

The Sabbath Recorder



REV. SOLOMON CARPENTER.
(See page 79).
1808-1891.

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SABBATH REFORM

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

Sunday in New England.

The *Defender*, "November-December," Boston, Mass., "A bi-monthly magazine, published by the New England Sabbath Protective League," announces the appointment of Rev. John L. Sewall as Field Secretary of that league. In his "Word of Greeting," Mr. Sewall says:

"In entering this work I am chiefly moved by a vision of larger achievement made possible by the successes of the past; a heavenly vision to which we cannot be disobedient unless the moment's glitter of materialism has blinded our eyes to eternal realities. I am persuaded that at the present hour there is need of deeper loyalty to the divine institution of the Lord's day than the church fully realizes. There is a connection between a decadent sense of obligation to our day of rest and many of the ills which vex the laity and the ministry in their united work. Neglect of the day, of the sanctuary and of the Bible are closely interwoven. Sabbath desecration is no longer the monopoly of the recently-arrived immigrant or of dwellers in city slums; it is quite as disastrously prevalent among our native stock in rural regions. Variant views of the different sanctions of seventh-day rest and the wide range of departures from its traditional observance, even among professing Christians, increase the necessity of defining and defending its perpetual claims."

What Mr. Sewall says concerning the narrow conception which Christians take of the Sabbath question, represented in Sunday observance and non-observance, is painfully correct. Leaving aside points of difference between the SABBATH RECORDER and the *Defender*, we join with Mr. Sewall in deploring the lack of interest on the part of Christians in Biblical, spirit-

ual and truly religious Sabbath reform. The issues involved—Sabbathism, or holidayism, uplifting influences strengthening the church of Christ, or down-dragging influences fostering non-religion and irreligion—center in the concepts and conduct of Christians, and primarily in Protestant churches. Mr. Sewall speaks truthfully and pertinently when he says "Sabbath [Sunday] desecration is no longer the monopoly of the newly-arrived immigrants or of dwellers in city slums; it is quite as disastrously prevalent among our native stock in rural regions." Indications on every hand point toward the fact that reaction against hopeless holidayism on Sunday is to be the only path toward a just appreciation of really religious and spiritual Sabbathism according to the Bible and the teachings of Christ, the Sabbath's Lord.

Enforced Sunday Idleness Promotes Crime.

Numerous influences combine to push the question of Sunday laws and their enforcement to the front. Agitation concerning that question cannot be quieted. It must go forward. The time has fully come when the issues involved should be considered along fundamental lines touching civil and religious liberty. The importance of the larger question of Sabbath reform is acknowledged by all. It is the duty of religious leaders, lovers of temperance, good order, and justice to all classes of citizens, and of social and economic reforms, to give heed to the demands in the case. Dangers cluster around the question. These do not cease to be dangers because optimists and careless men close their eyes against them. The questions of Sunday legislation and Sabbath reform will not be settled until they are brought into accord with the eter-

nal verities of religion, and of human rights. To evade, or patch an issue with compromise, delays reform and increases evil results.

The present confused state of opinions and actions touching Sunday laws and their enforcement is notorious. Confusion, inconsistency and contradiction increase each year. Meanwhile the religious issues in the case are pushed aside, while the church of Christ, the cause of temperance and of good government, suffer increasing evils. It is high time that the whole question of Sunday legislation be considered as a living issue, rather than as an effete feature of history. Such consideration must begin with the fact that Sunday legislation was the product of the Pagan State-Church, at the beginning, and that its evolution and enthronement in history, are part and parcel of the Roman Catholic State-Church system. These facts must be given a hearing before any adequate conclusions can be reached. Facts ignored are facts still, and potent.

Pertinent to the consideration of the evolution and the future of Sunday legislation, it is well to make a brief survey of the field of social, civil and religious liberty. There are fundamental truths which, being universal, must always be recognized. This question of civil and religious liberty is too little considered, although it is not a new one. In some form it has engaged the attention of men from the dawn of civilization. It has remained, however, for constitutional monarchies and republics of modern times to bring these principles fully to the surface. Such movements are still young in the world's history, and these principles have not yet found adequate consideration.

The conflict between liberty and authority is one of the conspicuous features of history, in the matter of civil government. The more highly civilized nations of former times, like Greece and Rome and corresponding nations in modern times, have experienced this struggle in many forms. The ordinary conception of civil and social liberty has been freedom from the tyranny of political rulers. The gradual development of human rights has been marked by agitations, revolutions and political upheavals along these lines. The gaining of Magna Charta in 1240 A. D., is a representative

case. Our republic has reached a higher point of civil, social and religious liberty than most modern nations have reached, but much remains to be gained. Two general principles are fixed:

1. Every adult individual has the natural right to control his thoughts, actions and purposes, without interference by the law, in all matters wherein he is mainly or only concerned.

2. Society, whether represented in public opinion or in enacted law, has the right to protect itself against such actions by the individual as are clearly and permanently injurious to the common good.

The limit of interference with the rights of one individual by another individual is more easily fixed than is the limit at which interference by collective opinion ought to cease. But it is clear that there is a limit to the rightful interference of collective opinion and of the power of the state, with the rights of the individual. It is a fundamental truth that self-protection is the only reason why men, individually or collectively, may interfere with the liberty of action on the part of an adult member of society. Power can be rightfully exercised over a given member of a civilized community against his will, only when such power is necessary to prevent him from actually harming others. He may think and do much that is to his own disadvantage, physically and morally, but he cannot be compelled to forbear thinking and doing such things, for his own sake. That is the fundamental law of God's government, one which ought to appear in all human government. A man's fellows may remonstrate with him, persuade him, entreat him, but they cannot compell him unless his course is bringing evil upon others, against which they are unable to protect themselves by conscientious individual effort. In everything which concerns himself, his independence is absolute. If he does wrong he must take the consequences. This realm of individual liberty comprises each man's inward domain of consciousness, including conscience. It includes liberty of thought and feeling, and liberty of opinion on all subjects, practical, scientific, moral, theological and religious. This carries with it liberty of expression, the setting forth of opinions, the promulgation of theories, and the controlling of actions. These general

principles are self-evident and few will deny them; nevertheless, one of the most prominent facts in history is the disposition of men, both as rulers and as fellow citizens, to enforce their own opinions and inclinations, as a rule of conduct upon others. Along this question of individual liberty, the line of battle for civil, intellectual, religious and political freedom must always be waged. Sunday legislation, which includes both religious duty, and the right of the state to enforce idleness on all men, and to dictate how that idleness shall not be employed (?) is an important part of this battle ground. Having glanced at these fundamental principles of liberty, we are ready to consider some reasons why our Sunday laws should be repealed, and equitable laws be made to take their place.

I. SUNDAY LEGISLATION IS RELIGIOUS.

Few statements are more unhistoric and inaccurate than the statement that Sunday laws do not rest upon a religious basis. History refutes that statement by the fact that the inception of Sunday legislation, under the Roman Empire in 321 A. D., was intensely religious, as a part of the ancient Pagan State-Church; also by the fact that during all the succeeding period, from such inception to the time of the Reformation, it was part of the Roman Catholic State-Church system, and that it always rested upon the theory that the State-Church had the right to legislate thus, because of its religious power and authority. The Sunday legislation of England and Scotland, which was the immediate source of Sunday legislation in the American Colonies and in the United States, was equally religious, under the same conception that the civil law ought to enforce the faith of the church. Because advancing thought has shown the fallacy of this position, and because some men now assert that Sunday laws deal with the day only as a "civil institution" these historic facts are not removed. The claim that Sunday is only a civil institution is an evasion by which men hope to save something from waning Sunday legislation, and to escape their own convictions that the civil law ought not thus to deal with a religious question.

Internal evidence shows Sunday legislation to be religious. It creates crime by the idea that "secular labor and ordinary

worldly affairs" become criminal at twelve o'clock on Saturday night, and cease to be criminal twenty-four hours later. It assumes that the particular twenty-four hours known as the first day of the week, are of such a character that they may not be devoted to ordinary affairs, business or amusements, because of the sinfulness and immorality resulting from such use of that time. The fact that religious leaders are the main agitators for the continuance and enforcement of Sunday legislation, also shows that religious convictions are at the basis of Sunday laws and that religious ends are sought through their enforcement. The terms used in Sunday legislation, although somewhat modified in modern times, show that the legislation springs from religious conceptions. There can be no distinction between "secular" and "sacred," between worldly business and that which is unworldly, except from religious considerations. There is no reason, either in logic or in the nature of civil institutions, why the First-day of the week should be legislated into a day of idleness any more than the Fourth-day. Words need not be multiplied to show that Sunday laws are historically and essentially religious. To deny this is to evade facts. Through all history, cessation from ordinary duties on either the Seventh or the First-day of the week has arisen and been fostered as a form of religious duty. Within the last fifty years many decisions under the Sunday laws in the United States have declared that "not to remain idle on Sunday is immoral and irreligious," according to law.

That Sunday legislation rests on a religious basis is shown by the repeated statements of its ablest advocates. The *Defender*, a monthly magazine published by the New England Sabbath Protective League, in its issue for August and September, 1904, makes special discussion of such legislation. It says:

"THE PRESERVATION OF SUNDAY AS A CIVIL REST DAY DEPENDS ON ITS RECOGNITION AS A DIVINE ORDINANCE.

"As Mr. Gladstone said of marriage, so it can be said of Sunday: No natural instincts, no motives of prudence, can avail to save it from its foes, if it has not the sanction of authority as an appointment of God.

"God has clearly made known His unalterable will that men should take one day in seven to rest the body and train the soul, with due regard to the imperative claims for labor, which necessity and mercy impose.

"Endless and finical discussions as to the distinction between engagements sacred and secular, or ceaseless captious questioning, as to where the line runs between necessary and unnecessary labor on the Lord's day, can never obliterate the fact that such a distinction exists in the mind of Him who gives law to human conduct, that such a line runs somewhere in God's thought, and can and ought to in ours."

II. ENFORCED IDLENESS FOSTERS INTEMPERANCE AND CRIME.

The situation in all our larger cities, and in country places as well, shows that enforced idleness, where religious convictions are wanting, creates a holiday, and not a Sabbath. The statement of this fact is sufficient without citing evidence in detail. Legislation concerning the sale of intoxicating drinks, in the United States, has created a powerful monopoly, and a most efficient political machine! An essential element of success in the business of the saloons is leisure on the part of those who patronize them. Therefore the impossibility of preventing the sale of liquor on Sunday, especially when such sale is legalized and protected on all other days. So long as the law compels men to abstain from work, which at all other times is helpful and desirable, and makes business and recreation criminal, the logical result is to stimulate the business of the saloons and their accessories, on Sunday. Sobriety, social purity, good order and the general well-being of society would be advanced by the abolition of those laws which enforce idleness, and turn wholesome and desirable occupations into crime, under the false claim that the twenty-four hours from Saturday night forward are so essentially different from other days in the week, that all men must be forbidden to labor, or to enjoy wholesome recreations, during that period. It is more than significant that, outside of Sunday legislation, no state or nation has attempted to decide when men shall labor or rest, nor the number of hours to be employed thus, each day. Every-

where else, civil law recognizes the natural right of each man to labor, rest, and recreate according to personal choice, or necessity.

The Sunday saloon ought to be made a separate issue from questions pertaining to business, labor, wholesome recreations or proper amusements. The evils that are inherent in the saloon are as potent on all other days of the week, as on Sunday, and there are as many reasons for closing it on other days, as on Sunday. Saloons, brothels and intrinsically wicked amusements often escape interference and punishment because they are classed with business and labor by existing Sunday laws. Thus the law is self-destructive. Saloons and all similar evils should be treated on their own merits and demerits, and not because they are permitted or forbidden on Sunday or on other days. That which is wrong on Sunday is equally wrong on Monday or Wednesday. By enforcing universal idleness on Sunday, the law promotes and strengthens the liquor traffic and its associate evils. Therefore, we insist upon a law protecting permissive rest. In so doing, we oppose all things that are evil and seek their impairment and destruction by all just measures. Temperance men and all who oppose the evils of the saloon are blind to their own interests when they support the present form of Sunday law.

