

# The Sabbath Recorder

## Oneness With God.

God and man are so near together, so belong to one another, that not a man by himself, but a man and God, is the true unit of being and power. The human will is in such sympathetic submission to the divine will, that the divine will may flow into it and fill it, and yet never destroy its individuality; my thoughts filled with the thoughts of One who, I know, is different from me while he is unspeakably close to me;—are not these the consciousnesses of which all truly religious souls have been aware?

—Phillips Brooks.

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N. O. MOORE, Business Manager.

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## EDITORIAL

### To Delegates of the Federal Council.

This number of the **SABBATH RECORDER** will go to several hundred new readers who may know very little about the spirit and attitude of Seventh-day Baptists toward all Christian work and toward other Christian workers. Some who receive it may have confounded this people with Seventh-day Adventists, and will learn the difference between the two denominations for the first time. It is quite common to confound these two denominations, even though there is such a wide difference between them in matters of belief and in methods of work. Some will discover for the first time, it may be, that the only difference between Seventh-day Baptists and the great Baptist denomination is that the former conscientiously observe the seventh day instead of the first day of the week as the Bible Sabbath.

We are sending this number to the delegates of the recent Federal Council of Churches held in Philadelphia, in the hope that these delegates will be glad to know more about us, and our attitude toward the question of Sunday legislation which interested all who were in attendance; and also something of the true evangelical spirit that moves Seventh-day Baptists to join heart and hand with all other Christians in any work common to all, that looks toward the uplifting of humanity and the salvation of the lost.

In the hope that those who met our delegates in Philadelphia and who extended cordial Christian sympathy to them in their plea for freedom from oppression in matters of conscience will be interested to know more about the reasons for making such a plea, we send all delegates this number of our paper. It contains four articles in which we trust the members of that great council will be interested. One is an account of the convention by Rev. Arthur E. Main, D. D., Dean of Alfred Theological Seminary; another is a paper read by Doctor Main before the Ministers' Association of Hornell, N. Y., by special request. This association is composed of ministers of several denominations. The third article is an address by the Seventh-day Baptist General Conference which was sent to all denominations in 1893, the one here being the form sent to the Episcopalians. The fourth article referred to is an account of the great convention, with some impressions and interesting incidents, by Rev. Lewis A. Platts, D. D., of Milton, Wisconsin.

If those who receive this number of the **RECORDER** will carefully read these articles they will understand better why our delegates and many broad-spirited members of other denominations made the plea they did in Philadelphia against laws to enforce religious observances and that interfere with freedom of conscience.

The Seventh-day Baptist people have always been broad-spirited, and have stood ready to work with other Christians in the Young Men's Christian Association, Bible-school conventions, the Christian Endeavor Society, temperance unions, rescue missions, and in every other line of good work, so far as they can without compromising conscience.

We must however be true to our own convictions of Bible truth. We try to exercise charity toward all who differ from us in points of doctrine, and trust that all other Christians will exercise the same toward us.

**We Must Have Your Name.**

Not less than three articles have recently come to hand with no sign as to their authorship. In two cases a personal letter accompanies the article urging us not to publish the name, but even the letters have no signature. As it happens these articles are upon a subject that has been thoroughly discussed already, and since they say nothing new upon what many think is a worn-out theme, we are excusable for not publishing them.

We do not insist upon your giving us your name for publication, but we do insist upon knowing the writer; especially where he takes issue with other writers. If this rule is adhered to no one will be likely to write anything he would not come forth openly to defend in case it were necessary for him to do so. Of course, we all like to see the real name of the author; still it may sometimes be all right for one to sign a name not his own. In such a case, the editor must have the real name, in token of good faith on the part of the writer.

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**"I Am Nothing; But Truth is Everything."**

These were the words of Abraham Lincoln when he was yet an unknown lawyer in the new West. They were spoken to a friend in connection with an expression of his early convictions upon the question of human slavery. Though he was not a professed Christian and not even a regular churchgoer, still he believed in God and in the triumph of truth. Had Lincoln lived in the days of Taft, I suppose he might have become the target for criticism on account of his religion, or lack of it; but he escaped the denunciation of conventions and synods; and the question was not so much as asked whether men ought to vote for an unbeliever or not.

