our book for the year. The fields at our doors are white; the harvest calls for reapers. This is the call that comes to us as a people. God help us to respond. We can and we must.

Your brother in Christ,  
E. B. SAUNDERS,  
*Cor. Sec.*

### The Eleven Propositions.

IRA J. ORDWAY.

Regarding Dean Main's eleven questions, which were referred to a committee of fifteen by the General Conference at the last annual meeting, I offer the following:

First. What is the General Conference? What power has it? And from whom does it derive its power? These questions must be settled before we are prepared to take up the seven queries.

The General Conference is the executive body of the Seventh-day Baptist denomination. It derives its power from churches of the denomination. As Dean Main says in his annual address to Conference, 1907, "Individual churches are members of the one body we call the Seventh-day Baptist denomination, and that is represented in this yearly Conference." The constitution provides, Article 2, that the churches comprising this body shall be entitled to representation as follows:

"Four delegates for every church, as a church, and two additional delegates for each twenty-five members of the church, or fraction of twenty-five. And further, all members of the Seventh-day Baptist Missionary Society, of the American Sabbath Tract Society, and of the Seventh-day Baptist Education Society, present at Conference, shall, by virtue of such membership, be annual members of the Conference. Churches not being able to represent themselves by their own members may appoint delegates to represent them from other churches in full and regular membership. The delegate or delegates present from any church, shall cast the full vote

to which that church is entitled, when the vote is taken by churches."

Therefore the constitution provides for votes to be taken by the churches. Note, it says, "The delegates present from any church shall cast the full vote to which the church is entitled, when the vote is taken by churches." Even if the constitution did not so provide, the same right would exist from the inherent relation of the churches to the body; but it is fortunate that the constitution so clearly defines this important feature. The constitution does not say at what times the vote shall be taken by the churches but it must be the right of any delegate of any church to appeal from a body made up of unauthorized as well as authorized delegates. The powers and prerogatives of Conference are also defined by the constitution:

"Article 5. The General Conference, thus organized, shall possess powers and prerogatives as follows: 1. The prerogative, on appeal, of an advisory council in all matters appertaining to doctrine or discipline, faith and practice, as between the churches, and between the churches and their respective members; and the power of exclusion of churches from membership in the Conference for the want of harmony, either of faith or of practice, with the denomination. 2. It shall have the power to receive such trusts, as either societies or individuals may, from time to time, confide to its keeping, and to make all necessary provisions for the same; to promote the cause of Missions, Sabbath Schools, Sabbath observance, academic, collegiate, and theological education, and all the interests of religion as embodied in and expressed by, the denomination, by such modes and measures as may be deemed best by the denomination in Conference assembled."

The united churches make up the denomination. The Conference is the executive body of the denomination. It stands comparatively in the same relation to the churches as the Congress of the United States stands to the several states. The several states make up the nation, the several churches make up the denomination. The Conference derives its powers from its constituents, the churches. Individuals as such should not be members of Conference. Whatever authority is vested in Conference is from churches.

It is an inconsistency in the revised constitution of Conference that individual members of societies should be, as such, members of Conference. I would suggest that this doctrine, which is implicit in the words "when the vote is taken by churches," should be made explicit and unmistakable by a change in the constitution. I understand that when a vote is taken by the churches, the so-called "annual members" (By "annual members" I understand "honorary members") are not permitted, as such, to vote.

The Conference has the power to receive churches and expel churches, to examine into the doctrines and practices of any church which may ask admission, and to accept or reject the church. This involves the right to examine into the doctrines and practices of any church connected with the body and to expel it if found to be out of harmony with the denomination.

Now let us turn to the several questions, keeping in mind these general principles.

1. The name General Conference has stood one hundred and six years. When we think of the General Conference we do not ask the dictionary what the word Conference means. We know that it is that body that represents the denomination. 1. the name should be changed to Convocation, it would mean just the same body. Before 1802 the same body was known as the Yearly Meeting. There is no good reason for making the change and the past associations of the name are strongly in favor of keeping it.

2. The constitution is explicit as to the churches, and how they shall be represented in the Conference. While the inherent relationship of the churches and the Conference practically settles it that the churches and not the different societies are authority, it would nevertheless be well to change the constitution so as to define this relationship in a clearer manner. The several societies under the Conference neither can have or should have the right to send voting delegates into the Conference. That they should have the right to confer with the Conference and that the plans and interests of these societies should be presented by them is important. Hence in some way these plans must be communicated to the Conference. What better way can there be than to admit them into the body as

honorary members? It is an evidence of great harmony when the churches and their agents can come together and deliberate and act unanimously upon the work of the denomination. This is as it should be, but if this fails, then the Conference, as made up of delegates from the churches, must take this matter in hand. This is an inherent right and as said before is implied in the constitution in the words, "when the vote is taken by churches." I would recommend that this be defined more clearly in the constitution by saying when and how an appeal can be made to the churches. Without such action there can be no reasonable doubt as to the power of churches, but if this be done, the question cannot again be raised. The transference of power from the societies to the Conference is a move so radical that a clearer definition of the new relationship should be made. I would suggest that the words, "The vote must be taken by churches upon appeal of any church delegate," be added to Article 5.

