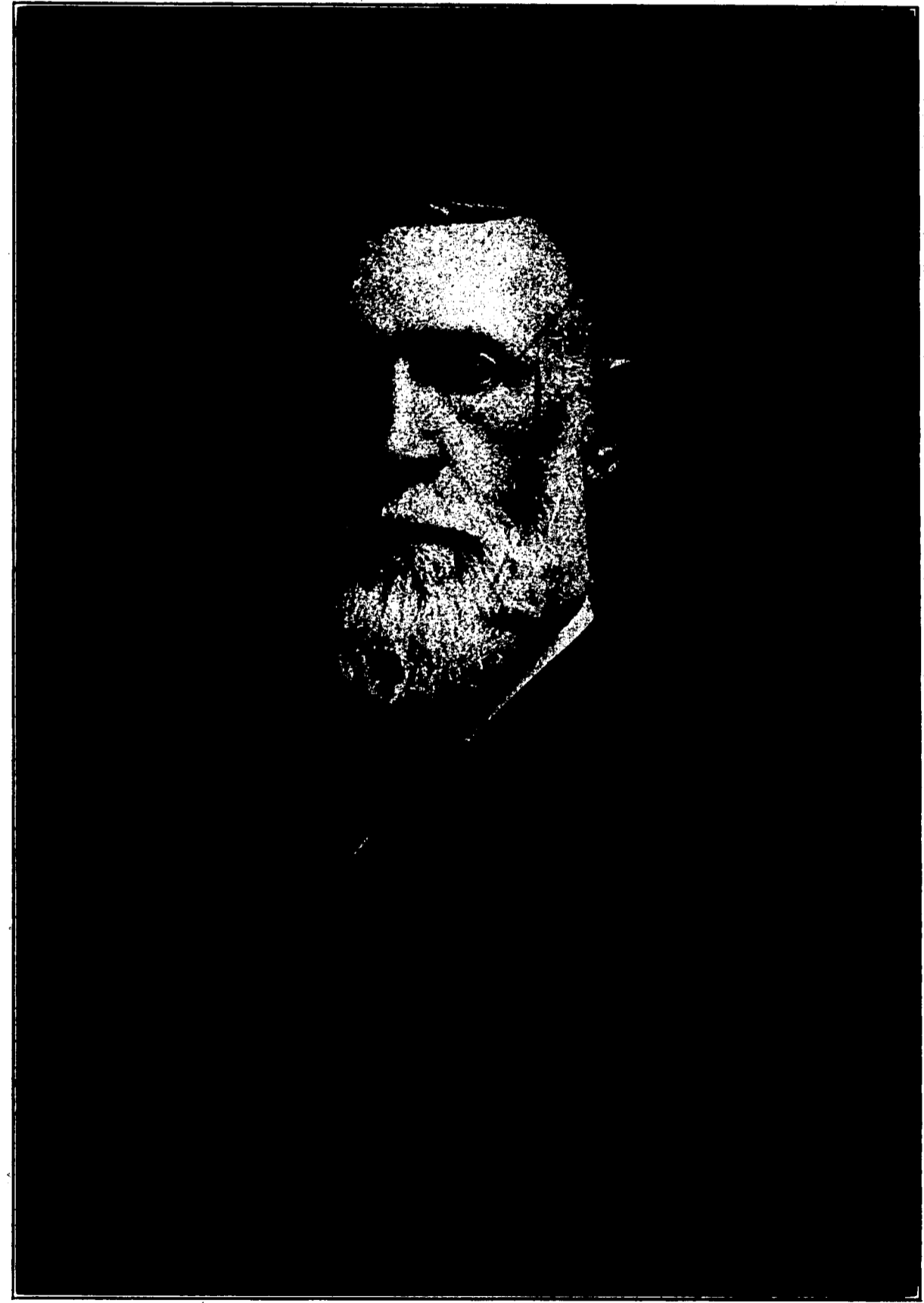


The Sabbath Recorder



EDWARD MULFORD TOMLINSON, M. A., LITT. D., LL. D.
(See page 225.)

Monthly Edition

Alfred University

ALFRED, N. Y. Founded 1836

*First Semester opens
Sept. 8, 1908*

FOR PARTICULARS ADDRESS
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ALFRED ACADEMY *First Semester begins Sept. 8, 1908*
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The Sabbath Recorder

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

VOL. 65, NO. 8. PLAINFIELD, N. J., AUG. 24, 1908. WHOLE NO. 3,312.

DENOMINATIONAL ORGANIZATION

Prepared by Corliss F. Randolph.

The Seventh Day Baptist Education Society.

EDWARD MULFORD TOMLINSON, M. A., LITT. D., LL. D.

President, 1895

Born, 1842. Educated at Union Academy, Shiloh, New Jersey; Bucknell University; and the universities of Berlin and Leipzig. B. A. (Bucknell) 1867, M. A. 1871, LL. D. 1904; Litt. D. (Alfred) 1904. Teacher of Classics, Germantown (Pennsylvania) Academy; Professor of Greek Language and Literature, Alfred University, 1867-1871, and 1881-1908; Professor of Latin Language and Literature, Alfred University, 1870-1871.

The Seventh-day Baptist Education Society was organized for the purpose of fostering denominational schools. Previous to the organization of the present society in 1855 (incorporated in 1856), there had been various denominational organizations designed to promote education, and some of them did effectual work.

In the earlier days, Seventh-day Baptists in England patronized the universities of Oxford and Cambridge. On the continent, the German universities afforded the means of education to the future leaders of German Seventh-day Baptists in America.

The earliest Seventh-day Baptist school in America was the one at Ephrata, Pennsylvania, under the sole management of the German Seventh-day Baptists. This was a Latin School of excellent repute, and patronized by many of the aristocratic families of Philadelphia and Baltimore, besides Seventh-day Baptists.

Upon the organization of Rhode Island College, now Brown University, among the leading spirits in that enterprise were several Seventh-day Baptists, among whom was Governor Samuel Ward, who drew the charter and then in an official capacity as Governor, signed it. Besides, Seventh-day

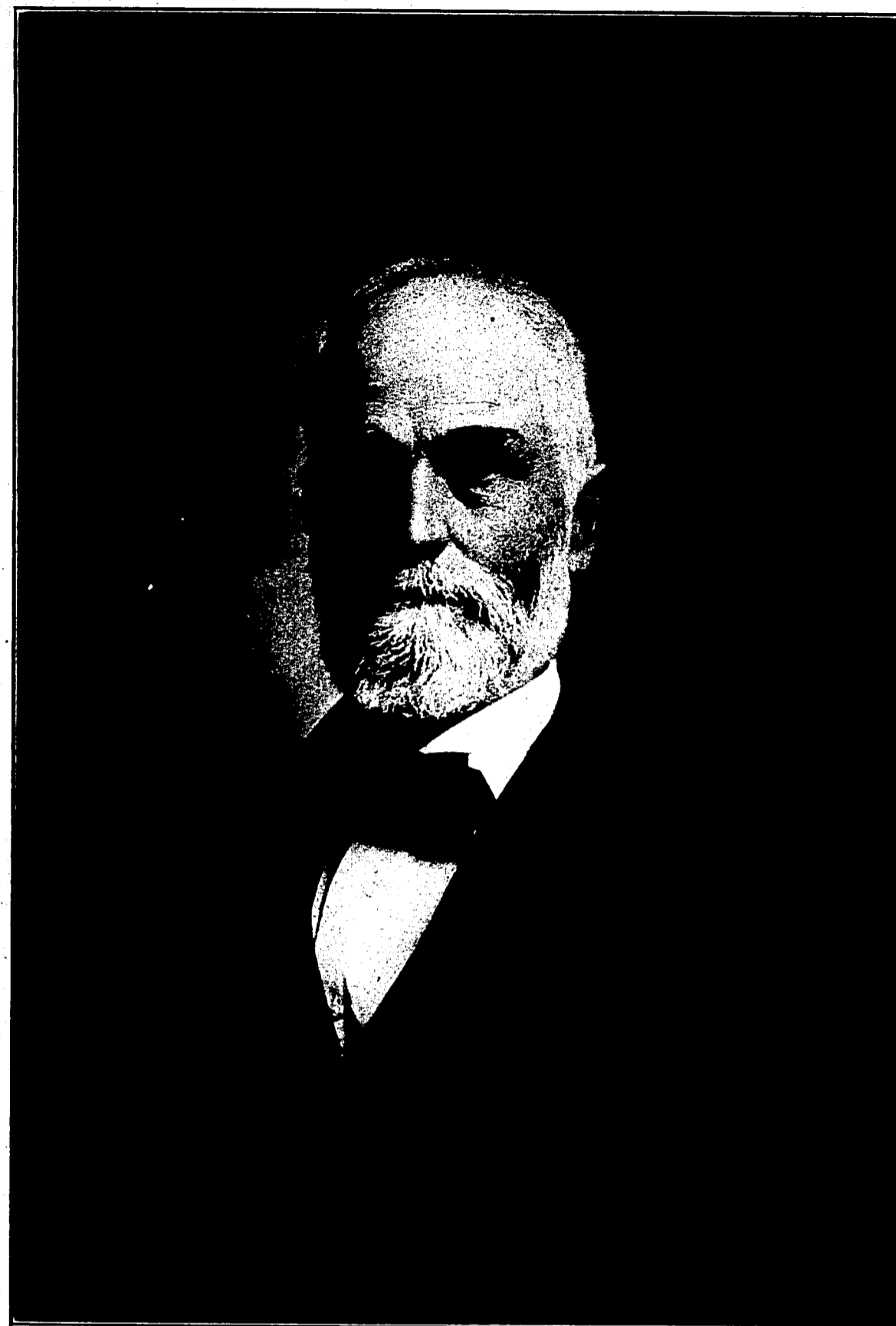
Baptist names are to be found on the roll of its early benefactors. The college was patronized extensively by Seventh-day Baptists.

Union College, under the administration of President Eliphalet Nott, attracted a large number of Seventh-day Baptist students. Some of the most prominent Seventh-day Baptists in this country have owed their business and professional success to the timely advice and warm personal interest of Dr. Nott.

Before the establishment of a college at Alfred University, Oberlin College (Ohio) also drew its share of Seventh-day Baptist patronage.

The Education Society meets annually. Its interests are also freely discussed by the General Conference, to which the Society renders annual reports. The principal office of the latter is at Alfred, New York.

1. All the churches of the Seventh-day Baptist Denomination, including those of the United States and foreign countries alike, form the Seventh-day Baptist General Conference, which was organized in the year 1802. Its sessions are held annually. The churches in the United States are divided into six groups, called associations. The associations, which are independent of the General Conference, hold annual sessions. Neither the General Conference nor the associations are incorporated. The Seventh-day Baptist Education Society, described above, and the other organizations which follow, are all incorporated.

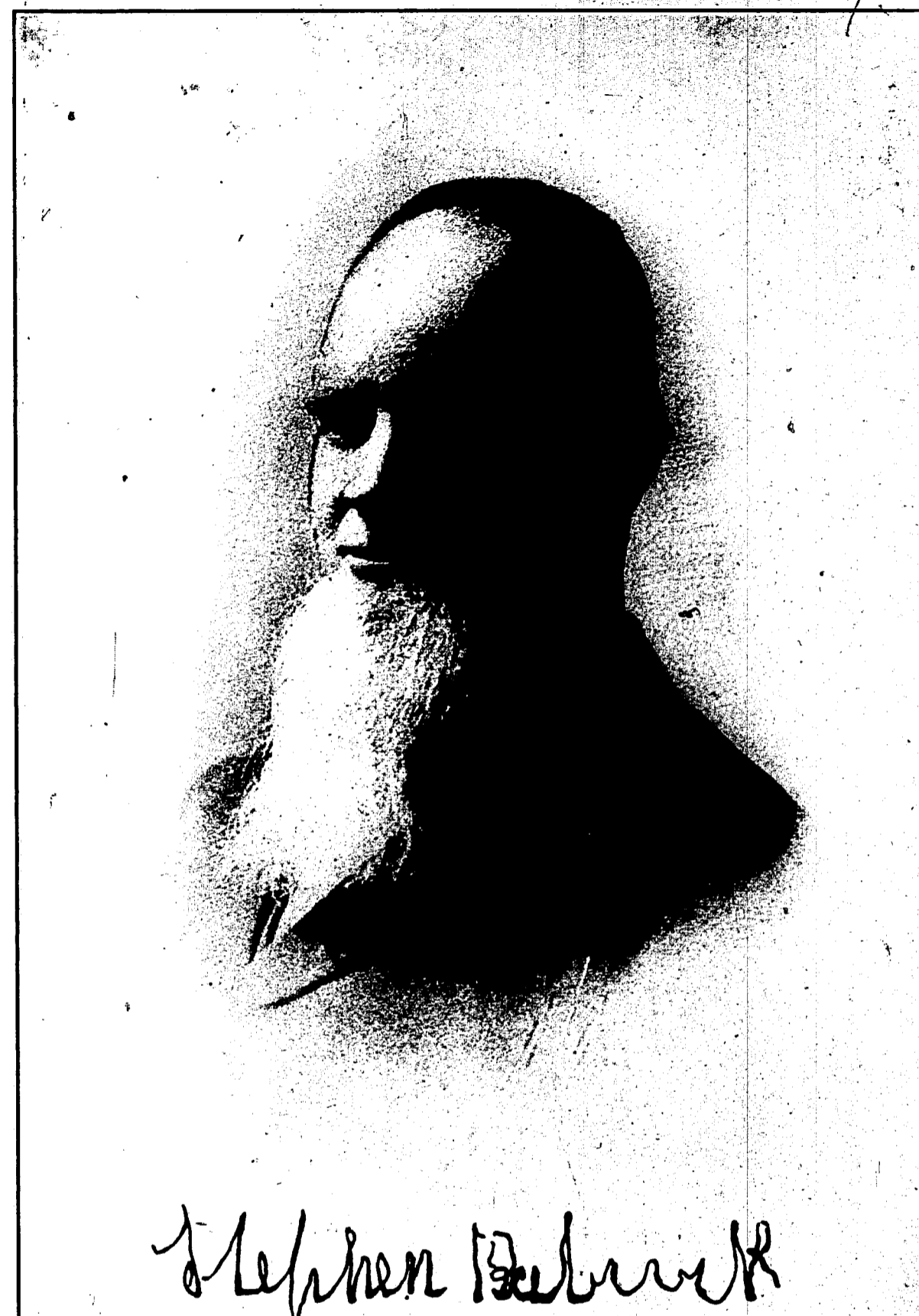


HON. WILLIAM LEWIS CLARKE, M. E.