The approaching centennial of his birth will turn all eyes toward this true man, and all tongues will sound his praise. Probably no one of his own sayings is more suggestive of his true character than the one quoted at the head of this article. True humility and a high regard for truth, with the firm conviction that truth will triumph, are elements of strength in any man. When you add to this a conviction that an all-wise God had made him an instrument to bring

about that triumph you have one secret of Lincoln's greatness.

Long before he entered the presidency his whole soul was enlisted in the cause he finally brought to a successful issue. Hear his words to a friend uttered long before he became the choice of the people to pilot the Ship of State through the storms of war:

"I know there is a God, and that he hates injustice and slavery. I see a storm coming. I know that his hand is in it. If he has a place and work for me—and I think he has—I am ready. I am nothing; but truth is everything."

What can not a man do filled with such thoughts and strengthened by such faith? Let the humblest man on earth become fully conscious of the presence of a just God, who has a work for him to do, and that man is mighty. He is the one who brings things to pass. Whether his name is on some church roll does not matter so much as does the fact that he is a practical instrument in God's hands. Of course, when such a man came to the critical day of action, even though his counselors might advise differently, you would expect to hear him say: "I made a solemn vow before God that if General Lee was driven back from Pennsylvania, I would crown the result by the declaration of freedom to the slaves," and "I will do it."

What wonderful changes the years have wrought! The animosities of war have disappeared, until now the name of Abraham Lincoln is cherished in the South as well as in the North. He is America's ideal man.

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**About Mrs. Lewis.**

A friend writing from Rhode Island makes inquiry about Mrs. A. H. Lewis. He is anxious to know where she is and how she is getting along. Feeling sure that many friends among RECORDER readers are anxious to know about the same matter, we answer a personal letter in this public manner.

Mrs. Lewis is living in their home in Plainfield, New Jersey, with her daughter, Mrs. Kimball, and family. Everything is being done for her comfort which love can do, and she is bearing her grief with wonderful Christian fortitude. Physically she is about the same as she has been for the

past nine years—entirely helpless excepting a little use of one hand. She expresses everything she can by the repetition, accent, and inflections of the one little word "Come." It is wonderful to see how much she can make her loved ones understand by the use of this, the only word she can speak, and by the shadows and gleams of sunshine upon her face. She is surprising all her friends by her ability, through the help of her Saviour, to bear up under her great bereavement. Surely the everlasting arms are underneath, and the eternal God is her refuge. In his hands she patiently waits for the time when she can follow her loved husband to the better land.

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**Be Faithful in Little Things.**

Yesterday I listened for some time to the humdrum of a piano in the room below, where a young girl was going through the toilsome routine of a beginner's lesson. I had heard the same strains many times before, coming from that room, where a teacher hour after hour, day after day, patiently labors to help her students gain proficiency in the art of music. But there was something about the sounds from that room on this day that attracted my attention and enlisted my sympathies. The player seemed to be having an especially hard time to bring out one particularly difficult strain in the lesson, and played it over and over again—sometimes only half-way through, and always with a sort of heavy, toilsome movement, as if she were thoroughly sick of the lesson and hopeless of success.

By and by the sound of the piano ceased entirely. After a moment of silence, I heard the distant tones of a kindly voice which I supposed to be the voice of the teacher. Then came the sounds of a voice like that of a young girl in distress—half weeping, half protesting; but I could not understand the words of either speaker. Then the piano started up again, a little more sprightly in its tones for a moment, only to repeat the same old humdrum. Thereupon I said to myself, "Poor child, she is learning two lessons at once, as she sits at that piano." She may not realize that the learning of the particular music lesson for the day is by far the less important of the two lessons. One is in her text-book

and her attention is fixed upon that; while the other and the more important lesson is in the text-book of practical life. It is this: Before she can succeed as a musician, she must learn to be faithful and thorough in every minutia belonging to the work of music study. All this tedious fingering, the painstaking care in reference to time and touch and expression, must be faithfully mastered if one wishes to excel as a master at the piano. It seems so tedious, so distasteful! Can we not slight some of these little things, and yet become proficient? No, indeed; there is only one way to succeed. That is the way of faithful toil to master every little thing in the preparation work.