3 and 4. When Conference is asked to receive a church, it has a right, as well as a duty, to examine into its articles of faith, its organization, its ministry and membership, and when it votes to receive such church, not only the church as a church is received into good standing with the denomination, but also its pastors and other officers are included. No further endorsement is needed. The minister is in standing with the denomination as soon as the church is received. It follows that the Conference would have the same right to examine into the condition of any individual church and to expel it if found to be out of harmony with the denomination.

5. The constitution recognizes several Boards. These are, morally at least, agents of the Conference to carry on different lines of work, but all for the one body, the Conference. Their duties and rights are defined by the constitutions and by-laws, and must be in harmony with the principles of the Conference. Otherwise they would be disloyal agents. These several Boards stand in the same relationship to the Conference as agents of a corporation. The officers of these organizations should be and are members of churches.

6. Conference may say what shall be the duties of the several societies under its supervision. The relations of the several

bodies are well defined by history and the constitutions of Conference and the several societies. All ought to do what it deems for the best good of the denomination. This principle applies both to corporate and incorporate organizations.

7. As to the schools, although the support of them comes largely from the denomination, they appeal to the general public for patronage and support. New York State has established schools of ceramics and agriculture at Alfred. I cannot conceive how our colleges can be made more denominational in organization and accept trusts from the state. But they can further extend their usefulness in this direction by influencing a large number of young people to enter the schools and use more influence in leading them into professions that will promote the interest of the denomination.

8. In my opinion Conference should be held annually as is provided by the constitution.

This is important for the reflex influence it has upon the people at large, which seems to have been in the past and probably will be in the future a greater benefit than the actual business done at Conference.

9. As to the expenses, while the expenditure should be judicious, the important thing is to hold the Conference when and where the greatest number of people will attend. The plan of going the rounds of the Associations has worked so well that it would be unwise to depart from it.

10. It would be well for the churches that can afford it to give their pastors time for evangelistic work, say two or three months each year. This would increase the spirituality of the church and have a favorable influence upon young men in the matter of entering the ministry.

11. It would be best to drop the Advisory Board, as the Executive Committee of the Conference is in sufficiently close relationship with the churches.

The relation of the churches to Conference, as above defined, places the denomination under congregational government. It centralizes authority in the churches, where it belongs. The new constitution cannot in any fair sense be termed episcopal. It is democratic, for it provides that majorities shall rule. It embraces the ref-

erendum idea, which has become so popular in civil matters. I would suggest that it would be well for very important enterprises to be referred to the churches. The churches should not be asked to formulate denominational measures, for that is more naturally the business of the several boards under the Conference, but when an important enterprise that shall involve the denomination for a series of years is to be inaugurated, let it go before the churches so that all people can become interested and act upon it. The more people study and become interested in denominational work the more efficient they will become, and the greater will be the prosperity assured for our denominational interests. This can be accomplished at any time by the board of a society putting the proposition before the Executive Committee of Conference. If the Executive Committee were favorable to the proposition, it would refer it to the churches. This would give the entire people of the denomination a chance to pass upon the proposition.

The new constitution makes a complete change of authority. The several boards have loyally conformed to the new order and recognized the wisdom of it. The denomination is to be congratulated that so radical a transformation has been accomplished without friction. The denomination is now well prepared to prosecute its different lines of work intelligently and harmoniously.

## MARRIAGES

**CAMPBELL-CARPENTER**—At the home of the bride's parents in Genesee, Pa., by Pres. Boothe C. Davis, June 1, 1908. Mr. Alexander Campbell of Orange, N. J., and Miss Grace L. Carpenter of Genesee, Pa.

**AYARS-DAVIS**—At the home of the bride in Shiloh, N. J., June 9, 1908, by Rev. Henry N. Jordan, Mr. E. Mulford Ayars and Miss Irene C. Davis, both of Shiloh, N. J.

**DEWITT-TITSWORTH**—In Alfred, N. Y., June 11, 1908, by Pres. Boothe C. Davis, Mr. Eugene K. DeWitt of Hornell, N. Y., and Miss Elmina G. Titsworth, of New Brunswick, N. J.

## DEATHS

**LANGWORTHY**—Angie Merletta, eldest daughter of Fred C. and Edwina Clark Langworthy, was born at Brookfield, N. Y., May 27, 1898 and died April 6, 1908.

Angie, apparently strong and healthy, was taken with sugar diabetes in April, 1907, and gradually slipped away from earth to the beautiful home in heaven. Her hands were busy doing something for others during the last year of suffering. There is a lonely place in the home, and our hearts are sad; but she has gained her reward, and though we have lost her presence for a little while, her loving influence is still with us.