President of the Seventh-day Baptist Missionary Society, 1891—

Born, 1835. Educated at Mystic (Connecticut) Academy, and Alfred University. M. E. (Alfred), 1857. Teacher in Public Schools; Representative and Senator in Legislature of the State of Rhode Island; President of Town Council of Westerly, Rhode Island; President of Seventh-day Baptist General Conference, 1884-1885; Recording Secretary of the Seventh-day Baptist Missionary Society.

The Seventh-day Baptist Missionary Society was organized in 1843 as the Seventh-day Baptist Missionary Association. Its name was changed to its present form about 1846, and in 1880 it was incorporated by special act of the Legislature of the State of Rhode Island. Besides the home field in the United States it has fostered missions in Palestine, England, Holland, China, and other foreign countries. Its principal office is in Westerly, Rhode Island, where its annual meetings are held. It submits annual reports to the General Conference.

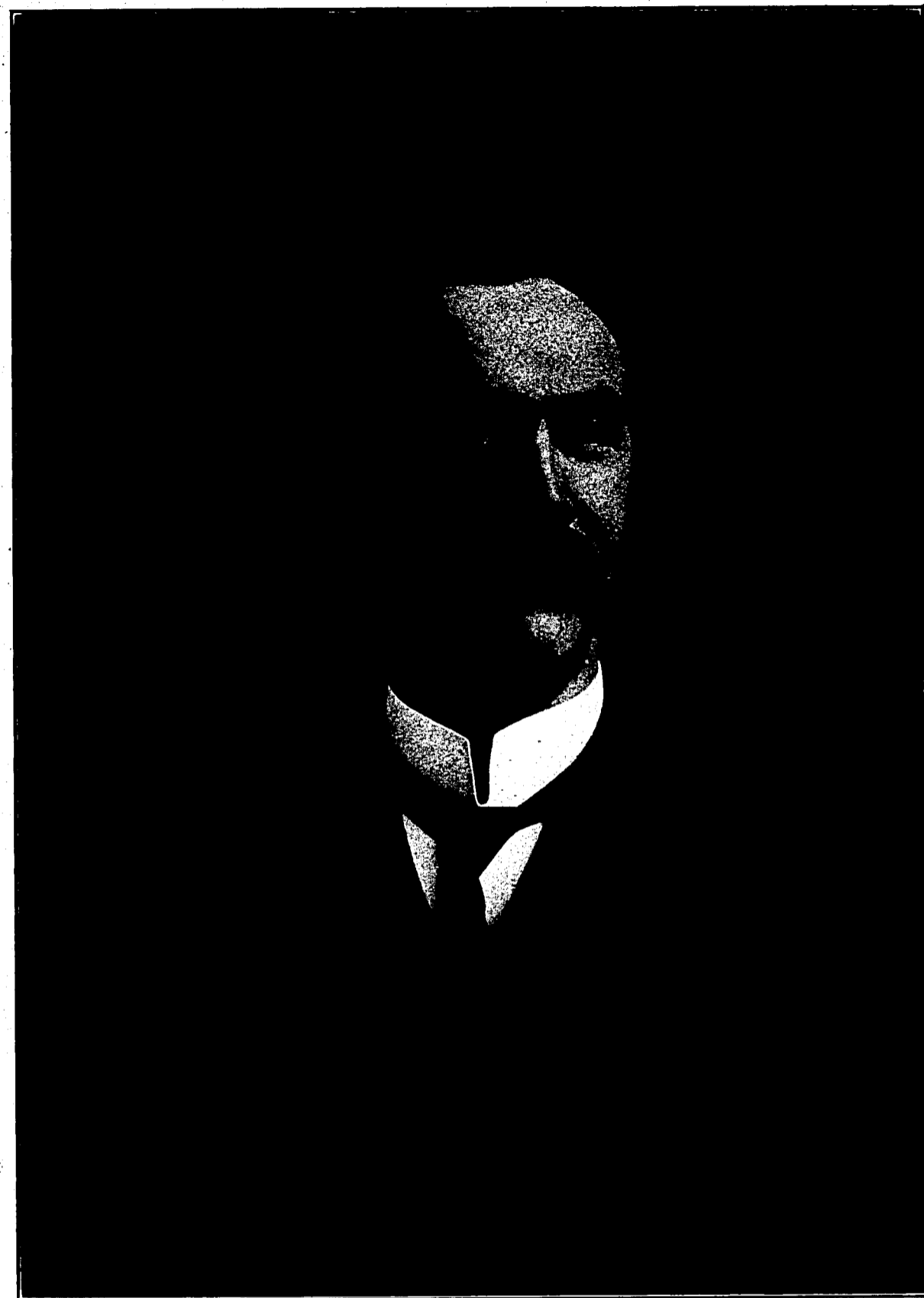


STEPHEN BABCOCK, M. A.

President of the American Sabbath Tract Society (Seventh-day Baptist), 1905—

Born, 1832. Educated at the New York School for the Blind in New York City, in which he was a teacher from 1855 to 1904, and Principal Teacher from 1857 to 1904. Honorary degree of M. A. (Alfred University), 1902. For sixteen years he was Treasurer of the American Association of Instructors for the Blind. President of Seventh-day Baptist General Conference, 1905-1906.

The American Sabbath Tract Society was organized in 1843 (incorporated in 1856) for the purpose of promoting the observance of the Biblical Sabbath—the seventh day of the week. This it does by printing and circulating various periodicals, books, and tracts treating of this and kindred subjects. It maintains a publishing house at Plainfield, New Jersey, and contributes to the support of one in Haarlem, Holland. Its business affairs are managed by a Board of Directors, who meet monthly. The Society holds annual meetings in New York City. Annual reports are rendered to the Seventh-day Baptist General Conference.



ESLE FITZ RANDOPH, M. A., PED. D.

President of the Sabbath School Board of the Seventh-day Baptist General Conference, 1906—.

Born, 1868. Educated at Salem College, (West Virginia) and New York University. B. A. (Salem), 1903, M. A. 1904, Ped. D. 1906. Principal of Public Schools in Bridgeport, West Virginia; Moberly, Missouri; and New York City (Borough of Richmond), 1896—. Has been an active factor in professional organizations in New York City.

The Sabbath School Board was first organized in 1872 (incorporated in 1907) as a separate department of the Seventh-day Baptist General Conference. Its legitimate mission is the strengthening of the Bible School interests of the denomination. To this end, there are issued under its auspices numerous publications bearing upon that subject. It also employs a Field Secretary whose duty it is to look after the detail work of the Board. Its principal office is in New York City. It holds annual meetings and submits reports annually to the General Conference.



HENRY MARTIN MAXSON, M. A., PED. D.

President of the Board of Trustees of the Seventh-day Baptist Memorial Fund, 1905—.

Born 1853. Educated at Alfred University and Amherst College. B. A. (Amherst) 1877, M. A., 1880; Ped. D. (Alfred) 1904. Principal of High School, and Superintendent of Public Schools, North Adams, Massachusetts; Superintendent of Public Schools, Pawcatuck, Rhode Island; and of Plainfield, New Jersey, since 1892. President of New Jersey State Teachers' Association; and of the Seventh-day Baptist General Conference, 1901-1902.

The Seventh-day Baptist Memorial Fund was established pursuant to action of the Seventh-day Baptist General Conference at its annual session, in 1872. It was incorporated a few months subsequent to this action. The Memorial Fund was established to commemorate the two hundredth anniversary of the founding of the Seventh-day Baptist Church in America. The Memorial Fund was designed to serve as an endowment fund for Seventh-day Baptist schools, its benevolent societies, and other denominational interests. Its trust funds now reach an aggregate value of nearly \$450,000.

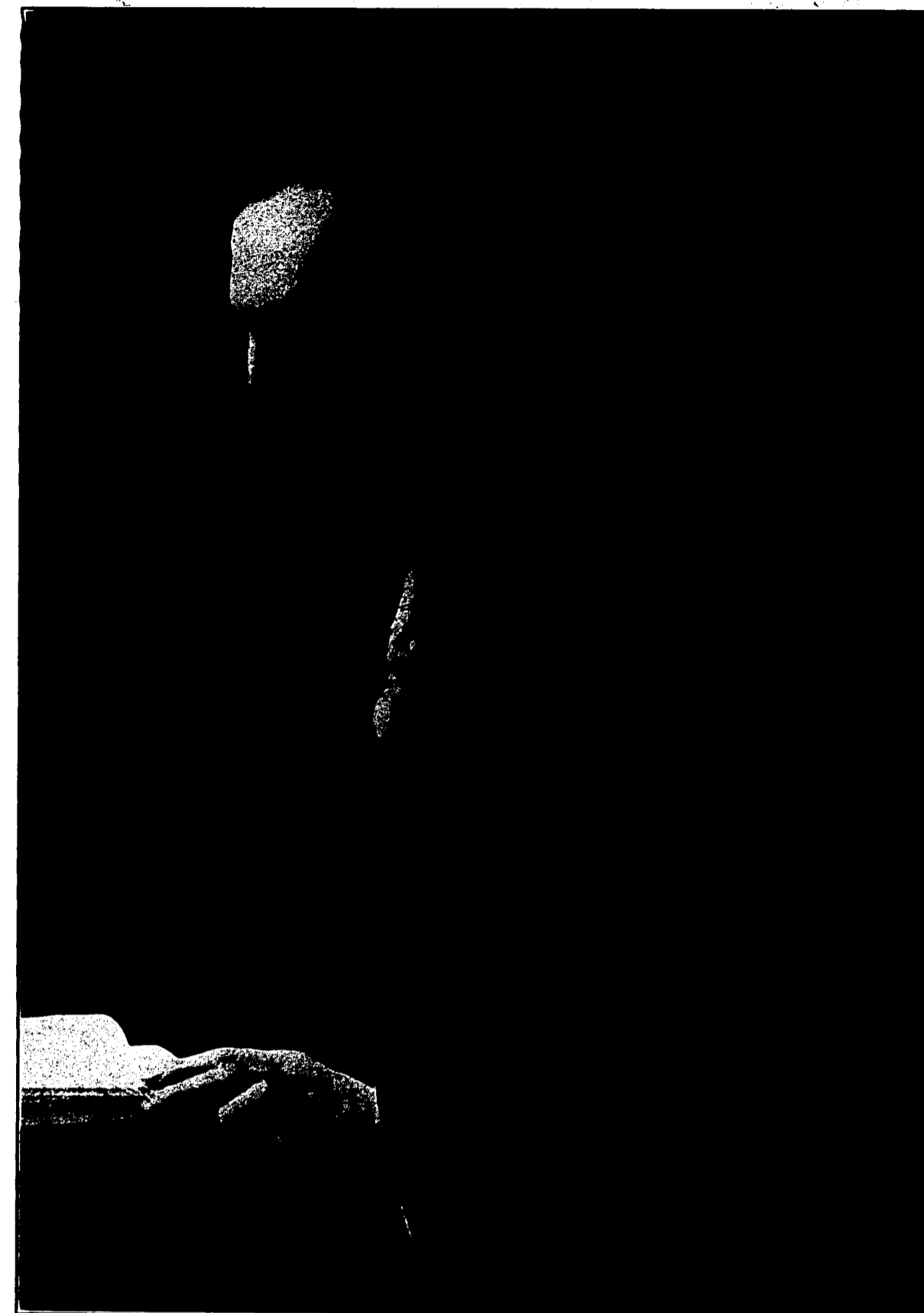


REV. ARTHUR ELWIN MAIN, D. D.

Dean of Alfred Theological Seminary, 1901—.

Born, 1846. Educated at University of Rochester, and Rochester Theological Seminary. B. A. (Rochester), 1869; M. A., 1870; B. D., 1872; D. D. (Milton College), 1885. Corresponding Secretary of the Seventh-day Baptist Missionary Society for 14 years. President of the Seventh-day Baptist General Conference, 1879-1880 and 1906-1907. President of Alfred University 1893-1895. Professor in Alfred Theological Seminary since 1901.

Alfred Theological Seminary is the divinity school of Alfred University. The Seminary was first organized in 1861, under the profound conviction of leading Seventh-day Baptists—clergy and laity alike—that the clergymen of the denomination ought to be educated in its own seminary. Its doors, however, are open on equal terms to men and women of all Christian churches. The institution, although small, is well equipped and does excellent work. It reports annually to the Seventh-day Baptist Education Society through Alfred University.



REV. BOOTHE COLWELL DAVIS, PH. D., D. D.

President of Alfred University, 1895—.

Born, 1863. Educated at West Virginia State Normal School, Alfred University, and Yale Divinity School. B. A. (Alfred) 1890; B. D. (Yale) 1893; Ph. D. (National Normal University—Ohio) 1897, D. D. (Alfred) 1901.

Alfred University, situated at Alfred, New York, dates from 1836. It was chartered as an academy in 1843, and as a university in 1857, both by special act of the Legislature of the State of New York. At the present time, the university consists of a preparatory school, a college, a theological seminary, a school of ceramics, and a school of agriculture. The last two departments are supported by the State of New York. Alfred University renders yearly reports to the Seventh-day Baptist Education Society.

