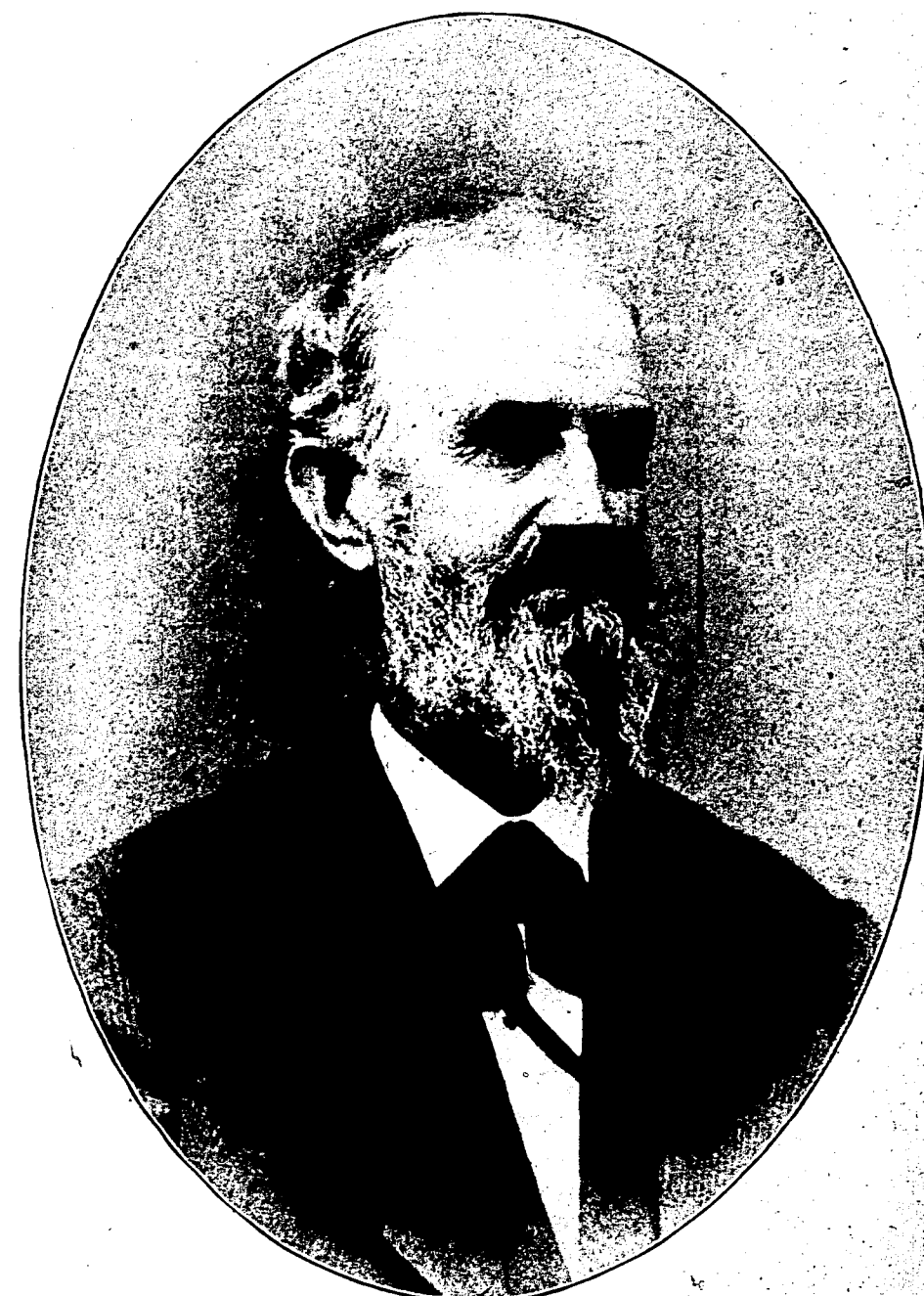


The Sabbath Recorder



ISAAC DUNHAM TITSWORTH
(1805-1897)

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The Sabbath Recorder

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

VOL. 64, NO. 7. PLAINFIELD, N. J., FEBRUARY 17, 1908. WHOLE NO. 3,285.

SABBATH REFORM

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

The Irreligious Yankee.

No adequate view of the Sabbath question as a whole, nor of Sunday observance, in particular, can be secured without taking into account the question of religion as a whole. New Englanders and those outside of the original home of religious liberty and of American Seventh-day Baptists cannot fail to be interested in some general facts we have gathered touching the situation in Rhode Island, which has the largest percentage of foreigners in proportion to the whole population of any state in the country. This is due to the large amount of manufacturing as compared to other industries. An analysis of the population made for the federation of churches of that state shows, out of a total population of 480,082 in 1905, a Protestant church membership of 61,000, and 225,552 having Protestant preferences. 243,936 preferred the Roman or Greek Catholic churches, and 105,795 had no religious choice. It would naturally be supposed that the irreligious element would be largest in the manufacturing centres, but this is not the case. While the proportion of the non-religious in the whole state is 12 per cent, in six typical hill towns the proportion having no religious preferences was 69 per cent. This supports the assertion of Rev. John S. Lyon of Holyoke, Mass., made in his address as President of the Massachusetts Baptist Missionary Society at the meetings in Springfield, that the religious problem of New England is not the foreigner, but the irreligious Yankee. The Rhode Island statistics also show that the Irish of the first and second generations are decreasing, and the French Canadians are stationary. That is to say, the immigration of these peoples has so far decreased that assimilation to the condition of true citizens of the United States is go-

ing on faster than the additions by immigration. The classes of foreigners which are increasing are the people from Southern Europe, chiefly Italians, but the crux of the situation is the irreligious, money-loving, pleasure seeking, Sabbathless "Yankee."

The Evolution of Sunday Legislation.

Repeated efforts to enforce existing Sunday laws or to secure their modification, pro or con, call for fuller knowledge concerning their origin than the average reader is likely to possess.

The question of liquor selling on Sunday, belongs to "Excise legislation," and is not considered in this summary. Laws against saloons and the like, on Sunday would be strengthened greatly, if they were kept wholly distinct from Sunday laws in general, which are considered in this article.

Laws governing the actions of men on the First day of the week are a waning feature of legislation in the United States. Our Sunday legislation is a direct inheritance from England. Its origin was in the Roman legislation of the fourth century, A. D. The history of Sunday legislation for the last fifteen-hundred and eighty years presents a series of pictures in which strength and weakness, consistency and inconsistency, politics and fanaticism are variously mingled. The marked changes which have come in connection with the observance of Sunday, and in regard for Sunday laws in the United States within the last fifty years, challenge attention. A sweeping transition concerning the whole Sunday question is well advanced. Thoughtful men are asking what new ground can be taken. That question must be answered in the light of the past, and in accord with certain fundamental principles

and permanent facts. History is an organic unity, and the evolution of results and causes, through centuries and under changing circumstances, forms the only true basis for conclusions. Theories concerning what might be are of little account when compared with the decisions that God hands down in the events and unfoldings of History. In the final analysis, history is God's judgment concerning the choices and experiments of men and their methods of working out character, problems, and destiny, under His supervision. No other definition of history meets the issues which Sunday legislation involves.

That the hour for a reconsideration and readjustment of the Sunday question is here, goes without saying. Public opinion concerning it is chaotic. Views and practices in religious circles have changed radically within a generation. Enforced idleness on Sunday, and the saloon, have united to entangle the two questions in politics and seriously to corrupt municipal government. The open road toward better things which is indicated by the evolutions through which Sunday legislation has passed, must be taken, or chaos and decay will continue and increase. These changes in opinions and practices concerning Sunday and Sunday laws have come in spite of prayers, petitions and denunciations. Evolution is always resistless and readjustment is compulsory. The logic of events—another name for God's presence and power—compels this. The limits of this paper forbid the presentation of all the facts in detail. They will be stated in outline, together with the conclusions to which they lead. A complete array of facts, with copious quotations and references, can be found in books published at this office.

Pagan Origin of Sunday Legislation.

Parentage is a permanent factor in human affairs. Systems of legislation, like races of men, never escape their inheritance. Principles once introduced, continue in history, evolving upward or downward until they are eliminated by decay or crystallized into higher good or lower evil. History is a living chain. Causes and results continue, the results of one stage being the causes which determine development in the next. Therefore no adequate judgment concerning the present status of

Sunday laws, their evolution and readjustment, can be formulated without full recognition of the origin of Sunday legislation. Hence the double importance of the "historical argument" in this connection.

The fourth century of the Christian era developed many new features in the history of Christianity. With increasing social and political power the church lost its earlier spiritual purity. When it ascended the throne of the Cæsars it left behind many essential characteristics that were embodied in the life and teachings of Christ. Under the pagan system of ancient Rome, as under all similar systems, religion was a department of the state. It was created and regulated by civil legislation. The Emperor was head of the nation and therefore of the church. His will was law. He had unlimited power in determining religious legislation. Roman paganism was fundamentally opposed to the Christianity of the New Testament in this respect. Christ founded Christianity free from the State-Church system. The changes which the fourth century introduced were radical, and so entirely un-Christlike that they produced a new type of Christianity, modeled after the pagan State-Church. Sunday legislation began in an edict of Constantine, 321 A. D., as follows:

"Let all judges and all city people, and all tradesmen rest upon the venerable day of the Sun. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens, that no other day is fit for the sowing of grain or the planting of vines; hence the favorable time should not be allowed to pass, lest the provisions of Heaven be lost." Codex Justin, III. Tit. 12, Lex. 3.

Laws like the foregoing were common concerning other pagan festivals. From time immemorial the Romans had paid such respect to their deities. Many festivals in honor of the gods were exempted from juridical business. Constantine's devotion to the Sun god was the apparent and prime cause for this edict. The evidence of Constantine's special regard for the god of the Sun is abundant. Gibbon says:

"But the devotion of Constantine was more peculiarly directed to the genius of the Sun, the Apollo of Greek and Roman mythology, and he was pleased to be repre-

sented with the symbols of the God of Light and Poetry. The unerring shafts of the deity, the brightness of his eyes, his laurel wreath, immortal beauty, and elegant accomplishments seem to point him out as the patron of the young hero. The altars of Apollo were crowned with the votive offerings of Constantine, and the credulous multitude were taught to believe that the Emperor was permitted to behold with mortal eyes the visible majesty of their tutelary deity, and that either waking or in vision, he was blessed with the auspicious omen of a long and victorious reign. The sun was universally celebrated as the invincible guide and protector of Constantine, and the pagans might reasonably expect that the insulted god would pursue with unrelenting vengeance the impiety of his ungrateful favorite."

The numbers and influence of the Christians at that time were not sufficient to secure such legislation, had they desired it. According to the testimony of Origen, the proportion of the faithful was very inconsiderable when compared with the multitude of the pagans. It is impossible to determine, as by a census, the number of Christians at that time. The most favorable calculation, however, that can be deduced from the number at Antioch, and at Rome, indicates that not more than a twentieth part of the subjects of the Empire had professed the Christian faith before the Sunday Edict of Constantine was promulgated. This twentieth part of the people represented the least influential portion, socially and politically, and the law could not have been made out of deference to them, or against the genius of the pagan cult. The law was not asked for by Christians. Constantine called no Council to seek advice, neither did he act in response to any appeal from Christians. As *Pontifex Maximus* he had absolute power in all such matters. In this law he sought to give additional honor to the "venerable day" of his patron deity, Apollo. No other cause for the edict is assigned or suggested except to honor the venerable day of the Sun. An adequate investigation of the present situation must begin with the fact that Sunday legislation sprung from the pagan State-Church, in opposition to the fundamental declaration of Christ: "My kingdom is not of this world." Outside of the

United States—with exceptions, if any, too slight to be of value—Sunday legislation has always been associated with the State-Church system. This fact has an important bearing on present issues.

It was sixty-five years after the edict of Constantine before any other Sunday law appeared. In July, 386, A. D., under the joint rule of Gratianus, Valentinianus and Theodosius, the next edict was announced in these words:

"On the day of the sun, properly called the Lord's day by our ancestors, let there be a cessation of law-suits, business and indictments; let no one exact a debt due either the state or an individual; let there be no cognizance of disputes, not even by arbitrators, whether appointed by the courts or voluntarily chosen. And let him not only be adjudged notorious, but also impious who shall turn aside from an institute and rite of holy religion."

In this law traces of Christianity appear, for the first time in the term "Lord's day," although "Day of the Sun" still holds the first place. Meanwhile, Christianity had grown in political power, as a feature of the State-Church, and Sunday had become more prominent as a *dies non*, according to the genius of paganism from which it sprung.

Jewish Elements Appear.

The first strongly marked epoch in the evolution of Sunday legislation came from the introduction of a rigid Jewish, and Levitical element, under the idea that as God legislated for the Jews under the Hebrew Theocracy, the Roman Catholic State-Church should legislate under Christianity. This tendency was well begun by the opening of the sixth century. The following is an example of this new type of Sunday law. In 585 A. D., the Second Council of Macon, following the lead of the Council of Auxerre, after a prelude, in which it was stated that Christian people treat the Sunday with great contempt, as if it were like other days, and because former warnings remained unheeded, it is ordered:

"Keep the Lord's day whereon ye were born anew and freed from all sin. Let no one spend his leisure in litigation; let no one continue the pleading of any cause. Let no one under plea of necessity allow

himself to place a yoke on the neck of his cattle. Let all be occupied in mind and body in hymns, and in the praise of God. If any one dwells near a church, let him go thereto; and upon the Lord's day engage with prayers and tears. Let your eyes and hands on that day be lifted up to God. For this is the day of perpetual rest. This is shadowed to us in the seventh-day in the law and the prophets. It is right, therefore, that we should all celebrate this day, through which we are made to be what we were not; for we were in sin, but through this we were made righteous. Let us then yield a willing service to the Lord, through whom we know ourselves to have been freed from the bonds of error. Not because our Lord requires it of us that we should celebrate this day by constraint of the body, but he seeks obedience, by which, trampling on earthly things, we may be lifted to heaven through his mercy. If any one shall disregard this wholesome exhortation, or treat it contemptuously, he shall, in the first place, draw upon himself the wrath of God; and secondly, the unappeasable anger of the clergy. If he be an advocatè, let him wholly lose the privilege of pleading the cause; if a countryman or a slave, let him be soundly beaten with whips; if a clerk or a monk, let him be suspended from the society of his brethren for the space of six months. For all these things may we be rendered pleasing unto God." ("Council Macon II." can. ii.). By the next canon of this council the entire Paschal Season was treated as being equally holy, and to be held in equal reverence.