The funeral was conducted in the home by her pastor, Rev. Walter L. Greene. Subject: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

"Just as softly as fades the light,  
After the sun is gone,—  
Just as sweetly as through the night,  
The steady stars shine on;  
Just as gently as spring leaves come,  
Or snow flakes whiten the sod,  
Passed she out from an earthly home  
Into the home of God.

"Never the light of moon or sun  
Shone on her face that day,  
Only an angel artist's hand  
Could have left such light on clay.  
Yet we knew that angel hands had wrought,  
Each day, at the soul within.  
With loving touches of prayer and thought,  
Hiding each trace of sin.

"Sweeping the heavy shade of pain,  
Over the smile on her face;  
And leaving the gleam of a Father's love,  
And the light of the cross in its place.  
Till when the angel work was done,  
And He bade the artist cease,  
There was left for our eyes to gaze upon,  
This beautiful picture of peace."

M.

**MAXSON**—Rosa E. Maxson was born in the town of Wirt, Allegany County, N. Y., November 11, 1861, and died in the hospital at Buffalo, N. Y., April 18, 1908.

At the age of eight years she with the rest of her father's family moved to Kansas where they remained twelve years, returning to Little Genesee, N. Y., which was her home thereafter. From the time she was fifteen years old she was more or less afflicted and for five different times was an inmate of the hospital at Buffalo, where she finally died. In early life she made a public profession of religion and united with the First Genesee Seventh-day Baptist Church, of which she was a member at the time of her death. She was also an active member of the Christian Endeavor Society, and as far as poor health would permit, was faithful and earnest in her duties as a Christian.

The large attendance and floral offerings at her funeral, which was held in her home church April 22, were an expression of the respect and esteem of her many friends. Sermon by her pastor from Isa. 26: 3, 4. S. H. B.

### The Missionary's Call.

My soul is not at rest. There comes a strange  
And secret whisper to my spirit like a dream of  
night,

That tells me I am on enchanted ground.  
The voice of my departed Lord, "Go teach all  
nations,"

Comes on the night air and awakes mine ear.  
Why live I here? The vows of God are on me,  
And I may not stop to play with shadows,  
Or pluck earthly flowers till I my work have done,  
And rendered up account.

And I will go.

I may no longer doubt to give up friends, and  
idle hopes,  
And every tie that binds my heart to thee, My  
Country.

Henceforth, then, it matters not if storm or sun-  
shine

Be my earthly lot; bitter or sweet my cup;  
I only pray, "God make me holy, and my spirit  
nerve

For the stern hour of strife."

And when I come to stretch me for the last,  
In unattended agony beneath the cocoa's shade,  
It will be sweet that I have toiled for other worlds  
than this.

And through ages of eternal years

My spirit shall never repent

That toil and suffering once were mine below.

—Selected.

### What College Does For the American Boy.

In the enriching of one's life a father in sending his son to college may give a special value to the word "friendship," for it is a word most significant in the college language. I have known a wise father to say: "I will send my boy to college even for the sake of the friendships he will make!" College friendship! What a world of love, of associations, and of associates they open! They are wrought into literature, as well as into life. The greatest poem of the last century commemorates a college friendship. There are no friends so natural, so genuine, so warm, so true, so satisfying, as those formed in college. In life's failures, college friends are the ones who still love us; in life's triumphs, their congratulations give the most contentment. The father may, indeed, well think of the friends whom he will give to his son by opening to him the college doors.

But the father will also learn that through the college he is able to fit his son not only for self-knowledge and a knowledge of life, but also for the richest service to the

community. His son will become a better citizen by reason of his academic residence. I do not fail to recognize that the impression prevails that the so-called higher education may so lift the man above the uneducated that he is unwilling to try to be of common public service. Neither do I fail to recognize the fact that education refines the taste as well as informs the judgment. I am painfully aware that examples can be found of graduates who seem to glory in their remoteness and aloofness from common interests. But, notwithstanding all such conditions and examples, the fact remains that a college education usually not only prepares a man to be of better service to the people, but also inspires him with a wish to be of better service. The education opens his eyes to opportunities to which he would otherwise have been blind. It gives to him breadth and depth of sympathy with the community, as well as increases his power of meeting the demands which it justly makes. It not only gives him a richer manhood; it creates in him a finer citizenship.—*American Monthly Review of Reviews.*

### If We Only Understood.

If we knew the cares and trials,  
Knew the effort all in vain,  
And the bitter disappointment,  
Understood the loss and gain—  
Would the grim, eternal roughness  
Seem—I wonder—just the same?  
Should we help where now we hinder,  
Should we pity where we blame?

Ah! we judge each other harshly,  
Knowing not life's hidden force;  
Knowing not the fount of action  
Is less turbid at its source;  
Seeing not amid the evil  
All the golden grains of good;  
And we'd love each other better,  
If we only understood.