Any theory of success that neglects the little things, will break down in the great. This is just as true in every other profession as in that of music. The one who desires to become a master mechanic must begin as an apprentice and master all the details in the mechanic's trade or he must fail. Indeed, every great and successful man, either among scholars or business men, has reached his greatness only by careful, conscientious attention to details.

Here is a lady who captivates everybody by her beautiful music. Her fingers chase each other over the keys—never missing, never tripping or losing an instant of time—and you desire to know the secret of it all. She will tell you how her teacher made her practice the scale by the hour in the most exacting way until she mastered every detail. Here is a master with the drum, and you wish you too could inspire people with the drum as this man can. Do you know that his master did not give him a drum at first, but sent him into the back yard to beat a post until he could learn to hit with both sticks at exactly the same instant? It was a detail that had to be mastered before the rolling and beating on the drum could be done. You see an engineer drive his locomotive over the road, and wish you too could be an engineer. Well, you may be one if you are ready to begin at the bottom and learn to make each part of an engine and put it together in the shop, and then serve on the road until every detail is mastered. You see rich men with plenty of money and wish you too were rich. There is only one way to become so. You must master the details of some business and

learn to take care of the dimes before you can pile up the dollars.

This faithfulness in life's details is the one habit that too many young people are neglecting to form in these times. Too many want to skip the details, all the drudgery, all the preparatory work, and jump into affluence at once. Too many want to begin where their fathers left off, instead of beginning at the bottom and by faithful toil working their way up. Whoever would succeed must not "despise the day of small things."

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#### Lost at Sea.

All hearts have been stirred this week by the thrilling news of the collision between two ocean steamships, which sent one to the bottom of the sea and the other, a crippled thing, into port under special escort. On Friday the twenty-second, the fine steamship Republic of the White Star Line put out from New York at 3 P. M., with her large complement of passengers, among whom were many tourists for the Mediterranean cruise.

The next morning about four o'clock, after groping her way all night through dense fog, she was rammed amidships by the incoming Lloyd-Italian liner, Florida, that was trying to feel her way through the darkness. An immense gash was cut in the Republic's side, and the Florida was terribly crippled in the bow. Nearly seventeen hundred souls were on board the two vessels, and for a time it was by no means certain that either vessel could survive the terrible shock. The engine rooms of the Republic were quickly deluged, the incoming waters putting out fires, stopping the machinery and dynamos, thus leaving the ship without power or lights. When the Florida backed out of the gap she had cut, torrents from the sea rushed into her broken nose and filled her front compartments. Nobody could see a half ship's length, and it was a long time before the two crippled ships could find each other. Two persons were crushed to death in their staterooms on the Republic, and three in their berths on the Florida. Despite a rough sea, darkness and fog, all passengers of the Republic were safely transferred to the Florida, since the latter was more likely to keep afloat.

Meantime the wireless telegrams were sending out into space pathetic appeals for help. These within a few moments after the crash were caught at different points on the mainland and by several vessels at sea within a radius of one hundred and fifty miles. Then began a race through the fog, in which vessels from ports within reach and vessels on the high sea that had caught the telegrams took an active part. The graphic descriptions of how the "wireless" on board the Republic urged her companion steamer, the Baltic, one hundred miles away, to come with all haste is most thrilling.

Hear the operator of the Baltic tell the story of the efforts after the two White Star steamers were placed in communication. They were hindered by the wild efforts of land stations for a time, but the operator of the Baltic says: "All the time I kept calling, Republic! Republic! and telling them we were coming to their aid." When they drew near to the crippled vessels, he flashed: "Listen for our horn and bombs." The Republic answered, "Hurry, sinking fast." Then flashed out at intervals the words: "You are now on our port bow. Can you see us?—Republic." Soon came another, "You are very close, can you see our rockets?—Republic." Finally, before they could sight each other, the word was flashed to the Baltic, "You are too close to us for safety." Thus it was that, after twenty hours of anxiety on the part of those on board both ships, the Baltic arrived, felt her way alongside, and began the work, with a rough sea running, of transferring 1,650 souls from the two crippled ships to her own comfortable decks. This was all done without the loss of one.