III. THE CHANGED ATTITUDE OF CHRISTIANS CONCERNING SUNDAY.

No feature of the Sabbath question is more prominent and significant than the change of opinion concerning Sunday, on the part of Christian people. The large and influential Roman Catholic church, now, as always, predicates the observance of Sunday upon the authority of the church. When the adherents of that church have attended mass upon Sunday morning their main obligations of a religious character have been met. While the church does not countenance evil doing during the rest of the day, it does grant large liberty. This change in Protestant churches has been strongly marked. From the extreme Puritan views which prevailed when our early Sunday laws were enacted, most Protestants have swung to the other extreme and now claim that there is no authority in the Bible, or elsewhere, for the observance

of any specific day, and that the observance of any one day of the week is all that is required, from a religious standpoint. The adoption of that theory has tended to the rapid decadence, if not the destruction of the observance of Sunday, according to former standards.

The result of changed opinions and practices on the part of Christians is stated by the New England Sabbath Protective League, in the issue of the *Defender* for September, 1904, as follows:

"It is the culpable laxity in Sunday observance by professedly religious people, which is very generally the cause of the mischievous laxity in thought and deed of the public at large. All wicked people, of course, are opposed to Sunday observance, as they are to other wholesome restraints on human folly and crime. And if those who profess to be regardful of God's will, are so blind as not to see, or so wayward and reckless as not to learn and to follow the Divine mind on this subject, but show in their conduct flagrant disregard of God's command; multitudes of reputable people who stand between the two classes will naturally be indifferent, and even apologetic concerning Sunday desecration."

When the opinions and practices of Christians have reached such a point, the modification or disappearance of Sunday legislation must hasten. At no period in history have Sunday laws been enforced unless supported by a strong and consistent religious sentiment, expressed through some form of the State-Church idea.

A NEW LAW SUGGESTED.

The purpose of these pages is to aid in securing something better than enforced idleness on Sunday. If the popular opinion among Christians be correct, that religion and divine law require no more than the observance of some one day in each week, but not a specific twenty-four hours, the modification or repeal of existing Sunday laws follows, inevitably. Surely the civil law ought not to demand more than the divine law does. Since it is possible that without some legislation, employed persons might be defrauded as to their individual rights in the matter of resting and working, the solution of the question lies in some general legislation that will protect permissive rest instead of the present sys-

tem of compulsory idleness. A general law, insuring one day's rest in each week to employed persons, upon their choice and according to mutual agreement between the employed and the employer, would secure all necessary protection to those commonly spoken of as "working people." Further than this the law cannot go. Beyond this, the baneful results connected with compulsory idleness on Sunday will be increased.

In September, 1904, the *Defender*, appealing for the support of the New England Sabbath Protective League, recognizes the fact that the law should do no more than provide for protected rest, although in the same paragraph it adroitly introduces the idea that this is to be done in the interests of religion. The paragraph is as follows:

"Because it is so manifestly conducive to the best interests of society, men are more generally coming to recognize the duty of the state, by the law of self preservation, to protect men in the right to rest from ordinary toil one day in seven, so far as the claims of necessity and mercy allow, and to enjoy the opportunity for the worship of God and the culture of the soul. It is clearly within the function of civil government to compel thoughtless and unscrupulous men to desist from those organized and public assaults upon religion, which are unpatriotic and malign, thus securing for religion a fair field for the exercise of that benign influence whose results appear in the characteristic excellencies of our Christian civilization."

The right to rest will be fully protected by an enactment like the following:

"Be it enacted, That every employed person shall be entitled to one day of rest each week. The claiming of this right shall not prejudice, injure nor interfere with any engagement, position, employment or remuneration as between employed persons and those by whom they are employed."

Future legislation must be for permissive rest, not compulsory idleness, or the entire system now known as Sunday legislation will gradually disappear.

Anti-Saloon League and the Sabbath.

A copy of the *League Workman*, a neat pamphlet of 24 pp., is at hand. It is made up of advice and instruction for those who

represent the league before the public, from the pen of Howard H. Russell, National Superintendent of Anti-Saloon League work. The thoughts presented show a master's hand. The fourth general division is: "Special items of counsel," and the third division of such counsel, relates to Sunday observance and also to Sabbath keeping. What Mr. Russell says indicates several phases of the larger Sabbath question, and our readers will find pleasure and profit in reading it, as follows:

"Remember the Sabbath day to keep it holy!" The Sabbath question is quite a problem with the league workman. He is tempted to go by such a train in or out from his appointments as will cause him to be counted among the Sunday travelers. This is likely to bring discomfort to the pastors and people, who have their own local fight on hand against Sabbath breaking. To speak Sunday morning and then take a train for an evening appointment, perhaps far away, has in several cases within my knowledge brought trouble enough to make it proper to classify such a rule and practice by league workmen as inexpedient in the extreme. One of the secrets of Nehemiah's success as a reformer and builder was his Sabbath keeping, and he compelled others to do the same:

"And it came to pass that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath. And some of my servants sat at the gates that there should no burden be brought in on the Sabbath day. So the merchants and sellers of all kinds were lodged without Jerusalem once or twice!

"Then I testified against them and said unto them, Why lodge ye about the wall? If ye do so again I will lay hands on you. From that time forth came they no more on the Sabbath!"

"It is manifest that Nehemiah would never have allowed the League workman with his gripsack and box of cards to come in through the gates on the Sabbath day! And if the King's cupbearer, after hearing the call to rebuild the wall and gates which had been broken and burned, could organize the help which came in response to his prayers, and secure the materials, and arm, equip, and train his warriors in the name

of the Lord great and terrible to fight their patriotic battle against fierce enemies for their brethren, their sons, their daughters, their wives and their houses—the builders with one hand performing the work and with the other holding a weapon; and if it was possible by God's help to suppress the usurers and triumph over Sanballat and Tobiah, and finally to rebuild and re-establish Jerusalem in righteousness and peace; and if while doing all this reform work he kept, cherished, and protected the sacred Sabbath-day according to God's command, then we leaders and workmen in this later reform for humanity may well do the same. Indeed, do we not imperil the cause by any carelessness upon this question?

"And then beside our conduct upon the Sabbath day, we have still left the serious personal problem connected with our own individual relations to the Fourth Commandment. If Sunday brings the hardest day's work in the whole week, as it does to many of us, what then? 'Six days shalt thou labor and do all thy work!' One-seventh 'is the Sabbath of the Lord thy God.' The logic of the situation, clear as a clarion sets forth these premises and this conclusion: One-seventh of the time we must rest. But it is necessary to work on Sunday. Therefore, the seventh of the time for rest must be chosen from the other six days. Saturday or Monday, all day, or during two half days upon separate days in the week, must be set aside to rest the tired body and commune with the homelings and keep fryst with God. This seems to be the imperative demand of the whole situation if we are not to suffer in our bodies and our spirits the sure and dire effects of a broken law. One of our effective League workmen is a member of a sect requiring the literal keeping of the old Sabbath-day. It does not seem to cripple his usefulness from a physical or spiritual standpoint to get that 'week day rest' as others might call it. I have often envied the vigor and virile energy with which he swings out for the Sunday tasks of teaching, moving and enlisting the 'First-day' church people against their deadly enemy! It is in his contract that he is to do no League work on Saturday; he is a stronger and better workman the rest of the week. Without

being moved by the same motive as he, we may well determine, each and every one of us, to insist by contract if necessary upon the weekly rest time, and we can safely trust the God of Moses and Joshua and Nehemiah that our tasks for Him will all the more certainly be brought to success because we are careful and zealous to obey his Sinai statutes."

Mr. Russell's effort to connect the Fourth Commandment with Sunday, and his suggestion that since his workmen cannot rest on that day they may compromise by observing "Saturday" or Monday, accords with the prevailing illogical unscriptural and indefinite confusion of opinions touching the Sabbath question. We presume that he refers to Rev. Samuel H. Davis, State Superintendent of Massachusetts, when he says, "One of our effective League workmen," etc. Since Mr. Davis is able to do such excellent work, and keep in close, logical, Scriptural and religious touch with "God's Sinai statutes," and since Jehovah and His statutes are the largest and most enduring factor in human history, we suggest that all of the League workmen follow his example and avoid the necessity of compromising on some other day than the one named in the Sinai statutes. All compromises are weak or wicked, and usually both, before men are through with them. Eternal law is not very familiar with compromises.

"All hail," to the Anti-Saloon League and its work; and thrice hail to its workmen when they "observe the Sabbath according to the commandment," as Jesus the Master workman did.

S. W. Gamble vs. Josephus.

REV. ROBT. ST. CLAIR.

I desire to call the attention of the readers of the SABBATH RECORDER to the lack of harmony existing between the Rev. Dr. S. W. Gamble's "Chart of the Ancient Changeable Sabbath-Days" and the "Works of Flavius Josephus, the Learned and Authentic Jewish Historian." Dr. Gamble, the author of "Sunday, the True Sabbath of God," has given to the world a chart which attempts to demonstrate that "the Hebrew's Sabbaths fell on the same dates every year." "Hence," says the minister, "they fell on a different day of our week

every year." The Sabbaths are 1, 8, 15, 22, and 29 of Abib, etc.

As Christmas falls each year on the twenty-fifth of December, notwithstanding the particular day of the week, so, Dr. Gamble alleges, the Sabbaths in the Old Dispensation fell. This novel idea, although opposed by nearly all authorities, is gaining currency among the people, and, I believe, it is a theory upon which all lovers of truth should wage uncompromising warfare.

It is not my intention to show, at the present time, that "the day of Saturn" was, without the least particle of doubt, the day observed as the Sabbath by the Hebrew people. I have considerable proof to that effect already, although Dr. Gamble's chart renders the quotation from Dion Cassius *re.*, "the day of Saturn" being the Sabbath in 63 B. C., of little use to us, inasmuch as that year is exactly divisible by seven, and therefore a year, according to his chart, when "Saturday" and Sabbath were identical. Yet before the siege had ended (23rd Sivan), the Sabbath must have changed from Saturday to Sunday at the fourth and fifth of Sivan, when the "famous" forty-eight hour Sabbath (Pentecost), occurred. So at least says Gamble's chart, but Dion Cassius gives no word of assent. It is to be hoped for the sake of the Jews, against whom the Romans made no attack on the day of Saturn (Dion Cassius), that their enemy was acquainted with the change of Sabbath days, or on the eleventh of Sivan, when the Jews were supposed to be at worship, the Romans would suffer attacks from their opponents, and on the twelfth of Sivan (Sunday in the year 63 B. C., says Gamble), when the Jews were sabbatizing, they would be disturbed in their devotions by the resumption of hostilities by the army of Pompey. We hope before long to have, at our command, information of such a nature as to be able to effectually call a halt upon the progress of this error of Gambleism.

From a reading of Josephus, we note that when anything occurred upon the Sabbath, that he makes especial note of the fact, stating that this or that was done on "the Sabbath-day." We infer from this that when simply the day and month are mentioned that he refers solely to a secular day.

In Book I, Chap. VII., of "The Wars of the Jews" (Josephus), we find this account of the policy obtaining regarding warfare on the Sabbath days:

"But Pompey himself filled up the ditch that was on the north side of the temple, and the entire valley also, the army itself being obliged to carry the materials for that purpose. And indeed it was a hard thing to fill up that valley, by reason of its immense depth, especially as the Jews used all the means possible to repel them from their superior situation; nor had the Romans succeeded in their endeavors, had not Pompey taken notice of the seventh days, on which the Jews abstain from all sorts of work on a religious account, and raised his bank, but restrained his soldiers from fighting on those days; for the Jews only acted defensively on sabbath days."

Speaking of the seditious Jews (Book II, Chap., XVII, Wars), Josephus says:

"But on the next day, which was the fifteenth of the month Lous, (Ab.), they made an *assault* (italics ours) upon Antonia, and besieged the garrison which was in it two days, and then took the garrison, and slew them, and set fire to the citadel; after which they marched to the palace, whither the king's soldiers had fled," etc. Then follows an account of the siege, covering several weeks, and a final attack upon the Romans by the Jews, in which the enemy was plundered and their camp devastated by fire. "This," says Josephus, "was executed on the sixth day of the month, Gorpieus (Elul)."