Could we but draw back the curtains  
That surround each other's lives,  
See the naked heart and spirit,  
Know what spur the action gives,  
Often we should find it better,  
Purer than we judge we should.  
We should love each other better  
If we only understood.

Could we judge all deeds by motives,  
See the good and bad within,  
Often we should love the sinner  
All the while we loathe the sin;  
Could we know the powers working  
To overthrow integrity,  
We should judge each other's errors  
With more patient charity.

—Rudyard Kipling.

## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

July 18. Samuel Warns Saul and the People. 1 Sam. 12.  
July 25. Saul Rejected by the Lord ..... 1 Sam. 15.  
Aug. 1. David Anointed at Bethlehem. 1 Sam. 16:1-13.  
Aug. 8. David and Goliath. 1 Sam. 16:1-13; 17:1-18:5.  
Aug. 15. Saul Tries to Kill David ..... 1 Sam. 18:6-16.  
Aug. 22. Friendship of David and Jonathan. 1 Sam. 20.  
Aug. 29. David Spares Saul's Life ..... 1 Sam. 26.  
Sept. 5. Saul and Jonathan Slain in Battle ... 1 Sam. 31.  
Sept. 12. David Made King Over Judah and Israel.  
2 Sam. 2:17; 5:1-5.

Sept. 19. Review.  
Sept. 26. Temperance Lesson. Isa. 5:11-23.

### LESSON II.—JULY 11, 1908.

#### SAUL CHOSEN KING.

1 Sam. 9, 10.

*Golden Text.*—"He that ruleth over men must  
be just, ruling in the fear of God." 2 Sam. 23:3.

#### DAILY READINGS.

First-day, Judges 9:1-21.

Second-day, Psa. 45:1-17.

Third-day, Isa. 45:1-17.

Fourth-day, 1 Sam. 9:1-14.

Fifth-day, 1 Sam. 9:15-27.

Sixth-day, 1 Sam. 10:1-16.

Sabbath-day, 1 Sam. 10:17-27.

#### INTRODUCTION.

Our present Lesson presents two different pictures of the choice of Saul for king: the private choice by Samuel as the representative of Jehovah, ch. 9:1-10:16, and the public choice by lot when the people were assembled at Mizpah for that purpose, ch. 10:17-27. These two records are not contradictory, but there are a number of particulars that go to show that they are not two successive steps of one homogeneous narrative. The portion of our Lesson printed above is the direct sequel of the incident that we studied last week.

Israel was at this time not a united nation, but rather a number of scattered clans living in the midst of powerful and hostile neighbors. They needed a leader who could make them forget their own differences, and consolidate them into a nation moving with one thought against their foreign foes.

Some writers have tried to make out that the choice of Saul for king was all a mistake, and that the monarchy really began with David;

but certainly Saul did a great work for the nation for which his successors might well be thankful. His reign ended in disaster for himself and his family, but he had made a beginning, and did well his part.

**TIME**—A few days after our Lesson of last week.

**PLACE**—In the latter portion of the Lesson, Mizpah. (Five miles northwest of Jerusalem.)

#### OUTLINE:

1. Saul Privately Anointed as King by Samuel. ch. 9:1 to 10:16.
2. Saul Publicly Chosen as King by the Sacred Lot. v. 17-27.

#### NOTES.

9:2. *A young man and a goodly.* He was a man of larger stature than the ordinary, and was in the prime of manly vigor. That he is called a young man does not imply that Saul was not old enough to have a son full grown.

5. *Come, and let us return.* Saul not unreasonably proposes to abandon the search which now seems hopeless. The servant however suggests that they persist a little further in their search for the asses, and seek the assistance of the man of God, as he calls the prophet. This passage gives us a peculiar impression of what the people of that age esteemed the function of the prophet to be, namely, for a small fee in money to tell where lost asses might have strayed.

12. *A sacrifice today in the high place.* At this stage in the history of Israel there was for each city a local place of worship on some convenient hill. The flesh of the slain animal was usually eaten in a sacrificial meal.

21. *Of the smallest of the tribes of Israel,* etc. Saul shows becoming modesty.

24. *And the cook took up the thigh, \* \* \*, and set it before Saul.* The choicest portion. Surely Saul had several hints of the high honor in store for him.

10:1. *Took the vial of oil, and poured it on his head.* An official setting apart to sacred office. Compare the anointing of the priests.

2. *When thou art departed,* etc. It was to be sure almost incredible that a man should rise from humble station to be king of Israel. The prophet gives three signs that he may take as tokens of his exalted calling,—all three of which were shortly fulfilled.