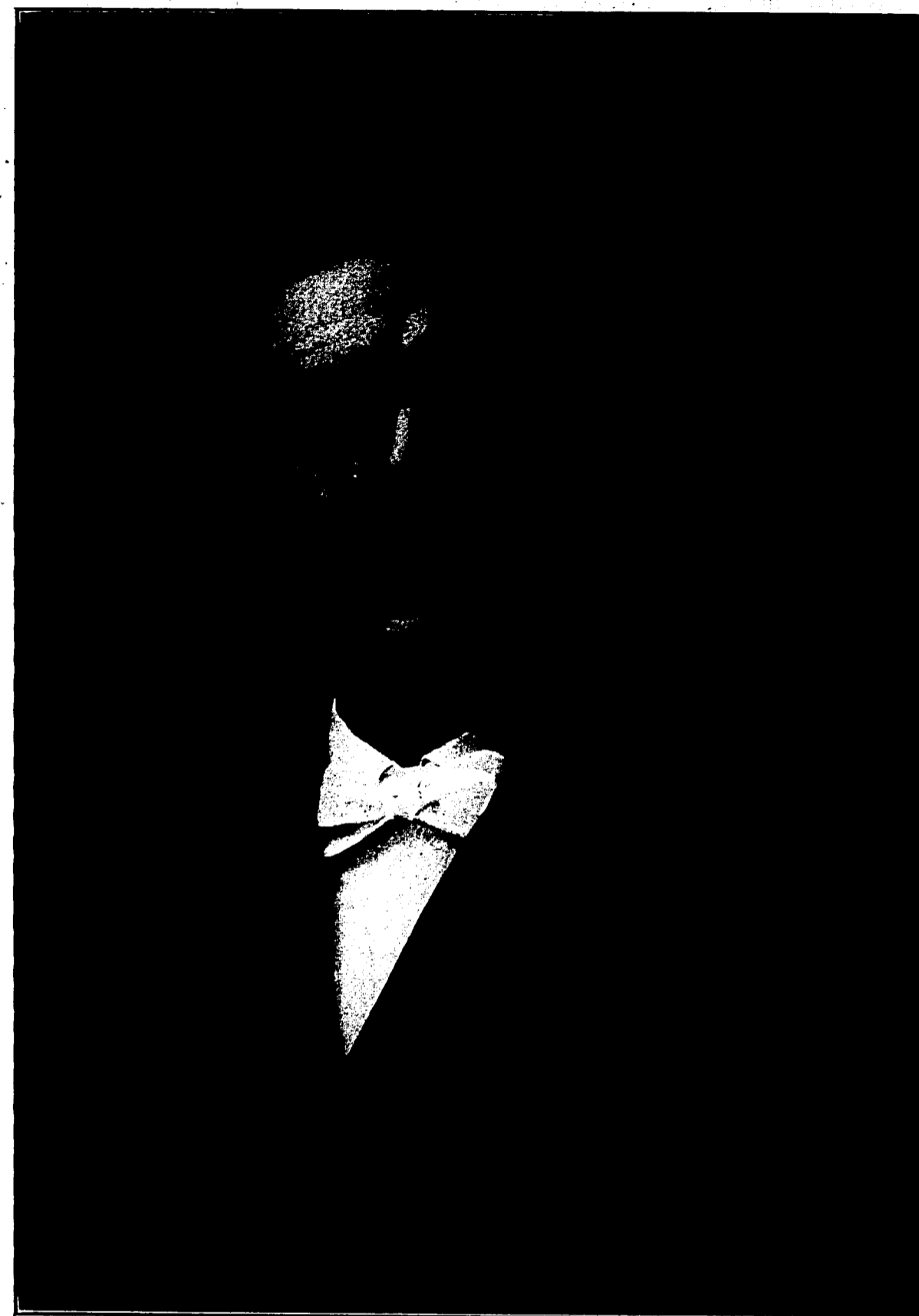


WILLIAM CLIFTON DALAND, M. A., D. D.

President of Milton College, 1902—

Born, 1860. Educated at Brooklyn (New York) Polytechnic Institute, and Union Seminary of New York City. B. A. (Brooklyn Polytechnic Institute) 1879; M. A. (Alfred University) 1887; D. D. (Milton College) 1895, and (Alfred University) 1903. Translated *Solomon's Song of Songs, with notes.* (Leonardsville, New York, 1888).

Milton College, situated at Milton, Wisconsin, was founded in 1844. In 1848, it was incorporated by the Legislature of Wisconsin Territory as the Du Lac Academy. In 1854, it was re-incorporated as Milton Academy; and, in 1867, it was incorporated as a college by the Legislature of the State of Wisconsin. Besides the college proper, there is a college preparatory department. Milton College reports annually to the Seventh-day Baptist Education Society.



CHARLES BEED CLARK, M. A., PED. D.

President of Salem College, 1908—

Born, 1866. Educated at Battle Creek (Michigan) College, Yale University and the University of Michigan. B. S. (Battle Creek College) 1888, M. S., 1899; B. A. (University of Michigan) 1902; M. A. (Alfred University) 1902; Ped. D., (Milton College) 1908. Teacher of History at South Lancaster, Massachusetts, and Union College (Nebraska). Professor of Philosophy and Education in Alfred University, 1902-1908.

Salem College is situated at Salem, West Virginia. In 1838, it was incorporated as an academy under the General Incorporation Law of the State of West Virginia, and in 1890, was incorporated as a college by the same authority. It maintains both a college and a college preparatory department, besides bending its energies largely toward Normal School work. It reports to the Seventh-day Baptist Education Society annually.

SABBATH REFORM

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

Sunday Legislation in Europe.

France and Italy have both initiated certain forms of legislation concerning Sunday, within the last few years. These are sometimes spoken of as "Sabbath Reform Laws." Such designation is not accurate, and to the American reader is misleading. The new law in Italy took effect February last. Its enactment was instigated by the working classes and its application is to certain kinds of industrial and commercial enterprises. It requires that employed persons must be granted a "weekly rest of not less than twenty-four consecutive hours." The law, however, does not apply to transportation service of any character, to places of amusement, nor to any of the general public utilities. Absolute freedom in the matter of recreation and amusement is left to the people as heretofore. Any other day of the week than Sunday may be substituted as the day of rest in the case of those industries that require continual furnace fires, together with restaurants, cafes, billiard-rooms, etc., etc., etc. Indeed the list of exceptions seems to surpass the list of requirements. Such legislation is compatible with the law of religious liberty and with the general good of society, but it cannot be classed with such Sunday legislation as prevailed in many parts of Europe during the Middle Ages, and it has very little in common with Sunday legislation as it appears in the history of English speaking people during the last two hundred and fifty years.

The legislation in France is essentially like that in Italy. Belgium and some other countries in Europe are enacting laws of a similar nature, but it is expressly stated in connection with these enactments that the legislation is not in any sense religious. It is in answer to a demand for protection of employed persons in securing rest and recreation at least one day in the week. Such legislation is logical and far in advance of the religious type of laws which still continue in the United States, but which upon occasion are often declared, even by their friends, "wholly non-religious." They

cannot be considered as non-religious while they insist upon compulsory rest on a specific day of the week; that specific day being the first, since the original legislation of which these modern American laws are the products, was avowedly religious. The same would be true if similar legislation existed concerning the seventh day of the week, based upon the idea that it was original and had always been an institution of religion.

The position of the SABBATH RECORDER and the Seventh-day Baptists whom it represents, has always been that civil law may not attempt to enforce any form of religious action or non-action. Therefore they have always disavowed any desire to secure legislation concerning the observance of the Sabbath. They hold the entire question of Sabbath observance, whether it be applied to the first or the seventh day of the week, as being within the domain of religious conviction and conscious action based thereupon. They say to civil legislation, "Keep your hands off."

It is a hopeful sign that present tendencies indicate such modification of Sunday laws in the United States as will finally make them protective and permissive rather than compulsory. Even the friends of Sunday, we believe, would gain much in their own religious lives and in the observance of that day from religious considerations, if they would cease to depend upon the enforcement of Sunday legislation with the hope of securing any regard for Sunday that is really valuable. On the other hand there can be no doubt—for such is the verdict of history—that enforced idleness in the case of those who have no religious conscience, promotes recreation and holidayism with the better class, and directly promotes crime with the lower classes. It is a fact well known in the lower grades of society, that the enforced leisure of Sunday fosters saloons, dance-houses, homes of ill-fame, gambling, and all other types of crime into which such people naturally sink whenever they are compelled to give up their daily vocations. If there were to be

compulsion in either direction, it would be better for the general interest of society, if the lower classes were compelled to follow honest productive labor every day in the week, rather than that they be compelled to the leisure which promotes crime.

What Are Seventh-day Baptists?*

Seventh-day Baptists are essentially Baptists, and do not differ radically from the great body of Baptists, except that the former observe the seventh day of the week as the Sabbath, while the latter observe the first day of the week, commonly called Sunday.

Seventh-day Baptists must not be confounded with Seventh-day Adventists. It is true that both observe the seventh day of the week as the Sabbath; but the former are essentially and distinctly Baptists, while the latter are essentially and distinctly Adventists, whose interpretation of the Bible differs radically from that of the other Christian churches, and whose church polity is in no sense that of the Baptist church.

THE SABBATH AND SUNDAY.

The history of the seventh day of the week as the Sabbath begins with the history of man. Sacred history as exemplified in the first part of the book of Genesis,¹ is corroborated, not only by every other known source of sacred history, but by profane history as well. The Sabbath was not peculiar to the Hebrews. It antedates not only Moses and Sinai, but the patriarchs, Jacob, Isaac, and Abraham, as well. The purity of the seventh day of the week as the Sabbath was preserved by the Hebrews in the same way, and for the same fundamental reasons, that they preserved the worship of Jehovah, who made them His chosen people.

Jesus and His Apostles observed the seventh day of the week, and no other, as the Sabbath. Neither the Old Testament nor the New Testament recognizes any other day of the week as the Sabbath. The early Christian Church faithfully kept the Sabbath for upwards of three hundred years. Indeed, a careful examination of ecclesiastical history yields substantial evidence in favor of the claim that at no time since the institution of the Christian Church

*From "The Sabbath and Seventh Day Baptists," by Corliss F. Randolph.
1. Cf. Genesis, Chapters I-XI.

nearly nineteen hundred years ago, has it failed to offer living witnesses to the observance of the Sabbath of Jehovah.

When the tide of the English Reformation arose, and carried upon its crest an insistent demand that the well-nigh universal loose observance of Sunday should be abandoned, the claims of the Sabbath stood out in bold and startling relief, almost compelling the whole great body of the Puritans to forsake Sunday and observe the Sabbath. There were those who did embrace the Sabbath, and among them were to be found some of the more prominent of Cromwell's most radical and most zealous followers. From that time forward, the Sabbath question has exerted a potent influence in Protestant Christendom.

Sunday was wholly destitute of any just claim whatsoever upon the Christian Church. The only claim it could offer to the world for precedence over any other day in the week lay in the fact that a pagan world had dedicated it to the heathen worship of the sun, in the same way that the same pagan world had dedicated Monday to the heathen worship of Mars, Thursday to the worship of Thor, and the other days of the week to the worship of other heathen deities. Sunday came into the Church as a usurper, and as a usurper of the worst type.

The manner of its introduction was as follows: When Rome entered upon her career of far-reaching conquest, for diplomatic reasons she established the policy of taking the people of any newly acquired territory into the Imperial Government bodily and intact, with the least disturbance possible of their former manners and customs. In pursuance of this policy, the religion of the new subjects, regardless of its philosophy or ethics or practice, was incorporated into the religious system of Imperial Rome. Rome, in turn, however, demanded that her new subjects worship the gods of Rome, as well as their own gods. Christianity refused to make such a compromise, and in consequence suffered a persecution designed not only to extirpate it from Rome, but if possible, to blot it from the face of the earth.

Nevertheless, Christianity steadily grew in power and scope, until when Constantine the Great ascended the throne, in the early part of the fourth century of the Christian era, he found it so widespread

and of such tenacious growth, that for political reasons he felt constrained to make it the state religion. However, not daring wholly to disregard the deep-seated traditions of the throne, as well as for political reasons, he felt compelled to recognize, within certain bounds, such pagan religions as existed to any considerable extent among his subjects. Accordingly in a famous proclamation issued in the year A. D. 321,¹ we find that the first day of the week, commonly called Sunday (*Solis Dies*), and styled by Constantine the "Venerable Day of the Sun" (*Solis Dies Venerabilis*), a day already recognized by his subjects as one set apart in honor of the Sun-god, was proclaimed a general holiday by him. No business could be transacted legally on that day, although a supplementary proclamation of later date permitted the manumission of slaves; and no labor was to be performed except upon the farm and in the garden, thus making the day, absolutely and completely, a legal holiday in the cities and larger towns.

About this time, the Christian Church, in order to protect itself against certain dangers which threatened it, adopted a polity for itself similar to that of the Roman Empire.² The Emperor as *Pontifex Maximus* (Great High Priest) of Pagan Rome, became the head (the Pontiff, or Pope) of Christian Rome. In the enjoyment of the power he now wielded as Pope in the Christian Church, the Emperor easily supplanted the observance of the Sabbath of Jehovah—the Sabbath of history, the Sabbath of Jesus and His Apostles, the Sabbath of the early Christian Church—with a legal holiday established in honor of the Sun-god, and the change was effected.

It should never be forgotten therefore,

That Sunday was engrafted upon the Christian Church by a Roman Emperor, who was at heart a pagan, both by instinct and by training, and a Christian for reasons of state only.³

That previous to its introduction into the Christian Church, the history of Sunday was anything but a credit to the Church.⁴

That the proclamation of Constantine, by which Sunday was formally and legally in-

ducted into the Church, marked the consummation of a compromise between Christianity and Paganism—a compromise which resulted in the great Protestant revolt led by Martin Luther twelve hundred years afterwards.

That the observance of Sunday by the Church at large, down to the time of the Puritan movement in England, was in no true sense a religious observance.

That but few, if any, accurate modern scholars of Protestant Christendom urge today any claim in behalf of Sunday, save that of mere convenience—a desire not to disturb the existing order of things.

That the seventh day of the week was the universal Sabbath of the early history of the human race.

That the seventh day of the week is the only weekly Sabbath recognized in the Old Testament.

That the seventh day of the week was the weekly Sabbath observed by Jesus and His Apostles, and that they observed no other.

SEVENTH-DAY BAPTISTS IN GREAT BRITAIN.

As previously stated, the pages of history show that the seventh day of the week, the Sabbath of Jesus, has at no time since the institution of the Christian Church failed to be observed by followers of the Master.

The date at which the observance of the Sabbath was introduced into Great Britain is somewhat uncertain. Nicholas Bounde's book, the first book on the Sabbath question to be published in the English language, appeared in 1595, only to be suppressed four years later. During the next century, numerous other writers appeared.

In all, twenty-eight Seventh-day Baptist churches have been established in Great Britain and Ireland. The most important of these are the Mill Yard, and the Pinner's Hall churches of London.

The Seventh-day Baptist church of Mill Yard, Goodman's Fields, London, probably had its origin in 1617, and may be said to have been founded by John Trask and his wife—two school-teachers—who were both imprisoned for their views upon the Sabbath. The membership roll of this church contains, among its multitude of names, those of the following: Dr. Peter Chamberlen, the Royal Physician to three kings and queens of England; John James, the mar-

tyr;¹ Nathanael Bailey, the compiler of Bailey's Dictionary (upon which Johnson based his famous dictionary), as well as a prolific editor of classical text-books; William Tempest, F. R. S., barrister and poet; William Henry Black, achæologist; and others.