Meantime several other vessels, including one revenue cutter that caught the messages and came 110 miles, appeared on the scene and offered aid. The two ships were taken in tow in the hope that they might still be saved. The Florida was towed to New York, helping what she could by her own machinery. But soon after the Republic was taken in tow, she poked her great bow toward the sky and went beneath the waves. Her brave captain and one officer stood by till the last and were fished out of the whirlpool after the vessel sank, and thus saved. It was indeed a wonderful

work, made possible by the wireless telegraphy and the bravery of splendid seamen.

Monday noon five thousand people assembled at the White Star Line docks in New York, to see the Baltic sail into port with 1,650 shipwrecked passengers beside her own, safely on board. The meeting of friends there was beyond the power of words to describe.

#### DENOMINATIONAL NEWS

It was particularly kind of President Boothe C. Davis to make a little trip down here last week and to favor Mr. Cottrell's congregation with a sermon, which, for eloquence and power, has seldom had its equal in any address delivered here. The musical services were enriched by a solo entitled "Hold Thou My Hand," rendered with expressive sweetness by Miss Elsie L. Brown.—*Leonardsville Items, Brookfield Courier.*

Pastor T. J. Van Horn went to Chicago last Friday morning to enter upon a three months' course of postgraduate study in Chicago University. The church has granted him a leave of absence of three months for this purpose. While in the city he will act as pastor of the Seventh-day Baptist Church. His address is Room 43 M. D. University of Chicago, Chicago.—*Alfred Sun.*

#### One Day in Seven.

Massachusetts, and particularly Boston, is having its struggle with the Sunday rest question. One phase of the present movement is to provide for one legal rest day in seven without that day necessarily being Sunday. At a hearing before the Legislative Committee some time since, representatives of all denominations were present, and they generally spoke in favor of the proposed modification of the law. Dr. Gordon of the Old South (Congregational) Church said: "If civilization demands that a man work Sunday he should have some other day of rest. Sunday can not be arbitrarily set as that day. If it were we should have no food." Dr. Gordon must have referred to the work of preparing and eating

the food, for otherwise people need not starve over Sunday.

The Catholic representative said:

"Naturally, Sunday would be the day that Catholics would prefer as a day of rest. Tradition and other considerations make it fitting that this day should be designated. But modern conditions compel the performance of a certain amount of work on Sunday in order that the public may not suffer from lack of conveniences."

The pastor of the Warren Avenue Baptist Church said: "We are willing to let men decide for themselves whether or no they shall have a Sabbath day, and how they will observe it."

A practical difficulty is that in a city like Boston there are many people—Jews and Seventh-day Baptists for example—who are as religiously devoted to the observance of the Sabbath (Saturday) as most Christians are theoretically to the observance of Sunday. They can not take Saturday for worship without losing a day's pay each week, and if they try to conduct their own business and work on Sunday the law punishes them—theoretically, at least. What shall they do? It is a serious question. Either we must invade the field of conscientious conviction and attempt to compel the Jew to keep the Christian Sunday, which would not be relished if it were a case of the Jew trying to compel Christians to keep the Jewish Sabbath, or else we must agree to let each party observe his own rest day and work on the other six, provided he does not disturb anybody's worship. An intelligent Hebrew conductor on one of our street cars a few mornings ago said that the present regulation was destroying the religious worship of the Jews, because they could not afford to be idle on Saturday and their synagogues are not open on Sunday. But how will it affect the rest of us to put Sunday on a kind of secular level with the other six days of the week?—*Morning Star.*

Roosevelt was right when he said that the only one who never made mistakes was the one who never did anything. Preserve us from him! Take him away, and let the rest of us go ahead and make our mistakes—as few as we can, as many as we must; only let us go ahead.—*Jacob A. Riis.*

## Federal Council of the Churches of Christ in America

Philadelphia, Pa., December 2-8, 1908.

ARTHUR E. MAIN, D. D.