6. *And the Spirit of Jehovah will come mightily upon thee.* Literally rush upon thee. Compare ch. 16:13, where the Spirit came upon David at his anointing. *Thou shalt prophesy with them.* The reference is not to predicting future events, and probably not to the expression of any coherent message but rather to the

prophetic ecstasy, or frenzy. *Turned into another man.* This can hardly be moral regeneration. Probably the reference is to a change from an unassuming private citizen into the man of the hour who was to feel himself moved by Jehovah for the deliverance of the people, and to prove himself thus moved by some extraordinary deeds. The verb translated *turned* is the same as that used of the rod which was changed into a serpent. Exod. 7:15.

7. *That thou do as occasion shall serve thee.* These signs are to serve as an encouragement in order that Saul might be ready to undertake without fear the course that should seem wise to him at any special opportunity. Compare for example what Saul did as recorded in ch. 11.

11. *Is Saul also among the prophets?* An expression of wonder at the unusual appearance of this young man who was not before known to have any inclination to join the company of the sons of the prophets. Compare another explanation of the origin of this expression in ch. 19:18-24.

16. *Concerning the matter of the kingdom \* \* \* he told him not.* Saul is a little reticent about the revelations that have come to him through the prophet Samuel.

17. *Called the people together unto Jehovah.* A great national religious assembly as in ch. 7.

18. *I brought up Israel out of Egypt.* It is to Jehovah himself and not to a king that Israel owes all its great deliverances.

19. *Rejected your God.* Compare v. 7, in last week's Lesson. The demand for a king is in view of all the circumstances virtual apostasy. *By your tribes, and by your thousands.* The *thousand* is here a division of a tribe. In Josh. 7:14 we find the tribes divided into families, the families into households, and the households into individual men. Here the series is tribe, thousand, family, individual man. The allusion to the thousand is omitted in v. 21.—perhaps through accident.

20. *So Samuel brought all the tribes of Israel near.* We are not told precisely how the selection was made. Doubtless through some method of casting lots. Very likely each tribe or family was presented in turn before the sacred oracle and the answer came, Yes, or No. Frequent references show that the lot was regarded as legitimate means of determining the will of God.

21. *The family of the Matrites was taken.* This name occurs nowhere else in the Bible. Compare the lists of the sons of Benjamin in Gen. 46:21 and 1 Chron. 7:6. After this clause

the Greek Bible inserts, "And he brought near the family of the Matrites by men." This is needed to complete the sense. We would naturally expect that the household of Kish would be taken, and then of the individuals of that household Saul. *He could not be found.* We are to imagine that he had hidden himself from motives of modesty.

22. *He hath hid himself among the baggage.* This word is used of the baggage of an army in ch. 17:22. Many of the people had come to Mizpah from a distance. Saul cannot escape the people who would have him for king; the same oracle that chose him reveals his whereabouts.

23. *He was higher than any of his people from his shoulders and upward.* In that age physical strength was a special qualification for leadership.

24. *Long live the king.* The request of the people had been granted, and they are very well pleased. Saul has the appearance of being just the sort of a man that they desired. The Israelites said, "May the king live!" Our translators inserted the word "Long" to make the expression correspond to the acclamation so common upon the lips of Englishmen. King James' Version gives a very idiomatic if not literal rendering: "God save the king."

25. *The manner of the kingdom.* Perhaps this was a charter defining the rights and duties of the king and of the people; but it is more likely that this expression is to be understood as in our Lesson of last week. In that case we are to imagine that Samuel made a record of his prediction in regard to the conduct of the king and laid it away in order that when the people should begin to complain of their misfortunes he might show them that they were fully warned and were but reaping the legitimate fruit of their apostasy.

26. *And Saul went to his house to Gibeah.* Very likely Saul was at this time publicly anointed king; but for some reason he saw fit to live for a while as a private citizen. *The host.* If it were not out of place to look for an organized body of armed men at this time, it would be natural to translate this word, "the army."

27. *Certain worthless fellows.* The word "certain" is not in the original, and is not needed here. Now that Saul is officially chosen by Jehovah for king over Israel his loyal adherents are those whose hearts God has touched, and those who refuse allegiance to God's anointed are the base and worthless. In King James' Version the Hebrew word for *worthlessness*—*belial*—is transliterated and given a capital let-



ter as if it were a proper name. This gives a wrong impression. *And brought him no present.* That is as a fitting token of allegiance. *But he held his peace.* It is much better to regard this expression as belonging to the next chapter, and to translate it, "and it came to pass after about a month." This surprising difference is brought about by the change of only one letter in the Hebrew text, and is supported by the Greek Bible. The translation of our English Version is a guess at the meaning of a Hebrew expression which as it stands is hardly grammatical.

## SUGGESTIONS.

The perversity of the people—at least of some of them, is shown in the fact that after asking for a king and having one given to them, they were unwilling to accept him as king. If we pray without saying, "Thy will be done," we will not be happy even when we get what we ask for.