Both the fifteenth Ab and the sixth of Elul are Sabbaths, according to Mr. Gamble—regular weekly Sabbaths. But Josephus does not make mention of the attacks being at all extraordinary, even though they occurred on "Gamble Sabbaths!"

But how differently he deals with attacks made by the seditious Jews, when they assaulted the Romans on the true Sabbath:

"But the Jews, when they saw the war approaching to their metropolis, they left the feast, and betook themselves to their arms; and taking courage greatly from their multitude, went in a sudden and disorderly manner to the fight, with a great noise, and without any consideration had for the rest of the seventh day, although the Sabbath was the day to which they had

the greatest regard, but that rage which made them forget the religious observation (of the sabbath) made them too hard for their enemies in the fight." (Wars, Book II., Chap. XIX.).

A foot-note to the above (Standard Edition, translated by William Whiston, A. M., Professor of Mathematics in the University of Cambridge), gives us further light:

"The second fact is this, the breach of the sabbath by the seditious Jews in an offensive fight, contrary to the universal doctrine and practice of their nation in these ages, and even contrary to what they afterwards practiced in the rest of this war."

Previous to this, at the end of Book II., Chapter XVII., (Wars), a certain number of soldiers were murdered by the seditious and Josephus remarks that:

"Indeed it so happened that this murder was perpetrated on sabbath day, on which day the Jews have a respite from their works on account of Divine worship."

Now, with the evident fact that Josephus invariably mentions any violation of the Sabbath by the seditious (to whom he was bitterly opposed), and yet passes by the incidents occurring on the fifteenth of Ab and the sixth of Elul, as if these incidents did not indicate any violations of a Sabbatic nature, we are safe in assuming these dates which Dr. Gamble insists were Sabbath every year (and unless this can be maintained, his whole system is involved in ruin) were not Sabbaths in the year in which this war took place, and that, from this standpoint alone, we are at full liberty to declare that the worthy doctor's chart is one of gross error and misleading tendencies.

Listowel, Ontario, British North America,
Second day, December 16, 1907.

The Sabbath and the Bible.

The Sabbath question is pre-eminently a Biblical question. Without the Bible there would be no "Sabbath-question." Having the Bible, men find that what it requires concerning the Sabbath accords with their highest necessities and their best interests. But these necessities among those who have not the Bible have not developed the Sabbath. The history of those ancient nations which had some knowledge of the week, and hence more or less idea

of the Sabbath, is so related to Hebrew history as to indicate a common source of knowledge and influence.

It is, therefore, clear that all consideration of the Sabbath, its origin, purpose, and manner of observance must begin with the Bible. This is made more clear by the fact that all efforts to set the Sabbath aside, or to weaken its authority, have begun by attempting to invalidate or set aside the Bible. These efforts have sometimes included all of the Bible, sometimes the Old Testament as against the New, sometimes the Decalogue as a whole, and sometimes the Fourth Commandment only. Both the friends and enemies of the Bible agree in the foregoing facts, and the following proposition is logically and historically true.

THE AUTHORITY OF THE BIBLE AND THE
AUTHORITY OF THE SABBATH STAND
OR FALL TOGETHER.

It is a fact as indisputable as it is remarkable, that all ethics, Jewish or Christian, are based on the Ten Commandments. It is also true that these fundamental laws as to what is right and wrong appeal to all classes of men and to all times. It is equally important to remember that what we call Christian ethics are only Jewish ethics, enlarged and exalted by the teachings of Christ, and the spirit of the gospel. Whatever difference there may be between Christian and Jewish ethics arose from the new and enlarged conceptions which Christ gave to the Ten Commandments. For example: The seventh command says: "Thou shalt not commit adultery." Christ unfolded the deeper meaning of this law, and showed that the sin exists in the lustful heart. The sixth command forbids murder. Christ showed that the deeper meaning of that law extends to the hatred out of which murder springs. The fourth command forbids labor on the Sabbath. Christ showed that the purpose and character of the labor must be taken into account in a just interpretation of that law. Thus, through all the list, Jesus built Christian ethics on the basis of the Ten Commandments, interpreted according to the higher spiritual conceptions of his new kingdom. By such interpretations and by his example Christ cast off the load of formalism and burdensome requirements with which the Decalogue had become overlaid. In this way he created an

ethical basis for his spiritual kingdom.

If the Ten Commandments are not the source and basis of Christian ethics, there is no such source nor basis. If these do not form the standard of right and wrong for Christians, there is no standard under the gospel dispensation. Hence, as Paul so plainly declares, there can be no sin under the gospel, for without law there cannot be sin. If there is no sin because no law, there can be no demand for forgiveness, or for salvation. In that case the work of Christ is a farce, and all talk of sinning and wrong-doing is false in conception and fact.

Another important fact should be remembered here, a fact which men often forget, namely: Whenever Christ or writers of the New Testament refer to the "Scriptures," or to the "Law and the Prophets," or when they say, "It is written," they refer to the Old Testament only. No other "Scriptures" were known to them. The Old Testament was the written "Word of the Lord" to Christ, and to all those who followed and believed on him. All the prophecies which told of him and his work were Old Testament prophecies. All questions of right and wrong which Jesus discussed with men arose from the ethics of the Old Testament. What men call the "New Testament Church" was developed and established on the Old Testament alone. None of the books of the New Testament were written till after the destruction of Jerusalem, and some of them not until the last years of the first century, and, perhaps, later. The "Canon" of the New Testament was not settled until much later. There is no chance to deny that the Christianity of the first two centuries was developed from the Old Testament as directly and surely as Christ was born of the lineage of David, or as Paul was an Hebrew of the Hebrews. In this development of the earliest Christianity, Jewish conceptions were enlarged and spiritualized in many ways, according to the teachings of Jesus; but the Old Testament was the authoritative Revelation, and the Church was a Jewish-Christian Church. No well-informed man thinks of denying these facts. Hence, the teachings and example of Jesus and his interpretations of the Fourth Commandment must guide Christians. This gives the Biblical conception as set forth by Jesus the Christ.

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EDITORIAL

"Don't Be Discouraged."

I often feel discouraged; who does not? It is sometimes hard to look on the bright side when things go wrong and our best efforts do not secure the desired results. When life seems full of struggles, when burdens rest heavily upon us and every thing disheartens, what a boon it is to have some bright, hopeful friend say, "Don't be discouraged; things are going all right, only you are too weary to see the 'bright light' in the clouds."

If we could look into all the hearts about us and see the real burdens they bear, our own burdens would often dwindle into nothing. I have been deeply impressed during the autumn days and more so since winter came, with the anxious, worried look I see upon so many faces as the throngs go and come in the streets. My heart aches for them even before it knows their trouble. I know enough of human nature to understand that each one has his discouragements, and that there is no one who does not need at some time or other to be cheered by a look of sympathy or by a word of comfort.

Many a man is enabled to carry his work to a successful ending by a word of cheer just in the nick of time, who would make a failure if this were withheld. I have read somewhere of a fireman who was on his way up the ladder to rescue a child from a burning building, when the heat and smoke became almost unbearable and he hesitated as if about to give up the effort. Just at this moment a clear-sighted man in the throng saw the brave man hesitate and shouted, "Cheer

that man!" Instantly there went up a shout of appreciation and encouragement, which put new purpose into the heart of the fireman. Inspired and strengthened by it, he sprang forward and, a moment later, appeared with the child in his arms, saved by one supreme effort, which only the cheering of the crowd could have called forth.

This, to be sure, was an extreme case. You may never have occasion to cheer such a one; but there are many in the midst of life's struggles, ready to faint, who can be cheered by kind words and ready sympathy to straighten up and overcome the obstacles that hinder them.

We know not how much our fellows may need just now the admonition at the head of this article; and we may never know how far-reaching the influences may be that we set on foot in this way. Again, we do not know how many are sure to fail if some one does not just now see their need and speak the cheering words.

It puts new life into men to know that others believe in them and sympathize with them when they are tempted to give up. The best men of earth have seen such times. Moses and Elijah both came to the point where they wanted to give up because the burden was too heavy for them. But after they were encouraged, they went on and did the very best work of their lives for God and their fellow men. It is said that John B. Gough became so disheartened trying to break the chains of habit, that he was actually on the way to the river to commit suicide; but just at the right moment a man who was looking for a chance to cheer and help some poor soul laid a hand on Mr. Gough's shoulder, spoke the kind words, and Gough took a new lease of life. All his great life-work was done after this. He was led to a life of hope by the words of cheer from one man. Little did that one man know how far-reaching the influence of those few words would be.

Does this message come under the eye of any poor soul who has tried over and over again to do the right thing only to fail and fall back disheartened? Has human weakness failed in times of temptation, and do you begin to say, "There is no use trying, I cannot overcome, I might as well give up?"

Don't say that, my friend. To act upon that suggestion is certain ruin. You have the mightiest arm in the universe ready to help you, if you will let Him have the chance and trust His word. He is more anxious to help you than you are to be helped. He says, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Are You Discouraged Over Your Failures?

There is nothing that so completely unfits a man for good work as the feeling that he has failed. Whenever he becomes weighed down with an overmastering sense of utter failure, it takes the buoyancy out of life, robs him of his power to do, and leaves him limp and helpless in the hands of the enemy of all good. Here is a man who has tried to cherish high ideals; who has endeavored in his weakness to do good work; who has hoped to attain a high standard of excellence in character and living. But owing to human weakness, his well-meant efforts have come far short, and powers beyond his control have thwarted his plans, and weakened his purposes, until, weary and depressed, he is almost ready to give up the struggle. From the depths of his heart he is ready to say: "It is no use; everything is against me; my life is a failure."

God pity the poor man who finds life slipping away without bringing to him the realization of his early hopes! Life is hard at best to many of our fellow men. It is full of struggles and disappointments, with heavy burdens and stern duties. The battle goes against them, and hopes fade away, because the constant gravitation of human hearts is toward discouragement. Today there are hearts so poised on the verge of despair that the least harsh word or reprimand would cast them down to ruin. It is disloyal to humanity to blame and chide them. Give them no word that will tend to quench hope; but strive to speak the word of cheer that will be to them like a strong upholding arm. If pastors only knew how to speak the right word in season to all discouraged hearts; if parents understood better the right word to speak to their children who are

suffering from over-censure; if the editor's pen could only enter into sympathy with all who stand on the brink of despair; if each and all could say just the right thing, how many discouraged ones might be given new life and hope!

After all, we cannot always tell whether life is a failure or a success. Human vision is too short to settle this question. God alone can tell what shall be the outcome of your life, and oftentimes a life that seems a failure here, is a success in the sight of God. Some of the best men of earth have died without realizing their hopes; and their lives, viewed from the human standpoint, ended in failure. They lived for true ideals, labored for great causes, strove for invisible realities, only to pass from earth without accomplishing their purposes. They, too, must have felt that their lives were "failures."

There was Abraham who walked by faith all his life, who left his home and friends in Ur of the Chaldees to found a nation and possess a land, which nation he never saw and which land he never owned. Moses spent a long life trying to lead his people from Egypt to Canaan, only to die on Nebo's height after forty years of Wilderness wanderings. Paul, after all his self-sacrificing life for the Master, trying to bring men to Christ, surrendered his neck to the headsman's ax, without seeing many souls saved, and after many persecutions.

As the world measures success, all such men would be counted failures. But at their death, the time had not arrived for the world to understand the outcome of their work. No doubt Moses himself many times felt that his life was a failure. He could not lead the people as he desired to lead them; he tried to give up the work because he thought he had failed, and even lost his patience with the people, and failed to strictly obey the Lord. But when we see what all these hard experiences did for him in the development of character, and how he grew in soul-life through waiting; when we see what that long walk by faith did for Abraham in developing confidence in God, instead of despair; when we behold the triumphant victory of Paul reaching out for his crown, after the long struggle to keep his body under, we begin to understand

that true success, after all, does not consist wholly in realizing a prescribed standard of excellence; but that it does consist in strength of character and in faith and hope, developed by the very adversities of life.

The greatest blessings come after long waiting, and it seems to me that heaven must have seemed all the grander to those noble men of old who held on in faith even when all life seemed to be a failure. The very fact that they were often discouraged must have added glory to their souls when they learned what their burden-bearing had really done for them.