Part of Sabbath Included.

The authority of the State-Church and of Levitical tendencies continued to increase, until "Holy time," according to law, began at three o'clock on Sabbath afternoon and continued until sunrise on Monday. This legislation was a still more notable combination of Judaistic, Pagan, and Romanized-Christian elements. Obedience to the law was enforced through monstrous superstitions and falsehoods. In the year 1201 Eustace, a Roman Catholic abbot, came from Normandy into England preaching special regard for Sunday, claiming to perform miracles, and supporting his claims with forged documents which purported to be revelations concerning the

observance of Sunday. From Roger de Hovenden, (Annals, Vol. 2, pp. 526-528 Bohn's edition), we quote a pertinent description:

"In the same year (1201), Eustace, Abbot of Flay, returned to England, and preaching therein the Word of the Lord from city to city, and from place to place, forbade any person to hold a market of goods on sale upon the Lord's day. For he said that the commandment underwritten, as to the observance of the Lord's day, had come down from heaven: the holy commandment as to the Lord's day, which came from heaven to Jerusalem, and was found upon the altar of Saint Simeon, in Golgotha, where Christ was crucified for the sins of the world. The Lord sent down this epistle, which was found upon the altar of Saint Simeon; and, after looking upon which three days and three nights, some men fell upon the earth, imploring mercy of God. And after the third hour, the patriarch arose, and Archrius the Archbishop, and they opened the scroll, and received the holy epistle from God; and when they had taken the same, they found this writing therein:

"I am the Lord, who commanded you to observe the holy day of the Lord, and ye have not kept it; and have not repented of your sins, as I have said in my gospel. Heaven and earth shall pass away, but my words shall not pass away. Whereas, I caused to be preached unto you repentance and amendment of life, you did not believe me, I have sent against you the pagans, who have shed your blood on the earth; and yet you have not believed; and, because you did not keep the Lord's day holy, for a few days you suffered hunger, but soon I gave you fullness, and after that you did still worse again. Once more, it is my will that no one, from the ninth hour on Saturday until sunrise on Monday, shall do any work, except that which is good.

"And if any person shall do so, he shall, with penance, make amends for the same. And if you do not pay obedience to this command, verily, I say unto you, and I swear unto you, by my seat, and by my throne; and by the cherubim who watch my holy seat, that I will give you my commands by no other epistle; but I will open the heavens, and for rain I will rain upon

you stones, and wood, and hot water, in the night, that no one may take precautions against the same, and that so I may destroy all wicked men.

"This do I say unto you; for the Lord's holy day, you shall die the death, and for the other festivals of my saints which you have not kept, I will send unto you beasts that have the heads of lions, the hair of women, the tails of camels; and they shall be so ravenous that they shall devour your flesh, and you shall long to flee away to the tombs of the dead, and to hide yourselves for fear of the beasts; and I will take away the light of the sun from before your eyes, and will send darkness upon you, that, not seeing, you may slay one another, and that I may remove you from my face, and may not show mercy upon you. For I will burn the bodies and the hearts of you, and of all those who do not keep as holy the day of the Lord.

"Hear ye my voice, that so ye may not perish in the land, for the holy day of the Lord. Depart from evil, and show repentance for your sins. For, if you do not do so, even as Sodom and Gomorrah, shall you perish. Now, know ye, that you are saved by the prayers of my most holy mother, Mary, and of my most holy angels, who pray for you daily. I have given unto you wheat and wine in abundance; and for the same ye have not obeyed me. For the widows and orphans cry unto you daily, and unto them you show no mercy. The pagans show mercy, but you show none at all. The trees which bear fruit, I will cause to be dried up for your sins; the rivers and the fountains shall not give water.

"I gave unto you a law in Mount Sinai, which you have not kept; I gave you a law with mine own hands, which you have not observed. For you I was born into the world, and my festive day ye know not. Being wicked men, ye have not kept the Lord's day of my resurrection. By my right hand I swear unto you, that if you do not observe the Lord's day, and the festivals of my saints, I will send unto you the pagan nations that they may slay you. And still do you attend to the business of others, and take no consideration of this? For this will I send against you still worse beasts, who shall devour the breasts of your women. I will curse those who, on the Lord's day, have wrought evil."

The ignorance and superstition which prevailed, made it possible to carry out this farce to an unlimited degree. It is noticeable that the reported miracles, punishing offenders, occurred before Sunday began. It is declared that the moment "the clock struck three on the afternoon of Saturday," those who failed to observe the commandment to sanctify holy time, were visited by terrific punishments, and that those who obeyed, were rewarded by equally miraculous blessings. When a miller continued to operate his mill after three o'clock on the Sabbath a torrent of blood, instead of meal, rushed forth. Bread placed in the oven after that hour would never bake, while dough, although ready for the oven, set aside and covered, until after holy time ceased on Monday morning, was found well baked "without any fire of the material of this world."

The darkness of the Middle Ages, and the spiritual tyranny of the Roman Catholic system furnished congenial soil for the growth of such legislation. The development of this Judaistic element in Sunday legislation came in spite of the fact that Sunday had been brought into Christianity in opposition to the "Jewish Sabbath" and that anti-Jewish prejudice was the dominant influence in driving out the Sabbath. The reappearance of these features of the Catholic Church, including the observance of a part of the ancient Sabbath, shows, that strong characteristics of both Paganism and Judaism, combined in the Middle Age Sunday laws.

Sunday Laws in England.

The next representative stage in the evolution of Sunday laws and of the Sabbath question appears in England. It has two distinct phases. First, the laws which the English Church inherited from Roman Catholicism. Second, Sunday legislation, under Oliver Cromwell and the Puritan Parliament. The legislation which represents the English Church indicates the natural modification due to passing from Middle Age Roman Catholicism, to the time of Henry VIII, and his successors. English Sunday laws, like their parent, Roman Catholic laws, were a part of the system of ecclesiastical legislation which involved all phases of Christianity as recognized and supported by the crown, including ortho-

doxy of faith, as well as of practice. It is sufficient to say that this Sunday legislation—in England—presented no important features unlike those which had prevailed for centuries under the Roman Catholic system. The epoch-making evolution in Sunday legislation came through the influence of Puritanism. Puritan supremacy in England dates from 1640 to 1660 A. D. The Sunday laws of the Cromwellian type are almost theological treaties, as to length and specifications. They include not only worldly actions, but worship. The "Directory for Public Prayers, Reading of the Holy Scriptures," etc., which was adopted by the Puritan Parliament in 1664, speaks of the sanctification of Sunday, as follows:

"The Lord's day ought to be so remembered beforehand, as that all worldly business of our ordinary callings may be so ordered, and so timely and seasonably laid aside, as they may not be impediments to the due sanctifying of the day when it comes.

"The whole day is to be celebrated as holy to the Lord, both in public and in private, as being the Christian Sabbath, to which ends it is requisite, that there be a holy cessation or resting all the day; from all unnecessary labor, and an abstaining not only from all sports and pastimes, but also from all worldly words and thoughts.

"That the diet on that day be so ordered, as that neither servants be unnecessarily detained from the public worship of God, nor any other persons hindered from sanctifying that day.

"That there be private preparation of every person and family by prayer for themselves, for God's assistance of the minister, and for a blessing upon the ministry, and by such other holy exercises as may further dispose them to a more comfortable communion with God in his public ordinances.

"That all the people meet so timely for public worship that the whole congregation may be present at the beginning, and with one heart solemnly join together in all parts of the public worship, and not depart till after the blessing.

"That what time is vacant, between or after the solemn meetings of the congregation in public, be spent in reading, meditation, repetition of services (especially by calling their families to an account of what

they have heard and catechising of them), holy conferences, prayer for a blessing upon the public ordinances, singing of Psalms, visiting the sick, relieving the poor, and such like duties of piety, charity, and mercy, accounting the Sabbath a delight." (Scobell's "Acts of Cromwell," p. 86).

From such a Directory came the forms of Sunday observance, according to law, which marked the political ascendancy of Puritanism in England. The Biblical element had come to the front again—not logically and in fact, for there is no Biblical basis for Sunday observance. But Puritanism, in its contention with the English Seventh-day Baptists, had been compelled to acknowledge that the only ground for Sabbath keeping by Protestants must be Biblical. Under the pressure, the Puritan leaders accepted the Seventh-day Baptist position in all points except the Seventh-day of the week. Concerning that, it was claimed that the Sabbath law of the Bible might be transferred from the Seventh to the First day. This was announced in a book by Nicholas Bownde, in 1595; thus the "Puritan Sunday" was born. The Directory given above, was small part of the mass of legislation which followed. It goes without saying that the fundamental element in Puritan evolution of Sunday legislation was the State-Church, on what was claimed to be a Biblical basis.

We shall speak of American laws and their evolution in our next Monthly Number.

Agitation Touching Sunday Observance.

About the usual amount of agitation touching Sunday observance, including the enforcement of the Sunday laws, has taken place during the last few weeks. One of the most prominent features of that agitation appeared in the city of New York during the closing weeks of 1907, as a result of efforts to close theatres, etc., on Sunday evenings. The final outcome of the agitation is spoken of by the *New York Tribune* of December 10, 1907, as "End the truce." The *Tribune* shows that the friends of Sunday did not gain what they sought and calls attention to the impossibility of determining such questions by civil legislation. Among other things, it says:

We call attention to this tacit truce because it has been the fashion to scold one party to it

and ignore the other. Its existence teaches disrespect of the law, and the breakers of the law have very naturally been visited with most condemnation. But does the man who puts or insists on keeping his moral yearnings on the statute books when he fears or has reason to know from experience that they go into the vast volume of dead-letter laws show any more respect for law than does the man who violates the statute because he knows it is a dead letter? Each contributes in his own fashion to bring law into disrepute by the practical truce under which each has his own way and the city has strict laws and a liberal Sunday at the same time. If respect for law calls for self-restraint in violating laws once enacted, it equally calls for self-restraint in trying to get or keep on the books in a country like this, where the majority has its way usually no matter what the statutes are, laws that do not command the assent of public sentiment.

AT THE NATIONAL CAPITAL.

Considerable interest has been awakened in the city of Washington relative to a Sunday law for the District of Columbia. This is an event of annual occurrence; the movement being stimulated by a manifesto issued on the first of January by the clergymen of Washington. This was an appeal to the people "in behalf of Sunday Observance." Among the reasons for this appeal the following causes are given:

1. The stress and strain of our modern civilization; the spirit of competition and the pressure of business; the consequent nervous wear and tear; the reaction and restlessness from this pressure; the hankering for excitement and passion for amusement thus occasioned; and the desire for change and novelty which seems to be destroying the solid substance of American character.

2. The growth of materialism; the immense and rapid increase of wealth and the corresponding increase in luxury and desire for material comforts, causing men to think more of their bodies than of their souls.

3. The increase of unnecessary work on Sunday: For example, the opening of the money-order department in Government postoffices, and Sunday work in other Government departments; the neglect of the great public-service corporations to give their employes Sunday rest; the choice of Sunday for the more important operations in hospitals; and the opening of groceries and other stores.

Under these influences a generation has grown up who see chiefly the secular side of life, and who do not realize the supreme importance of a day of rest and worship for the maintenance of good health and physical well being, as well as for the nurture of the people in morals and religion. We therefore make our appeal not only to those believers in Christ who have eyes to see the things of God and ears to hear the message which Christ sends us through the Gospel, but to all those who have eyes to see the

needs of the millions who toil, and ears to hear what is often the unuttered cry of the tens of thousands who are deprived of their God-given day of rest.

Protestant and Roman Catholic clergymen united in this appeal. In connection with this, five bills have been introduced into Congress since the first of January, 1908. One to prevent "Banking in postoffices in the handling of money orders and registered letters;" another "To further protect the first day of the week as a day of rest in the District of Columbia;" another "Prohibiting labor on buildings, etc., in the District of Columbia on the Sabbath day;" another "Prohibiting work in the District of Columbia on the first day of the week commonly called Sunday;" and another "Requiring certain places of business in the District of Columbia to be closed on Sunday." These bills have been referred to the committees having the affairs of the District of Columbia in charge. Petitions concerning the bills, pro and con, have been sent in to Congress, though not in great numbers. These bills are essentially like those which were introduced last year, but which received little attention.

IN BOSTON.

At the thirteenth annual meeting of the New England Sabbath Protective League, held on the 20th of January, 1908, Rev. Dr. Kneeland, Secretary of the League, reported concerning Sunday labor as follows:

Employes on trolleys and steam railways are peculiarly burdened in this respect. It may be admitted impossible to tie up our great centers of population by the total cessation of Sunday trains and trolleys, but it certainly is not necessary that with an over-glutted labor market the same man should be obliged to work Sunday after Sunday, with no rest on intervening days.