We need not infer from this Lesson that it is legitimate for us to cast lots nowadays expecting that God will thus reveal to us what is his will for us. God has revealed himself to us through Holy Scripture, and given to us his Holy Spirit. We are to trust in enlightened conscience, and cannot reasonably expect a divinely directed lot. Some people think that they will receive guidance from the first verse that their eyes may light upon when the Bible is opened at random, but there is no warrant in the Bible or in reason for any such use of the sacred Scripture.

Opening for a Seventh-day Baptist. Blacksmith shop for sale, work plenty to keep two men busy. For terms write

J. B. WILLIAMS.  
North Loup, Neb.

## SPECIAL NOTICES

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

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

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

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

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

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.

Natton Seventh-day Baptist Church, near Tewkesbury, Gloucestershire, England. Sabbath Services:—In the Chapel at Natton, at 11 A. M., on the second Sabbath in April, July, and October; and other times as convenient. Every Sabbath at 3 P. M., at Mavsling House, Oldbury Road, Tewkesbury, residence of Alfred E. Appleton. Friends in the vicinity over the Sabbath are cordially invited.

## WANTED.

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

J. T. BABCOCK, Pres.

BERT SAYER, Treas.

E. D. STILLMAN, Cor. Sec.

THE COSMOS LAND, LOCATING AND IMPROVEMENT ASSOCIATION  
COSMOS, OKLAHOMA.

Desires to get in touch with all lone S. D. B. people and others who wish to locate in a growing colony with church, school and first class privileges to those wishing to secure homes while land is cheap.

Correspondence solicited, ample information furnished, free. Parties coming to inspect our country will be met at Hooker, Okla., and conveyed to Cosmos free of charge; also free entertainment while here. Land sold to Sabbath keepers without commission.

Address, E. D. STILLMAN, Cor. Sec.

## Railroad Rates to Conference.

The regular Summer Tourist tickets are the most economical and the most liberal in their provisions, and we recommend them to all delegates who propose to attend the General Conference at Boulder, Colo. The Convocation is expected to meet at Boulder on August 19th; the Conference will meet on August 26th to 31st inclusive.

Summer Tourist tickets will be on sale to Denver and return from June 1st on. The going journey must be made within thirty days after starting, and the return trip must be completed by Oct. 31, 1908.

These tickets will permit stop-overs going at and west of the Missouri River at any point within transit limit of tickets, which is thirty days, and returning at and west of the Missouri River at any point within limit of ticket, which will be Oct. 31st.

All passengers who ticket from the East through Chicago, may stop off in Chicago going and coming within the limit of the ticket. Ticket must be deposited with joint ticket agent in Chicago immediately on arrival of train and a fee of 25c paid. All other stop-overs granted by railroads apply to these tickets; for instance, all railroads which pass through Niagara Falls allow a stop-over of ten days, likewise all railroads which pass through Washington allow a stop-over of ten days there, by simply depositing the ticket with the local ticket agent and taking up same when ready to resume journey.

The rate from New York City to Denver, Colo., and return is \$63.30. This rate is good over any railroad leaving New York City, with the exception of the New York Central and Pennsylvania R. R., which is \$3.00 higher. The delegates also have the privilege of going from Chicago to Denver via one road and returning to Chicago from Denver over another road, but the same railroad east of Chicago must be used both going and coming. The rate from Alfred, N. Y. to Denver and return is \$52.90. Chicago, Ill., to Denver and return is \$30.00. Milton, Wis., to Denver and return \$29.25. St. Louis, Mo., \$25.00. Omaha, Kansas City, and St. Joseph \$17.50. Proportional rates west of there. Double Pullman berth, either upper or lower, New York to Chicago \$5.00, same, Chicago to Denver \$6.00 or \$11.00 through. Railroad fare from Denver to Boulder is 90c one

way; round trip \$1.60, good 10 days.

The Committee recommends that the Eastern people, where practicable, purchase their tickets via Erie Railroad.

The officials of this road have always accommodated our people and extended courtesies wherever permissible.

We recommend that delegates take up with their local ticket agent the question of rates and routes. Those traveling from the East will probably prefer to get up a party, in which case they may secure a private sleeping car by paying for the capacity of the car. Further notice regarding railroad matters will be published at a later date.

IRA J. ORDWAY,  
524 W. Madison St.,  
Chicago, Ill.  
WILLIAM C. HUBBARD,  
Plainfield, N. J.  
DR. LEWIS A. PLATTS,  
Milton, Wis.  
Railroad Com.

THE WORLDS GREATEST SEWING MACHINE

LIGHT RUNNING

NEWHOME



If you want either a Vibrating Shuttle, Rotary Shuttle or a Single Thread [Chain Stitch] Sewing Machine write to

THE NEW HOME SEWING MACHINE COMPANY  
Orange, Mass.

Many sewing machines are made to sell regardless of quality, but the New Home is made to wear. Our guaranty never runs out.

Sold by authorized dealers only.  
FOR SALE BY

Shirley & Johnson, Plainfield, N. J.