We are getting so used to great things that there is danger of our forgetting how really great they are. The stories of wealth accumulated now would have seemed like fables years ago. Greek and Roman history, five or six hundred years B. C., was once ancient; now in Babylonian and Egyptian history we go back five or six thousand years further—perhaps even more. Once the principal and “honorable” way of settling quarrels between men or tribes or nations, was by fighting; now arbitration is rapidly taking the place of the sword. The progress in physical sciences, in our knowledge of the material universe, is equally great. New points of view and increased information in anthropology, psychology, philosophy, religion, and theology, are giving us higher ideals of individual and collective obligation, character, and conduct. And the Church, though normally and safely conservative, is moving forward too, that it may touch with still better light and life the whole world of thought and action.

Inter-Christian and undenominational movements, such as Christian associations, the Evangelical Alliance, the International Sunday School Association, Ecumenical Missionary conferences, the Endeavor Society, and Bible, Tract, Temperance, and a few Missionary societies; and local interdenominational Home and Foreign Mission efforts, as in Maine and the Philippines, are not altogether new. But a General Federation of the Christian Denominations of the United States, a union movement that recognizes not the individual Christian or church but the denomination as its integral unit, if not new as an idea, is recent as a possible or probable realization. This does not mean seared consciences; or religious, ethical, and theological indifference; or the obliteration of church and denomination-bounds. But it means that men have been growing more disposed to see, with open and glad eyes, what is true and good in

one another; and this is leading to more comity, toleration, and coöperation.

Varied influences and efforts led to the calling of a Conference on Church Federation in New York City, December 3, 1899, which it was my privilege to attend. The National Federation of Churches was organized in 1901. At its meeting in the city of Washington in 1902, it was voted to request evangelical denominations to appoint representative delegates to a National Federation Conference to be held in 1905. That conference met in New York City, November 15-21, 1905; and Professor Stephen Babcock, and the Revs. H. N. Jordan, A. H. Lewis, E. F. Loofboro, and Geo. B. Shaw were the delegates from our denomination appointed at the Shiloh Conference. At that meeting it was proposed to establish a Federal Council of the Churches of Christ in America; and among the Christian bodies named as entitled to representation in the council, upon their approval of the purpose and plan of the organization, were Seventh-day Baptists. The council met in Philadelphia, December 2-8, 1908. At our Leonardsville Conference in 1906 Professor Stephen Babcock, and the Revs. A. H. Lewis, A. E. Main, and L. A. Platts had been appointed as members. Professor Babcock could not go; Doctor Lewis, whom we so much needed there, had gone to a greater meeting; and by request of Mr. Babcock, our representative on the Executive Committee of the council, President B. C. Davis attended and was recognized as one of our members.

At the opening session held in the Academy of Music a large audience listened to song led by a chorus of a thousand voices, to prayer, and to words of welcome and of response. In the following days such subjects as these were discussed, earnestly, thoroughly, and with great unity of spirit: Relation of the Council to Interdenominational Organizations; Coöperation in Foreign Missions; Christian Unity at Home and Abroad; The Essential Unity of the Churches of Christ in America; Christian

Unity as Illustrated on the Foreign Field; The Work of State Federations; Organization, Development, and Maintenance; The Church and the Immigrant Problem; The Church and Modern Industry; United Home Missions and Evangelistic Work; Local Federations; Coöperation in Home Mission Work; The Church and Labor Problems; Brotherhood Work; Family Life; Sunday Observance; Temperance; Week-day Religious Instruction for School Children; Religious Instruction in Higher Institutions of Learning; Sunday School Instruction; and International Relations. The reports and addresses were of unequal merit and strength; but the utterances of the council as a whole were mighty messages to the Church and the world, for justice, peace, purity and goodness, and for denominational coöperation in the work of the kingdom of God and righteousness. It may occur to some reader that these subjects have been ably discussed in other bodies also, and that Christians have been working for a long time along these lines. True; but let it be borne in mind not only that these are ever-living questions, but that we have here this unique thing—a splendid movement toward a federal union of the Christian denominations of America for the sake of the kingdom of Christ.