We are becoming aroused by considerations of personal safety to the fearful accidents on our steam roads which result from the overworking of employes, but does not the true Christian spirit demand that we exercise some sympathy for them as well as for ourselves?

While we do not seek to impose by legal fiat upon others all the usages which our religious views make binding in our own lives, we must insist that the Sabbath as a civil institution be protected by statute law against the assaults of all who openly or indirectly destroy the refreshment which the day should bring to all men. Needless toil on this day must be held in check by rigid yet consistent laws, and to every man who must toil on Sunday should be given a rest day before the week ends.

IN RELIGIOUS CIRCLES.

Various religious newspapers have discussed different phases of the Sabbath question. The *Southern Presbyterian*, January 16, 1908, has a couple of columns on the "First day of the week instead of the seventh." The article contains nothing of unusual interest, except that the writer assumes rather more than usual concerning what the New Testament does not say. The *Biblical Recorder*, January 15, 1908, quotes from the *Journal and Messenger* a general discussion on the "Law of the Sabbath." This is in essence a repetition of what is known as the Puritan Sunday theory. The *Morning Star*, January 23, 1908, quotes from the *Epworth Herald* a general discussion of the situation in the city of New York. Among other things from the *Herald* is the following:

There will always be a large variation in views relative to the right use of Sunday. Those who have little or no regard for Christianity will generally favor a "wide open" day. Those who are indifferent to the cause of Christ, although claiming fellowship with the Church, will be weak on the subject, not desiring to defend either extreme position.

A correspondent of the *Baptist Flag*, January 30, 1908, says:

During my ministry I have succeeded in turning a goodly number of those who had begun keeping the seventh-day Sabbath as a day of rest to the first day of the week, have frequently met their preachers, silenced some, and defeated others, settling whole communities to the observance of the Lord's day; so that I believe I can give a clear, and to the candid mind, convincing presentation of the truth concerning this subject. Here it is:

As an illustration of his ability in that direction, two or three columns are given and more is promised, in which he—Elder J. H. Miller—attempts to build the theory that since God rested on the seventh day of the week, which was the first day of man's existence, therefore man's first day and God's seventh day were identical; hence his reasons for observing Sunday. The *Philadelphia Ledger*, February 2, 1908, publishes various communications concerning Sunday observance in Philadelphia, including some attempts to present the early history of Sunday observance. The writers of these communications do not seem to be well informed concerning the question which they attempt to elucidate.

A memorial against Sunday legislation

was presented in the United States Senate by Senator Burrows in behalf of the Seventh-day Adventists' General Conference, on the 29th of February, of which the *New York Times* says:

A memorial to Congress of the Seventh-day Adventists, printed in the *Congressional Record* of Jan. 29, is a document of interesting literary, religious, and political significance. It is an adroit argument against the passage of certain bills providing for a stricter observance of Sunday in the District of Columbia. It is rich in its citations of historical precedent, clear and strong in its argument against the union of Church and State, and apt in its quotations of authorities from Neander to Bancroft.

Of course, the sole purpose of the memorial is to discredit the observance of Sunday as a day set apart for worship and prayer. The Seventh-day Adventists remember the Sabbath and keep it holy on Saturday. But if we are to permit ourselves to look for a motive, and judge of it, we must bear in mind that the sole purpose of the framers of the bills objected to was to forbid all work and recreation on Sunday in defiance of the desire of many millions of their fellow-citizens.

The agitation concerning theatres and other amusements on Sunday evening in New York City has already resulted in the introduction of a bill in Albany, permitting the opening of saloons on Sunday afternoon. Various court decisions favoring amusements on Sunday have strengthened the interests of amusement seekers in New York City in some directions and curtailed them in others. Nothing of permanent value is likely to come from any such movement. It is a sort of battledore and shuttlecock game that deals with the superficial side of great questions, giving little permanent results. The agitation resulting therefrom is of some value. Meanwhile the prohibition wave, which all lovers of good order rejoice in, is definitely affecting the sale of liquor on Sunday in many places.

SUNDAY AND THE NAVY.

In Philadelphia and at some other points agitation has been promoted by the fact that men in the service of the United States in the Navy Department, are to go on shore for recreation, on Sunday, within the limits of territory, under national control. This phase of the Sunday question was prominent at some points in New England, last summer, and it has been at the front in and near Philadelphia, during the present winter. *Colliers Weekly*, February 8, speaks of the situation as follows:

The International Federation of Sunday Rest Associations has protested against the sports with which the sailors at League Island beguile the hours of the First Day, and if Secretary Metcalf refuses to interfere the protest will be carried to the President. The committee making the protest includes the Rev. T. T. Mutcher, chairman; the Rev. L. Y. Graham of the Pennsylvania State Sabbath School Association; the Rev. Dwight Hanna of the Presbyterian Ministerial Association, and E. Frank Corson, counsel. The sincerity of these gentlemen is not to be questioned, but it may well be considered whether we should compel a company of men, who are under strict discipline and subject to monotonous labor six days of the week, to sit in inactivity on the one day on which they could indulge in recreation. It would seem as if it were too late in the day for any one class of men to dictate to another about recreation, rest, and holiday employments when these diversions are innocent. By this time it should be reasonably well established that Puritanical prejudices are not mandates. There is a philosophy of play which happily has been growing in this country. It has created the summer vacation, the weekly half-holiday, the country club, the athletics of college, school, and village; and it has destroyed the drab Puritan Sunday. That offensive license is too common in some cities no one will deny, but the coerced inactivity, the compulsory Sabbatical decorum, can never again be revived and used to keep toilers from their recreation or make sins out of excursions and field games.

TWENTY-FIVE YEARS AGO.

The *Tribune*, New York, in its issue for December 19, 1907, republished a "Clerical Symposium," on the Sunday question which appeared in its columns about the time that "Sacred Concerts" on Sunday began to appear in that city. Those who are interested in the history of Sunday observance and in the changing opinions of men, will read the opinions of twenty-five years ago with special interest. If the comparison be extended farther back;—say to the opening of the last century—the changes that have come within an hundred years will stand out with double boldness. The *Tribune* says:

"The seven clergymen whose views are herewith presented agree substantially that the observance of Sunday cannot be enforced on religious grounds; that its observance as a day of rest is the very foundation of human well being, and that a universal blessing rests in its religious consecration. But they differ widely in their attitude toward the changing spirit of the times, ranging from the genial liberality of Mr. Collyer to the 'Puritanical Sabbath' of Dr. Howard Crosby."

Henry C. Potter said, in part:

"The popular tendency in the matter of Sunday observance is unquestionably toward the

secularization of the day, and this tendency is likely to become more and more pronounced. The religious community ought to desire nothing which will not respect the right and conserve the happiness of their fellow citizens whatever their belief or want of belief. The welfare of those who work with their hands lies at the foundation of the prosperity of the state. The confounding of a Sunday as a rest day with Sunday as a pleasure or travel or labor day is greatly to be deprecated, but it will inevitably come to pass unless those who make the laws and give the tone of public sentiment of the better kind shall see to it that somewhere in the working man's life there is room for that which shall brighten and refresh it.

The Rev. Dr. Howard Crosby said that the Sunday of the United States might be called a religio-civil Sunday—one civil in its foundation, but which regards the prevailing religion of the land in its choice of the specific day for the time of rest. He said:

"The law does not aim to make men religious, but to make them courteous and considerate to the prevailing religion. I think the popular tendency would be altogether to keep the Sunday rest, if it were divorced from the idea of religious compulsion, and that divorce I most thoroughly advocate. Personally I believe in a Puritanical Sabbath, but I have no right to force my belief on others. I count the Sunday a holy day; others count it a holiday."

The Rev. Dr. Robert Collyer said, in part: "We insist on a quiet Sunday for the vast majority of those who have to work hard during the week. They may abuse it, but that is their lookout, and the most of them do not abuse it. We have to face the innovation of the music halls on Sunday, who would like to see the headstrong metropolis in our churches. I do not believe in such things at all, as I do in my own religious services; but then, they will not come to our churches who go to those concerts, as it seems, nor in going there do they ever pass the lines of a 'just and honest liberty.' They go to the music halls for recreation as we go to the churches for worship."

The Rev. Dr. William M. Taylor said, in part: "It is not within the province of any earthly government to compel any man by pains and penalties to observe a purely religious institution, but Christians have a right to be protected in their observance of the Sabbath. It would be unwise, especially considering the mixed character of our population, to base any legislation concerning the Sabbath on the ground of its religious character, but the civil law ought to enact that one day in the week should be reserved for cessation from work. To what do we look for improvement of the present state of things? Not to civil enactments—and nothing seems to me more injudicious than the 'spurts' of short sighted enthusiasm which ever and anon impel well meaning men among us to bring paltry offenders before the judge on the ground of Sabbath desecration."

The Rev. Dr. O. H. Tiffany said, in part:

"If a day of rest is secured by legal enactment for all men to conserve the general good, the manner of using the day must be a matter of individual liberty, within the limitations which

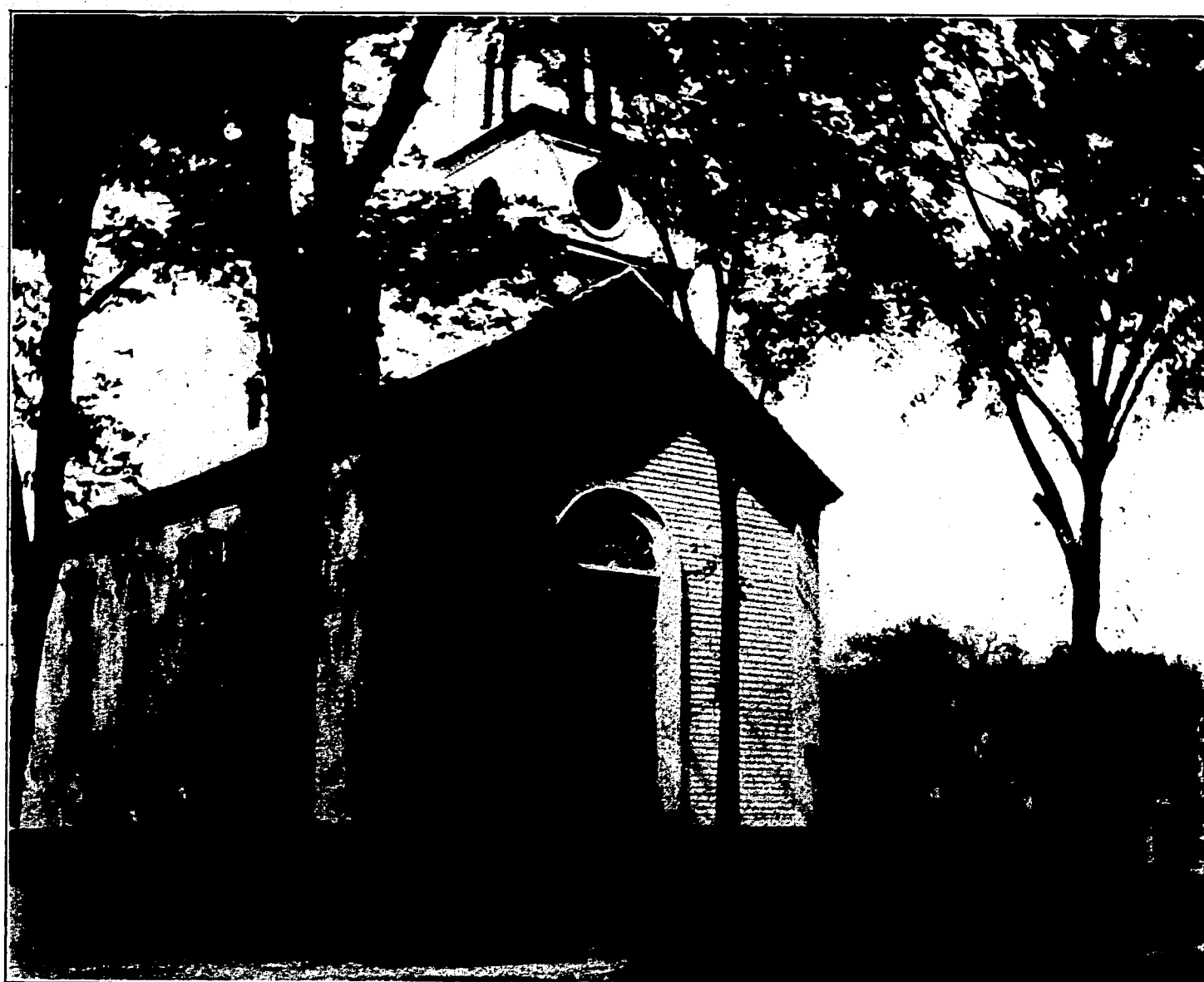
secure to each the privileges which the law confers on all, that is, non-interference with the rights of others."

The Rev. Dr. Thomas Armitage said, in part: "On the present data the Christian Sabbath seems in no more danger among us than any other ordinance of Christianity, and stands the test of modern iconoclasm with right good nerve, notwithstanding the inroads of its foes and the bilious croakings of its friends. Our ancestors were stern and felt little need of relaxation.

But the great body of our present population follows a treadmill life to make bread and honesty meet. No sane man believes our population can be legislated into our churches or be compelled to remain indoors on Sunday. The solution of the problem is to be found in the dual character of our Sabbath, its civil and its religious bearing. We talk foolishly and cut the nerve of our own right arm when we imagine that our Sabbath is undermined because some of its aspects are not of Puritan strictness."

The Piscataway and Shiloh Churches'

Prepared by Corliss F. Randolph



PISCATAWAY CHURCH
(Present edifice)

PISCATAWAY.