Men Like Birds in the Bushes.

After all, I believe that success and failure are not measured by an absolute standard, to which all must come whether they have equal advantages or not. Success and failure must depend somewhat upon the endowments and advantages of each individual life. I believe that God expects more of some people than he does of others; and that what might seem a failure in one person would be regarded as a success in another. There is a vast difference in the starting points of different people in their struggles for better living. Some people have the advantage of an excellent heredity at the very outset; and their environments are more conducive to moral growth than those of others. Then, there are all varieties of temperaments, so that each one can hardly judge of the real merits of another's attainments. We would all have more charity for the fallen if we could only understand just what they have to contend with. We often blame persons when they give way to passions or to temper, and indulge in sins. We judge them harshly and pronounce them failures. But the chances are that if we had to stand in their places, with their inheritance of temperament and their dispositions to fight against, we would do no better than they.

I remember an illustration of Mr. Beecher's, learned more than thirty years ago, that has been a great help to me, and I hope it may help all who read these words.

Some men are like birds upon the tree-tops with everything about them bright and favorable. All they have to do is to spread their wings and soar away heaven-

ward in the clear sky. Other men are like birds on the ground, in thick underbrush. They must struggle and flutter and climb by every laborious effort, and that for a long time before they reach the point where they can fly. I believe many a poor fellow, stumbling and blundering along, stopping at times and making very slow progress upward, yet with heart fixed and purpose good, deserves much more credit for the little progress he does make than does many another man who soars in his unobstructed flight. Furthermore, I believe that God takes cognizance of all these differences of conditions; and that he makes allowances for the poor fellow that is down, and counts his life successful so long as his heart is fixed and so long as he keeps trying. This is our comfort. God knows just how low down we started, remembers all we had to overcome, sees just what progress we have made, and gives us credit for our struggles.

He knows our frame, understands our hearts, and pities us. No honest effort of ours to arise and walk the heavenly pathway passes unseen by him; and while we cling to his promises and keep on trying, there can be no such thing as failure in the end.

What Good Can Come From It?

It is hard to see how any good can come to earth from the persistent efforts of some modern scholars to dethrone the Christ in the hearts of men. There are those whose main purpose seems to be, to tear to pieces the Gospels of Luke and John, and consign the Saviour and his mission of love to the realm of myths and fables. It seems like a heartless and cold-blooded thing to deliberately rob the world's millions of the foundations of their faith, only to leave them in sinking sand. It is strange that men who claim to be wise should place such implicit confidence in heathen traditions, and yet manifest such consummate hatred for Bible records of the miraculous in religion. Records that would be considered unimpeachable if found in profane history, are turned down with the utmost contempt when found in the Bible! The entire crusade against the "Divine Birth" and the "historicity" of the Gospels must be born of hatred towards the one truth that has brought the greatest blessings to

men. This might not seem so utterly heartless if anything else was offered that could in any sense supply the place of faith in the world's Redeemer, or that would give man some ground of hope. But so far as I know, the critics do not claim that any good can come to man by adopting their theories. They deliberately remove the all-sustaining support from millions of trusting souls and leave them in helplessness and despair.

I do not worry over the final outcome, for I see that able men are already more than meeting the theories of destructive writers who attack the Bible. Christian people hailed with joy the appearance, in 1907, of "*The Incarnation and Recent Criticism*," by R. J. Cooke, D.D., and there are half a score of other books, which seem to completely answer the arguments of the hostile critics. I know that He who has defended his Book against all assaults for thousands of years, will continue to raise up defenders for it while time shall last. In the end it is bound to triumph. But what does worry me now is the possible damage that may come to hundreds, whose heads may be turned by some of the wise talk upon these questions, and who will make shipwreck of faith, as a result.

When we hear big talk about the impossibility of miracles

LET US NOT FORGET

the one miracle of the ages: that this humble Babe of Bethlehem, despised and rejected of men, and finally *crucified*, has, in spite of all the bitter efforts of centuries to destroy his power over men, become the mightiest transforming agent in the world's history! Let us not forget that all other persons combined have not brought to men and nations such blessings and such help as have come to them through this despised Nazarine. Let us remember that civilization has sprung up all along the pathway where his words have been carried through the centuries; that benevolent institutions, asylums, and all organized measures for the relief of unfortunate humanity, have arisen as by magic wherever men have accepted Christ's teachings and have followed him by faith; and let us remember that all the best things that make our own favored land more desirable than anti-Christian

lands as a place in which to live and hold property, come from the influences of the Christ deeply affecting the human heart. He spoke the words that human beings needed most to hear, and he alone brought life and immortality to light.

What a blessed world this would be if everybody had been loyal to the Christ! And what kind of a world would it now be if nobody had ever believed in him! Who would want to live in such a world?

Supposing the critics do succeed in robbing the world of its faith in "God manifest in the flesh," what do they offer that is likely to lead men higher in this life, and to be "a rod and staff" in the "valley and the shadow of death?"

It is no trifling thing to treat the most sacred persons of earth, and the most uplifting and precious doctrines of all the ages, as nothing but "*myths*" and mere "*evolutions*," until millions of souls lose their footing and sink into despair.

No good can come from undermining faith in the very things that have done most to lift humanity higher.

The Vast Solitudes of the Ocean.

When we read of an ocean steamer slowly taking her course over the main highway of transatlantic steamship travel for one whole month, without ever being sighted by any other vessel, we are deeply impressed with the thought of the vastness of the ocean solitudes. The steamship Mount Royal, with four hundred souls on board, bound from Antwerp to St. Johns, New Brunswick, has done that very thing. She had almost been given up as lost, when after thirty days of battling with the waves she steamed slowly into the harbor at Queenstown, Ireland.

When several days out from Antwerp, she began to have difficulty with her boilers. These were repaired by the engineers; but the trouble was so serious and her speed was necessarily so lessened that her officers deemed it unwise to try to make the trip across the Atlantic and, therefore, turning about, reluctantly headed for the Irish coast. Much concern had been manifested over her in shipping circles, and her owners began to lose hope as day after day passed and no incoming vessel had seen any sign of the lost ship. Steamers leaving both shores were anx-

iously watching day and night for some trace of the Mount Royal, but none of them so much as sighted her smoke trail on the horizon. Finally after thirty days she quietly crept out of obscurity, first showing herself off the coast of Ireland, and slowly steamed into port at Queens-town, with all on board safe and sound.

The one thing made emphatic by this incident is the vastness of the ocean solitudes. One might wander for many days in a vast wilderness, with others looking for him, and it would not seem strange if he were not found. But when we think of the open sea with nothing to obscure the vision, and consider the fact that a steamship lifts a great trail of smoke aloft upon the horizon, it seems strange that a ship can be so lost in absolute solitude as to be sighted by no one of scores of ships daily traversing the great waterway between the continents.

We have known what it is to travel three or four days upon the Atlantic without being able to spy a sail or a funnel; but when it comes to thirty days, and that, too, on the concentrated European end of the ocean route, it all seems stranger than fiction! If such a thing can happen in this more frequented part of the ocean, what might be the fate of a ship if dismantled and turned away from its regular course into unfrequented sargasso seas to drift indefinitely?

All the talk about space being annihilated, and about the shrinking of the North Atlantic to the size of a mere lake since the "ocean greyhounds" began to span it with four-day trips, goes for naught. It is of no use now to say that wireless telegraphy has abolished distances and that there are too many steamships in our day sailing the ocean highways for any one of them to be lost more than forty-eight hours at a time! Here is one that has actually made her way, half-crippled, over the most frequented part of the Atlantic, almost given up for lost, and no one could discover her whereabouts.

The ocean has again assumed its natural size. We are impressed with the vast unsearchable solitudes of the great deep.

Strike from mankind the principle of faith, and man would have no more history than a flock of sheep.—*Bulwer-Lytton.*

Resolutions of Milton College Trustees.

The following resolutions were adopted by the Board of Trustees of Milton College upon the resignation of Professor Edwin Shaw, January 8, 1908.

They show the esteem in which Mr. Shaw is held where he has lived and labored so many years; and we know these expressions of his worth will be of interest to many readers in other parts of the denomination.

Whereas, Professor Edwin Shaw has considered it his duty to sever his long and intimate connection with Milton College in order to enter upon the work of the Gospel ministry, and has resigned his professorships in the College and his office as Librarian, be it therefore

Resolved, That in accepting the resignation of Professor Shaw we do so with the utmost regret and not without deep feeling, considering the loss we shall sustain in his departure as almost irreparable and truly a misfortune;

That we place on record our appreciation of his long and faithful services as a member of the faculty of Milton College, services extending over eighteen years, during which he has conducted most efficiently the departments of Latin and Chemistry, carried to its present state of excellence and serviceableness the Library of the College, and at a time of great need administered as acting President the affairs of the institution;

That we express our sincere admiration for his splendid ability as a scholar and instructor, his marked executive power, and those noble qualities that have made him influential in the counsels of the institution as well as in those of the community;

That we have prized more than almost all his other services his uniform and sincere interest in the welfare of the college and particularly of the students, an interest which has resulted in a marked influence over them for good due to his sterling qualities and exalted character, his sympathy with young people in their trials, and his participation in their pleasures and sports;

And, finally, that we express to Professor Shaw our personal interest in him as a friend and extend to him in his future life, whatever be the field in which he may be further called to labor, our very best wishes for his highest success.

A GROUP OF SEVENTH-DAY BAPTIST MINISTERS

Prepared by Corliss F. Randolph

(The group of portraits (see pages 80-81) which these biographical sketches accompany, was first published by Irving Saunders, Alfred Centre, New York. Copyright 1876. The biographical material, for the most part, has been gleaned from the minutes of the Seventh-day Baptist General Conference, and the accompanying reports of Seventh-day Baptist benevolent societies, from the SABBATH RECORDER, and other similar available sources.)

(1) SOLOMON CARPENTER, D. D., 1808-1891. Educated at Union College, Hamilton College, and Brown University. Principal of DeRuyter Institute four years. Pastor at Shiloh, New Jersey. Missionary at Shanghai, China, for more than twenty years.¹

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

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

(4) NATHAN VARS HULL, D. D., 1808-1881. Pastor of church at Clarence, New York, nine years, and of the church at Alfred, New York, thirty-five years. President of trustees of Alfred University, fourteen years. Professor of pastoral theology in the Theological Seminary of Alfred University thirteen years. Editor of the SABBATH RECORDER for nine years.

(5) WILLIAM COLEGROVE KENYON, 1812-1867. Educated at Union College. Developed a small select school at Alfred, New York, into Alfred University; was at the head of that institution for twenty-nine years.

(6) JONATHAN ALLEN, Ph. D., D. D., LL. D., 1823-1892. Educated at Alfred

¹ The portrait on the front cover is reproduced from the *Seventh-day Baptist Memorial*, July, 1853, and represents him as he appeared about the time he first departed for China.

University, Oberlin College, and the Albany Law School. Principal of Milton Academy, now Milton College. For twenty-six years president of Alfred University, with which he was connected continuously as an instructor from 1844 until his death.