The Seventh-day Baptist church of Pinner's Hall, Broad Street, London, was organized March 5, 1676, at his home, by the Rev. Francis Bampfield. His brother, the Honourable Thomas Bampfield, Speaker of the House of Commons under Richard Cromwell, was also a Seventh-day Baptist; Dr. Edward Stennett, who, as well as his son, Joseph Stennett, together with his grandson, Joseph Stennett, his great-grandsons, Joseph Stennett and Samuel Stennett, were all Seventh-day Baptist clergymen, preached for this church. Edward Stennett's son, Joseph Stennett, pastor of Pinner's Hall for more than twenty years, was a profound scholar and a voluminous writer, as well as one of the most influential non-conformists of his time. His son in turn, Joseph Stennett, 2d, the third preacher of the family, was, like his father, a man of learning and of influence among public men. His sons again, Joseph Stennett, 3d, and Samuel Stennett, were his successors in the ministry. Samuel Stennett was the most famous preacher who has ever represented the Seventh-day Baptists in England. He was a man of pre-eminent influence, not only among his own people, but among those of other faiths as well. At the earnest solicitation of that church, he preached to a Baptist congregation in Little Wild Street, London, for many years. Among his hearers there, were Caleb Evans, afterward President of Bristol College; the Rev. Joseph Hughes, founder of the British and Foreign Bible Society; Halloway, the eminent engraver of the cartoons of Raphael; and John Howard, the famous philanthropist. He was the most prolific writer of the Stennett family. His controversial writings were numerous; his other works fill three octavo volumes. He was

1. Of his martyrdom, the Rev. Thomas Armitage, D. D., LL. D., the author of a well-known *History of the Baptists*, in a public address on the occasion of a reception given in honor of the Rev. Jonathan Allen, D. D., LL. D., then president of Alfred University, by the Alumni of that institution, at the Murray Hill Hotel in New York City, May 6, 1891, said: "The Blood of John James, the martyr, alone is sufficient to perpetuate the Seventh-day Baptist church for a thousand years."

the author of many hymns, including "Majestic sweetness sits enthroned," and "On Jordan's stormy banks I stand."

Dr. Samuel Stennett was personally known to His Majesty, King George III, who held him in high esteem. For this reason, Dr. Stennett was the medium through whom the Baptists of New England appealed successfully to the King in 1771, for relief from the oppressive measures of the colonial government. Samuel Stennett died August 24, 1795.

SEVENTH-DAY BAPTISTS IN AMERICA.

Roger Williams, the first Baptist in America, after his banishment from Massachusetts Colony in 1636, settled at once, in company with a few kindred spirits, at Providence, Rhode Island. After a little more than two years, probably early in 1639, he organized at Providence, the first Baptist church in America. In 1644, there was organized at Newport, Rhode Island, a second church under the leadership of John Clarke. In 1664, Stephen Mumford, a Seventh-day Baptist, came over from London, England, and settled at Newport. His observance of the Sabbath naturally attracted attention, and several members of the Newport church adopted his views and practice. They did not alter their church relations, however, until in December, 1671, when after some correspondence with the Seventh-day Baptist church in Bell Lane, London, and with Dr. Edward Stennett, the pastor of the church of the same faith at Pinner's Hall, London, there was organized at Newport, the first Seventh-day Baptist church in America.

Some thirteen years after the organization of the Newport church, or about 1684, Abel Noble came to America and settled a few miles distant from Philadelphia. Subsequently he became a Seventh-day Baptist, through contact with Rev. William Gillette, M. D., a Seventh-day Baptist clergyman from New England. Abel Noble presented the claims of the Sabbath to his Keithian Baptist neighbors, with the result that some half dozen Seventh-day Baptist churches were organized in and near Philadelphia about the year 1700.

About the same year, 1700, Edmund Dunham, a member of the Baptist church at Piscataway, Middlesex County, New Jersey, was moved to examine the Holy Scriptures for authority for the sacred ob-

servance of Sunday. As a result of his own research, he decided that his former practice was wrong, and at once began to keep the seventh day of the week as the Sabbath. Others soon joined with him, and in 1705, there was organized the Piscataway Seventh-day Baptist church.

Emigration from these three small independent centres has resulted in giving, at the present time, upwards of one hundred Seventh-day Baptist churches, with nearly ten thousand communicants, in almost every part of the United States. The strongest centres are in Rhode Island, New Jersey, New York, West Virginia, and Wisconsin.

Besides the churches in England and the United States, there are churches in Germany, Holland, Denmark, Africa, and China.

Sabbath Principles.

Rev. Dr. A. E. Waffle, writing on "The Sabbatic Principle in Modern Society," sets forth the imperative need of "Sabbath Observance" at this time. He represents it as vital to all the higher interests of society, and doubly needed for sake of religious and spiritual life. His statements are excellent. The closing paragraph of his essay (p. 444 of "Theology at the Dawn of the Twentieth Century") shows how powerless he is to do more than describe the crying need and the impending peril. Here is that paragraph:

The obvious conclusion of this brief discussion is that there is in our times an imperative demand for strict Sabbath observance. Christian people should give special heed to its requirements. Instead of relaxing their observance of it in deference to the spirit of the times, they should be more than usually careful. The Sabbath was never so much in danger; the Sabbath was never so much needed. Who shall rescue it from the danger, who shall conserve and foster this institution so fraught with blessings to humanity, if not the people of God?

What Doctor Waffle says is deeply significant. He is the author of a special treatise on the Sabbath Question, published a few years since. That book is mildly conservative, from the Baptist standpoint, but it is based on the assumption that the Sabbath is a figment of Judaism, and that Sunday—resting on the idea of Christ's resurrection—is a new institution that conserves whatever remains of the "Sabbatic Principle" after the death of the Sabbath.

But Mr. Waffle shows, in detail, that the Sabbatic Principle has been so nearly or so completely lost that "Sabbath observance," in connection with Sunday, is gone, and hence the present crying need of some power to "conserve and foster the institution." His words are the despairing inquiry of a clear-eyed observer who sees the needs and the failures of the "people of God" to whom he appeals but to whom he gives no practical suggestions and points out no effective methods.

The significance of Dr. Waffle's essay is increased by the fact that he represents the most religious and able wing of those who seek a better observance of Sunday. When such an one can do no more than perceive and enunciate the difficulties and dangers, the supineness and failures of Christians, there is abundant cause for anxiety and alarm. Something is gained when dangers are seen, and unwelcome facts are recognized; but relief calls for more than this. He who sees what is needed ought to be able to point the way to gain it.

In the present case the starting point of clearing away rubbish and beginning a new foundation is the deeper spiritual origin and meaning of the Sabbath and its observance, as an eternal verity, a non-material and eternal representative of God and his spiritual relations with men. Whoever makes the Sabbath a temporary and "Jewish" affair, practically destroys the "Sabbatic Principle in Modern Society." That fact is clearly shown in the Sabbathlessness which Mr. Waffle so much deplures and so justly condemns. Jesus rejected the Judaistic features of the ritualistic Sabbath observance, in which Judaism was entangled, but he clarified the Sabbath Principle enshrined in the Sabbath. He gave no hint, much less any recognition of the transfer of that principle to Sunday. To this fact all modern Sabbath Reform ideas must come. Unless substantial ground for a new foundation can be found in him who was "Lord of the Sabbath," in his teaching and example, Sabbathism is dead, and there is left no "Sabbatic Principle in Modern Society," nothing but deeper need and increasing ruin along the lines pointed out by Doctor Waffle. The world of modern society, and first of all the modern Christian Church, needs a true, clear and practical recognition of the spiritual mean-

ing of Sabbath observance, taught by Christ. New views of Sunday—if any can be found—will be as foundationless as those which Christians have already tried and found wanting. Loyalty to the Sabbath of Christ is the first step toward better things. The Sabbath and its larger fruitage, spiritual Sabbathism, can afford to wait; but God's people to whom Dr. Waffle appeals cannot afford to experiment farther with a Sabbathless Sunday.

"Sabbath Breaking Christians."

The primary responsibility for the decadence of Sunday observance is charged upon Christians so often and so openly, that the theme of this article belongs within quotation marks. This charge is made by the friends of Sunday, not by its enemies. It is a fact of vital import in the present situation and in the discussion of religious and spiritual Sabbath observance in connection with Sunday or any other day. A few examples chosen from many, many that are at hand, must suffice to put this factor of the situation before the reader.

During the time of the World's Fair in Chicago, the Methodists were singled out somewhat sharply in connection with the Sunday question. When the Fair was open on Sunday the *Epworth League Herald* was extremely radical in demanding that the Methodist "exhibit" be covered wholly and continually. The *Congregationalist* quoted the *Herald* as follows: "We should have asked permission to withdraw. If the request were denied and there seemed to be no adequate legal redress, then the exhibit of the great Methodist Episcopal church should have been covered seven days in the week. An enormous moral outrage has been committed, and a denomination that has always been in the vanguard when giant wrongs were to be assaulted should not now be creeping along in the rear." Such radical claims drew attention to local facts, and the *Interior* for July 6, 1893, through a correspondent who signed himself "A Methodist Minister," said that the Desplaines Camp-meeting Association had received "thirty per cent of all Sunday fares to and from its grounds for about twenty years past." Just what this correspondent said is best told in his own words. Here they are:

"The real blame of our preachers is in

attending and preaching at the camp-meeting after they became acquainted with the facts. No Methodist, lay or clerical, can consistently attend, so long as the contract with the railroads continues in force; and every one who goes is a *particeps criminis* in the sin and hypocrisy of violating God's commandments in the name of religion, for the sake of gain. It is true that the Association's share of Sunday railroad earnings (sometimes amounting to between one and two thousand dollars) has not been used to enrich individuals, but to improve the grounds and pay the charges of celebrated Methodist preachers from a distance; but the pious end does not justify the wicked means. Ten years ago the National Holiness Association, consisting of twelve preachers, was employed to conduct the camp-meeting. They took away, I was told, \$1,200 for two weeks' service. On the second Sunday of that meeting they claimed that there were 10,000 people present—about 8,000 of whom went out from the city on Sunday. The round trip cost 75 cents each, or \$6,000 in all, of which the camp-meeting authorities got \$1,800. I was present on that Sunday (I did not know then that the camp shared Sunday receipts with the road), and made some strictures on the conduct of the crowd. The week following, the *National Advocate of Holiness* said that there were two men at the meeting who greatly needed the prayers of all good people; one was the baggage-master, who, under sore provocation, swore profanely; and the other was the correspondent of the New York *Christian Advocate*, who had criticized the proceedings. The same Holiness Association is this year to hold a two weeks' meeting at Desplaines, and unless the *Interior's* kindly admonition and the public shame of the thing prevent, will get its pay for preaching sanctification and Christian perfection from the camp-meeting's share of the revenue derived from Sunday railroad travel.

"It is not only a sin against God, it is a burning shame and disgrace to Methodism, and an obstruction and injury to all churches in their efforts to hallow the Sabbath. For that reason the *Interior* has done only its duty in calling attention to 'this

(Continued on page 242.)

SEVENTH-DAY BAPTIST GENERAL CONFERENCE

One hundred and Sixth Anniversary. Ninety-Sixth Session

President—Prof. M. H. Van Horn, Salem, W. Va.
 Recording Secretary—Rev. W. D. Wilcox, Alfred, N. Y.
 Corresponding Secretary—Prof. F. L. Greene, Alfred, N. Y.
 Treasurer—Rev. W. C. Whitford, Alfred, N. Y.

WEDNESDAY, AUGUST 26.

MORNING.

10.30 Welcome—Pastor F. O. Burdick.
 Response—Sec. W. D. Wilcox.
 President's Address: "Our Opportunity and Our Need."
 Appointment of Committee on Nominations.

AFTERNOON.

The Sabbath School Board.

2.00 Annual Report.
 "Notes from the Field—A Backward and a Forward Look"—Rev. Walter L. Greene.
 "Relation of Higher Criticism to Sabbath School Work"—Pres. William C. Daland.
 "Religious Training in the Home"—Pres. Boothe C. Davis.

The Young People's Board.

3.30 "Committee Work"—
 "Constructive Bible and Mission Study"—Rev. W. D. Wilcox.
 "Mission Work and Sabbath Reform"—Miss Carrie E. Nelson.
 Report of Junior Superintendent—Walter G. Rood.
 Treasurer's Report—Mrs. S. B. Everts.
 "The Condition and Needs of Our Endeavor Societies"—Sec. A. L. Davis.
 Awarding of Certificates and Banner.

EVENING.

7.30 Sermon: "Jesus Christ the Same Yesterday, and Today, and Forever"—Rev. S. R. Wheeler.

THURSDAY, AUGUST 27.

MORNING.

9.00 Business.

The Missionary Society.

10.00 Report of Corresponding Secretary.
 "The Forward Movement of the Past Year"—Sec. E. B. Saunders.
 "The Spirit of Missions Essential to True Denominationalism"—Rev. Frank E. Peterson.
 Address—Rev. L. C. Randolph.

AFTERNOON.

The Education Society.

2.00 Reports and Business.
 3.00 The Annual Report—
 Rev. A. E. Main, Cor. Sec.
 Prof. A. B. Kenyon, Treas.
 "The Need of Religion in Education"—Pres. W. C. Daland.
 "The Need of Education in Religion"—Prof. S. B. Bond.
 "The Ministry and Religious Education"—Pres. B. C. Davis.
 "Seventh-day Baptists and Religious Education"—Dean A. E. Main.

EVENING.

The Woman's Board.

7.30 Annual Report—
 Mrs. L. A. Platts, Cor. Sec.
 Mrs. Geo. R. Boss, Treas.
 "Fouke and the Needs of the Southwest"—Mrs. G. H. F. Randolph.
 "Business Initiative—How Can We Furnish Employment for Our Sabbath-keeping Young Men and Young Women?"—Mrs. Mary F. Whitford.

FRIDAY, AUGUST 28.

MORNING.

9.00 Reports and Business.

The Tract Society.

10.00 Annual Report of Board of Directors—
 Frank J. Hubbard, Treasurer.
 N. O. Moore, Manager of Publishing House.
 Rev. A. H. Lewis, Corresponding Secretary.
 Open Parliament conducted by Rev. A. H. Lewis.

AFTERNOON.

2.00 Conference in Committees on Departmental Work.

Department of Education.

(Room F, Academic Building. Rev. Edwin Shaw, Suggested Chairman.)

Discussion of the Report of the Education Society.

Round Table Discussion of the Following or any Other Topics:

To what extent and in what sense ought Alfred and Milton and Salem to be denominational colleges?

The plan of the Editor of the SABBATH RECORDER for raising an endowment for our schools. What principle should guide our colleges in regulating or prohibiting the use of gymnasiums and athletic grounds on Sabbath and Sunday?

Brains, books, boys, and buildings for our schools.

Ought our colleges to be kept equal in curricula and in general advantages for students with other colleges? If so, how ought the means to be provided?

Our need of more ministers.

Formulation of report to Conference.

The Sabbath School Department.

(Room D, Academic Building. Rev. W. D. Burdick, Suggested Chairman.)
 Discussion of the Annual Report of the Sabbath School Board.