In the year 1688, Thomas Chillingworth, a Baptist clergyman from Norfolk, England, arrived in this country, and established his home in the southern part of New Jersey, not many miles from the present village of Shiloh. His duties took him to various parts of the state, and in the course

of a year or two, he organized the Piscataway Baptist Church in Middlesex County. The Rev. Mr. Chillingworth was prominent in the early colonial history of New Jersey, not only as a distinguished Baptist divine, but in other directions as well. At one

1. The material for this article is derived for the most part from the *Seventh Day Baptist Memorial*.

time, he was judge of the county courts of Salem County.

The oft-repeated story as to the origin of the Piscataway Seventh-day Baptist Church, runs about as follows: In the year 1701, or 1702, while Edmund Dunham, a prominent member of the Piscataway Baptist Church, was on his way to fill an appointment to preach, he observed one Hezekiah Bonham busily engaged about his labor of the week on Sunday. In his capacity as a minister and deacon, the former sharply reprobated the latter for desecrating what to him was the Sabbath of the Lord, as he understood the Fourth Commandment. Bonham at once challenged his accuser to cite a single passage from the Bible providing that Sunday was the Sabbath of the Fourth Commandment. Dunham was amazed at the presumption of Bonham, but as the desired passage of scripture did not readily occur to his mind, he decided to make a careful study of the Bible for the purpose of refuting Bonham's argument, and of convincing him of his error. After a careful examination of the subject, Dunham became convinced that Bonham's position was correct, and that Biblical authority for the observance of Sunday as the Sabbath was wholly wanting.

The news of this discussion and its issue, soon spread and agitated the church from centre to circumference. Others soon embraced Dunham's views, and meetings were held upon the Sabbath (the Seventh-day of the week) in Dunham's home.

The agitation continued and destroyed the peace of the church, and even threatened its stability. It was decided, however, after a time, that it would be better for those who had embraced the Sabbath to withdraw from membership in the mother church, and form a separate organization of their own. This was accomplished, and a second centre was established (Newport being the first) from which was to go forth streams of Seventh-day Baptist emigration in the United States.

The number who withdrew to form the new church was seventeen. That there were others who were included among the constituent members of the church is possible. The register of names of the members of the church was kept in such a way, that it cannot be told at the present time just who the original members were.

The earliest list now available contains the names of seventy-five individuals. It has been thought that these were all constituent members, but this is hardly probable. It does seem certain, however, that they were all members previous to 1722. The list is as follows:

Males.

JONATHAN DUNN,
EDMUND DUNHAM, Eld., SAMUEL PYATTE,
BENJAMIN MARTIN, Dea., BENJAMIN MARTIN,
SAMUEL DUNN, Dea., AZERIAL DUNHAM,
JOHN F. RANDOLPH, JONATHAN MARTIN,
THOMAS F. RANDOLPH, THOMAS NOBLE,
HUGH DUNN, JONATHAN SMALLEY,
JONATHAN MARTIN,
GERSHAM HULL,

Females.

MARY DUNHAM,
SARAH F. RANDOLPH,
ELIZABETH F. RANDOLPH,
ELIZABETH DUNN,
MARGARET MARTIN,
MARTHA WOODEN,
HESTER DUNN,
DOROTHY DUNHAM,
SARAH F. RANDOLPH,
PHOEBE DUNHAM,
ELIZABETH MARTIN,
MARY F. RANDOLPH,
LUCY LENNOX,
JANE LEE,
ABIGAIL ALLGER,
ELIZABETH CHANDLER,
DINAH DUNHAM,
MARY STUTTEN,
JANE DUNHAM,
TEMPERANCE MARTIN,
PHILISSA MARTIN,
DINAH MARTIN,
REBECCA DUNN,
HANNAH DAVIS,
ESTHER DUNN,
ELIZABETH DUNN,
ANN DRAKE,
HANNAH F. RANDOLPH,
ANN SMALLEY,
HANNAH MARTIN.

Morgan Edwards, who examined the records in 1789, says,

The names of the signers of the covenant were:

EDMUND DUNHAM,
BENJAMIN DUNHAM,
DOROTHY DUNHAM,
JOHN FITZ RANDOLPH,
SARAH FITZ RANDOLPH,
THOMAS FITZ RANDOLPH,
ELIZABETH FITZ RANDOLPH,
BENJAMIN MARTIN,
JONATHAN MARTIN,
HANNAH MARTIN,
HUGH DUNN,
SAMUEL DUNN,
HESTER DUNN,
JOSEPH DUNN,
GERSHAM HULL.

More might have signed, for the names of all the members run in one continued register, without any distinction save the difference of the handwriting, and the color of the ink.

The new-organized church at once adopted the following Articles of Faith:

ARTICLES OF FAITH OF THE SEVENTH-DAY BAPTIST CHURCH OF PISCATAWAY.

I. We believe that unto us there is but one God, the Father, and one Lord Jesus Christ, who is the mediator between God and mankind, and that the Holy Ghost is the Spirit of God. 1 Cor. 3:6; 1 Tim. 2:5; 2 Tim. 3:6; 2 Peter 1:21.



PISCATAWAY PARSONAGE

II. We believe that all the Scriptures of the Old and New Testaments, given by inspiration, are the word of God—2 Pet. 1:19, 20, 21; 2 Tim. 3:16; Mark 7:13; 1 Thess. 2:13; Acts 4:29, 31—and are the rule of faith and practice.

III. We believe that the ten commandments, which were written on two tables of stone by the finger of God, continue to be the rule of righteousness unto all men. Matt. 5:17, 18, 19; Malachi 4:4; James 1:21; Rom. 7:25; Rom. 3:31; Rom. 13:8, 9, 10; Eph. 6:2.

IV. We believe the six principles recorded in Hebrews 6:1, 2, to be the rule of faith and practice.

V. We believe that the Lord's Supper ought

to be administered and received in all Christian churches. Luke 2:19; 1 Cor. 11:23, 26.

VI. We believe that all Christian churches ought to have church officers in them, as elders, and deacons. Titus 1:5; Acts 6:3.

VII. We believe that all persons thus believing ought to be baptized in water, by dipping or plunging, after confession is made by them of their faith in the above said things. Mark 1:4, 5; Acts 2:38; Acts 8:37; Rom. 6:3, 4; Col. 2:12.

VIII. We believe that a company of sincere persons, being found in the faith and practices of the above said things, may truly be said to be the church of Christ. Acts 2:41, 42.

IX. We give up ourselves unto the Lord and one another, to be guided and governed by one another, according to the word of God. 1 Cor. 8:5; Col. 2:19; Psalms 84:1, 2, 4-10; Psalms 133:1.

The first record on the church book, after the Articles of Faith, is as follows:

The church of God keeping the commandments of God and the faith of Jesus Christ, living in Piscataway and Hopewell, in the Province of New Jersey, being assembled with one accord at the house of Benjamin Martin, in Piscataway, the 19th day of August, 1705—we did then, and with one mind, choose our dearly beloved Edward Dunham, who is faithful in the Lord, to

be our elder and assistant, according to the will of God; whom we did send to New England to be ordained; who was ordained at the church-meeting in Westerly, Rhode Island, by prayer and laying on of hands by their elder, William Gibson, the eighth of September, 1705.

There does not appear to have been any record kept of the proceedings of the church for many years, unless at the appointment of a deacon, or something of equal importance. The members of this little church were scattered throughout the Province. There are records of church meetings in Piscataway, Hopewell, and Trenton, places thirty miles apart. Mr. Dunham, at the organization of this church, was about forty-four years old. Having been a number of years a deacon and a li-

church. True, he may have been anything but a Christian, and out of sheer bravado sought to enrage, or embarrass, his accuser by his reply.

It sees rather more likely, however, that Bonham, if he had not come into actual personal contact with some itinerant Seventh-day Baptist, had at least heard of them, and had been moved quietly to examine the Holy Scriptures to his own personal satisfaction upon that point.¹

Like other early Seventh-day Baptist churches, the membership of the Piscataway Church was widely scattered. The records show that church meetings were held at Piscataway, Hopewell, and Trenton. In the course of time, probably about the year 1734, those families living at



SHILOH CHURCH
(Second edifice)

censed preacher, he had acquired an extensive knowledge of persons and things, which greatly assisted him in obtaining an influence over minds, and also strengthening him in so difficult a duty as that of keeping the commandments of God and the faith of Jesus Christ, as well as in teaching the same to others, both by precept and example. It is evident that the numbers of the church were greatly increased during Mr. Dunham's life time, but to what extent cannot be ascertained, from the manner in which their records were kept.

It is hardly to be supposed that the controversy between Edmund Dunham and Hezekiah Bonham was wholly spontaneous, particularly upon the hypothesis that the latter was a consistent member of the

Hopewell and Trenton removed to Cumberland County and settled at what is now known as Shiloh.

Communication was kept up, not only with the various groups of families belonging to the church, but with other churches as well, particularly those in the vicinity of Philadelphia, and those in New England.

When the two settlements were made in Monmouth County, at Manasquan and Clay Pit Creek, and the Shrewsbury Church formed, communication was at once established and kept up until the Shrewsbury Church removed bodily to western Virginia.

1. It has been conjectured that Hezekiah Bonham was a brother of the wife of Edmund Dunham. Morgan Edwards says that Edmund Dunham's wife was Elizabeth Bonham.

The Piscataway Church suffered from the Revolutionary War, along with their neighbors. This section of the State was very much exposed. The British army took possession of Piscataway, and for a long time this was their place of encampment. The inhabitants were exposed, both in person and property; and in addition to this evil, they differed among themselves in relation to the justness of the war; some were patriots, and some were bitter enemies to their country. All the patriots were either

the British; but most of them were patriots, and some of them were officers in the army. For a number of years their house of worship was nearly forsaken, their meetings were broken up, and the means of grace neglected. During the ravages of the war, their beloved pastor, Jonathan Dunham, died, March 10, 1777, aged 83 years.

The War of 1812, the second war with the Mother Country, likewise brought a train of disasters in its wake.



SHILOH CHURCH
(Present edifice)

in the regular army, or enrolled in the militia, or were liable to be enrolled at any moment. The most of the patriots removed their families to the back settlements, while the tories (so called) fled to the British possessions. Those families among the mountain wilds were thus deprived of religious privileges, and of the society of friends, while husbands and sons were in the field of battle. A few of the members of this church left their friends and joined

The business of the country was in a depressed state, in consequence of the war with Great Britain. Property had risen in price much beyond its real value; and in the midst of the speculations of the day, a revulsion took place, for many had made purchases at exorbitant prices, and when the excitement was past, and the price of property was down again to its true value, some found themselves in the possession of property which would not pay the balance

due. Many sold to release themselves from debt, and left the country to seek their fortunes in other parts. Some went to the new settlements; others went to the cities; while a few wisely remained and overcame the difficulties of the times, and were finally prosperous. Amidst all their discouragements, they were not forsaken. Though they were cast down, yet they were not destroyed. God was their helper. A number who were among them for worldly interest and aggrandizement, left them, and united with other denominations in their own vicinity.

two miles north of the old location, near the village of New Market. It was subsequently removed to its present site in New Market.

SHILOH.

As intimated previously in the sketch of the Piscataway Church, groups of families living in Trenton and Hopewell removed to Cohansey, as it was then called, but now called Shiloh, about the year 1734. In 1737, after having formally taken letters from the mother church at Piscataway, they organized themselves into a church.



OLD BAPTISMAL POOL OF SHILOH AND MARLBORO CHURCHES BY THE MILL.
(From a crayon by Mrs. Irving Saunders)

The church has had three houses of worship. The first was erected in 1736, on a lot of one acre, the gift of Jonathan Fitz Randolph. It was small, being twenty-six feet in length and twenty-two feet in width.

In 1802, the first building gave way to a new one, on the site of the old one. The old house, except such of the interior as could be utilized in the new house, including seats, etc., was presented to the pastor, Rev. Henry McLafferty, for use as a barn.

In 1835 and 1836, the present house of worship was built on the parsonage farm

Of the constituent members, the only list conveniently available to the present writer is that of Morgan Edwards, who says the following were original members:

JOHN SWINNEY,
DEBORAH SWINNEY,
DR. ELIJAH BOWEN,
DEBORAH BOWEN,
JOHN JARMAN,
CALEB BARRETT,
ABIGAIL BARRETT,
HUGH DUNN,
AMY DUNN,
ANN SWINNEY,

ESTHER DAVIS,
CALEB AYARS,
JOSEPH SWINNEY,
DEBORAH SWINNEY, JR.,
SAMUEL DAVIS,
ANN DAVIS,
JOAN PHILLIPS, (of Newtown Square, in Pennsylvania.)
REV. JONATHAN DAVIS,

In due course of time, the new church was recruited from various sources, including some accessions from Welch Tract in Delaware, of Welch Baptists, who were influenced to become Seventh-day Baptists, and from the country round about. One of the most noteworthy additions from Welch Tract was that of the family from which sprung Rev. John Davis, whose portrait is printed in connection with this sketch. His father before him was a Seventh-day Baptist minister, as was his brother



REV. JOHN DAVIS OF SHILOH
(1775—)

er Samuel, also. His father was for many years the pastor of the church. His brother Samuel never served in that capacity.

Rev. John Davis, himself, improved such opportunities as offered, to obtain a suitable education. He attended a Grammar School at Roadstown, New Jersey. He studied Theology at the hands of the Presbyterian church.

When he became pastor of the Shiloh Church, he found the church badly divided. Three different ministers of the church,

Moses Winchester, Jonathan Jarman, and Nathan Ayars, each held doctrinal beliefs distinct and separate from the other two, and what was infinitely worse each preached his own doctrines with vigor, if not vehemence, to the great injury of the church.