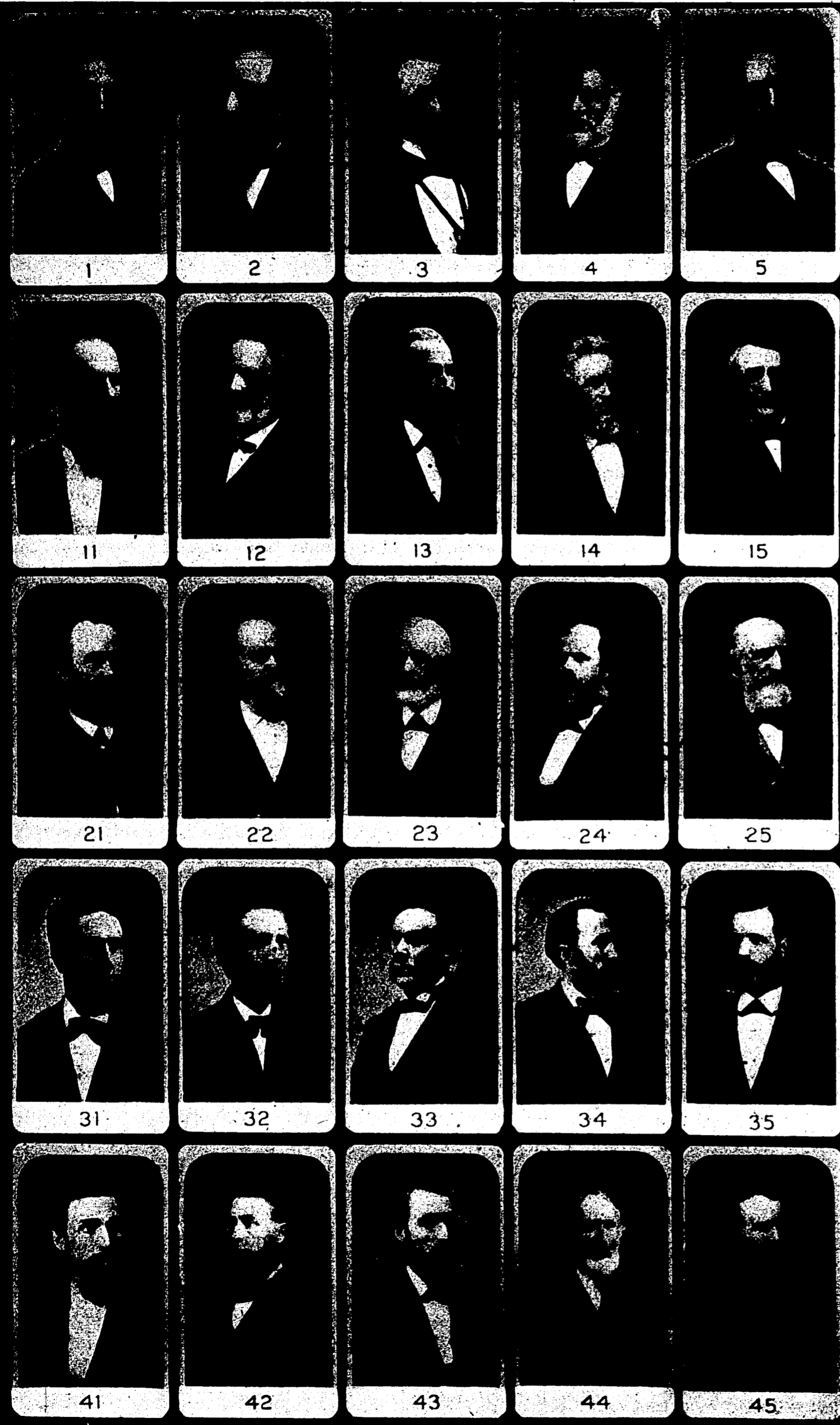
(7) WALTER BLOOMFIELD GILLETTE, D. D., 1804-1885. Pastor of the church at New Market, New Jersey, thirteen and a half years, and of the church at Shiloh, New Jersey, twenty years. Also pastor of churches at Friendship and Portville, New York. Editor of the *Seventh-day Baptist Memorial*. Home missionary.

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

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

(10) WILLIAM HENRY BLACK, 1808-1872. Fellow of the Society of Antiquaries. Member of the British Archæological Society, the Surrey, London and Middlesex, and the Wiltshire Archæological societies, the Camden Society, founder of the Chronological Institute of London, the Palestine and Anglo-Biblical institutes, and early member of the Syro-Egyptian Society. Honorary member of the Ashmo-

(Continued on page 82.)



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

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

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

(13) DARWIN ELDRIDGE MAXSON, D. D., 1822-1895. Educated at Alfred University, Brown University, and Union Theological Seminary. Chaplain U. S. A. in Civil War. Member of legislature in Wisconsin and New York. Associate principal of Alfred Academy for eight years. Pastor of churches at Milton, Wisconsin; Plainfield, New Jersey; and Alfred Station and Hartsville, New York. Professor of Church Polity and Pastoral Theology in the Theological Seminary of Alfred University.

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

(15) JARED KENYON, 1819—. Educated at Alfred Academy. Pastor of church at Alfred Station for six years. Town superintendent of common schools, Alfred, New York, for four years. Then removed to Independence, New York, where he was pastor of the church there for twenty-five years. Since the close of his second pastorate he has continued to live at Independence, his present home, and has engaged in such phases of ministerial

labor as varying occasions have demanded.

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

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

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

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

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

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

(22) JAMES BAILEY, 1813-1892. Pastor of churches at DeRuyter and Little Genesee, New York; Plainfield, New Jersey; and Walworth, Wisconsin. Pioneer missionary on home field. Editor and publisher of the *Seventh-day Baptist Register* for

four years. Author of *Biographical Sketch of Eld. Eli S. Bailey, History of the Seventh-day Baptist General Conference*, etc.

(23) SHERMAN SAXTON GRISWOLD, 1805-1882. Pastor of churches at Little Genesee and Independence, New York; Hopkinton, Rhode Island, seventeen years; and Greenmanville, Connecticut, fifteen years.

(24) WILLIAM CLARKE WHITFORD, D. D., 1828-1902. Educated at Brookfield Academy, DeRuyter Institute, Union College, and Union Theological Seminary. Pastor of Church at Milton, Wisconsin. President of Milton College more than forty years. Member of the legislature of Wisconsin. State superintendent of public instruction, of Wisconsin, for two terms. Editor of the *Wisconsin Journal of Education*. Editor of the *Seventh-day Baptist Quarterly*. Department editor of the SABBATH RECORDER.

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

(26) ABRAM HERBERT LEWIS, D. D., LL. D., 1836—. Educated at Alfred University and Union Theological Seminary. Pastor of churches at Alfred Station, New York; New York City; and Shiloh and Plainfield, New Jersey. Professor of Church History in Theological Seminary of Alfred University. Editor of SABBATH RECORDER, and *Sabbath Outlook*. Author of *Sabbath and Sunday, Argument and History*, 1870; *Biblical Teachings concerning the Sabbath and the Sunday*, 1884; *A Critical History of the Sabbath and the Christian Church*, 1886; *A Critical History of Sunday Legislation from A. D. 321 to 1888*, last ed. 1902; *Paganism Surviving in Christianity*, 1890; *Swift Decadence of Sunday. What Next?* 1899; *Letters to Young Preachers and Their Hearers*, 1900; numerous tracts and booklets on the Sabbath and other topics. Now corresponding secretary of the American Sabbath Tract Society. His home is in Plainfield, New Jersey.

(27) GEORGE E. TOMLINSON, 1837-1876. Graduate of Union College. Principal of the Academy at Shiloh, New Jersey. Professor of Greek language and literature in

Alfred University. Pastor of churches at DeRuyter and Adams Centre, New York; and Westerly, Rhode Island. Corresponding secretary of the Seventh-day Baptist Missionary Society for seven years.

(28) LESTER COURTLAND ROGERS, 1829-1900. Educated at DeRuyter Institute, William's College, and Rutgers Theological Seminary. Chaplain U. S. A. in Civil War. Pastor of churches at New Market, New Jersey; Leonardsville, and Friendship, New York; and Milton, Wisconsin. Professor of History and Political Science in Alfred University.

(29) GEORGE B. UTTER, D. D., 1819-1892. Educated at Oneida Institute, New York, and Union Theological Seminary. For more than twenty-five years successfully edited and published the SABBATH RECORDER. Also edited and published the *Narragansett Weekly*, at Westerly, Rhode Island.

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

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

(32) BENJAMIN FOX ROGERS, 1828—. Educated at DeRuyter Institute and Alfred University. Pastor of churches at Utica, Wisconsin; Alfred Station, Friendship, Berlin, and Scott, New York. Acted as supply or missionary pastor of churches at Hebron, Pennsylvania; Ashaway, Rhode Island; and Scio, New York. His home is now at Alfred, New York.

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

(34) THEODORE LIVINGSTON GARDINER, D. D., 1844—. Educated at Alfred University. Pastor of churches at Greenmanville, Connecticut; Shiloh, New Jersey; Sa-

lem, West Virginia; and North Loup, Nebraska. President of Salem College for fourteen years. Now editor of the SABBATH RECORDER. His home is at Plainfield, New Jersey.

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

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

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

(38) ARTHUR ELWIN MAIN, D. D., 1846—. Educated at University of Rochester and Rochester Theological Seminary. Pastor of churches at Ashaway, Rhode Island; and Plainfield, New Jersey. President of Alfred University. Corresponding secretary of the Seventh-day Baptist Missionary Society. Founded *Helping Hand in Bible School Work*. Department editor of the SABBATH RECORDER. Compiled *Jubilee Papers: Historical Papers Commemorating the Fiftieth Anniversary of the Seventh-day Baptist Missionary Society, and the Centennial of the William Carey Foreign Mission Movement*. His present home is

at Alfred, New York, where he is professor of Doctrinal and Pastoral Theology in the Theological Seminary of Alfred University.

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

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

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

(42) SIMEON H. BABCOCK, 1841—. Educated at Albion Academy. Pastor of churches at Albion and Walworth, Wisconsin; Jackson Centre, Ohio; and Little Genesee, New York. Has engaged in evangelistic work at various times. His present home is at Little Genesee, New York.

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

(44) JOEL GREENE, 1799-1883. For sixty years a preacher, pastor, missionary, and leader in the cause of religious liberty.

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

(46) LUCIUS ROMAIN SWINNEY, 1837-1905. Educated at Shiloh Academy, Shiloh, New Jersey; and Cooper Institute and Union Theological Seminary, New York City. Principal of an academy in southern Pennsylvania. Professor of Hebrew and

cognate languages in the Theological Seminary of Alfred University. Pastor of churches at Alfred Station and DeRuyter, New York; and Lost Creek, West Virginia. President of the Sabbath School Board of the Seventh-day Baptist General Conference.

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

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

His present home is at Jackson Centre, Ohio.

(49) CHARLES ALEXANDER BURDICK, 1829—. Educated at Albion Academy, DeRuyter Institute, Oberlin College, Alfred University, and Union Theological Seminary. Pastor of churches at Greenmanville, Connecticut; Welton, Iowa; Lost Creek, West Virginia; Berlin, Wisconsin; Third Genesee, and Friendship, New York; and Farina, Illinois. General missionary in West Virginia. Missionary pastor at Hebron Centre, and Bell's Run, Pennsylvania; and Portville, New York. Recording secretary of the Seventh-day Baptist Missionary Society. Editor of *Autobiography of Alexander Campbell*. Watertown, New York. 1883. His present residence is at Farina, Illinois.

(50) JAMES C. ROGERS, 1822-1891. Pastor of churches at DeRuyter, New York; Southampton, Illinois; and Edgerton, and Rock River, Wisconsin.

American Sabbath Tract Society.

Treasurer's Receipts—December, 1907.

Contributions:

First Alfred Church	\$ 17 20
Farina, Ill., Church	10 84
Milton, Wis.	43 57
Plainfield, N. J.	15 91
Welton, Iowa	10 00
Berlin, N. Y., Sabbath School	18 00
Senior C. E. Society	3 00
Ladies' Aid	4 00
Andover, N. Y.	2 00
Adams Centre	20 00
Albion, Wis., S. S.	7 00
Walworth, Wis.	29 75
Chicago, Ill.	3 00
Hammond, La.	3 58
Friendship, N. Y. (Nile Church)	13 84
First Genesee, N. Y.	24 23
Independence, N. Y.	20 00
New York City, N. Y.	51 08
Collection, Albion, Wis.	-6 92
Mrs. S. L. Wardner, Plain- field, N. J.	50
Mrs. J. N. Burno, Chicago, Ill.	2 00
A. M. Clarke, Clayville, N. Y.	1 00—\$307 42
Special on debt, as published weekly	436 62
Income:	
Geo. Greenman Bequest	\$ 40 00
Julius M. Todd Bequest	2 50
Nancy M. Frank Bequest ...	10 00
Geo. S. Greenman Bequest ...	30 00
Mary Rogers Berry Bequest	20 20—102 70
Publishing House Receipts:	
RECORDER	\$343 23

Visitor	86 66
Helping Hand	81 58
Tracts	1 25+ 512 72
Loans	1000 00
	\$2359 46

E. & O. E. F. J. HUBBARD, Treas.
Plainfield, N. J.
Jan. 6, 1908.

Our Best Days.