Discussion of the Following Topics:

What can be done to promote home religious instruction?
 Should any change be made in our denominational Sabbath School helps?
 What can the Seminary do to further the cause of religious education?
 How can we hold the married people in the Sabbath School?
 Should we be making plans looking to a graded curriculum?

Discussion of any other theme that may arise.

Formulation of report to Conference.

The Department of Systematic Finance.

(Room B, Academic Building. Rev. E. A. Witter, Suggested Chairman.)

What results have been reached by the work of the Board of Systematic Finance?

What are some of the methods best adapted to carrying forward the work of systematic finance?

How should the plan proposed by the Board of Systematic Finance be modified?

Should the solicitor of the various churches be arranged for by the churches independently,

or in conjunction with the Board of Systematic Finance?

Discussion of the Report of the Board of Systematic Finance.

Discussion of the Foregoing Questions and Report.

Consideration of Miscellaneous Questions that may Arise.

Formulating of Report to Conference.

Department of Missions.

(Room E, Academic Building. Rev. E. B. Saunders, Suggested Chairman.)

(The work of this department for the afternoon will be announced by the chairman at the opening of the meeting.)

Tract Department.

(Room G, Academic Building. Rev. T. L. Gardiner, Suggested Chairman.)

Discussion of Annual Report of Tract Board.

Round Table Discussion of Topics to be announced by the Chairman.

Formulation of Report to Conference.

Young People's Department.

(Room A, Academic Building. Rev. E. D. Van Horn, Suggested Chairman.)

Discussion of Annual Report of Young People's Board.

Other work of the afternoon to be announced by Chairman.

Formulation of Report to Conference.

Department of Woman's Work.

(Art Building. Mrs. J. H. Babcock, Suggested Chairman.)

Discussion of Report of Woman's Board.

Other work of the afternoon to be announced by the Chairman.

Formulation of Report to Conference.

EVENING.

6.45 Vesper Service—The Seminary Quartet.

8.00 Evangelistic Services—Rev. L. D. Seager.

SABBATH DAY, AUGUST 29.

MORNING.

9.00 Lord's Supper—Revs. Geo. W. Hills and E. F. Loeffboro.

10.00 Sermon: "Spiritual Attainment;" Phil. 3:12-14—Rev. W. L. Burdick.

Joint Offering for the Societies.

AFTERNOON.

3.00 Conference Bible School—Rev. Walter L. Greene, Superintendent.

Offering for the Sabbath School Board.

EVENING.

6.45 Vesper Service—The Boulder Choir.

8.00 Address: "The Mission and Scope of the Christian Church"—Pres. B. C. Davis.

SUNDAY, AUGUST 30.

MORNING.

9.00 Reports and Business.

10.30 "Sabbath Reform According to Christ"—Rev. Geo. B. Shaw.

"How the Sabbath Was Driven from Early Christianity"—Rev. W. D. Wilcox.

"History and Mission of Seventh-day Baptists"—Rev. L. A. Platts.

AFTERNOON.

2.30 "Sabbath Reform a Religious Issue"—Rev. T. L. Gardiner.

"Sabbath Reform Impossible under Popular Theories"—Rev. A. H. Lewis.

"Sabbath Reform"—Open Parliament.

EVENING.

7.30 Address: "The Christian Ministry as a Vocation"—Dean A. E. Main.

MONDAY, AUGUST 31.

MORNING.

9.00 Reports of the Departments, and Other Business.

11.00 Symposium: "The Christ Spirit

In the Home"—Mrs. W. F. Church.

In the Church"—Rev. J. T. Davis.

In the Denomination"—Rev. M. G. Stillman.

AFTERNOON.

2.00 Symposium: "The Christ Spirit

In Business"—Prof. A. B. West.

In Modern Society"—Pres. W. C. Daland.

Unfinished Business.

EVENING.

7.30 Sermon: "What Think Ye of Christ?"—Rev. E. A. Witter.

Prayer and Testimony.

iniquitous violation of the Sabbath,' and Methodists should kiss the rod that smites them."

More than twenty years ago, 1885, Professor W. C. Wilkinson, then of Tarrytown, N. Y., now of Chicago University, published in the *Christian Advocate* (N. Y.) a startling article under this head: "Decay of Sunday-observance among Christians." He avoided the question, whether Sunday is the Sabbath, opening with this sentence: "Sunday-observance, I say, instead of Sabbath-observance, for I wish not to raise the Sabbatarian question, even in the association of a word."

Noting the fact that Mr. James G. Blaine had lately traveled from Chicago to New York on Sunday, Mr. Wilkinson discussed the Sunday question at length saying the following among other equally pointed and pertinent things:

"I say I do not refer to this conduct on Mr. Blaine's part to criticize it. I simply refer to it in the way of argument, by instance or illustration. It is for me a striking case in point, recent, and perhaps not too recent. That is all. It exhibits, for it exemplifies, the decay of Sunday-observance. It would be grossly unfair to treat Mr. Blaine's use of so-called sacred time as a thing isolated, exceptional, singular; a thing on his part in contrast with the general practice of good and accepted Christians of today. This is by no means the fact concerning the matter. The breaking down of Sunday-observance runs along the whole line of current Christian behavior."

After detailing several instances of flagrant disregard for Sunday on the part of church officials, the Professor adds the following:

"Now, in the face of facts like these—and from my own individual observation, I could multiply them indefinitely—it is perfectly plain that Sunday-observance is fast coming to be practically a confessed pious fiction—a fiction, therefore, that cannot continue long to impose on anybody. A 'fiction' (of the pious sort) I do not scruple to call the rule of Sunday-observance as formally professed and as actually broken by so many unchallenged evangelical Christians, in all our American churches. It is a 'fiction' because the very men who thus freely secularize their Sundays

themselves will often be found exclaiming against 'Sabbath-breaking' when it is done in certain forms by others.

"I do not now criticize anybody for failure in Sunday-observance. I simply point out a fact. I think it is well that the fact should be faced by everybody concerned. And I believe that everybody is concerned. The fact is full of significance. It means nothing less than that the institution of 'Sunday' is fast going. The 'character' of the day is with us largely a mere tradition. The tradition fades daily. It is pale now to a degree.

"I cannot guess how serious the regret really is, and by what proportion of average good Christians shared, at this undeniable decay of Sunday-observance. I am quite inclined to think that what regret exists is mostly official, or else a matter of mere tradition and convention. I judge so from the easy conscience with which ministers, for example, use the railroads on Sunday to go to and fro for preaching appointments, and from the apparently unconscious proneness of any chance Christians you may meet, for example, to take the train upon occasion of a Sunday morning from the suburbs to the city for the purpose of hearing a favorite voice sound out from the pulpit the doctrine of the creeds—preaching, it well might happen, on the text, 'Remember the sabbath day to keep it holy.' This freedom on the part of the flock is, of course, not to be wondered at. The shepherd himself—that eloquent preacher—will perhaps preach the same sermon, on the same text, the evening of the same day, to a congregation forty miles distant, reached necessarily at cost to him of Sunday travel.

"There is no need to accumulate instances. I seriously propose a question: As long as the state of the case is what we all of us perfectly well know it to be respecting Sunday-observance among Christians, is it, can it be, useful for us to talk piously against the Sunday newspapers, Sunday excursions, Sunday concerts, Sunday opening of places of amusements?"

When the opening of museums in the city of New York was being discussed, the *Observer*, most orthodox of Presbyterian papers, and a devoted friend of Sunday, said:

"If the museums are finally opened on

Sunday, it will be owing, not so much to the leadership of the infidel element as to the following this element has gained from those who rank among the religious. Secularists and other despisers of Christianity have led the movement with vigor, hoping that they may soon cry with M. Renan, 'Christianity is dead; it has lost its Sunday.' But they would have been comparatively powerless if their movement had not obtained respectability by the adhesion of those whose general sympathies and associations are with the Christian church. Let our religious people understand that if we lose our Sunday it will be because they have lost it out of their own hearts, and have no deep conviction of its value or necessity for the world and the church. When Christians travel, entertain, amuse themselves, and recreate in every way which shows that the sacredness of the day is forgotten or ignored, there is little reason to expect the world around to appreciate or reverence the Sabbath."

In the issue for Nov. 12, 1885, the same paper said:

"How do Christians stand in view of this difficulty and danger? What is their testimony and example in the midst of a world which regards nothing but what is seen and temporal? In no accusing spirit we reply, that many in our churches are at one with the world in its increasing laxity as to the sacredness of Sunday. We do not say that the mass of religious people are as careless as the irreligious, but that the change in their habits corresponds with the change in habits of the world. Numbers of evangelical communicants, members of the various Protestant churches commonly classed as orthodox, do not feel under any obligation to keep the Sabbath holy by abstaining from ordinary recreations, and finding pleasure in religious duties, acts of charity and usefulness. Their ordinary work is necessarily suspended. But travel, social enjoyment, innocent recreation, secular newspapers, and ordinary novels occupy their time and minds without a thought of loss to themselves or injury to others."

The *Advance*, April 8, 1896, quotes Mr. Moody as follows:

"Look how the commandment to keep the Sabbath day is toned down. But what Chicago needs is to get that old law in

force again: Young people are out on their wheels, older people are reading the Sunday papers, the saloons are full, and throngs go to the woods for picnics. What is the end of it all? Young men are ruined; young women are ruined; the police courts are full every Monday morning, and mothers all over the land are weeping over children who have been ruined. This thing could all be stopped if churches would do their duty."

In 1888 the Pittsburg Synod of United Presbyterians adopted a stirring report upon the question of Sabbath-observance. Touching the Sunday newspaper, and the responsibility connected with it, the Synod said, "that the buying and reading of Sunday newspapers by professing Christians is an immorality and a violation of the law of God; and persistence in this practice becomes a just cause for church discipline; also, that all members of the church be earnestly exhorted not to patronize on any day a paper that publishes an edition on the Sabbath."

Commenting on that report, the *Watchman*, of Boston, said:

"This, it seems to us, is not only hitting the nail on the head, but driving it in a sure place. There is no doubt that professing Christians are largely to blame for this growing evil, and not only so, but that the weapon for killing it off is in the hands of the church people themselves if they will only use it. That the circulation and reading of Sunday newspapers tend to turn away the thoughts from God, to secularize the mind and destroy the sanctity of the Lord's day, there can be no doubt. Recognizing this fact, is it not the duty of every professing Christian not only not to buy and read the Sunday daily papers, but also not to patronize in any way those papers which publish Sunday editions? Let the Christian people of every community cease their support of such papers, both in their subscriptions and advertisements, and how long would it be before the evil deplored would be a thing of the past? It is in the hands of professing Christians everywhere to decide whether or not the Sunday newspaper must go."

In the summer of 1889 the *Pearl of Days*, organ of the American Sabbath Union, said:

"When the Christian church will con-

sent to magnify the divine command, 'Remember the sabbath day to keep it holy,' not seeking worldly pleasure or gain on that sacred day; not joining hands with Sabbath-breaking directors of corporations; not secularizing holy hours by admitting Sunday newspapers into the home, then will a new era break upon the nation. The spiritual significance of the Sabbath, as the holy sign between God and man, of all good, will then become widely apparent. The Holy Spirit will then give to moral and Christian reforms, of every kind, a new impulse. In a word, the responsibility of right Sabbath-observance, with all its attendant blessings, rests upon the church of Jesus Christ."

A SAD PICTURE.

The foregoing presents a serious situation. The picture is drawn by Christian leaders, friends of Sunday who have the insight and the bravery to fasten a large share of the responsibility for the decay of Sunday observance on Christians, notably on clergymen. The facts cited and the conclusions drawn are not momentary nor of yesterday. They go far enough into history to show the growth and the chronic character of this disregard for Sunday, within the Protestant churches. The situation shows that weak Sabbathism, no-Sabbathism, and actual Sabbathlessness have poisoned the churches and destroyed conscientious regard for the religious aspects of Sabbath observance. These facts will appear with double emphasis when we consider what changes must come before spiritual, Biblical, Christ-like Sabbathism can be attained.

The Sabbath and the Bible Inseparable.

The Sabbath question is pre-eminently a Biblical question. It is the product of "revealed religion." Without the Bible there would be no "Sabbath question." Having the Bible, men find that what it requires concerning the Sabbath accords with their highest necessities and their best interests. But these necessities among those who have not the Bible have not developed the Sabbath. The history of those ancient nations which had some knowledge of the week, and hence more or less idea of the Sabbath, is so related to Hebrew history as to indicate a common source of knowledge and influence. It is therefore clear that all con-

siderations of the Sabbath, its origin, purpose, and manner of observance, must begin with the Bible. This is made clear by the fact that all efforts to set the Sabbath aside, or to weaken its authority, begin by attempting to invalidate or set aside the Bible. These efforts have sometimes included all of the book, sometimes the Old Testament as against the New, sometimes the Decalogue as a whole, and sometimes the fourth commandment only. Both the friends and the enemies of the Bible agree on the foregoing facts, and it is logically and historically true that the authority of the Bible and the authority of the Sabbath stand or fall together.

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

Let the reader note with care, that if the Ten Commandments are not the source and basis of Christian ethics, there is no such source nor basis. If these do not form the standard of right and wrong for Chris-

tians, there is no standard under the gospel dispensation. Hence as Paul so plainly declares, there can be no sin under the gospel, for without law there cannot be sin. If there is no sin because no law, there can be no demand for forgiveness, nor for salvation. In that case the work of Christ is a farce, and all talk of sinning and wrongdoing is false in conception and fact.

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

It is a significant fact, and one of deep meaning, that the first traces of the introduction of Sunday into Christian history are closely connected with the doctrine of no-Sabbathism. These traces appear in the writings of Justin, called the "Martyr," about the middle of the second century. He was a pagan philosopher who adopted Christianity, but never put aside his philosopher's dress, and who mingled much of his philosophies with his Christianity.

He is the leader of a long line of similar writers who formulated a Pagan-Christian system which developed into the papacy. The popular philosophy of that time taught that the God of the Jews, since he was the creator of material things, must be an inferior deity whose laws were of little account, and were not binding on any but the Jews. The Jews were regarded with great disfavor by the pagans because they had always insisted that there was but "One God," and that they could not be loyal to him and yet recognize the gods of their heathen neighbors. This was one of the chief sources of anti-Judaism.

In his "Dialogue with Trypho, the Jew," Justin announces the doctrine of no-Sabbathism in the most unequivocal manner. He insists that the Sabbath was always and only a "Jewish" institution, with which other men had nothing to do. Thus he began the creation of a new standard by attempting to destroy the authority of the Sabbath law of the Old Testament. Every step in subsequent history shows that the fortunes of the Sabbath and of the law of the Lord went hand in hand during the centuries in which the Christianity of Christ and the apostles was slowly transformed into the Christianity of the papacy.