The report of the Committee on Sunday Observance, and the related action of the council, have, of course, a special interest for our own people. Quite contrary to even the best daily papers there was no discussion as to which day should be religiously observed. We did not speak against Sunday-keeping, neither did our First-day friends say aught against our keeping the Sabbath day: that would have been out of place there. The storm-center was the one word “legislation”—legislation for the protection of the “Lord’s day”; and it was that word that gave us an opportunity to address the council on our own behalf. A resolution stating that there was no intention of interfering with the rights and privileges of those brethren who religiously regard the Seventh-day was lost in the committee by a tie vote. A similar resolution offered to the council was voted down by a large majority; although the council had instructed the committee to strike out its formal indorsement of an

organization known as “The Lord’s Day Alliance.”

My first feeling was “blue”, and, impulsively, that the self-respecting thing for our denomination to do would be to withdraw its membership from the council; but that feeling did not last long. After the session adjourned and before we had left our seats an Episcopal clergyman came to us and said, “Do not withdraw”; and from Baptists, Congregationalists, Presbyterians, and others there came such words as these: “Keep sweet and this will come out right”; “You are all right”; “I believe your Sabbath doctrine is true”; “I want to thank you for the address; it was timely”; “I am in favor of legislation that protects conscience”; “I was sorry the vote went as it did, but you must not let it mean more than it really did mean”; and so on. Special mention should be made here of the Rev. Dr. Sutherland, Congregationalist pastor at Wellsville, N. Y., one of my esteemed personal friends; and of the Rev. Dr. Wayland Hoyt, of Philadelphia, the well-known Baptist minister, both of whom publicly supported the proposed amendment of the committee’s report. Under such circumstances for us to withdraw from the council would be unwise, and, it seems to me, un-Christian. It is not unlikely, as some think, that most of those who voted against the proposed amendment did not really wish to trouble Sabbath-keepers, but were afraid of weakening the emphasis on “Lord’s day observance” and Sunday legislation.

The council consisted of a few hundred delegates who represented about thirty-five denominations, 18,000,000 of communicants and many more adherents. We are the smallest body in the council’s constituency, and are separated from all these millions by our Sabbath views; but in respect to general and cordial fellowship, appointment on committees, election to official positions, and assignment to city pulpits on Sunday for preaching, we were treated with all Christian courtesy. In the matter of delegates, of vice-presidents, and of membership on the Executive Committee which is charged with many great duties and responsibilities extending over a period of four years, we have our full representation, with equal rights and privileges. Of such fraternal recognition we can ill afford to

show ourselves unappreciative or unworthy.

We listened with delight to eloquent appeals on behalf of religious liberty, rights of conscience, and denominational integrity and autonomy. We were glad to be counted as evangelical Christians, for such we claim to be; and as standing shoulder to shoulder with others for the great fundamental doctrines of Christianity, for this we profess to do. We are in sympathy with efforts to promote spiritual Sabbath-keeping and holy worship, and to exalt the doctrine of a risen Saviour and Lord. But believing as we do that the Genesis story of Creation; the Decalogue; the holy prophets; Leviticalism; the teachings of Jesus; apostolic history; and the Church for centuries, link the Sabbath idea with the seventh or last day of the week, we dare not do otherwise. We believe in legislation that would make it a crime to compel men to labor regularly every day in the week; and in legislation to protect people in the religious observance of the day of their choice. But we do not believe in legislation to safeguard any particular day, whether the seventh or the first, as a rest and worship day. Human laws have no right to forbid on one day what they may not prohibit on all days. And against such legislation, brethren, we can not but protest, because of our conviction that it is contrary to the spirit and teaching of our Master, and to the fundamental principles of a free government. "If you wish to know what edicts will do for religion go back to the Middle Ages."—From

#### The New Testament Sabbath.

During the life of Christ the Sabbath was always observed by him and by his followers. He corrected the errors and false notions which were held concerning it, but gave no hint that it was to be abrogated or rejected.