### What the Filling of the Spirit Will Do For Us.

It will give us victory over sin. There are two ways of fighting sin. One is the direct way of struggling with the evil itself, and seeking to overcome it by self-suppression and will-power, or by self-mortification and self-denial. The other is to meet sin with God, and overcome it through the expulsive power of the new life—through the filling of the Holy Spirit. The two may be represented by a man trying to carry his boat along the channel of a shallow stream, where he is striking every few minutes against the snags which crop up from the bottom of the river. There are two ways for him to succeed. One would be to try himself to remove the snags from the riverbed, and deepen the channel. The other would be if possible to flood and clear the channel, and deepen the water until it carries his boat through a full and unobstructed channel. Surely the latter is the simpler and easier way. And this is God's way of sanctification. He simply encourages us to abandon our old fallen human nature by handing it over to him as a worthless, helpless thing only fitted to be swept away by the flood-tides of his own divine life, which he pours into us. Then we love and serve him not through the self-improvement of our nature, but through the incoming of his divine nature. It is the Holy Ghost in us that gives us back to God; not human effort and virtue, but divine love and righteousness.—*Sunday School Times.*

What is the effect of your presence in your home? Does your look fall like a sunbeam or a shadow across the breakfast table? Does your conversation lie like a strip of summer sky or a patch of midnight across the family life? Upon what subjects do you speak with largest freedom and keenest relish—your aches and failures, or the things which are beautiful and fine and high? For your own sake and for the sake of others you ought to bring your soul into a jubilant mood. All Christian virtues grow best under a sky filled with sun, and the man or woman who persists in being gloomy and sour and moody will have his home filled at last with weeds and brambles and briars.—*Dr. C. E. Jefferson in the World's Christmas Tree.*

We see always what we are looking for, and if our mind has become trained to look for trouble and difficulty and all dark and dreary things, we find just what we seek. On the other hand, it is quite as easy to form the habit of always looking for beauty, for good, for happiness, for gladness, and here, too, we shall find precisely what we seek.—*J. R. Miller.*

#### CONTENTS

SABBATH REFORM—Hebrew Sabbathism: The Jewish Sabbath in Its Relation to the General Question of Sabbath Observance; "Lessons for the Sabbath:"	
First Day and Seventh Day: Sunday and the Civil Law; Sunday in Cincinnati; Sunday in Yonkers, New York	801-812
Tract Society Board Meeting	812
Representative Seventh-day Baptists (Biographical sketches)	813-819
THOUGHTS FROM THE FIELD	820
Two More Days at North Loup	820
Resolutions of Respect	821
MISSIONS—Skylight, Arkansas; Another Missionary	823
The Eleven Propositions	823
MARRIAGES	825
DEATHS	825
The Missionary's Call	827
If We Only Understood	827
SABBATH SCHOOL	828
Railroad Rates to Conference	831

## Seventh Day Baptist Convention

Attend the Annual Convention and enjoy your vacation outing in the great vacation land.



## Boulder Colorado

is situated in one of the most picturesque regions of the Rockies, in the heart of the hills, only a short distance from Denver, and the home of the Colorado Chautauqua. The Convention meets the latter part of August. Very low rates will prevail. For further information address

**GEO. C. DILLARD, Gen. Eastern Agt.  
A. T. & S. F. R'y., 377 BROADWAY,  
NEW YORK CITY.**

### WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

*President*—Mrs. S. J. Clarke, Milton, Wis.  
*Vice Presidents*—Mrs. J. B. Morton, Milton, Mis.; Mrs. A. R. Crandall, Milton, Wis.; Mrs. L. A. Platts, Milton, Wis.  
*Recording Secretary*—Mrs. J. H. Babcock, Milton, Wis.  
*Corresponding Secretary*—Mrs. L. A. Platts, Milton, Wis.  
*Treasurer*—Mrs. Geo. R. Boss, Milton, Wis.  
*Editor of Woman's Page*—Miss Ethel A. Haven, Leonardsville, N. Y.  
*Secretary, Eastern Association*—Mrs. Anna Randolph, Plainfield, N. J.  
*Secretary, Southeastern Association*—Mrs. E. A. Witter, Salem, W. Va.  
*Secretary, Central Association*—Miss Ethel A. Haven, Leonardsville, N. Y.  
*Secretary, Western Association*—Mrs. Alice McGibney, R. F. D. No. 1, Friendship, N. Y.  
*Secretary, Southwestern Association*—Mrs. G. H. F. Randolph, Fouke, Ark.  
*Secretary, Northwestern Association*—Mrs. Nettie West, Milton Junction, Wis.  
*Secretary, Pacific Coast Association*—Mrs. Frank Titsworth, Riverside, Cal.