God wants to be more to us in time of keen suffering than at any other time of our lives. "May her days of suffering be her best days," prayed one for the pain-racked, disease-stricken wife of a dear friend. A parent's love is never so tender as when a little child clings to it through tears of sorrow, in agony of body or mind. So God's love, unsearchable in its richness at all times, means most to us when we cling close to him unseeing, in the midst of suffering. The closer we get to his love, and the more we realize our utter dependence upon it, the better our days will be. Let us not rob ourselves of the blessing he longs to send us in these our best days of need.—*Sunday-school Times*.

Apart from Christ the life of man is a broken pillar, the race of man an unfinished pyramid.—*Drummond*.

Missions

Observations.

JAY W. CROFOOT.

After an absence of sixteen months I reached Shanghai on Oct. 29, nearly two months ago. As we came much earlier in the day than was expected, the school-boys did not meet us until we reached the mission premises; but a somewhat formal receptive festivity had been arranged for the second day after our arrival. The school entrance was elaborately decorated with flags of many kinds for the occasion, and a feast was the chief item of the program. We foreigners were all invited and the rest of us got some amusement from watching the efforts of the new comers to eat with chopsticks. I fear they did not much enjoy the meal—but maybe they liked it as well as I did.

After eating we were entertained by music by the orchestra. At least I suppose it should be called an orchestra. Some eight or ten of the boys have learned to play Chinese instruments and really it was not so bad. A picture of the band has been taken. Watch for it in the next annual report of the Missionary Society! It may not appear there but it will do no harm to watch for it.

The first Sabbath after our arrival was communion Sabbath and a welcome service had also been arranged. Many who do not regularly attend services were present, old pupils of the school and others, as well as Dr. Palmborg. The coming of Mr. and Mrs. Eugene Davis, as well as our return was spoken of as the answer to many prayers.

Advantage was taken of our all being together to talk over plans as to future work. It was decided best to build a small outbuilding in Chinese style for the teacher of the school at Lieu-oo to live in. As Dr. Davis is supervising this work it requires his absence from Shanghai this month, and Mrs. Davis is also in Lieu-oo. This new house for the school-teacher will make it possible for the women who are with Dr. Palmborg to live where the teacher did, and the doctor herself will

occupy the rooms now occupied by the women, and thus make room for Mr. and Mrs. H. E. Davis. In the meantime they are staying here in Shanghai, with Dr. and Mrs. Davis, when they are here, and in their house all the time.

Another subject that we talked over is that of land for a new chapel here in Shanghai. Buying land in China is apt to be a long and difficult process at any time, but buying land in the vicinity of Shanghai has become increasingly difficult for several years, owing to the constant and rapid rise in values—or at least in prices. Shanghai is growing with wonderful rapidity and the rise in the price of land is almost beyond belief. The trolley-line now being laid is an important factor in the matter. No cars are running at all as yet, but many miles of lines are laid, one of which passes here, and cars are promised to run next spring. I was somewhat amused the other day to meet one of the new cars coming up the street on a big freight-truck drawn by about thirty coolies.

While land is much higher than ever before, the prices go continually higher, and the first opportunity to secure a proper site for a chapel should be seized.

The Tuesday after our arrival, being the first in the month, was the time for the monthly meeting of the Shanghai Missionary Association. Both there and at the weekly missionary prayer meeting on Monday afternoon, it was a great pleasure to meet many old friends, and of course it was gratifying to have so many express pleasure at our return. Many remarked on Mrs. Crofoot's appearance of good health, too.

The December meeting of the Association was entertained by the "West Gate Ladies;" i. e., the ladies of the Woman's Union Mission and of ours. Refreshments are served from seven to eight o'clock after which a paper is always read. All the meetings are held in Union Church Hall.

The weather here seems to have been unusually warm for the time of year. In fact, we were told at Yokohama that cholera was then prevalent in Shanghai, which is quite unusual so late in the season. We have been obliged to sleep under mosquito nets for a week or two since we came, which is also a rare thing for November.

Mrs. Charles A. Burdick.

Margaret Amanda Lewis, daughter of Thomas and Margaret Lewis, was born in the town of Almond, near Alfred, Allegany County, New York, January 24, 1838, and died at her home in Farina, Illinois, December 30, 1907, after an illness of several months.

She was baptized in early girlhood and united with the Alfred church. She lived upon the farm on which she was born until her marriage, May 30, 1861, with Charles A. Burdick, then pastor of the Third Genesee church, by whose side she stood as a wise and faithful counselor during the pastorates of eight different churches, and with whom she was associated as teacher in select schools at Salem and Rockford, West Virginia.

She was a person of unusually cheerful disposition, always looking on the bright side. This was an inestimable blessing to her family. She was an exceptionally unselfish, self-sacrificing and patient wife and mother, and her family are thankful beyond words for such a life lived among them so many years.

In January, 1887, her husband came to Farina as pastor of the Seventh-day Baptist church. From that time until her death she was closely identified with the work of the church. She was a true helper to her husband as pastor; a good hearer of the preached word; a good and faithful teacher in the Sabbath School; an inspiring witness in the prayer meeting; and very conscientious in life and in service.

Her interest in temperance reform partly found expression in the work of the Woman's Christian Temperance Union, she having been president of the local organization for several years.

Sister Burdick is survived by her husband and four children: Mrs. Adelle Howard, Arthur and Clara Burdick of Farina, and Alfred Burdick of Connecticut.

Farewell services were held at the Seventh-day Baptist church at 2 o'clock on Tuesday, December 31. The members of the Sabbath School class of which she was teacher, and of the Woman's Christian Temperance Union sat with the mourners. The pastor of the church was assisted in the services by Eld. L. D. Seager.

W. D. B.

To speak of matters more personal, it may be said that I did not begin full work at once. The French family who had been living in the so-called "Crofoot Home", during a part of the time of my furlough did not leave until a week after our arrival, so it was nearly two weeks before we began to live here. In the meantime we lived with Miss Burdick. The house was doubtless better off for being occupied, and the incidental fund of the mission is better off for the rent.

Our children began almost immediately to attend Miss Jewell's private school. As it is nearly three miles away, they go in a ricscha, leaving here soon after eight and returning after four-thirty. It seems very expensive as their tuition costs as much as if they were in college at Alfred, and their transportation costs more than if they traveled by street-car in an American city.

Some one at the RECORDER office must be a little "mixed" as to denominational locations; for two of the *Sabbath Visitors* we have received have been directed to "Burdett Coon, West Gate, Shanghai," instead of to Burdet Crofoot.

Of course, I find plenty to do in the school. There are more boys than when I went away. I do not see how Dr. and Mrs. Davis were able to do it in addition to their other work.

The other day Miss Burdick said, "You'll fall right into work here just as if you'd never left it, won't you?" My answer was, "I'm afraid so." "You may well say that," said she. The one respect in which my furlough was somewhat of a disappointment to me is expressed in that, I do not feel so much better prepared for work here as I had hoped to.

The boxes of goods which we shipped via New York and Suez reached Shanghai on the fourteenth of December.

West Gate, Shanghai, China.

Dec. 20, 1907.

"If thou wouldst find his image,
Search where the lowly dwell,
The faithful few that keep his Word,
Not boastingly, but well.
Mark those that walk rejoicing
The paths that Jesus trod,
Thus only shalt thou find below
Fit images of God."

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

Wait on the Lord: be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord.

Thank God.

Thank God for joy!
For glad, sweet thoughts that flood the soul and spring

Lark-like into the sky to soar and sing;
For kindly airs that woo to bud and flower
Thy dormant being, and awake new power
With each new morn; new purposes that bring
To heart and soul their full and just employ.
Thank God for joy!

And O, thank God for pain,
That shuts thee in in silence! Wait and know
The rain that breaks the blossom, and lays low
The fair green stalk, doth nourish e'en in grief
The being's root, of future bud and leaf
The guaranty; so shalt thou surely grow
To fairer heights, to nobler powers attain.
Thank God for pain!

—C. W. Bronson, in *New York Observer*.

A Drama With Plenty of Morals.

From a letter in the "North China Herald" from its correspondent in Kashing, in the province of Kiang-su and near Shanghai.

New ideas are being presented to the public mind and eye in a way characteristically Chinese. This was illustrated in a theatrical performance given before a selected audience in a progressive town in this district. The exhibition was inaugurated and carried through by the young and progressive men connected with the school, and was briefly as follows:

Scene I. A temple. Buddhist priest, poorly dressed, evidently dissipated, stands before his idols. Worshiper enters. Priest (aside): "A little business at last; now I'll be able to get some meat to eat" (a splendid hit that.) Worshiper tells his trouble, a disease. Priest fleeces him. Worshiper's disease no better. Moral: Priest no good; we'll try somewhere else.

Scene II. Same patient goes to fortune teller. He tells him to go to doctor. Scene shifted. Native doctor's office. Sufferer enters. Doctor feels pulse. Prescribes drugs. Patient goes to drug store. Buys drugs; considerable expense. Takes them.

No good. Patient walking on street. Meets a colporteur selling religious books, to whom he presently tells his trouble. Colporteur tells him that a foreign doctor is what he wants.

Scene III. Foreign doctor's branch office. Table with glasses and bottle of cold water. Foreign doctor enters. Carrier with load of innumerable bottles, bandages, etc. Foreign doctor in foreign dress, and with quick and jerky manner. Same patient enters. Doctor asks him to be seated. Neglects feeling his pulse. Asks him a long list of questions about nausea and malaria and a dozen other things (this part admirably taken off). Gives him a liquid drug. Patient immediately improved. Then a speech and moral: The idols, fortune tellers, and old-time doctors are no good. Try the foreign doctors.

Scene IV. A home. Woman within with a basket of rice, just going out to wash rice for supper. It is just beginning to rain. She has bound feet and is doubtful. Gets an umbrella and starts nevertheless. Half way through courtyard slips and because of her bound feet, falls sprawling, umbrella in one direction, she in another, rice in all directions. Moral: Don't look for a wife with bound feet.

Scene V. An old-time schoolroom. Clock indicates nine A. M. A few boys enter. As there is no teacher, they do as boys generally do. Presently a "scrap." One brings blood from another with his finger nails. The latter goes howling home. After a while the opium-smoking teacher enters. Hat on one side. Clothes dirty. Begins to call up boys to recite. One or two try and of course fail. Rubs his hand over his face, saying: "Tired out. Opium hunger coming on." Suddenly enters infuriated father: "What does this mean, my boy coming home with blood all over his face? What sort of a *sienseng* do you call yourself?" War of words ensues. School broken up. The *sienseng's* greatest regret: "Alas, I have no more money to buy opium."

Scene VI. Modern schoolroom. Rows of tables and stools. Charts and maps on walls. Clock points at eight. Teacher and pupils in place. Order reigns. Study, writing, recitation, and drill follow in order. (Audience applauds.) Speech with moral: Send your sons to the modern schools we are establishing here.

There was no suggestion from any foreigner as to this exhibition, and it was got up wholly by local Chinese for the local community. It is not surprising then that in the aforesaid town the largest temple is going to pieces with none to repair it, schools are flourishing, and a local association of doctors requested a neighboring missionary hospital to furnish them with a lecturer.—*The Missionary Herald*.

"What Hast Thou Given For Me?"

EMMA INVEEN UPCRAFT.

"What! Give more! I have given my dollar and our circle has raised its apportionment. Why should I be asked to increase my offering? Why should the call come especially to me?"

Our gifts, be they large or small, can never be commensurate with our obligation to our blessed Redeemer. Look for a moment at the Cross, "the love of God manifested in Christ Jesus." Why was He there? Was it not for you? Was it not for our sister in China or in India? You know something of that precious dying love; it has come into your heart and set your feet into the way of eternal life. But—the one so far away! Is there not a motive in the Cross impelling you to give a little more, or a great deal more, that she, also, may rejoice in Jesus? "O, blessed Jesus, that I had more to give! More I will give."