When men began to cast the Sabbath and the law of God aside, they naturally sought for something to take their place; for men must have some standard of authority in matters of religion. Gradually a number of annual or occasional festivals were transferred from paganism which still held the greater part of the people. The Sun-god was at this time a great favorite in the Roman Empire, and at the opening of the fourth century the Emperor Constantine the Great was a special devotee of this god, Apollo. Under the law of the empire, the Emperor was *Pontifex Maximus*—Great High Priest. As such, it was his duty to appoint all festivals and religious holidays, and in 321 A. D., he issued the first Sunday law. It was wholly pagan as to its language and spirit. There was no reference in it to anything Christian, or to the "Venerable day of the sun" as being in any way a Christian institution. Neither did the pleas that were put forth in favor of observing Sunday in commemoration of the resurrection

of Christ make any claims to Biblical authority. The prominence given to the sun's day by the civil law, and the stigma placed upon the Sabbath as being only Jewish, gave great advantage to the Sunday in the struggle for popularity with the masses who came into the church from among the heathen. The civil law was exalted as the standard of authority for Sunday, and the Sabbath was left without authority as fast as the growth of pagan influence could destroy it.

But a still more powerful change was going on in the development of the idea of the "Catholic Church," whose authority was made supreme in matters religious. The idea of Christianity as the universal religion embodied an important truth. But the embodiment of that truth in a state church was a serious perversion of Christ's teachings concerning his kingdom. Nevertheless the spirit of the time, and the prevalent pagan conception that religion should be controlled by the civil authority, made it practically impossible to escape the new standard of "Church Authority," backed by the empire, after the Bible had been deposed from its rightful place.

Thus it came to pass that the legalized religion was, in time, the accepted religion. And as this must find embodiment in an organization, the establishment of the papacy was an inevitable result of that first step which declared the law of God void, and so made it a necessity that other standards should be erected and enforced. The time of this development which culminated in the establishment of the papal church, is properly designated, in general, as from the middle of the second to the middle of the fifth century. It is not possible to fix upon a definite date for the beginning nor for the culmination of a movement which was a gradual evolution, and the result of a long series of influences. But the germ of the whole movement which produced the Roman Catholic, or papal church, was involved in the denial of the supreme authority of the Bible in matters of religious faith and practice. In this apostatizing movement, the Sabbath was a prominent point of attack, because it represented God so fully, and challenged the false claims of the Church Authority theory as no other command of the Decalogue did or could. The history of the Dark Ages repeats and em-

phasizes the fact that the Bible and the Sabbath shared the same fortunes as to regard and authority. They were both cast out, or subordinated to the authority of the church. They still stand or fall together.

Larger Conceptions of the Sabbath.

Larger conceptions of the nature and value of the Sabbath and its observance are a vital need at this time.

The practical importance of the Sabbath, and of similar institutions that have permanent and eternal value, comes into true perspective and full appreciation only through experience and the verdicts of history. The larger and more abiding results which appear in the history of what has been, are God's commentary concerning what ought to be. Prevailing opinions declare that the Sabbath is of little account, "a trifling question." The world looks upon Seventh-day Baptists as fighting in vain for a "lost cause"—lost, because valueless.

Consciously or unconsciously, Seventh-day Baptists share in that estimate of themselves. History, in its larger aspects, is made up of the resurrection and rejuvenescence of lost causes. Those who love and defend what superficial observers call lost causes must see that apparent loss is only temporary burial at the hands of disregard and indifference, and that their eternal vitality insures resurrection and ultimate triumph.

Christianity is a most prominent example. When Jesus' body was carried from the cross to the tomb, his enemies triumphed over a "lost cause," while his handful of followers, covered with the sackcloth of despair, lay on their faces in the ashes of their burnt-out hopes and thwarted plans, sobbing themselves into silence. But tears gave life to their stunned but immortal confidence in God. They reached out for the helping hand of Redeeming Love, ceased sobbing and shouted: He is risen, he is risen; we have not trusted in vain. The last two thousand years of history have vindicated their sorrow-born faith in a lost cause. What Christian history thus demonstrates on a world-wide scale, all lesser history verifies in countless ways.

The history and the hopes of Seventh-day Baptists center in the deathless vitality of "lost causes." How can we comprehend this? How can we believe it and still

work on, patient and hopeful, weary, but not discouraged?

GOD IN HISTORY.

We must see the divinity of all final results in human history, notably in the history of religion. God is the ultimate arbiter and the dominant factor in human affairs. He presides over human experiments, supplements our failures and complements human weakness, when we struggle to learn truth and do his will. His plans cover the eternities and the central conception of those plans is the highest ultimate good of his human children—ourselves.

Under such plans, in such an universe, no real truth, no final good can be lost. Jesus went to the cross, not because he and the Kingdom of Heaven were failures, but because the half-blinded vision of those to whom he came could neither grasp nor accept the truths he taught.

Men always oppose and condemn new forms of truth and new demands of duty which are too high and exacting for them. When these seem to be buried in the shallow graves dug by hatred, ignorance, or weakness, men hasten to seal the tomb with "A lost cause—a hopeless struggle." Then true faith sees God smile as he calls for the Angel of Resurrection to "roll away the stone."

To this larger concept of the divineness of all history we must add a larger conception of the deep and eternal spiritual elements that underlie and give birth to the Sabbath, its observance and its higher spiritual meaning. These larger views and deeper considerations defend and buttress the more apparent reasons with which we are already familiar, but which are not final reasons. No human knowledge of eternal truth can be ultimate and complete, during this earthly stage of our experiences.

While attending the late Associations I was asked more than once: "If there are deeper elements of the eternal spiritual nature and philosophy of the Sabbath than we have been accustomed to think, will not their acceptance destroy adequate reasons for observing the seventh day of the week as the true Sabbath day?" Such a question is natural before one has "thought the problem through and through."

My own deep convictions, my logical and highly practical conclusions are that the

more we seek the spiritual philosophy of the Sabbath and its observance in our eternal spiritual relations with God, in eternity and "through time" our reasons for holding the Sabbath as it appears in the Bible and in history will be greatly strengthened. This life is God's kindergarten for us, and we are yet little children. History is one of our most valuable text-books. One towering value of the Bible is the historic element touching the spiritual experiences of men. When we gain anything like its deeper meaning we see that past events and present problems are divinely ordered.

The week is the oldest and unbroken measure of time in the World-Calendar, and the Sabbath is inseparable, historically, from that week. To the Hebrews, more than to us, Creation was God's immediate and supreme representative. The highest spiritual development of Hebraism associates the Sabbath with Creation, and eternity, and thus with God. That association was neither fortuitous nor transient. All efforts made in modern times to overcome this fact and so justify disregard for the Sabbath, in contrast with Sunday, have only emphasized the permanency of the identity of the Sabbath with the last day of the week. This is the more apparent when we rise to the truth that the Jewish conception of the Sabbath as memorializing Creation rests upon the truth that Creation is God's product and representative, a truth which our diluted Christian notions have obscured.

Hebraic conceptions of the divine and spiritual nature of the Sabbath—during the brighter period of Hebrew history—were much higher and clearer than ours are. Instead of taking the standard set by the great spiritual leaders of the prophetic period of Jewish history, or the still higher and more spiritual standards set by Jesus, "Lord of the Sabbath," Christians still linger on the low lands of the ceremonial materialism of later Judaism, which Jesus condemned unsparingly. The narrow notions of most Christians, when compared with what Christ taught, are closely akin to the Phariseeism he rejected and condemned. Hence the majority of Christians still stigmatize the Sabbath as "Jewish," instead of seeing that Jesus Christianized the Sabbath as he did all the fundamental truths of Judaism. Christians—Protest-

ants especially—need to be lifted from the morass of practical no-Sabbathism.

Seventh-day Baptists stand on higher ground, but they have not reached the high ground that Jesus occupied. They need larger views and deeper convictions concerning the Sabbath as the primal and highest point of spiritual contact and communion with God. This means that Sabbath observance and the opportunities it affords for spiritual culture meet the eternal and deepest spiritual needs of men. Hence Sabbath Reform, from the spiritual standpoint, is most nearly all-inclusive of practical good, social, moral, religious. If any Seventh-day Baptist fears to dig deep, and yet deeper after the spiritual basis and meaning of the Sabbath, lest the association of it with the seventh day of the week be disturbed or endangered, he needs the larger and longer look almost as much as do those who cast the Sabbath aside as a "figment of dead Judaism." Such fears belong to the low ground of ceremonialism rather than to the mountains of "higher life."

Christianity has lost spiritual Sabbathism—or rather has never attained it—for want of larger views and deeper inquiry concerning what Jesus taught and what the Sabbath really is!

July 12, 1908.

Bible Reading on Sabbath and Sunday.

I. On the Sabbath.

1. Who made the Sabbath?
All things were made by him [Jesus], and without him was not anything made that was made. John 1:3.
2. When was the Sabbath made?
And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made. Gen. 2:2, 3.
3. Did God say from Mount Sinai that he made the Sabbath at the close of creation?
For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day; wherefore the Lord blessed the sabbath day and hallowed it. Ex. 20:11.
4. Did God's people have the "week" and the Sabbath before the law was given from Sinai?
And it came to pass after seven days that the waters were upon the earth. Gen. 7:10.
And he stayed yet other seven days; and again he sent forth the dove out of the ark.
And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more. Gen. 8:10, 12.

And Laban said . . . Fulfil her week. And Jacob did so and fulfilled her week. Gen. 29:27, 28. Also especially, Ex. 16:4, 6, 22-30.

5. Why did God bless and sanctify the seventh day?

And God blessed the seventh day and sanctified it, because that in it he had rested from all his work. Gen. 2:3.

6. Did wrath come upon ancient Israel for profaning the Sabbath?

Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the sabbath. Neh. 13:17, 18.

7. If the Sabbath had been kept, would Jerusalem have been destroyed?

And . . . if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes . . . and this city shall remain forever. Jer. 17:24, 25.

8. Was the Sabbath made for the Jews only, or for all men?

The sabbath was made for man. Mark 2:27.

9. Whose day is the Sabbath?

But the seventh day is the sabbath of the Lord thy God. Ex. 20:4. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day. Isa. 58:13. The Son of man is Lord of the sabbath. Mark 2:28.

10. What may and may not be done on the Sabbath day?

In it thou shalt not do any work. Ex. 20:10. Wherefore it is lawful to do well on the sabbath day. [That is, to pluck and eat corn when hungry; to heal the sick, and take a sheep or an ox out of the pit]. Matt. 12:1-12; Luke 14:1-4.

11. When does the Sabbath commence?

The evening and the morning were the first day. Gen. 1:5. From even unto even shall ye celebrate your sabbath. Lev. 23:32.

12. Did the Sabbath still begin and end at sunset in New Testament times?

And at even when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils, etc. Mark 1:32.

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. Luke 4:40.

And he [Joseph] took it down . . . and laid it in a sepulchre that was hewn in stone, wherein man never before was laid. And the sabbath drew on. Luke 23:53, 54. Now late on the sabbath day [Rev. Ver.], as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. Matt. 28:1.

13. Was it Jesus' custom to observe the Sabbath?

And as his custom was, he went into the synagogue on the sabbath, and stood up for to read. Luke 4:16; Mark 1:21.

14. Did Christ instruct his disciples to regard

the Sabbath when Jerusalem should be destroyed about 40 years after his death?

But pray ye that your flight be not in the winter, neither on the sabbath day. Matt. 24:20.

15. Did the disciples continue to keep the Sabbath as usual after the crucifixion?

And they returned [from the sepulchre] and prepared spices and ointments and rested on the sabbath according to the commandment. Luke 23:56.

16. Was it Paul's custom also to keep the Sabbath?

Paul, as his manner was, went in unto them and three sabbath days reasoned with them out of the scriptures. Acts 17:2.

17. Some say Paul preached to the Jews only on the Sabbath, but to the Gentiles on the first day of the week; is this true?

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. . . . And the next sabbath day came almost the whole city together to hear the word of God. Acts 13:42-44. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. Acts 18:4.

18. How long did Paul, in Corinth, preach "every Sabbath," to Jews and Greeks?

And he continued there a year and six months. v. 11. (78 Sabbaths).

19. How many Sabbath-day meetings are specially mentioned in the Acts of the Apostles?

Two in 13:14, 44; one in 16:13; three in 17:2; and 78 in 18:4, 11; in all, 84. More than are thus mentioned in any other book of the Bible.

II. On Sunday.

1. There is no command in the Bible to keep Sunday as a holy day, nor is it anywhere called by a sacred title.

2. How many times does the phrase, "first day of the week," occur in the Bible?

Eight times, viz.: Matt. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7, and 1 Cor. 16:2. Since Mark 16:9, by the Revised Version and the best Biblical scholars, is marked not genuine, there are only seven instances of its occurrence. Five of these, in the Gospels, refer to the same day.

3. Where is the first mention of any meeting of the disciples on the "first day of the week?"

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you. John 20:19.

4. Were they together for worship, or to celebrate the resurrection, or to keep the day as a Sabbath?

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. Mark 16:14 and Luke 24:36-43.

They could not celebrate an event in which they did not believe.

5. Had the disciples kept the Sabbath the previous day as usual?

And they returned and prepared spices and ointments and rested on the sabbath day according to the commandment. Luke 23:56.

6. Where then is the only instance of a meeting on "First-day," after they believed that Christ had risen?

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. Acts 20:7-13.

7. Since Bible days began and ended at sundown, this meeting was on the night after the Sabbath (Saturday night), not on Sunday night.

It was the evening that succeeded the Jewish Sabbath. On Sunday morning the vessel was about to sail.—Conybeare & Howson, *Life and Epistles of Paul*, chap. 20.

8. Did Paul enjoin public collections, or only private laying by on the first day of the week?

Upon the first day of the week let every one of you lay by him in store as God hath prospered him. 1 Cor. 16:2. Meyer, "The prince of exegetes," says: "Lay by him in store" can not refer to the laying down of money in the assembly, and renders it, "Let him lay up in store at home." Three French versions, the Italian, Portuguese, Spanish, Swedish, Dutch, Douay Bible, Beza, Wyclif, and others render it in the same way.

9. Did Paul ever deny breaking the Sabbath and keeping the first day, or violating any command of the Decalogue?

While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all. Acts 25:8. (This was more than two years after the meeting mentioned in Acts 20:7).

Summary of Facts About the Sabbath.