The new pastor addressed himself to harmonizing the various factions of the church as far as possible, and succeeded beyond expectation.

The original house of worship of the Shiloh Church was a small frame building.

About 1773 or 1774, this was moved to Shiloh Corners, then called Cohansey Corners, under the leadership of the Rev. Jonathan Davis, then pastor, and the father of the Rev. John Davis, above mentioned. At that time the name was changed from Cohansey Corners to Shiloh, by the pastor.

In 1771, the church began the erection of its second house of worship (of brick). It was not completed for some time. In 1850, this building was remodeled into an academy, and the present edifice was erected.

BIOGRAPHY OF ISAAC DUNHAM TITSWORTH

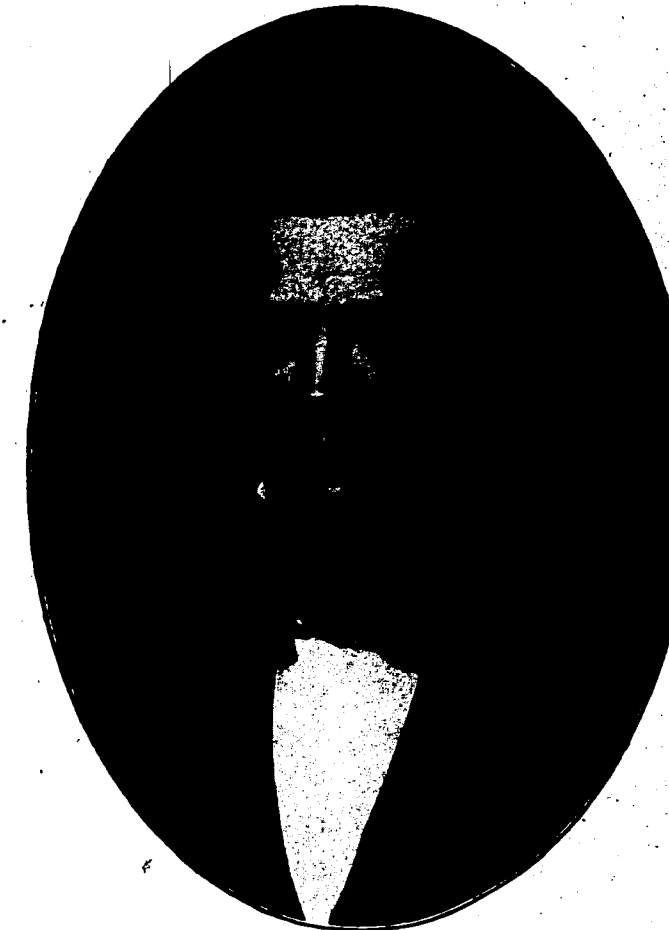
Professor Alfred A. Titworth

Isaac D. Titworth was born in Piscataway Township, Middlesex County, New Jersey, June 13, 1805. He was the fifth of ten children of Deacon Lewis and Kezia Dunham Titworth. His early ancestors were English, presumably living in a township named "Tittesworth" in Staffordshire; in a history of which township the name may be traced back many centuries with great credit to those who bore it.

His early educational opportunities were very meagre, but his ambition to excel, his contact with men of education and business, and his constant reading of his Bible, the SABBATH RECORDER, the *New York Independent*, and the *New York Tribune* enabled him to be well informed about the current religious, moral, and economic subjects of his day.

For four years from the time he was twelve years of age, he carried on horseback, through a region embraced within thirty miles of New Brunswick, the two weekly newspapers published at that time in that city: earning for his father the sum of two hundred and eight dollars (\$208) a year.

A few months before he was sixteen years of age, he was apprenticed to Deacon Randolph Dunham of Plainfield, for the period until he became of age, to learn the tanning and currying trade. He received twenty-five dollars (\$25) a year to buy his clothing, and lived in Deacon Dunham's family. Out of this princely sum he saved sixty dollars (\$60) during his apprenticeship. When he reached his majority he was employed by Deacon Dunham at twelve dollars and a half (\$12.50) per month and his board. At the end of three years he had



ISAAC DUNHAM TITSWORTH
(In earlier life)

saved out of his wages more than three hundred dollars (\$300), and in 1828 he purchased the business stand and stock of his employer for three thousand and two hundred dollars (\$3,200). Of this amount, he was often heard to say, the good deacon trusted him for the greater part. His home in the family of Deacon and Mrs. Dunham was always referred to by him as of great help to him in forming habits of economy and in gaining the true business sense. Presumably the deacon's judgment of the young man's integrity

and business ability was a great factor in his willingness to trust him for, what was at that time, a large amount.

When he was twelve years of age, during a great revival of religion in Piscataway, he was converted, but his religious advisers considering him too young, objected to his uniting with the church at that time, and the effect upon him was to make him for several years, to quote his own language, "the worst boy I ever knew." When he was twenty years of age he united with the Piscataway Church and then entered more fully into the spirit of a religious life, consecrating himself to the work of the Master. He used his influence with the young men of his acquaintance in Plainfield to lead them to better lives. Together with nine other young men he organized at this time, what he claimed was the first total abstinence society in New Jersey. There were other temperance societies but none of them required a pledge of total abstinence. He was elected the president of this society, which position he held until he moved from

Plainfield in 1838. His religious activity and progressiveness continued with increasing force throughout his long life.

Three years after he began his successful business career by purchasing the tannery of Randolph Dunham, he married Hannah Ann Sheppard of Cumberland County, New Jersey. In a letter to one of her children many years afterwards she wrote "I formed some acquaintance with, and I confess some attachment to, your father when I was about sixteen, and our attachment to each other increased until I was in my nineteenth year when on the 25th of August, 1831, we were married, united in both heart and hand." Hannah Sheppard's father, Isaac Sheppard, died when she was about two years of age. After that she lived some of the time with her mother, and at other times with her uncle and guardian, Enos F. Randolph, and her grandfather, Caleb Sheppard, a prominent and influential citizen of that part of the state. Her mother was Rebecca Ayres, who married Clayton Ayres of Shiloh, N. J., some ten years after the death of her first husband.

About 1834 Mr. Titsworth was one of twelve business men of the village of Plainfield to purchase a printing press, employ a printer, and publish the Plainfield *Union*, the first newspaper of that place. In 1837 he was one of the building committee to build the Seventh-day Baptist meeting house in Plainfield; and he was a constituent member of the church formed from the Piscataway church to worship in that house.

In 1838 Mr. Titsworth sold his business in Plainfield which, it may be said in passing, occupied what is now a very valuable and important situation on Front Street, and removed to Shiloh, New Jersey, with his family consisting of his wife and three little daughters. Besides "working" a farm he "kept" a store at the corners, and was appointed the first postmaster of the village. He held this office during his entire stay in that place. He was active in the church, and very much interested in Sabbath School work, and was a part of the time the superintendent of the school. He was active in the building up of the Shiloh Academy, and boarded the teachers, among whom was Ethan P. Larkin.

In 1849 he removed his church-member-

ship to the Marlboro Church where his brother-in-law, Elder David Clawson, was pastor, and the following year was ordained deacon.

In 1852 he returned to Plainfield with his wife and nine children, six of whom were boys. He purchased a farm of Simeon F. Randolph and the same year sold a large portion of it to Thomas B. Stillman, and together with this staunch friend, Clark, and Nathan Rogers laid out on this property several streets, which location was destined to become in after years the choice residential portion of the city of Plainfield. The following year he exchanged the remainder of this farm for a farm and tannery in New Market, New Jersey, where he removed with his family now numbering ten children. He carried on the tanning business in this place until the outbreak of the Civil War, when his four older sons enlisted for the defense of the Union and he closed out his business as soon thereafter as possible and devoted his time to his farm and his real estate interests.

His business career was marked by untiring activity. He was a constituent member and one of the directors of the Mutual Fire Assurance Company of Plainfield in his early days; and when he moved to Cumberland County, he was active in organizing a similar association in Bridgeton, New Jersey, which is a flourishing institution at the present time. He was afterwards called the father of the association and had the distinction of holding the first policy issued by this company.

For twenty-two or twenty-three years he was a director of the First National Bank of Plainfield; fourteen years of this time its vice-president, and three years its president. He resigned the directorship in 1896 at the age of ninety-one years. The following preamble and resolution was sent him by the Board of Directors of the bank at that time, under date of June 14, 1896:

Whereas, I. D. Titsworth, long a member of the Board of Directors of this, the First National Bank, and for a portion of the time its Vice-President, and President, has advised us that in consequence of his great age he must decline being a candidate for re-election as Director, at the election to take place today,

THEREFORE BE IT RESOLVED, That this Board place upon its records their high appreciation of his long and faithful services to this Bank,

and that a copy of this preamble and resolution be sent to him.

He was for twelve years after his removal to New Market a trustee of the Seventh-day Baptist Missionary Society. He made himself and all the members of his family life members of the Missionary and Tract Societies. He was president of the Executive Board of the American Sabbath Tract Society for two years, and its vice-president for fifteen years. Upon the occasion of his death, the Executive Board recorded in their minutes, under date of June 13, 1897, the following tribute to his memory:

In bearing this tribute, we realize that the generation of pioneers who founded and carefully maintained so many of the religious institutions we now enjoy, has lost one of the faithful from its rapidly thinning ranks, by the death of Deacon Isaac D. Titsworth.

From our Denomination has gone to his reward, one of the fathers and counsellors, who had won and deservedly held a large place in the confidence and love of our people.

From our Board of Directors we shall miss the hoary head and bent form of one whose interest in, and anxiety for, the success of the cause we represent was so strong, that even the infirmities incident to extreme old age rarely kept him from our regular meetings, he having been present with us for the last time at the April meeting, only a few weeks prior to his going home.

Deacon Titsworth became a life member of the American Sabbath Tract Society in 1867, and at all times was actively and earnestly interested in its work. He served the Society as its President for two years (1881-1882), and as Vice-President for fifteen years, from 1882 to the time of his death. His loyalty to the Sabbath truth was unwavering, and the fervency and zeal he manifested that the truth might be known by all, are left to this Board as a most appropriate legacy.

While we feel the loss of our most aged counsellor, and tender our sincere sympathy to his family in the severing of ties that always brings sadness, we yet rejoice with them that the life full of years, full of fatherly care, full of devotion to the church and denominational interests, was spared for so long a service, and went out with eagerness, assurance, and fullness of joy to the rest that remaineth.

He was a member of the Seventh-day Baptist Memorial Board from the time of its organization to the time of his death. He was a very regular attendant and active worker at the sessions of the Seventh-day Baptist General Conference, the Seventh-day Baptist Eastern Association, and

the Yearly Meetings of the New Jersey and New York City churches.

While he held no high offices in political life, he was, while living in New Market, called to serve, on the grand inquest of the County, as a grand-jurist of the State of New Jersey, and frequently as judge of election, and moderator of the township gatherings.

He was superintendent of the New Market Seventh-day Baptist Sabbath School for fifteen years, and was very active in Sunday school work in Middlesex County.

Mr. Titsworth was a man of strong personality, of marked mental activity, and of good executive ability. He had strong religious convictions and was unabating in his fight against evil. He had great courage in his stand for what he regarded as right. It was his practise when he was actively engaged in business to have his Bible on his desk in his office; he did not hesitate to let all with whom he came in contact know that he was a Christian man. He often read his Bible and engaged in secret prayer during business hours, and frequently when his business was with one professing Christianity, they engaged together in prayer. He was scrupulously strict in business principles and in his discipline with his employees, but withal he had a jovial, hospitable, and loving spirit.

August 25, 1881, Mr. and Mrs. Titsworth celebrated their golden wedding, all of their ten children with their families being present. They lived most happily together for sixty-four years, when the faithful wife and mother passed to her blessed reward. Two years thereafter, on May 15, 1897, the husband followed her to the better life, being nearly ninety-two years of age.

Death of Dr. Gamble.

Dr. James Lee Gamble died in Alfred on February 8, 1908. The obituary arrives too late for this issue; but will appear next week. He was engaged in writing a denominational history, which he leaves unfinished. A good man has gone to his reward.

The Sabbath Recorder

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

N. O. MOORE, Business Manager.

Entered as second-class matter at Plainfield, N. J.

TERMS OF SUBSCRIPTION.

Per year\$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Plainfield, N. J.

EDITORIAL

Pastor Wheeler Answers Questions.

Our readers will remember the discussion in the *Bridgeton Daily News*, mentioned in the RECORDER some weeks ago, and the editor's reply to Rev. Mr. Bawden's article on the Sabbath question. There were fifteen or twenty articles written on both sides, in some of which several questions were asked. The article below is the second one written by Elder Wheeler, and is written in answer to some of those questions:

To the Editor of the *News*:

Those "Pointed Questions" cover many of the queries which readily arise about the Bible Sabbath. They should be answered in a candid manner and Christian spirit from a Biblical standpoint. The answer to one, wholly or in part, answers one or more of the others. As we proceed reference will be made to previous articles. This is in answer to the "pointed question," "Can you demonstrate that the day you keep is really the Seventh-day or Sabbath, coming down in regular succession from the day on which God rested?"

The following are some reasons for saying Yes:

1. God said: "The Seventh-day is the Sabbath of the Lord thy God." Ex. 20: 10. Christ, our blessed Saviour said: "I and my father are one." John 10: 30. He also said: "The Sabbath was made for man." Mark 2: 27. Here then is positive proof that God made the Sabbath for man. God knowing that the Sabbath would affect man, physically, socially and spiritually while on earth, and his eternal destiny, more than any other day of the week, cer-

tainly He would not leave him in doubt as to the day of the Sabbath.