The love of Jesus speaks deeply to the soul of a mother. Her home-nest is full of happy little ones. She can but respond, "Dear Lord, these whom thou hast given me, I give again to Thee. They are Thine, use them in Thy kingdom. Only give me wisdom to train them to Thy glory." The years have sped. Who will go? Glad was the answer, "Here am I, send me." They marvelled that she could let her daughter go so far. Little they understood the surrender of heart that made the gift possible. Has the love of Jesus so taken hold of your life, that you, too, count it a joy to give and yet to give for His dear sake?

A double call comes to a young woman reared in Roman Catholicism—a call to salvation, a call to service. By His grace, have come light and peace. Her whole life is not too great a gift and had she a thousand lives they should all be His to speak forth the wondrous message. But

have not you been saved? What will you give Him for His service? One dollar a year, or all you can?

A Chinese woman, old and gray, weary with life's burden, hopeless, fearful for the future! Behold, suddenly, the glorious vision of her Saviour! "And He has been your Friend from childhood's hours!" she said, "while I have been waiting, waiting through the years."

Yes, there are many hungry hearts the wide world over, and you have the Bread of Life. Look on the face of the Master. Listen!

"I gave, I gave my life for thee,
What hast thou given for me?"

—*The Helping Hand*.

Foreigners Take Away Vast Sum.

More than \$110,000,000, or almost enough to build the Panama Canal, was taken out of the United States last year by the unprecedented outward rush of aliens to their former homes in Europe. These figures are given by the North German Lloyd, which has made a careful computation based on figures furnished by steamship agents, money changers and others in a position to be informed.

All the sources questioned agree that the average amount of money taken home by the returning foreigners is about \$200. Some have a great deal more, while others have less, but the general average is \$200. On the basis of the 550,047 immigrants who returned to their old homes from this country last year, each having \$200, the currency of the country was contracted to the extent of \$110,000,000. It is computed that the returning foreigners spent \$15,000,000 for railway, steamship and other charges.—*Public Ledger*.

Phillips Brooks was once asked to preach an especial sermon to workingmen. He replied: "I like the workingmen very much and care for their good, but I have nothing to say distinct or separate to them about religion; nor do I see how it will do any good to treat them as a separate class in this matter in which their needs and duties are just like other men's."—*The Standard*.

To be free is not to do nothing, but to be the sole arbiter of what we do and what we leave undone.—*La Bruyere*.

Young People's Work

REV. EDGAR D. VAN HORN, Alfred Station, N. Y.
Contributing Editor.

The New Year.

"LEM ROAN."

With longings deep, and anxious thought,
With mingled hope and fear,
We wonder what the New Year holds
For us of smile or tear.
To every life come joy and pain,
The bitter and the sweet;
Where fragrant blossoms line the path,
Sharp thorns oft pierce the feet.

But this we know, as anxiously
We face the untried way:
Though darkest clouds may intervene,
Still shines the sun's bright day.
We need but pause with upward look,
When clouds will disappear
And let the heavenly sunlight in,
Dispelling every fear.

Then go we gladly, bravely forth,
Since Jesus leads the way,
For though the path be sometimes dark,
At last will come the day.
And who can fear to tread the road
With such a friend as He?
No way so rough He cannot cross—
So dark He cannot see.

Fourteenth Annual Report of the Junior Christian Endeavor Society.

The Junior Christian Endeavor Society has been trying to keep the motto chosen for the year: "Trust in the Lord, and do good."

Our devotional meetings are held Sabbath afternoon at three o'clock, and the business meeting the first Sunday of each month.

The present membership is thirteen—the same as reported last year. Frequently all the members have been present and the average attendance has been eleven. All the Juniors also attend the church service regularly.

Our lessons have been chosen from the Old Testament, as arranged by the United Society, and have made us more familiar with the poetical books and the prophets. We have learned or reviewed six psalms, and repeat one at the opening of each meeting. The sentence prayers offered by the boys and girls have been a source of inspiration and help to us.

It has been our privilege to have at our meetings, to speak on various subjects, Rev. I. L. Cottrell, Dr. M. R. Stillman, Miss Mildred Greene, and our pastor. Our pastor's talk on our church covenant was especially clear, and was listened to with closest attention. Both Mr. and Mrs. Shaw have been a great help to us, and we shall miss them very much. Their dear girls are such faithful, enthusiastic workers that their going away will be a great loss to our Junior Society.

The children have tried to brighten the lives of others in various ways. Before Christmas several dolls were dressed, and picture puzzles and scrap-books made to send to invalid or poor children. We have twice visited the Day Nursery, and also the Netherwood Fresh Air Camp, taking picture cards, papers, toys and provisions.

We enjoyed going to the homes of some of our congregation who were not able to attend the church services, to sing the Christmas carols and other hymns.

Occasionally the Juniors have had a good time together socially. One bright, cold day in February we had a fine straw-ride. One social was held in the church parlors, and last week the superintendent had the pleasure of having the boys and girls at her home.

A stereopticon lecture by Mr. James R. Joy added \$7.50 to our treasury; our share of the Children's Day collection was \$9.00; and these, with our weekly offerings, have given us money to contribute as follows:

Tract Society	\$ 2 00
Missionary Society	2 00
Dr. Palmborg's salary	2 00
Sabbath School Board	1 00
Plainfield Day Nursery	1 00
Plainfield Children's Home	2 00
Netherwood Fresh Air Camp	2 00
Our treasurer reports a balance on hand	
Dec. 1, 1907, of	13 52

The chief aim of our work is to help our boys and girls to become active Christians, and we are very thankful that three of our members have joined the church this year. Five are now church members.

It is our earnest prayer that our Junior Christian Endeavor Society may have some influence in helping our boys and girls to know more about the Bible; to "Remember the sabbath day, to keep it holy;" to love Christ and take Him as their pattern, that they may grow to be strong,

unselfish, faithful Christians themselves, and do all they can to help others.

IDA L. SPICER, Supt.

Plainfield, N. J.

Dec. 1, 1907.

Junior Endeavor Society of Second Alfred Church.

Our society has seventeen active, and seventeen trial members. The work of the past six months has been to some extent successful, although much more might have been done. The prayer meetings are interesting and helpful because all are so ready to take part in them. The lower grades use the Blakeslee Helps, while the intermediate class is making a careful study of the Gospel by Luke. This older grade of Juniors has been trying to increase a "penny" talent, for the past two months. They have kept very busy earning the money and they also took great pleasure, at their last business meeting, in voting their money for different benevolent purposes.

The Christian Endeavor Society here pays all the expenses for helps, etc., for the Junior Society, as it would for any other committee work, and the money raised by the Juniors goes through the hands of the Christian Endeavor Treasurer, although the children designate their preference as to its use. This, we believe, is better for both societies, as it gives the Christian Endeavor a deeper sense of responsibility, and to the Juniors the happiness of giving to others, as buying lesson helps for themselves could not do.

The following is the Treasurer's report for the Junior Society from July to January, inclusive:

DR.

Balance on hand July 1, plus collections	
from July to Dec.	\$ 4 46
Receipts from "penny" investments	22 83
Total	<u>\$27 29</u>

CR.

Dr. Palmborg's salary, Sept. 1	\$ 1 50
Montlawn Home, Sept. 1	1 00
Dr. Palmborg's salary, Jan. 4	5 00
Church expenses	5 00
Tract Society, 3 copies Sabbath Visitor for	
poor children, Jan. 4	1 80
Ladies' Industrial Society, for 5 dinners	
carried to "shut-in" friends, Jan. 4	50

Fouke School, Jan. 4	2 50
Randolph Home	2 50

Balance on hand	\$19 80
	<u>7 49</u>

\$27 29

BERLIN, N. Y.—Our pastor's wife, who is in poor health, is visiting her brother at Waterloo.

The superintendent of the Sabbath School, Pastor Burdick, promised at the beginning of the year to give prizes to all who attended regularly, also suitable gifts to those who missed but one or two Sabbaths. The list of prize winners is more gratifying to the main school than to the individual purse.

The Ladies' Aid gave an Old-fashioned Social. The guests were to wear old-fashioned clothes or pay a forfeit decided upon by the judges. Some of the costumes were both unique and pretty; stylish misses were quickly transformed into sedate maidens of fifty years ago. Besides affording more amusement than the ordinary social, it also made an increase in our exchequer, which is quite important, after all.

HOME NEWS

FARINA, ILLINOIS.—Our church has suffered a great loss in the recent death of Mrs. C. A. Burdick. May her mantle fall on another, and her life be an inspiration to us all! Eld. Charles A. Burdick is slowly recovering from the injury received by his fall, and is again able to meet with us for worship on Sabbath mornings.—We are enjoying a warm and pleasant winter.—A good number partook of the bountiful dinner provided by the ladies of the society at the church yesterday, after which the church and society meetings were held. The reports of the auxiliary societies of the church were encouraging. The Sabbath School enrolled 145 members during the year, with an average attendance of 87. The school collected \$154.31, of which \$33.28 was for Missionary Society, \$34.10 for Tract Society, \$68.60 for the Sabbath

School, and \$18.43 for the Sabbath School Board.—The money raised by the church and auxiliary societies during the year was about \$1,075.00. The resident membership of the church, as reported in the Year Book of 1907, is 132.

The appointments of the church are well sustained, and there is good interest in local church and denominational work.—The church appointed a committee to take necessary steps preparatory to uniting the two organizations of the church and the society into one organization—that of the church. The unanimous call extended to the pastor to remain as pastor of the church during 1908, and the action of the church—which came as a surprise to the pastor—looking to the increase of pastor's salary by \$100.00, are evidences that the church is willing to do its part in the work of the coming year.

The temperance people of the county are enthusiastically working to vote every township in Fayette County "Anti-saloon territory" at the spring election.

Eld. L. D. Seager made a brief stop at Farina on his return from Boulder, Col., and Cosmos, Okla., before taking up his work in West Virginia. We are sorry to have to part with him and his family from our church, and yet we would not selfishly retain laborers when there are so many needy churches and mission fields.

WILLARD D. BURDICK.

NORTH LOUP.—Mrs. Shaw and children, family of the pastor of the Seventh-day Baptist church, came the first of the week and are now at home with Mr. Shaw in the parsonage. We gladly welcome these good people to a place among us and trust they will never have occasion to feel sorry they left their eastern home to come so far west. Mr. Shaw has already won the hearts of his parishioners and they feel they made no mistake in calling him to this field.—*The Loyalist*.

DEATHS

CRANDALL.—Albert Charles Crandall, eldest son of Cary Crandall, was born at "Baker's Bridge," N. Y., July 13, 1825, and died at his home near Farina, Ill., Jan. 3, 1908.

When he was 12 years old, his father and Eld. Richard Hull removed with their families to Fulton Co., Ill. This long journey by wagon and boat was a great event in the life of the boy. His father settled on a farm near Lewiston, where he experienced the hardships of early pioneer life. On March 27, 1851, he was married to Rebecca J. Hess, with whom he happily lived almost 57 years. To them were born 5 children: Mrs. R. J. Maxson of Gentry, Ark., J. Clarke Crandall and Mrs. E. O. Burnett of Milton, Wis., and Wm. J. and A. L. Crandall of Farina.

In the spring of 1869 he came to Farina, where he has since lived. In youth he was converted and baptized, but he never united with a church. In belief he was a Seventh-day Adventist. The writer of this notice has had several conversations on religion with the deceased. Not long before his death, while I was calling upon him, he spoke of his approaching departure and manifested a beautiful spirit of faith in Jesus Christ. He enjoyed having the Bible read to him, and hearing his friends sing and pray. On one of these occasions he prayed that the Spirit of God would come to his spirit and perfect it.

The pastor of the Farina Seventh-day Baptist church conducted the burial services at the church, speaking from Christ's words, "I am the resurrection and the life." W. D. B.

SAUNDERS.—Maxson Saunders was born in Berlin, Dec. 3, 1827, and died in Barrington, R. I., at the home of his daughter, Mrs. Ophelia Green, Jan. 3, 1908, aged 80 years and 1 month.

He was the only son of Lodwick and Temperance Hall Saunders. He married Frances Hull, Sept. 1, 1851. She died Sept. 28, 1893. Seven children, sons and daughters, were born to them, four of whom died while young. One, Mrs. Ella Saunders Young Thomas, died April 16, 1907, and two are still living: Mrs. Ophelia Green of Barrington, R. I., and Varnum J. Saunders of Providence, R. I.