1. "The sabbath was made for man," (mankind) at the close of creation. Gen. 2:2, 3.
2. "The seventh day is the sabbath of the Lord thy God." Ex. 20:10.
3. Christ kept it and taught his disciples to regard it after his death. Matt. 24:20.
4. The apostles and disciples, both Jews and Gentiles, kept it regularly. Acts 13:42, 44; 17:2; 18:4. Eighty-four such meetings are specially mentioned in Acts alone.
5. Paul even denied ever secularizing the Sabbath, or keeping Sunday. Acts 25:8; 28:17.

Summary of Facts About Sunday.

1. Only one meeting for worship on Sunday is mentioned in the Bible. Acts 20:7. And this on the first half of the day—"Saturday night." The next day Paul traveled all day.

Two Commandments.

1. "Remember the sabbath day to keep it holy. The seventh day is the sabbath of the Lord thy God." Ex. 20:8, 10.
2. "The first day of the week is the Christian Sabbath." *Westminster Catechism*.

Which Shall We Obey?

"We ought to obey God rather than men." Acts 5:29.

The Sabbath Recorder

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EDITORIAL

General Conference in Boulder.

Hundreds of copies of this number of the SABBATH RECORDER are being distributed this week among the homes of Boulder and vicinity. We hand them to the people of this community with our compliments and our best wishes. You will find in them data regarding the Seventh-day Baptist people, which we hope will interest you. Perhaps you may have hitherto known but little of this body of Christians; if so, this paper will help you to understand something of their beliefs and of their history. You will see that they are a Bible-loving God-fearing people, who have come hundreds of miles, with representatives from Rhode Island to California, to hold their annual convention with the little Seventh-day Baptist church in Boulder. For six days the Conference will be in session at the Chautauqua grounds, and you are all cordially invited to attend any or all of our sessions. You will find the program in this paper for each day and evening, beginning Wednesday the 26th and closing on Monday evening, August 31. These meetings cannot fail to interest you, and we shall be glad to welcome you there. You will probably hear some things with which you do not fully agree, but candid men enjoy hearing all sides of every question. You will be interested in the music and the gospel messages, and in many of the reports. In this way you can see the spirit and purpose of the Seventh-day Baptist people as you can in no other way.

We have heard much of your beautiful country and progressive city, and now we

anticipate a great deal of pleasure in spending a few days here. We trust that our visit may be a source of blessing to both those who come, and to those who dwell amid these inspiring scenes.

When this convention closes, we trust that the good people of Boulder and the delegates from many states will have made ties of friendship that shall endure through life.

Come to the meetings.

"If They Would Only Let Us Alone!"

You are all familiar with these words. If there is a man who has never heard them he must either live in an ideal community, or in the wilderness where other people do not go. Whoever has lived in an ordinary town for a few years has become familiar with this stock phrase of the transgressors. They all wish to be let alone. The licensed saloon-keeper wishes to be let alone when he—as he is sure to do—violates the law by selling to minors and drunkards. The "speak-easy" man who keeps a den of vice to ruin the boys in town, and the gambler, his boon companion, both wish to be let alone when some church leader exposes their criminal business and pleads for law and order. The employer who coins money out of the life blood of boys and girls; labor unions that order sympathetic strikes and boycotts; corrupt politicians who stuff ballot-boxes and bribe voters; thieves, robbers, stock-gamblers, and trusts that prey upon the public,—these all wish to be let alone.

The saddest feature in most cases is the willingness on the part of Christian people to do just what the lawbreakers desire them to do,—let them alone! If ever the lines between vice and virtue become so tightly drawn as to force men to be counted on the one side or the other, with vice so openly aggressive as to trample virtue underfoot until some Christian leader is compelled to take open and decided issue, then it is that the rank and file of the church are too apt to stand back and "let them alone." When people discover what the corruptors of society and debauchers of manhood wish them to do, then they should do exactly the opposite. Criminals wish to be let alone, but this is the last thing that law-abiding citizens should think of doing. It is a sad

A Phoebe's Nest.

MARY A. STILLMAN.

thing when order-loving people assume such an attitude of indifference as will give comfort to the enemy rather than sustain the efforts of those who fight for law and order. It is a still sadder thing, but one which sometimes happens, when respectable law-abiding people assume such an attitude of active criticism toward their leaders as to be counted on the side of vice. This is not letting lawbreakers alone, but it is actually helping them. One might just about as well be one of them as to help them in this way.

Nothing can be more disheartening to conscientious leaders who have taken square and open issue with promoters of vice and debauchers of men than to find those who ought to be true friends, arrayed against the good by indifference, or standing squarely with the bad by open criticism of the reformers' work.

Yes, it is all too true, that many who have loved ones to save from ruin are perfectly willing to let the aggressors alone. Fathers whose sons are going to drunkards' graves, mothers whose daughters are being led astray or are preparing to become drunkards' wives, remain inactive while brutish men are busy day and night with their work of ruin! It is the main business of these men to debauch society, and ruin our loved ones, soul and body. Every move the saloon-keeper makes tends to feed the hungry maw of every other vice, and helps to turn society into a cesspool of moral corruption! While they do this, they lift up the cry of "personal liberty" and plead to be "let alone." The wonder is that any respectable man or woman could be satisfied to let them alone for a single day! It will be a glad day for our country when all good citizens decide to let them alone no longer; when all our pulpits shall ring with the cry, "Away with all corruptors of men;" when the powerful voice of the press throughout the land shall plead the cause of the home against the saloon and all its kindred evils; when no legislature or Congress will aid vice by protecting laws; when every state and city and town shall refuse to touch the blood-money that comes from license, and when every saloon and place of iniquity, and every combination of evil-doers shall be outlawed.

Then, and never till then, should we consent to "let them alone."

When we arrived at our summer cottage the last of June the Phoebes had already taken possession of a corner of the rafters over the porch. We used to have an old woodshed which the birds occupied so many years that we gave it the name of the "Phoebe House;" when that was torn down during the winter's improvements they moved to the porch which seemed to suit them just as well. I say that the birds moved, but I have no means of knowing that the same pair came back to us summer after summer, for all Phoebes look a good deal alike; in fact I know that one feathered friend did not come back, for she did not live to make the southern migration or even to see the last brood come out of the nest. We thought she must have been caught by a neighbor's cat for she disappeared suddenly, and her faithful husband had his hands full, or rather his bill full, in supplying the needs of the hungry nestlings. Perhaps it was a pair of these younger birds that came back the next summer; at any rate the rafters are always occupied, sometimes at one corner and sometimes at another.

The beautiful thing about friendship with birds is that it never fails us. It is not the individual, but the race, that we love, and year after year we find apparently the same old friends in their accustomed places. I know of one place where the indigo bunting always sings his sweet song from the topmost limb of a certain apple tree; on one grassy road bordered by wild-cherry trees I always see the cedar birds or hear them politely whispering to one another; and from a certain flat stone a whippoorwill sings night after night and year after year. We may depend upon them; and indeed I think they depend somewhat upon us. If not, why did the Phoebes leave their original nesting places under overhanging mossy stones to build in the neighborhood of man, or the chimney swifts their hollow trees for our chimneys; or the swallows their cliffs for the eaves of our barns? From the hammock where I write I can plainly hear the twittering of young swifts in our chimney (on whose account we have had to forego a fire on cool evenings) while at the same time I watch a chippy's nest in the tree overhead

on the branch nearest the house, and keep one eye on the nest of the Phoebe, all in as close proximity to us as possible.

Soon after we arrived we heard Mr. Phoebe calling his little wife all day long. He really cannot sing "Phoebe" so well as the chickadees do, but I suppose he does his best even if his voice does sound somewhat cracked at times. We began to have suspicions that there were eggs in the nest, and at last we climbed up and counted three. The nest of grass-roots and mud is decorated in an unusual way, a bit of mosquito netting being draped across the front quite artistically. Where do birds get their ideas for decorating nests? It is said that great-crested fly-catchers always have a snake skin in theirs, and a nest that I found this summer really did have this odd decoration. It was in a hole in a tree like a woodpecker's nest, but fortunately the tree was not hard to climb.

Phoebe sat on her nest quite continuously only going off occasionally for food or a little exercise. Once we saw her sitting on a low twig of the apple tree when her husband came and kissed her; maybe he fed her but it did not look so.

After about two weeks of patient waiting great activity began about the nest, and woe to the spider, moth or other insect that came anywhere near our piazza. At first no sound came from the little birds, but after a few days faint voices could be heard at feeding time.

It would seem as though Phoebe might have become quite well acquainted with us by this time for we spent most of our days in the hammock or on the porch, but when she came with a morsel for her babies she used the greatest precaution in approaching the nest. First she lighted upon the railing with a flirt of her tail; then upon the back of the porch seat; then she flew to one of the beams overhead ruffling her crest if we looked at her; and after two or three preliminary flits across the corner she finally screwed her courage up enough to go to the nest. If we happened to make a quick motion in the mean time she always swallowed the insect for safe keeping before she flew away.

She had a way of catching a moth-miller and bringing it to the railing where she would give it two or three-quick taps to kill it, or at least to make it keep quiet. These

taps are so loud, and sound so much like a knock, that more than once I have gone to the door thinking that a caller had arrived. One morning about five o'clock, Mother who was sleeping down stairs was awakened by a knock upon her window. She could not think who would be calling at that early hour, but sat up to see what was wanted. Just then the tap came again and she saw how it happened; a white moth was on the inside of the glass and Phoebe was trying to get it for breakfast.

When the babies grew a little larger they required very frequent feeding. One afternoon I timed the mother's visits and in fifteen minutes she brought fifteen insects and slugs. After feeding she would light on the railing, turn her head this way and that, and in half a minute dart down anywhere into the grass and bring up an insect, generally a moth with white wings. How she could see them everywhere I could not tell, but her eyesight must be much better than mine. Then she would spend the other half minute in trying to persuade me not to look while she fed the children. I noticed that she brought a good many green slugs from the direction of the garden, and at last I discovered that they were cabbage-worms, when I gave her my heartiest blessing. She often catches insects upon the wing, when her bill comes together with a snap.

Day before yesterday between ten o'clock and half past, the little birds had lunch eighteen times. Two of these morsels were provided by the father whose feathers are much smoother than those of his hard-working wife! That was the hottest day of the season and when Phoebe alighted she sat with her bill wide open as if gasping for breath. "Poor thing!" I said, "she cannot find any water to drink now that the brooks are all dried up by the drought. Perhaps she would like to bathe, too, for there was a flock of all kinds of birds around that puddle made by cleaning out the well the other day." So I set a basin of water in a convenient place, but if she went near it she did it when I was not looking.

The babies had grown so much by this time that they sat up on the edge of the nest which appeared to be full to overflowing. They fluttered their wings often as if for a flight, and were well-feathered, re-

spectable looking birds. "We must watch them carefully now, for they will be going very soon," we said, so that day one of us kept watch all the time until after six o'clock when we decided that the birds would stay another night. When we came out after supper what was our disappointment to see an empty nest! "Maybe they have gone to bed for the night," said Andy, "shall I climb up and see?" "No, I thank you," I answered, "you would frighten them if they were there, but I can see that the nest is empty. What little rogues to steal away so late at night, when we were in the house!" But just to satisfy the others I reached up to the nest when my hand touched warm, soft feathers! "Well, I don't believe there is more than one bird in there, anyway," I said, "for how could they keep so completely out of sight? You know how full the nest was!" But in the morning the nest was as full as ever, and to our surprise, four little heads were sticking up instead of three!

Some people deny that "birds in their little nests agree," but our little Phoebes are very well-behaved birds. The slightest push must have dislodged one of them, but they never quarrelled in spite of the close quarters, and took turns in sitting upon the front edge of the nest where they could preen their feathers and stretch their wings. They did indeed all talk at once when their mother came with food, but I suppose she divided it impartially, for the birds all seemed to be about of one size.

Yesterday the birdlings were not fed nearly so often, each having only one mouthful in two hours, or one an hour at the oftenest. I have heard that parent birds will starve the little ones for a while to make them leave the nest and when I remembered the former rate of one insect a minute this looked very much like it. Early this morning we saw no change, but when we came out after breakfast what a fluttering of wings we heard as they flew to fence and bushes! One little Phoebe had been upon the porch-seat, one upon the table, and two upon the easy-chair, while their mother kept guard from the railing. They look a good deal like her, only they are smaller and their breasts are whiter, and the wing-bars show more distinctly. It is comical to see them try to wag their tails which are really too short

to wag. They have found a comfortable place on a stone wall between the lilac bush and the garden, while Phoebe rewards their daring flight by a generous breakfast. There are no cats about here this season, and I hope it may not be long before all the little Phoebes learn to catch cabbage-worms. The father, exhausted by his stupendous efforts of two days ago, appears to have gone off on a vacation!

August 2, 1908.

Misunderstood.

LEM ROAN.

Reverses come to every one
Where'er our place in life,
And oft we find our souls cast down,
And gloomy clouds are rife.
One thing there is that causes pain,
More bitter than the rest;
To have our acts misunderstood
By those we love the best.

Some one may scorn our lowly state,
Some sneer at what we say,
And try to thwart our every plan
In every evil way.
But if we try to do the right
We surely will be blest.
But yet how hard—misunderstood
By those we love the best.

But when we meet with those who try
To wrong by word or deed,
And when misunderstood by those
Whose sympathy we need,
There yet is one whose love is warm
Will list to our request;
For Jesus knows our every thought,
And Jesus loves us best.

The Day.

We can desecrate that day alone which God has made sacred. We can profane that day alone which God has made holy. We can dishonor only that day which He has honored. On the other hand, we can hallow only that day which God has sanctified. We can keep holy only that day which God has made holy. He has hallowed or made holy but one day; namely, the seventh day of the seven. It is but will-worship to do or to attempt to do what He has not commanded. Well may He say, "Who has required this at your hands?"—*Exchange*.

I find the great thing in this world is not so much where we stand, as in what direction we are moving.—*Oliver Wendell Holmes*.

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Sept. 12. David Made King Over Judah and Israel.
2 Sam. 2:17; 5:1-5.

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

LESSON X.—SEPTEMBER 5, 1908.

SAUL AND JONATHAN SLAIN IN BATTLE.

1 Sam. 31.

Golden Text.—"Prepare to meet thy God."
Amos 4:12.

DAILY READINGS.

First-day, 1 Sam. 27:1-12.

Second-day, 1 Sam. 28:1-25.

Third-day, 1 Sam. 29:1-11.

Fourth-day, 1 Sam. 30:1-15.

Fifth-day, 1 Sam. 30:16-31.

Sixth-day, 1 Sam. 31:1-13.

Sabbath-day, 2 Sam. 1:1-27.

INTRODUCTION.