2. The Sabbath is the Seventh-day of the week. The phrase, of the week, is not in Gen. 2: 2, 3, nor in the fourth commandment, Ex. 20: 9-11. Is it right for us to interpret it? Yes. The day God sanctified was the Seventh-day of the creative week. This creative week has been the pattern of all the weeks from that time to this. As the last day of that week was the Seventh-day of that week, so the last day of each week since has been the Seventh-day of each week. This division of time into periods of seven days "can no man account for" only by going back to the creative week.

The New Testament tells us that the "First day of the week" immediately followed the close of the Sabbath. Then surely the Sabbath was the Seventh-day of the week. In the phrase "first day of the week" the word day is in italics showing that day is not in the Greek. Why? The Sabbath was the standard day from which the common days were reckoned as "first from or after the Sabbath, etc." Hence the scholars who gave us the English version could do no better than translate the Greek idiom "First day of the week." Matt. 28: 1, Mark 16: 1, 2.

3. The Sabbath is not disturbed by traveling the earth to the east or to the west. Gen. 1: 14-19 tells what God did the fourth day of the week of creation. Verse 16 reads: "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also." Through all the centuries from that time the sun, moon and stars have measured off the movements of the earth. These heavenly orbs regulate all the time-keeping instruments which man can invent. Every clock or watch, be it cheap or costly, is worthless, unless it keeps time with the "greater and lesser lights." God knew the earth was round, knew its motions, knew man would dwell upon it east, west, north and south of the Garden of Eden. And yet made the Sabbath "for man" to keep as a sacred day wherever on earth he might live. Were God's laws to conflict with one another there would be confusion. But "God is not the author of confusion, but of peace." Revised version reads: "God is not a God of confusion, but of peace." 1 Cor. 14: 33. Surely we cannot think of God as putting

man under obligation to a moral law, which a physical law will not allow him to obey. Better adopt the truth expressed by King David: "The Law of the Lord is perfect." Ps. 19: 7.

Nor will man's movements on the earth cause trouble about the Sabbath. Traveling west continuously lengthens each day. Traveling east continuously shortens each day. Leave Boston on Monday. Reach San Francisco the same day before sunset. The day has been lengthened about 3½ hours but it is the very same Monday. Returning leave San Francisco Tuesday and reach Boston before sunset the day has been shortened about 3½ hours but at sunset that day Tuesday would be ended. Take passage at New York for Liverpool. Each day on ship would be shortened. But arriving you have the very same day of the week as the citizens of England. Returning every setting sun closes a lengthened day. But arriving at New York you have the same day of the week as your friends who did not make the journey. Watches will need changing. But the sun, not the watch or clock, decides the end and beginning of the day. Missionaries going half way round the world and returning have no trouble about the day.

Granting the sun stood still in answer to Joshua's prayer, just as stated in the Book, Joshua 10: 12-14, it remained the very same day of the week till the sun did go down. The seven day cycle was not disturbed by the long, long day.

As to the Arctic regions. If a person gets beyond the reach of the sun and does his best to keep time and the Sabbath by the stars and his chronometer God will not condemn him. Israel Hayes, commander of an Arctic expedition, spent a winter in the dark regions. Yet he kept time accurately. When the sun sank from sight, he told his men the day and hour when it would reappear. The time came and the company went on a rise of ground a short distance from the ship and saluted the "glorious king of day" which had been hidden four long months. It was amusing to read that the cook could not be induced to leave the ship to see the sun. His reply was: "The land is good enough to raise the corn and potatoes, but it is no place for a man to be." Isolated cases in uninhabitable parts of the earth cannot af-

fect the moral obligations of the more favored millions upon millions.

4. Change of calendar does not affect the weekly cycle.

Pope Gregory XIII. ordered that the 5th of October, 1582, should be October 15. Spain, Portugal and Italy were the only countries that made the change at that time. Other countries did so on different dates. The English Parliament ordered that Sept. 3, 1752, should be September 14. That day was Sunday and it remained Sunday just the same as though the change had not been made.

Russia still holds to the old Calendar 12 days behind all the world beside. But Russia has the same day of the week with all mankind as had all the nations during all the changes.

This in closing this article: Be it ever remembered that God, and God only, can sanctify a day. Also that God did sanctify the Seventh-day of the week for a weekly Sabbath and no other day.

SAMUEL R. WHEELER.

Pastor Marlboro Seventh-day Baptist Church.

Inconsistent Resolutions.

The work of the "American Sabbath Union," in its recent meeting in New York, is reviewed in the following article from the *Review and Herald*. The glaring inconsistencies in the resolutions passed are well brought out by the writer, and we are glad to extend the publication of such exposures, so that all thinking people may see the flimsy pretexts of those who are zealous for Sunday legislation:

On the eighth of January a mass meeting was held in New York City, representing the various churches of Greater New York, in the interests of Sunday observance. The mass meeting was held under the auspices of the "American Sabbath Union," which proposes to hold many such meetings in the near future in the larger cities of the country. Two resolutions covering the purpose of the union were adopted at this meeting, one of which we quote as published in the *Episcopal Recorder* of January 16:

Resolved, That as public teachers and representatives of Christian sentiment, we can only view with alarm the tendency to

use any portion of the legalized day of rest for secular recreations. This is not the purpose for which the fathers of our government enacted the Sabbath laws and set an example in Sabbath observance which was wholesome, and which challenges our conscientious imitation. Even the elimination of religious considerations on the part of the individual does not justify the devotion of the Sabbath day to secular amusements. He is under religious as well as civil law. If there is a divine commandment enjoining the observance of one day in seven as a time for worship, it has not been displaced by the passing from the old dispensation to the new, nor can it be abrogated by any enactment of Senate or Parliament. Rather does the commandment stand solitary and forever conspicuous, emphasized by the reverberating thunders and the flashing lightnings of Mount Sinai, as the spectacular setting in which the great Jehovah accompanied its bestowal on mankind. We dare not temporize with the decalogue. If the fourth commandment is binding at all upon the twentieth century, it is binding for all the twenty-four hours of the Sabbath day. All its hours are equally sacred; so that all entertainments in the late afternoon and in the evening of the Sabbath day, whether "educational" so-called, or social, are in our judgment both desecrations of the day of rest and also defiant of that commandment which the great Maker has given unto men to observe.

The propositions set forth in the above resolution would, if carried out, subvert every principle of human liberty. For instance, the proposition is put forth in the third sentence that he who will not use the first day of the week in a religious manner, shall not use it in a secular manner. Such a proposition would justify any set of men in taking from others the right to use any day which they might choose to set apart for special purposes. Who has granted to men the right to levy upon a portion of a man's assets in order to compel him to comply with their religious practices?

The resolution continues: "He is under religious as well as civil law." Very true; but "to his own master he standeth or falleth." The magistrate who attempts to administer religious law unites church and state, and puts himself in the place of God,

as if God were not able to administer his own law, arrange his own system of rewards and punishments, and take care of his own kingdom. He who breaks the law of God must render account of himself to God, not to the state.

The resolution declares that the Sabbath law can not "be abrogated by any enactment of Senate or Parliament." That is true. It is also true that it can not be strengthened or improved "by any enactment of Senate or Parliament." Every civil law enacted for the purpose of enforcing a divine law is an insult flung in the face of the Almighty—as if his law needed the help of human law to save it from dissolution and obsolescence.

We confess to a feeling of wonderment when we read the words: "We dare not temporize with the decalogue," "emphasized by the reverberating thunders and the flashing lightnings of Mount Sinai," when we know that they who are saying this are not only temporizing with it, but literally tampering with it, to make it mean what God did not intend it should mean, and what in the very nature of the case it could not mean. Temporizing with the decalogue never could be, in the sight of heaven, so defiant an act as that actual tampering with the sacred instrument which is seen today wherever Sunday laws are being urged by ministers of the gospel who try to use the fourth commandment as an authority for their acts.

The fourth commandment is binding today, as the above resolution intimates; but it is the fourth commandment as God gave it, not as it is being today misinterpreted to mean when men use it to give life to the Sunday institution, and thereby throw discredit upon the day which the commandment specifically enjoins.—*Review and Herald*.

Is the World Growing Better?

This question is frequently asked, and too often receives a negative answer. Because evil-doers are to "wax worse and worse" it does not follow that good-doers shall not wax better and better, and their works more than balance the effects of the evil.

One reason why so many think the world is all going to the bad is because the forces of evil are loud-mouthed and conspicuous;

while the forces of good are quiet, unobtrusive and often working unseen. Real beneficence sounds no trumpet; but in a hundred ways, unseen by the thoughtless multitudes, puts in good work for the bettering of mankind.

It might renew our courage if we could frequently look beneath the surface and see the invisible powers that cooperate with us in our fight against evil. We are too prone to judge entirely from the visible signs of degeneration as published in the statistics. It would help us if we would fix our attention upon the unheralded things that make for good. Suppose one is trying to discover something concerning the status and influences of home life in the city of New York. How would the question look if he should study only the police reports and find that in one year 4,800,000 lodgings had been furnished to the homeless ones. From these appalling figures alone, it might appear that the sacred institution of the home with its blessed influences was a thing of the past. But when figures are sought upon the home side, the fact is revealed that over against the 4,800,000 lodgings mentioned by the police, there were 500,000,000 lodgings in the same time, enjoyed in the homes of New York.

Home influences are the strongest factors in making our national life; and while it must be admitted that many of these homes are themselves centres of vice, yet a careful observer will see in the general home life a preponderance of influences lifting men higher. In other words, the great balance of home influences is on the side of good, rather than of evil. Of course, we count the influences of the Christian homes all on the side of righteousness. But we make a mistake if we think that all the currents in the life of indifferent, or even bad homes run toward evil. There are still many signs of good in homes where the general trend is bad. Some years ago there was a home in New York presided over by the "wickedest man" in that city. His very name was a synonym for every kind of vice. He had two bright boys of whom he was very proud. One day he placed the younger, a five-year-old, upon the table in his den of iniquity, to praise the little fellow and show him off. After the father had said, "One is to become a senator and the other a minister," some one asked:

"Will they live with you?" "Oh, no," he replied, "they cannot live here." The facts are, the two boys were sent away into the country to live with grandmother, because the "wickedest man in New York" recognized the value of good home influences and did not wish his children to become bad men.

There is something of this spirit hidden beneath the surface in many homes that are counted bad; and this desire for better things should not be ignored in summing up the influences that really combine to reinforce Christian efforts for a better state of society. There is scarcely a husband in America who is not glad to have his wife attend church and to send his children to Sabbath School. And there are millions of homes, not counted as Christian homes, where the invisible but constant influences strongly favor purity and virtue; and where they unite in combating the power of the saloon and gambling places.

Then look at the power of the churches with the practical present-day preaching that touches every phase of human life. Count the benevolent institutions which, though they seem to be working outside church boundaries and independently, yet owe their very existence and support to the churches. All the Christian associations, organizations of benevolence for unfortunate humanity, and the great Salvation Army with its institutions of help are the direct outgrowth of the churches; and he makes a mistake who fails to count the combined power of all these as they cooperate with Christians to make the world better.

Every now and then the question appears in the papers, "Why do not the young men attend church?" I believe the true answer would be, that more young men attend church and religious services than ever before. Call the roll of the Young Men's Christian Associations, Christian Endeavor Societies, Epworth Leagues, and Salvation Army Posts, and you will be surprised at the results.

Then come the common schools and colleges, which are the results of Christian activities, all uniting in the work of improving the world.

People bemoan the skeptical spirit of the age because they magnify the data upon that point, and forget that there never was

a time when so many people were studying the Bible for comfort and help. The best things in our literature and in our laws are the outcomes of Bible influences. This precious book holds more hearts in blessed leading than ever before in the world's history.

Again, who can study the great reform movements now on foot, without feeling that the world is improving. The widespread sentiment for arbitration, the peace movements at the Hague and the spirit of world-wide evangelism are new signs of real Christianity that were unknown to the people of fifty years ago. Things in the political world that were not regarded as sinful twenty-five years ago, have, under the stronger light of this Christian era, come to be accepted as criminal; and whether the offenders be individuals or corporations, they are being brought to the bar of justice. And every one can see that higher standards are now being recognized, and that the spirit of a "square deal" for all is coming to the front.

The feeling is rapidly gaining ground that men must be brought to account for all irregularities and overreaching,—and this, too, without stopping to search for the letter of the law, so thoroughly is its spirit enthroned in the hearts of men. You can feel this growing sentiment as you listen to the traveling public, East or West, as they discuss public affairs. This period of advancement is recognized by men of all trades and professions, as they converse upon the living issues of our times.

Indeed, he is a poor observer and must see only the surface of things, who does not discover that business methods which were permitted without question a few years ago are now looked upon as dishonest; and the tactics accepted in both business and politics then have come to be regarded as unethical today. God is in the hearts of men; and wherever his servants denounce fraud and sin, the hearts of the multitude respond as never before, and approve the exaltation of righteousness.

Lessons of a Cold Day.

It is interesting to watch people on the street in a cold day. Every one hustles along as if trying to outrun the others. They go puffing and blowing or, if waiting for street cars, they cannot stand still.

They stamp the pavements, kick the curbstones, pound themselves,—do almost every thing but strike each other. See that man hold his ears, pulling and pinching them as if they had gone wrong! Another is holding his own nose as tightly as if he feared it might get away from him! Now he strikes one foot against the other as if it needed chastisement and, finally, really goes to pounding himself!

Ask any one of these why he acts thus and he will look at you as if you surely ought to know that he is keeping himself warm. He is determined not to freeze, if exercise can prevent it. There is no spite in any of that pulling, pinching, striking, or kicking. It all seems good-natured, though every one is in earnest.