Brother Saunders gave his heart to Jesus when 11 years old and was baptized by Eld. S. S. Griswold. He united with the Seventh-day Baptist church of Berlin, N. Y., of which he was a member for 69 years.

Services were held in the church, Jan. 7, conducted by the pastor. Text, Ps. 23:4. J. G. B.

BURDICK.—In Moscow, R. I., Susan G. (Hiscock), wife of Gorton H. Burdick, in the 70th year of her age.

She was a member of the Rockville Seventh-day Baptist church and died in its fellowship. The husband, two children, other relatives, and numerous friends are left to mourn their loss. A trio from the Rockville church sang two appropriate selections. The floral offerings were very beautiful.

"Hide me, O my Saviour hide,
Till the storm of life is past;
Safe into the haven guide;
Oh, receive my soul at last!"

L. F. R.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Feb. 8. Jesus and the Woman of Samaria, John 4:1-42.
Feb. 15. Jesus Heals the Nobleman's Son, John 4:43-54.
Feb. 22. Jesus at the Pool of Bethesda, John 5:1-18.
Feb. 29. Jesus Feeds the Five Thousand, John 6:1-21.
Mar. 7. Jesus the Bread of Life, John 6:22-51.
Mar. 14. Jesus Heals the Man Born Blind, John 9.
Mar. 21. Review.
Mar. 28. Temperance Lesson, Prov. 23:29-35.

LESSON V.—FEBRUARY 1, 1908.

JESUS THE SAVIOUR OF THE WORLD.

John 3:1-21.

Golden Text.—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

DAILY READINGS.

First-day, Numb. 21:1-9.

Second-day, John 19:31-42.

Third-day, 1 John 3:13-24.

Fourth-day, 1 John 4:1-21.

Fifth-day, 1 John 5:1-17.

Sixth-day, John 2:23-3:13.

Sabbath-day, John 3:14-21.

INTRODUCTION.

At the beginning of our Lord's public ministry in Jerusalem he won many adherents; but these were for the most part those who were attracted by his miracles alone. They were eager to follow some leader who would direct them in rebellion against Rome, and they cared very little for true righteousness. Jesus showed his divine power in his ability to discern the thoughts and motives of those who offered themselves as his followers.

Our present Lesson tells of a distinguished man who was attracted to Jesus. He was, no doubt, more sincere than most of those who listened to Jesus' teachings, but he was hindered by false ideas.

Jesus often spoke to large crowds, but he did not esteem his time wasted when devoted to a single individual. Many of his most precious sayings as reported to us come from private conversations.

It is to be remembered that the Evangelist John wrote of events and conversations sixty years or more after their time. We are not surprised

therefore to find that whether Jesus, John the Baptist, or John the Evangelist is speaking the style is practically the same. In view of this fact it is impossible to assert definitely whether the last seven verses of our Lesson are the words of Jesus, or of John. It seems a little more likely that this is the conclusion of our author rather than a continuation of Jesus' instruction to Nicodemus.

TIME—About the same time as last week's Lesson. Probably in April of the year 27.

PLACE—Jerusalem.

PERSONS—Jesus and Nicodemus. We may imagine that the disciples of Jesus were also present.

OUTLINE:

1. The Necessity of the Birth from Above. v. 1-8.
2. The Heavenly Origin of Jesus and His Teaching. v. 9-15.
3. The Purpose of the Coming of Our Lord. v. 16-21.

NOTES.

1. *A ruler of the Jews.* A member of the Sanhedrin. This high council of the Jews combined civil and religious functions, and had executive, administrative and judicial authority.

2. *The same came unto him by night.* That he came at all shows a breadth of character beyond that of his associates. He was willing to recognize a teacher of righteousness outside the ranks of his particular class. Some think that he came by night simply because it was more convenient to come then, and because he would be less likely to find Jesus occupied. But if this were the case why should John when he refers to Nicodemus again take pains to mention that he was the man that came by night? He doubtless came by night because he did not have the courage to come in the daytime in the sight of his associates. *Rabbi, we know that thou art a teacher come from God.* He addresses Jesus by the respectful title, "Rabbi," and frankly says that he is inclined to believe in the truth of his teachings. *For no man can do these signs, etc.* A very good argument to establish that Jesus was sent from God.

3. *Except one be born anew, he cannot see the kingdom of God.* The word translated "anew" might with equal accuracy be rendered "from above," and this is probably the meaning that should be assigned to it in this connection. It is certainly a new birth other than the physical that our Saviour is talking about, but the particular characteristic of this birth, the quality that makes it to differ from all other births, is that it is from above. Compare reference to the heavenly origin of the life in Christ in ch. 1:13; and elsewhere. It is true that we might infer

from the question of Nicodemus in v. 4 that he was thinking particularly of being born over again. But he was so surprised that there was any requirement at all for such as he that he asked a foolish question.

4. *How can a man be born again when he is old?* From his familiarity with Old Testament teachings Nicodemus might easily have perceived that our Lord was not speaking of literal physical rebirth. Compare Ezek. 36:26; Psa. 51:12 and many other passages. It is probable that if Jesus had said merely that all Gentiles must be born from above that Nicodemus would have had no trouble to understand him.

5. *Except one be born of water and the Spirit.* The true explanation of this passage is to be inferred from the fact that in the correct rendering there is no "of" before the expression, "the Spirit." Our Saviour is not talking about two distinct means but rather one, and uses a compound expression. "Of water and the Spirit" in this verse is not essentially different from "of the Spirit" in the next verse. The word "water" is omitted in v. 6, evidently not because baptism is a non-essential, but for the sake of the form of the rhetorically balanced sentence.

6. *That which is born of the flesh is flesh.* Nothing can be higher than its origin. If it were possible for a man to be born twice or three times upon this earth, he still would be no nearer the birth from above.

8. *The wind bloweth where it will,* etc. There are many things in this earthly life that we do not understand. We need not hesitate to accent that which is of value even if we do not fully comprehend it.

10. *Art thou the teacher of Israel?* Jesus is surprised and grieved at the obtuseness of this pious and learned man. He might not have been expected to know beforehand all that Jesus had just been saying, but he should have been able from his previous instruction to accept this truth now so vividly set forth.

11. *Ye receive not our witness.* We may imagine that Nicodemus thought that the preaching of John the Baptist was very good for the common people, but that he did not think he needed to repent, and that therefore he had not been baptized by John.

12. *Earthly things * * * heavenly things.* The contrast is not between worldly affairs and holy things. Among the "earthly things" must be the birth from above of which Jesus had just been speaking, for indeed its place is upon earth.

13. *And no man hath ascended into heaven,* etc. This verse teaches that no one is like Jesus qualified to give instruction about the heavenly

things. He is eternally with God, and knows whereof he speaks, and is at the same time the *Son of man*. This expression, Son of man, serves as a Messianic title, and at the same time emphasizes the humanity of the One who bears it.

14. *As Moses lifted up the serpent in the wilderness.* This is the way then that the Son of man is to bring the heavenly things to the people—he must be lifted up. The serpent was made conspicuous by being set on a pole. The lifting up of the Son of man was his crucifixion. Through his death on behalf of men he opened the way to access to God.

15. *That whosoever believeth may in him have eternal life.* This is the object obtained by the "lifting up" of Jesus. *Eternal life* is not merely unending existence: it is life in the truest and highest sense, real life.

16. *For God so loved,* etc. The love of God is the source and starting point of the plan of salvation. This verse has been called the Little Gospel: it presents in a nutshell the whole message of Good News. Greatest love, greatest gift, greatest escape, greatest blessing. There are a number of indications to show that we have no longer the words of Jesus to Nicodemus, but a summarizing conclusion of the Evangelist.

17. *To judge the world.* It may happen that judgment may come upon some through the presence of Jesus, because they fail to believe and turn at the shining of greater light; but that was not the purpose for which the Son of God came. He came to bring deliverance from sin.

18. *He that believeth on him,* etc. The one who actually believes on Jesus, accepting him as Master and Guide, escapes condemnation and has eternal life; but the one who refuses to believe is already judged by the very fact of his unbelief. He has classified himself: there is no need of a formal passing of sentence upon him. *Because he hath not believed,* etc. Not to believe the revelation so amply set forth is to choose darkness rather than light. The unbeliever is not only left in his sins, but is guilty from the very fact of his unbelief.

19. *For their works were evil.* A man's works are an unfailling testimony as to his character.

20. *For every one that doeth evil hateth the light.* This is the general truth upon which the preceding explanation is based. The man who devotes himself to the doing of that which is bad and worthless cannot be a lover of the noble and true. No profession of godliness can successfully contradict the life of sin.

21. *Cometh to the light.* The converse of the preceding proposition is also true. He who loves that which is true and noble must necessarily

be attracted by that which is the source of what is ideally right and good. *That they have been wrought in God.* He has done what he has done with the purpose of doing God's will.

SUGGESTIONS.

The water of baptism is the outward and symbolical form by which the renewing power of the Holy Spirit is represented in the birth from above. The water of baptism is valueless if the power of the Spirit is wanting. It is not, however, merely a symbol, but is really a means of grace like the bread of the communion.

Great learning, high social position, careful attention to the externals of religion—none of these bring us within the Kingdom. We must all be born from above. A man must cherish the spark of the divine that is within him.

The free gift of eternal life for us was offered at immense cost. God must give his Son. Shall we despise and set at naught such a gift?

Help Wanted.

One need of the Seventh-day Baptist denomination is more commercial or manufacturing institutions which will give employment to our people. Preferably these should be in Seventh-day Baptist centers where strong denominational influences may help the employees and the employees may help in church work. Such an enterprise has been founded at Milton, Wis.,—*Profitable Poultry*, a monthly for farmers and poultrymen. The writer frankly confesses that the publication was started in part as a money-making plan. Put mere selfishness was not the only object. Fourteen years' experience in the publishing business at Milton has revealed that there is a constant and increasing demand for places where Seventh-day Baptist young people may obtain employment under good influences. It has been argued that the young man who will not be true to the denomination under adverse circumstances is not worth trying to save to our people. But, honest, do you believe the young man in a western state, a member of a family of lone Sabbath keepers, with almost overpowering influences to go wrong, should be compelled to remain under those influences when he would come to Milton if he could obtain employment? Certainly he might go wrong here but he would at least have been given another chance.

Here is the proposition: *Profitable Poultry* is published by the Davis Publishing Co., incorporated; capital stock, \$3,000, of which \$1,500 has been subscribed. The publication is a year and a half old. It is not yet on a paying basis and will not be until money is furnished to push the business. Patronage is not difficult to obtain, but it must be solicited—and that costs money. Shares are \$5.00 each. I believe that the selling of this stock in small blocks in various parts of the denomination will be of more value than to sell to a few. I therefore ask readers of the SABBATH RECORDER if they will help. I do not ask this as a contribution. It is a business proposition. I am satisfied that it will pay good

dividends on every cent invested. At the same time the business will grow rapidly and will furnish employment to a number of our people. To be sure this is a small enterprise. I believe it stands a better chance for success because it is small. But it promises to become large. Capital to carry it and time to build up, the patronage are the only essentials lacking. We have the field, the opportunity and an excellent start. The business is growing steadily and with more capital and more help (both are needed) from a human point of view the outlook is bright.

This offers a small opportunity for our people to show whether or not they desire in a financial and practical way to attempt to build up denominational interests. The officers of the company are: Will K. Davis, Pres.; Dr. L. A. Platts, Vice Pres.; L. H. North, Secy.; W. E. Rogers, Treas. The stockholders include many of the best Seventh-day Baptists in this and other localities. Subscriptions of any amount are solicited. If you cannot spare more than \$5.00 or \$10.00, send that amount, for shares are only \$5.00 each. I am thoroughly convinced that you will be helping yourself financially by investing here and at the same time you will be doing practical denominational work.

The amount of stock for sale is limited. If you want to help this enterprise I advise you to do it now. Don't put it off till a future time and then forget about it. Further particulars on request.

WILL K. DAVIS.

Milton, Wis.
adv-tf.

SPECIAL NOTICES

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

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

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

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street, between State street and Wabash avenue, 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.

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.

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