Although Saul acknowledged his error David thought it hardly best to put himself under the power of Saul. With his followers David departed from the land of Israel, and became the vassal of Achish, the king of the Philistines. This king gave him the city of Ziklag for a possession, and to outward appearances he became alienated from his Israelite brethren, and a loyal prince of the Philistines.

When however the Philistines marched against the Israelites and David and his band formed a part of the army, the Philistine chieftains made a protest against the presence of David on the ground that he might turn traitor to them in the hour of battle. Thus David was saved from a very embarrassing situation.

Saul did much in the course of his reign for the people of Israel, and cultivated the national spirit. He made a good start in the task of delivering the people from the oppression of their neighbors the Philistines. He was evidently a very able military leader, but at length there came a time of defeat. It is possible that through a jealous disposition he had driven away other warriors like David who might have been a great help. He was conscious also of the lack

of the favor of God, and had lost confidence in himself.

1 Chron. 10:1-11 is parallel to this Lesson. TIME—Probably in the eleventh century before Christ. Various dates are assigned. Perhaps 1010 is as likely as any.

PLACE—Mt. Gilboa, a ridge of hills extending southward from the eastern edge of the plain of Jezreel of Esdraelon. Beth-shan and Jabesh-gilead are mentioned at the end of the chapter.

PERSONS—Saul and his sons; his armor bearer; the Philistines; the men of Jabesh-gilead.

OUTLINE:

1. The Defeat and Death of Saul. v. 1-6.
2. The Dishonor Done to the Body of the King. v. 7-10.
3. The Rescue by the Men of Jabesh-gilead. v. 11-13.

NOTES.

1. *Now the Philistines fought against Israel.* The narrative of this chapter follows that of ch. 28. It is not certain whether the battle was fought out on the open plain, or in the hills just at the edge of the plain. The last stand of Saul and his sons was upon Mt. Gilboa.

2. *And the Philistines followed hard upon Saul.* We need have no doubt that Saul and his sons were brave men. They were probably fighting with the valor of desperation even after the army of Israel was beginning to give way. It seems likely also that the Philistines had recognized Saul, and were pressing hard upon his body-guard in order to take him prisoner. *And the Philistines slew Jonathan.* Thus perished a true-hearted prince. He richly deserves the praise of David recorded in next chapter. *Abinadab* is called *Ishvi* in ch. 14:49.

3. *And the battle went sore against Saul.* Pressed heavily upon Saul. *And the archers overtook him.* Literally, found him. This probably means that they got the exact range, so as to shoot their arrows with effect. We may readily imagine that Saul and those who were with him were more than a match for the Philistines who could engage in hand to hand combat with them. *And he was greatly distressed.* Or possibly we should read, *And he was wounded.* This rendering is supported by the condition of Saul's mind as shown by his words in the next verse.

4. *Draw thy sword, and thrust me through therewith.* Compare the similar request of Abimelech in Judg. 9:54 who wished to die at the hands of his armor-bearer lest it should be said that he had been slain by a woman. Saul wishes to die in order that he may not be tortured or insulted by the enemies whom he despised as

uncircumcised. *For he was sore afraid.* We are to infer that he had such a reverence for the king as Jehovah's anointed that he feared to raise up his hand against him. Doubtless he was brave enough to kill a man under ordinary circumstances. *Therefore Saul took his sword, and fell upon it.* And thus thrust himself through the body, inflicting a mortal wound. This is one of the very rare instances of suicide mentioned in the Bible. We must not judge Saul too harshly. He was distracted by defeat, and expecting death in a few hours at the farthest, thought that he might at least choose the means.

5. *And he died with him.* The armor-bearer shows his devotion to his royal master. We may admire his devotion; but his deed has still less justification than that of Saul.

6. *And all his men.* This probably means all the men of his body-guard. We may imagine that the larger part of the army escaped by flight.

7. *And when the men of Israel that were on the other side of the valley, etc.* We are to understand that Gilboa extended southeastward from the plain of Jezreel, and that there was a valley east of it which was separated from the Jordan by low hills. This great defeat caused the flight of the people from this valley, and even of some who dwelt on the east side of the Jordan. It is not probable however that many east of the Jordan abandoned their homes. The men of Jabesh-gilead certainly did not flee. In 1 Chron. 10:7, (the parallel passage) the line "and they that were beyond Jordan" is omitted.

8. *When the Philistines came to strip the slain.* We may imagine that the Philistines pursued the fugitives till after nightfall, and had no time to collect the booty till the next day.

9. *And they cut off his head.* David took the head of Goliath as a trophy. So now the Philistines mutilate the body of the king who has so long and so successfully resisted them. *And sent into the land of the Philistines.* We are probably to understand that the head of Saul was carried around and exhibited throughout the land of the Philistines as a manifest token of their victory—a more emphatic message than any letter or verbal report. *Their idols.* They of course attributed their victory to their gods, and thought that they had triumphed over the God of Israel.

10. *And they put his armor in the house of Ashtaroth.* We are not told the location. Perhaps the famous temple of Astarte at Askelon is meant. *And they fastened his body to the*

wall of Beth-shan. This city was in the Jordan valley, a few miles from Mt. Gilboa at the extreme eastern limit of the plain of Jezreel. The parallel passage in Chronicles omits this mention of Saul's body, and says that his head was put in the temple of Dagon.

11. *And when the men of Jabesh-gilead heard.* Jabesh-gilead was on the eastern side of the Jordan, twenty miles or so to the southeast of Beth-shan. Saul's first great military exploit was the deliverance of the people of this city from their cruel enemies the Ammonites. See ch. 11. They now show their gratitude by securing at great risk to themselves, the bodies of Saul and his sons, and giving them honorable burial.

12. *And went all night.* Perhaps the success of their enterprise depended upon a sudden unexpected attack. *And burnt them.* The Israelites did not usually burn the bodies of the dead. There was very likely special reason for this burning.

13. *And they buried them under the tamarisk tree.* It was perhaps a sacred tree, marking a place of worship. In regard to a subsequent removal of these bones see 2 Sam. 21:10-14. *And fasted seven days.* A token of their mourning.

SUGGESTIONS.

The tragedy of Saul arouses our sympathy. He was a man of ability, and was devoted to the interests of the nation over which he reigned. What a pity that he should make such mistakes! The flaws in his character made the catastrophe of his life certain. It was no arbitrary judgment that came upon Saul at Mt. Gilboa. He stood in wrong relation to Jehovah, and to what is right and true.

Saul's perversity in refusing to obey Jehovah brought disaster not only upon himself and his house, but also upon thousands of Israel. It is impossible for a man to live unto himself. The one who sins and disobeys the heavenly Father brings punishment upon himself, and his misfortune extends also to many others. It is nowever a comfort to notice that the good that a man does also has influence upon others besides himself.

Since ingratitude is so common among men, we do well to remember the deed of the men of Jabesh-gilead. The house of Saul was overthrown, and there was nothing to be gained from a worldly point of view by those who would rescue the body of Saul.

The man who kills himself is a coward. In loyalty to the God who rules all things by his providence we should strive to make the best of any situation in which we find ourselves.

SPECIAL NOTICES

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

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

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

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

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

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

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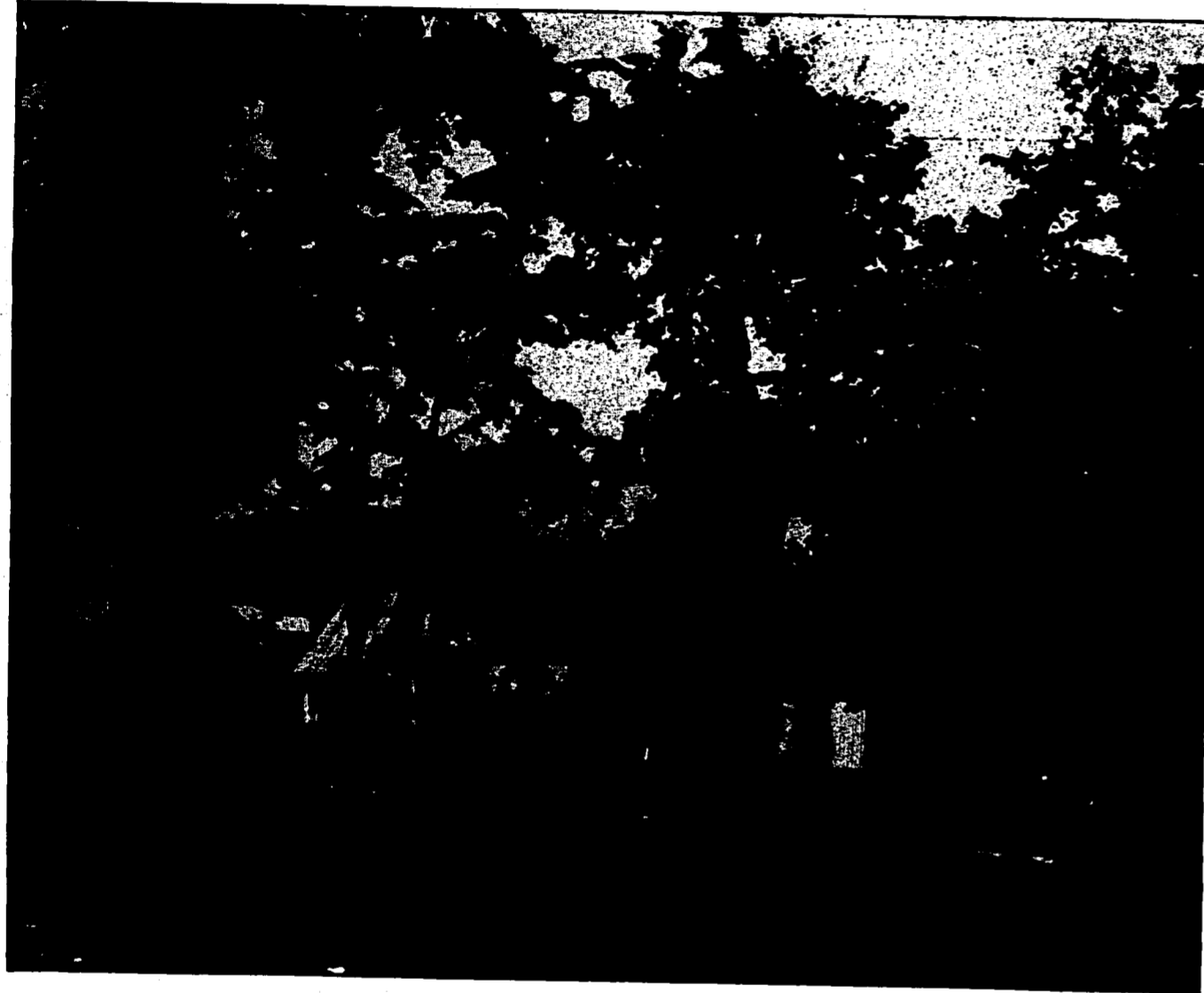
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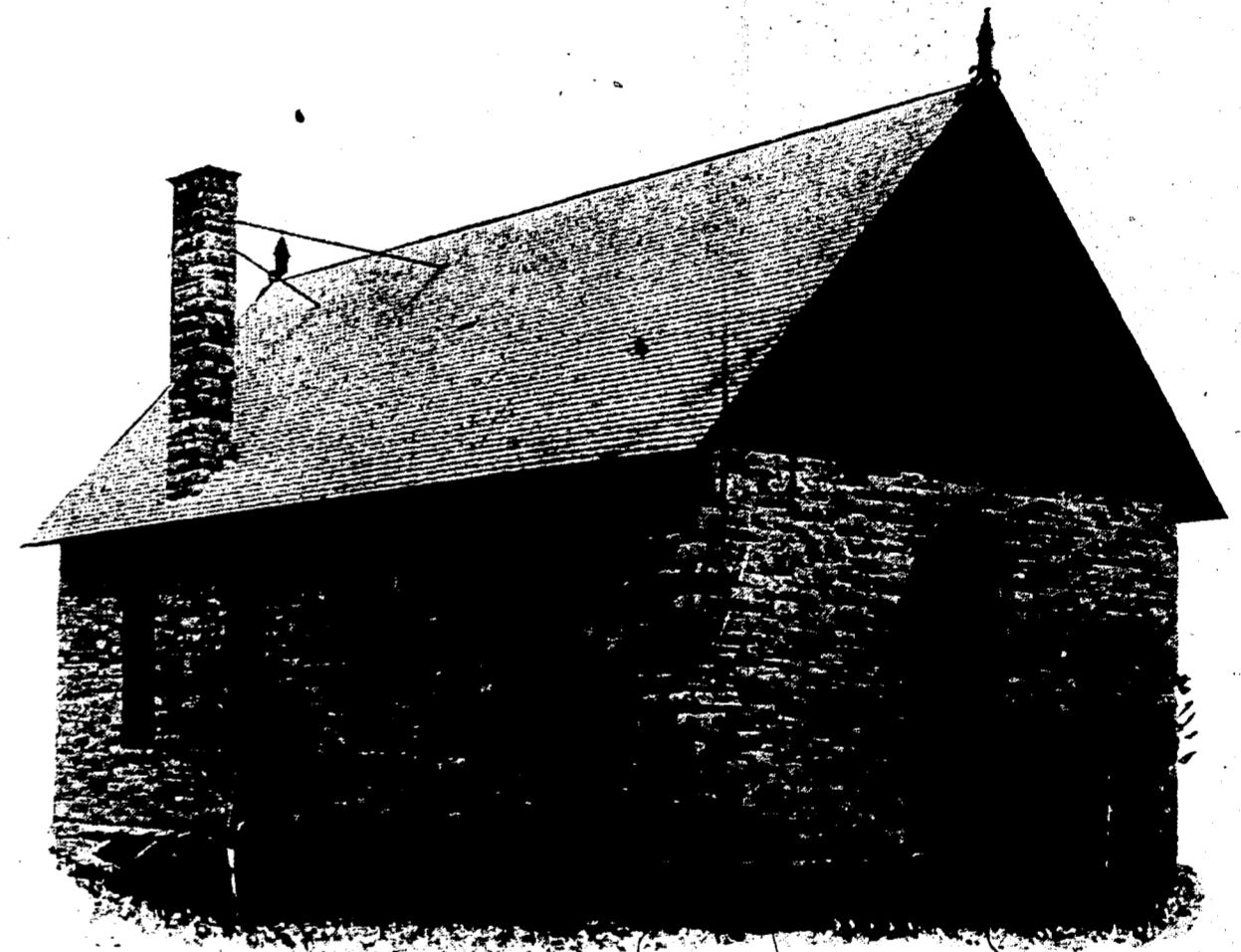
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