The entire scene sets me to thinking. Who could watch it without being impressed with its suggested lessons? Evidently these people have learned to pound the right man. They are certainly making thorough work of it. Why do they not pound "the other fellows?" It looks as if they had discovered that they are the ones after all who need pounding. Is it not often so? The very best way to get right in more respects than one, is to whip yourself rather than somebody else. We all need some self-whipping, and it would often be better for us to spend the time used in chastising others, in thoroughly disciplining ourselves. When the Christian gets cold he is too apt to try to warm the other fellow by pounding him. The church begins to freeze and lays the blame on others. The Pharisee could not get warm while he criticized the Publican; and the Publican did get warm because he beat his own breast.

Again, the street on a cold day is not the only place where people suffer with cold ears. Did you ever see people in a warm cozy church, sitting under a glowing, warm-hearted sermon, yet suffering with cold ears? Critical, stony-hearted people sit in the warmest revival with frosted ears! It is hard to reach the heart through cold ears, and many a sermon falls dead just on that account. How different things would seem in all our communities if, instead of criticising the workers, every one would set about warming his own ears. They would soon be all aglow and ready to receive messages of redeeming love. It was Jesus who said, "Take heed how ye hear."

Again, when I see the man holding his nose, I think he means to mind his own business; and I wonder if it would not be well for us all if we could hold our own noses, and so firmly as to keep them from "poking into other people's business." Most of us have enough of our own,—possibly more than we can do well; and the world would be better off, and everybody in it happier, if each one would hold his own nose.

And then, when I see that man use one foot to kick the other, it occurs to me that some men are always "kicking;" but they do not always kick the right man. Of course, when a man is kicking another, he is indirectly kicking himself. Many do not know this. But our man is not kicking himself in any such roundabout way. He is kicking himself first. This is the best thing to do. And if every "kicker" would do this until he gets right himself, there would be little need to smite the other man.

Would it not be much better if we could all follow the example of these people on the street, and whip ourselves until ears, hands, noses and feet are all in the right condition? Then the glowing warmth of love would fill our hearts, and no coldness could do us harm.

Eld. Seager's Visit to Cosmos.

Some notice of my visit to Cosmos has appeared in the RECORDER and I feel it is due that I tell of my experiences there. I ran down from Boulder to Syracuse, Kansas, on the Santa Fe R. R. From there I rode by stage and mail route to Point of Rocks, Kansas, where I was met by friends from the settlement. This journey of eighty miles was enjoyable beyond description. The great level expanse covered with buffalo-grass, almost as it was when Columbus pleaded his cause before the court of Spain, and still awaiting the skill of man to develop its natural resources, is simply indescribable.

I was pleasantly received in the homes of the people and conducted meetings in the schoolhouse nights and Sabbaths and Sundays. The services were well sustained. Our people who have gathered here have not forgotten the higher needs, and have secured school for the children and Sabbath services from the first. While undergoing

the privations of pioneer life they are laying the foundations of permanent institutions. We feel sure that they will reap in due time that which they now are sowing.

I expect the church now organized to be permanent because of its spiritual character and loyalty to God, and because I have faith in the sterling character of the people, that promises a permanent settlement.

The country, too, is promising, the fertility of the soil is undoubted. The rainfall may be inadequate at times though the two years of occupation have been favored by abundant showers. But it is believed that the Campbell system of cultivation with the introduction of drought-resisting crops, such as Kaffir-corn, millet, maize, etc., will enable farmers to tide over unfavorable years if they come, and make disaster impossible.

After the closing services on the night of December 28, I climbed into a freight wagon to ride forty-four miles across the plains to Hooker on the Rock Island R. R., from midnight till dinner, every star in sight. The glorious sunrise, the variety of settlers' homes, the new town, all combined to make a fine finale of the pleasant work among the bold spirits who have claimed that fair land for their own. I received compensation and more than sufficient cash for fare from the people of Boulder and Cosmos; and the gratification of doing the Master's work where needed and so highly appreciated, as the richest kind of compensation for the time spent; and the pleasure of meeting the people, and seeing the country a free gift in addition to all rewards.

I shall never forget the pleasure of the six weeks' campaign in the West at the mountains and on the plains. I feel that our people do not realize the open doors that we ought to enter. Our duty seems to be to follow up the march of empire, care for those who seek new homes, make them nuclei for new centers of endeavor and found permanent churches rather than complain of "scatteration."

L. D. SEAGER.

Nothing that is great enough to affect the life of a disciple is too small to touch the heart of God.

Missions

Missionary Society.—Treasurer's Report

For the month of January, 1908.

GEO. H. UTTER, Treasurer,
In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.
Cash in treasury, January 1\$4,159 50
Church at

Plainfield, N. J.	16 96
Riverside, Cal.	2 77
Niantic, R. I.	8 25
Milton Junction, Wis., Bakker Fund\$14 50	
General Fund 14 81—	29 31
Alfred Station, N. Y.,	7 23
Cumberland, N. C.	3 00
Farina, Ill.	22 79
Farnam, Neb.	10 12
Alfred, N. Y., General Fund\$15 75	
Shanghai School 5 00	
African Mission 10—	20 85
Westerly, R. I.	61 65
Chicago, Ill.	25 00
Sabbath School at Farina, Ill.	8 22
S. D. B. Memorial Fund, 50% D. C. Burdick bequest ..\$151 53	
50% D. C. Burdick farm 13 52	
50% Edwin W. Burdick be- quest 14 63	
Income Missionary Society fund 11 85	
Sarah P. Potter bequest 23 71—	215 24
Young People's Board, Palmborg salary\$ 45 50	
General fund 30 20	
Randolph Home, Fouke, Ark. 2 50	
Fouke, Ark., School 2 50—	80 70
R. G. Davis, Scott, N. Y.	2 50
Collected in field in Western Association	16 78
Income from Permanent Fund	613 12
S. C. Maxson, Utica, N. Y.	5 00
January interest on bank balance	74
	<u>\$5,309 73</u>

CR.

G. H. Fitz Randolph, salary and ex- penses, quarter ending Dec. 31, 1907	\$ 160 17
R. S. Wilson, salary, quarter ending Dec. 31, 1907	90 00
Church at	
Niantic, R. I.	12 50
Salemville, Pa.	25 00
Marlboro, N. J.	25 00
Shingle House, Pa.	18 75
Scott, N. Y.	12 50
Second Verona, N. Y.	12 50
Richburg, N. Y.	18 75
Hartsville, N. Y.	12 50
Cumberland, N. C.	6 25
Welton, Ia.	18 75

Garwin, Ia. (six months)	50 00
Boulder, Colo.	37 50
Farnam, Nebr.	16 32
Boaz, Mo.	6 25
Hammond, La.	25 00
Riverside, Cal.	37 50
Labor in Western Association	23 86
E. B. Saunders, For letter file	37 00
Typewriter for Pulpit work	15 00
Cash in treasury, Jan. 31, 1908, Available\$2,332 29	
Lieu-oo Mission 226 34	
Shanghai Chapel 2,100 00—	4,658 63
	<u>\$5,309 73</u>

E. & O. E. GEO. H. UTTER, Treas.

Tract Society.—Treasurer's Report.

F. J. HUBBARD,
In account with
THE AMERICAN SABBATH TRACT SOCIETY.
For the quarter ending Dec. 30, 1907.

DR.

To balance on hand, Oct. 1, 1907\$ 305 43
To funds received since as follows:

Contributions to General Fund as published:	
Oct.\$ 145 45	
Nov. 474 68	
Dec. 300 50—	920 63
Contributions on debt:	
Oct.\$ 36 25	
Nov. 211 25	
Dec. 401 62—	649 12
Payment on Life Member- ship 22 00	
Payment on Life Member- ship, debt 55 00—	77 00
Postage on Literature	1 00
Sabbath Reform work	6 15
Collections:	
Nov. 28 02	
Dec. 6 92—	34 94
Income as published:	
Oct. 568 54	
Dec. 102 70—	671 24
Publishing House Receipts:	
RECORDER 623 91	
Visitor 106 96	
Helping Hand 153 59	
Tracts 1 25—	885 71
Expenses Henry Jordan, re- turned 3 92	
Loans 2,000 00	
	<u>\$5,555 14</u>

CR.

By cash paid out as follows	
A. H. Lewis, salary\$ 500 00	
A. H. Lewis, expenses, Bat- tle Creek 45 87	
G. Velthuysen, Sr., Appro- priation 151 50	
Geo. Seeley, salary 62 50	
Geo. Seeley, postage 15 00	
Appropriation, Pacific Coast	

Association	100 00
Henry N. Jordan, expenses, Churches Southwestern Association	20 00— 894 87
Loans and Int. paid	1,677 50
Publishing House expenses:	
RECORDER	2,159 78
Sabbath Visitor	357 65
Tracts	69 91
Helping Hand	7 05
Year Book	35 57
Supplies	11 73— 2,641 09
	<u>\$5,213 46</u>
Balance cash on hand	341 68

\$5,555 14
Present outstanding indebtedness\$3,500 00
E. & O. E. F. J. HUBBARD, Treas.
Plainfield, N. J.,
January 6, 1908.
Examined, compared with books and vouchers,
and found correct.
D. E. TITSWORTH, Auditor.
Plainfield, N. J., Feb. 9, 1908.

DEATHS

ROGERS—In Newport, Rhode Island, December 18, 1907, Mrs. Eliza L. Rogers, in the 92d year of her age. C. F. R.

LANGWORTHY—Benjamin Peckham Langworthy, son of John Davis and Sarah Nichols Langworthy, was born in the town of Hopkinton, February 17, 1829, and died at his home in Hope Valley, R. I., January 21, 1908.

He was married to Elizabeth B. Holdridge in 1856, who departed this life May 16, 1880. To them were born six children, three of whom survive: Edward D. of Daytona, Florida, Mrs. Robert E. Watrous of Philadelphia and Miss Arline P. of Hope Valley.

February 20, 1842, he united with the 2d Hopkinton Seventh-day Baptist Church, and by letter with the Rockville Church, December 26, 1874, of which he was a faithful member until called home.

Stricken with paralysis he waited patiently for the change, which he realized was rapidly approaching.

Services were held in the home, January 23, conducted by Pastor Sutton. Text, Ps. 16:11. E. E. S.

CRANDALL—John Clark Crandall, son of Samuel P. and Anna Crandall, was born near Nile, N. Y., October 22, 1824, and died at his home in Friendship, New York, January 24, 1908.

At the age of 53 years he married Mrs. Sarah C. Green of Friendship, who died in 1889. No children were born to them. Mr. Crandall was a soldier in the Civil War. He was a quiet man, honorable and upright in all his dealings

with his fellow men. Quite late in life he was baptized and united with the Friendship Seventh-day Baptist Church. While unable to attend church very frequently in these later years, he has not failed to show his interest in the church and in the denomination.

Brother Crandall was the fourth child in a family of ten children. He is survived by two brothers and two sisters: Mr. Samuel Crandall and Mrs. Morton Crandall of Friendship, and Mr. W. D. Crandall and Mrs. William Gardiner of Nile.

Farewell services were held at his home, conducted by his pastor, Rev. A. J. C. Bond, and the body was laid to rest in Mt. Hope Cemetery. A. J. C. B.

THOMPSON—Rhoda Malvina Vincent Thompson, daughter of Joshua and Olive Vincent, was born near Alfred, N. Y., December 18, 1821, and died in Chicago, Ill., January 31, 1908.

Sister Thompson had lived a devoted Christian life for about 60 years, having been converted when about 18 years of age, while a student in Alfred, N. Y. Here she united with the Seventh-day Baptist Church. Later, her membership was transferred to the churches of the same faith in Albion, Milton and Milton Junction, Wisconsin. She was a woman of deep convictions and ever loyal to the church of her choice. In the triumph of faith, she passed to her eternal rest.

In 1845 she was married to Anthony D. Thompson who died 18 years ago. They came to Albion in 1853, and after 13 years moved to Milton Junction, where was the family home until after the death of Mr. Thompson. In 1892 she went to live with her daughter in Chicago. She was the mother of eight children, of whom only two are living: Mrs. Myrtilla C. Parker of Chicago and Mr. Randall S. Thompson of Milton Junction.

Last July the deceased had a fall which partially paralyzed the left side. She has since suffered intensely, at times, and gradually failed to the last, in spite of all that could be done by a loving daughter and many kind friends.

Her remains were brought to Milton Junction for interment, where farewell services were conducted by the Rev. O. S. Mills, from the Seventh-day Baptist Church, on February 4, 1908. Theme of sermon: "The Christian's Rest." Text, Rev. 14:13 and Matt. 11:28, 29, 30. O. S. M.

Mrs. Eliza L. Rogers.

Mrs. Eliza L. Rogers, the widow of the late William Maxson Rogers, was the last surviving one of the constituent members of the New York City Church. On the occasion of the exercises held, November 9, 1895, in commemoration of the fiftieth anniversary of the organization of the church, in response to an urgent invitation to be present and participate in the exercises, she sent the following letter to Miss L. Adelle Rogers, clerk of the church:

Newport, R. I., Oct. 15, 1895.

MY DEAR SISTER:

I thank you for your kind letter inviting me to attend the meeting of the New York Church, in November. It would give me great pleasure to be with you all at that time, but it will not be possible for me to go. I hope that the church will remember me in its prayers, that I may hold out faithful to the Sabbath while here on earth.

Very sincerely, your sister in Christ,

ELIZA L. ROGERS.

At the time of each annual Roll Call meeting of the church, she has been communicated with at her home in Portsmouth, near Newport, for many years past, and when some two or three years ago the pastor was sent to visit her, she expressed her great pleasure in his coming, and gratitude that she had thus been remembered, and evinced anew a deep, abiding interest in the church.