### SABBATH SCHOOL BOARD.

*President*—Esle F. Randolph, Great Kills, N. Y.  
*Vice President*—Edward E. Whitford, New York City.  
*Recording Secretary*—Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.  
*Corresponding Secretary*—Royal L. Cottrell, 209 Greene Ave., Brooklyn, N. Y.  
*Treasurer*—Charles C. Chipman, 220 Broadway, New York City.  
*Vice Presidents of the Corporation only*—Abert Whitford, Westerly, R. I.; Ira Lee Cottrell, Leonardsville, N. Y.; Ahva J. C. Bond, Nile, N. Y.; Herbert C. Van Horn, Lost Creek, W. Va.; Willard D. Burdick, Farina, Ill.; Gideon H. F. Randolph, Fouke, Ark.  
*Board of Trustees*—Esle F. Randolph, Corliss F. Randolph, Royal L. Cottrell, Charles C. Chipman, George B. Shaw, Stephen Babcock, Edward E. Whitford, Alfred C. Prentice, Harry W. Prentice, J. Alfred Wilson, Elisha S. Chipman, R. Bertrand Tolbert, Clifford H. Coon, Samuel F. Bates, Holly W. Maxson.  
Stated meetings the third First Day of the week in September, December, and March, and the first First Day of the week in June.

### YOUNG PEOPLE'S EXECUTIVE BOARD.

*President*—A. C. Davis, Jr., West Edmeston, N. Y.  
*Secretary*—A. L. Davis, Verona, N. Y.  
*Treasurer*—Mrs. S. B. Everts, Adams, N. Y.  
*General Junior Superintendent*—W. G. Rood, North Loup, Nebr.  
*Contributing Editor of Young People's Page of the RECORDER*—Rev. E. D. Van Horn, Alfred Station, N. Y.  
*Associational Field Secretaries*—L. Gertrude Stillman, Ashaway, R. I.; A. L. Davis, Verona, N. Y.; Mrs. A. E. Webster, Alfred, N. Y.; C. A. Davis, Milton Jct., Wis.; O. A. Bond, Aberdeen, W. Va.; C. C. Van Horn, Gentry, Ark.

### BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

*President*—Ira B. Crandall, Westerly, R. I.  
*Recording Secretary*—Frank B. Hill, Ashaway, R. I.  
*Corresponding Secretary*—Rev. E. B. Saunders, Ashaway, R. I.  
*Associational Secretaries*—Stephen Babcock, Eastern, 48 Livingston Ave., Yonkers, N. Y.; Dr. A. C. Davis, Jr., Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, Northwestern, Nortonville, Kans.; F. J. Ehret, Southeastern, Salem, W. Va.; W. R. Potter, Southwestern, Hammond, La.  
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

### SEVENTH-DAY BAPTIST BUREAU OF EMPLOYMENT AND CORRESPONDENCE.

*President*—W. M. Davis, Chicago, Ill.  
*Vice President*—W. H. Greenman, Milton Junction, Wis.  
*Secretaries*—L. K. Burdick, Battle Creek, Mich.; O. S. Rogers, Plainfield, N. J.  
*Associational Secretaries*—Wardner Davis, Salem, W. Va.; C. Laton Ford, Plainfield, N. J.; Dr. S. C. Maxson, 22 Grant St., Utica, N. Y.; S. W. Maxson, Alfred, N. Y.; W. K. Davis, Milton, Wis.; F. R. Saunders, Hammond, La.  
Under control of General Conference. Denominational in scope and purpose. Inclose stamp for reply.

### THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

H. M. MAXSON, President, Plainfield, N. J.  
D. E. TITSWORTH, Vice President, Plainfield, N. J.  
W. C. HUBBARD, Secretary, Plainfield, N. J.  
JOSEPH A. HUBBARD, Treasurer, Plainfield, N. J.  
Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

Alfred, N. Y.

### ALFRED THEOLOGICAL SEMINARY.

REV. A. E. MAIN, Dean.  
The next year opens Tuesday, Sept 15, 1908.

New York City

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

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

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

ALFRED CARLYLE PRENTICE, M. D.,  
226 West 78th Street.  
Hours: 1-3 and 6-7.

ORRA S. ROGERS, Special Agent,  
MUTUAL BENEFIT LIFE INS. Co.,  
137 Broadway. Tel. 6548 Cort.

Utica, N. Y.

D. R. S. C. MAXSON,  
Office, 225 Genesee Street.

Chicago, Ill.

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

Plainfield, N. J.

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

ALFRED THEOLOGICAL  
SEMINARY  
THE DIVINITY SCHOOL OF  
*ALFRED UNIVERSITY*



Offers courses in Theology, Biblical Languages and Literature, Homiletics, Public Speaking, Church History, Sacred Music and Evangelism, Degree of Bachelor of Divinity, and Certificates conferred on completion of courses.  
A course for Christian Lay-Workers. Correspondence Work.

Especially designed for training of men for Seventh-day Baptist Ministry, but open on equal terms to men and women of all Christian Denominations.

For further information, address the Dean,

REV. ARTHUR E. MAIN, D. D.,  
ALFRED, N. Y.