The Newport *News* contained the following communication, dated from Portsmouth, touching her death:

The death of Mrs. Eliza L. Rogers, Wednesday, in Newport, at the home of her nephew, Mr. Charles M. Hughes, removes one of the oldest of Portsmouth's native residents. On her last birthday, which was in August, she was 91 years of age. Despite this, she was a pleasant and companionable person, her greatest disability being deafness. She took great interest in what was going on about her and was much pleased to have her former friends call upon her. She had been in her usual health, with the exception of a slight cold, and was in her room, dressing for breakfast, when heart failure caused her to fall to the floor, death ensuing immediately. She was the wife of the late William Maxson Rogers and lived for more than 50 years at their once beautiful residence, "Poplar Vale," on Wapping road. She was the last of a large family, her sister, Mrs. Anna L. Hughes, to whom she was devotedly attached, and who had lived with her during the greater part of their long lives, dying August 5 of this year. Upon her death, Mrs. Rogers went to live with Mr. Charles M. Hughes, to whom she was great aunt.

She leaves a nephew, Mr. William M. Hughes, and three nieces, Miss Ruth Lawton of Providence, Mrs. Isaac Chase of Portsmouth and Mrs. Charles Sumner Sisson of Newport and Portsmouth. Her funeral took place in Newport today, and was private. The burial was in St. Mary's churchyard, by the side of her husband, who died many years ago. Rev. Frederick W. Goodman, rector of St. Mary's, read the burial service.

CORLISS F. RANDOLPH.

Courage is just strength of heart; and the strong heart makes itself felt everywhere, and lifts up the whole of life, and ennobles it, and makes it move directly to its chosen aim.

The Muezzin of Marakech.

Marakech, the town in Morocco which has suddenly sprung into notoriety through its persecution of Europeans, has "the most wonderful bell in the world," according to De Foucault, the Parisian explorer.

This famous bell is nothing less than the voice of the muezzin, the public crier in Mohammedan countries, who from a tower or minaret of a mosque calls the faithful to prayer, lifted over the town at the hour of prayer, at the mosque of Ketoubia. It is the most marvelously solemn and sonorous of all human voices.

I asked the muezzin how he came by it. He answered: "I possess that voice by inheritance, dating back some 300 years. A former sultan, Allah uplift him, appointed an ancestor of mine to be the muezzin of Marakech, with the provision that until the day of doom his descendants should fill the same lofty place. For 300 years my ancestors have called daily to the faithful in Koran verse. Most of everything in life I love women and perfumes. But what most comforts the soul is the prayer. From father to son we have all possessed this voice, which is the astonishment of the East and the West. It is heard above the storms, above the thunder, and the word of Ben Nacer carries from the mosque tower to the Jewish gate at the tanners' bazaar.

"The sultans have accorded to our tribe forever the fruit of a hundred olive trees, which, whether the season be rainy or fair, brings in a revenue of \$2 a month. With this I am content. When I depart for the paradise of Mahomet, my son Ahmet will have my place. Every day I train and strengthen his lungs and chest as my father trained my lungs and chest and as his fathers before him trained their sons. Ahmet's throat and nostrils, as every Ben Nacer's throat and nostrils, have been developed.

"Ahmet's voice will be as powerful, as sonorous, as sweet and as solemn as mine, the most beautiful bell there is on earth, and so will be the voice of Ben Nacer as long as time shall last."

Wonderful and winning as is this "bell," its attraction is more than offset by Marakech's faults and failings other than cruelty to strangers, particularly Europeans. The

(Continued on page 224)

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

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 IX.—FEBRUARY 29, 1908.

JESUS FEEDS THE FIVE THOUSAND.

John 6: 5-14.

Golden Text.—"He shall feed his flock like a shepherd." Isa. 40: 11.

DAILY READINGS.

First-day, Matt. 14: 13-33.

Second-day, Mark 6: 14-29.

Third-day, Mark 6: 30-52.

Fourth-day, Luke 9: 10-27.

Fifth-day, Mark 7: 31-8: 9.

Sixth-day, Exod. 16: 13-36.

Sabbath-day, John 6: 1-21.

INTRODUCTION.

According to the usually accepted view our present Lesson is just a year after that of last week. John is by no means intending to give a complete narrative of the life of our Lord, nor even to mention all the important incidents of his ministry, but is rather making a selection in order to carry out his general plan. He records very few of the miracles, and several times, as in the present case, he recounts a miracle in order that the narrative may furnish a fitting introduction for some teaching. The discourse concerning the Bread of Life is all the more forceful coming as it does just after this account of Jesus' carefulness for the physical needs of his followers and his readiness to give food to the hungry.

The year that preceded our Lesson was one of great activity for our Lord. He spent the time in Galilee, teaching the people and doing many miracles of healing. The Twelve were called to be with him and to go forth as his messengers. To this year belongs that wonderful discourse which we call the Sermon on the Mount. Here also we find many of the parables of the Kingdom, the first and chiefest of which is the Parable of the Sower.

This period was one of increasing popularity for Jesus. We may say indeed that the Feed-

ing of the Five Thousand marks the culmination of his popularity. It was in view of their disappointment that he would not let himself be crowned as an earthly king and lead them in revolt against the foreign political power that many of the disciples left him. Crowds listened to his teaching after this time, but they were hardly, as enthusiastic as they had been; for many had learned that his kingdom was a spiritual kingdom, and they were not willing to follow him.

The miracle of our Lesson has the distinction of being the only one of our Lord's miracles that is recorded by all four of the Evangelists.

TIME—Shortly before the passover in the year 29.

PLACE—Near Bethsaida, on the northeastern shore of the Lake of Galilee.

PERSONS—Jesus, and his disciples; the multitudes.

OUTLINE:

1. Jesus is Sought by the Multitudes. v. 1-4.
2. Jesus Talks with His Disciples. v. 5-9.
3. Jesus Feeds the Five Thousand. v. 10-14.
4. Jesus Walks upon the Water. v. 15-21.

NOTES.

1. *After these things.* An indefinite general reference to past events. See Introduction. *Jesus went away to the other side of the sea of Galilee.* The reference is not to a departure from Jerusalem (although that is the place mentioned in the preceding chapter), but rather from the vicinity of Capernaum. It is evident from v. 22 that Jesus and his disciples crossed the lake in a boat, and did not walk around on the shore. This fact is also plainly stated by Matthew and Mark. The other Evangelists also tell us that they made this journey for the sake of retirement and rest after the arduous work in which they had been engaged. *Which is the sea of Tiberias.* Our author writing some sixty-five years after the time of the event here recorded mentions the later name of the lake for the sake of clearness. The city of Tiberias on the southern shore of the lake was built about the year 20, and named in honor of the Emperor, and from this town the new name of the lake was taken.

2. *And a great multitude followed him.* The multitude went on foot along the northern shore of the lake. *Because they beheld the signs.* Many went just out of curiosity, to see miracles; others desired healing for themselves or for their friends.

3. *And Jesus went up into the mountain.* From Mark's Gospel we would infer that the multitudes reached the spot before Jesus dis-

embarked from the boat. But however that may be, we are to understand that Jesus at first followed his original plan, and retired into the mountain privately with his disciples.

4. *Now the passover, the feast of the Jews, was at hand.* Here again we notice that John was writing for others besides Jews, and stops to explain what the passover is. We may imagine that John mentions the passover to account for the size of the multitude. Very likely many of the people were passover pilgrims who had turned aside from their journey to Jerusalem to see this great wonder-worker.

5. *Seeing a great multitude.* Some understand that this was a different multitude from that mentioned in v. 2. *Whence are we to buy bread that these may eat?* According to the other accounts the disciples had first proposed that Jesus send the multitudes away before he had suggested the feeding of them. This and other differences are no greater than we should expect to find in independent accounts. The discrepancies in the parallel passages in the Gospels in minor matters serve only to make us the more sure of the essential elements. If the accounts were fuller no doubt many of the divergencies would disappear. John's account is more vivid than the others in that he mentions two of the disciples by name: Philip in this verse, and Andrew in v. 8. There has been much speculation as to why this question was addressed to Philip. Perhaps because he was a good manager, and our Lord wished to give him the opportunity to display faith when all reckoning and contriving would be of no avail.

6. *To prove him.* Doubtless he should have remembered the changing of water into wine when there was need. *For he himself knew.* Our Evangelist would have us understand that Jesus was not at a loss what to do, but simply testing his disciples by a few questions.

7. *Two hundred shillings' worth of bread is not sufficient for them.* The translation "shilling" is much better than "penny" for the denarius was a Greek coin worth about seventeen cents in our money, and in that age of the world possessing relatively a considerable greater purchasing power than the same amount of silver today. Philip does not compute the cost of a regular meal, but rather of a meager lunch, and then says that his estimate is not large enough. A good idea of the comparative cost of this meal is the fact that the shilling (denarius) was the ordinary price for a day's work of a laborer. See Matt. 20:2. Probably the disciples had no great sum of money in their treasury.

8. *Andrew is like Philip shortsighted and thinking only of material resources.*

9. *A lad who hath five barley loaves, and two fishes.* It seems that the disciples had neglected to bring any provisions even for themselves. What are these among so many? Andrew is almost ashamed to mention such inadequate provision. Barley loaves were the common food of the poorer class of the people.

10. *Jesus said, Make the people sit down.* Without waiting to explain further Jesus provides for the orderly serving of the multitude. *In number about five thousand.* All the Evangelists mention the number, and all use the same Greek word for "men," (A word that cannot be properly translated *people*, like that in the first line of this verse). Matthew adds, "beside women and children." If, however, this multitude was made up, as we supposed, chiefly of passover pilgrims, there would be comparatively few women and children.

11. *And having given thanks, etc.* There is much speculation as to the precise moment of the multiplying of the bread. Our curiosity must go unsatisfied. We do not even know whether the increasing of the supply was visible or not. *As much as they would.* There was nothing scanty about this meal: no one need go hungry.

12. *Gather the broken pieces that remain over.* Even after all were well filled there were many pieces remaining. The reference is not to discarded fragments but to the whole pieces as broken by the hand of Jesus from the loaves. *That nothing be lost.* This bountiful miracle was not to encourage wastefulness.

13. *And filled twelve baskets.* There was considerably more left than they had to begin with.

14. *This is of a truth the prophet that cometh into the world.* They are at once firmly convinced that Jesus is the Messiah, who was often referred to by the Jews as the Coming One. Compare the expression used by John the Baptist, and particularly the Messianic prophecy of Deut. 18:14-19. But we must not forget that they thought of him as a Messiah after their own ideas, a prince of this world who should establish national independence. It was for this reason that Jesus had to retire into the mountain. Possibly also he was tempted as a man to be the leader that they expected as a stepping stone to the establishment of his kingdom; and that for this reason he wished to pray alone.

17. *And they entered into a boat, etc.* We are evidently to understand that they started back to the other side of the lake at this time in accordance with a previous direction that Jesus

had given them, and that they also had the impression that Jesus was going to join them.

19. *About five and twenty or thirty furlongs.* That is, about three miles. They were half way across the lake. *And they were afraid.* It is hardly to be wondered at that they should be afraid in view of such a wonderful miracle. Matthew tells us that they thought that they were seeing a ghost.

21. *They were willing therefore to receive him.* Their fears were allayed by the voice of Jesus, and the one whom they feared they now welcomed as a deliverer. *And straightway the boat was at the land.* There is no need to imagine another miracle. Since the storm had now subsided it was a matter of only a few minutes' rowing to reach the desired haven.

SUGGESTIONS.

The miracle of the Feeding of the Five Thousand is none the less great because the food provided was of the simplest kind. The miracles of Jesus have very little resemblance to the wonders of the Arabian Nights or of the Apocryphal Gospels.

The Feeding of the Five Thousand with the barley loaves is the symbol of our Lord's feeding his followers with the spiritual bread. Our heavenly Father has a care for our bodies as well as for our souls.

Every follower of Jesus today has the privilege of carrying his blessings to others. The disciples acted as Jesus' agents to bring his bounty to the hungry people. He speaks to us, Give ye them to eat.

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 regular Sabbath 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.

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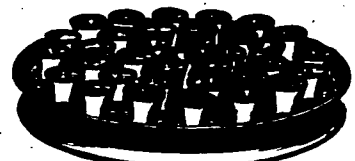
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climate is unwholesome, sanitation is unknown, clay eating is common, and oriental ailments and vices prevail. One of the most conspicuous institutions of the town is the slave market, where a negro woman and babe may be bought for \$40.—*Chicago Chronicle.*

On Carnegie.

Andrew Carnegie at a recent dinner in his honor told a story at his own expense. "I was traveling Londonward on an English railway last year," he said, "and had chosen a seat in a non-smoking carriage. At a wayside station a man boarded the train, sat down in my compartment and lighted a vile clay pipe.

"This is not a smoking carriage," said I. "All right, governor," said the man. "I'll just finish this pipe here."

"He finished it, then refilled it again. "See here," I said, "I told you this wasn't a smoking carriage. If you persist with that pipe I shall report you at the next station to the guard."

"I handed him my card. He looked at it, pocketed it, but lighted his pipe nevertheless. At the next station, however, he changed to another compartment.

"Calling a guard, I told him what had occurred, and demanded that the smoker's name and address be taken.

"Yes, sir," said the guard, and he hurried away. In a little while he returned. He seemed rather awed. He bent over me and said, apologetically:

"Do you know, sir, if I were you I would not prosecute that gent. He has just given me his card. Here it is. He is Mr. Andrew Carnegie."—*New York Tribune.*

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