The book of Acts gives a connected history of the recognition and observance of the Sabbath by the apostles while they were organizing many of the churches spoken of in the New Testament. These references extend over a period of several years, the last of them being at least twenty years after the Resurrection.

the Federal Council. "Your Sunday and all other forms of Act-of-parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Cæsar. I should be afraid to borrow help from the government; it would look to me as if I rested on the arm of flesh, instead of depending on the living God."—Spurgeon. This is not "antiquated goodness"; nor should it lead "men to divorce religion from politics, and to neglect the opportunity given the good citizen to use his power in a representative democracy." We do not refuse the name "Christian" to other denominations, although we think them to be in error. And we favor, as both a privilege and duty, coöperating with all who love Jesus our Lord sincerely, according to the principles of coöperation set forth by the Federal Council, in work for public and private righteousness, in the firm belief that neither the name of Christ nor the cause of truth will be the loser but rather the gainer by such coöperative efforts among those who love God and goodness. In taking this position today we are simply true to the dominant spirit and purpose of our fathers ever since the pastor of the old Newport Seventh-day Baptist Church rallied and shepherded the scattered flock of the Baptist Church until they could obtain a pastor of their own, and Samuel Ward was a friend and counselor of Washington in public affairs.

*Alfred, N. Y.*

Had there been any change made or beginning to be made, or any authority for the abrogation of the Sabbath law, the apostles must have known it. To claim that there was is therefore to charge them with studiously concealing the truth, and also with recognizing and calling a day the Sabbath which was not the Sabbath.

The Sabbath is mentioned in the New Testament sixty times and always in its appropriate character.

Thus the Old and the New Testaments are in harmony, and teach that "the seventh day is the sabbath of the Lord thy God."—*A. H. L.*

## Reasons for Keeping the Seventh Day of the Week

*A Paper read by Rev. Arthur E. Main, by appointment, before the Ministers' Association, (Interdenominational), of Hornell, N. Y., and vicinity, and revised for publication.*

First of all I wish to express my grateful appreciation of the Christian courtesy and confidence you have shown in asking me to present this paper. And whatever you shall think of my doctrine, I trust you will continue to believe, as you have manifestly done in the past, in my fraternal spirit and Christian intentions toward you whom I esteem as brethren and fellow-workers in our common Lord.

Three sets of reasons will be considered: I. Biblical. II. General. III. Historical.

#### I. Biblical Reasons.

1. Our position is not affected by a truly reverent higher criticism of the Bible, unless, indeed, it be to receive added strength. We welcome the general results of that constructive, historical, literary, and critical study of the Sacred Scriptures which has been lifting the Old Testament especially, to a higher level of authority in moral and religious things.

2. The seventh or last day of the week as the Sabbath day, along with holy marriage, and other great universal truths and facts, is a prominent part of the early chapters of Genesis. These narratives, no matter when they took on their present literary form, are intended to lay the foundations of religion, righteousness, redemptive history, good social order, and the kingdom of God.

3. The Ten Words from Sinai, though requiring fulfilment not abrogation by Jesus and Paul, have always been the admiration of thoughtful minds as a wonderful summary of human obligations. Among these Ten Words the fourth is given a central and significant place, thus being raised to a high plane of spiritual and moral values. And whatever may have been the prehistoric origin of the Sabbath, "it assumed among the Hebrews a new character, being stripped of its superstitious and heathen

associations, and being made subservient to ethical and religious ends."—*Hastings.*

4. In Deuteronomy the Sabbath receives added honor and emphasis by an appeal to the people's sense of gratitude for having been brought out of Egyptian servitude by the mighty hand of God.

5. In all Leviticalism the Sabbath is represented as a gift and blessing for both man and beast—not as a burden to be borne.—*Oehler.*

6. In the teaching of the prophets Sabbath-keeping relates most of all to God, religion, and righteousness of life. By the divine appointment it has material and physical use, but its chief ends are spiritual and ethical. Scriptural and ideal Sabbath observance is a religious service that should include fitting rest for body and mind. No ordinance of the State can make any day a Sabbath day, however it be labeled.

The essence of true sabbatizing is inward and spiritual, not outward. The oppressor and the evil-doer can not be Sabbath-keepers. Amos viii, 4-10. Isa. i, 13-17. In the name of Jehovah, Jeremiah and Isaiah proclaim that holy Sabbath-keeping has a living and real connection with righteousness, and with individual and national well-being. Jer. xvii, 19-27. Isa. lvi, 1-5.

They who call the Sabbath a delight, and the holy of Jehovah honorable, shall delight themselves in Jehovah, and receive abundant blessing, riding upon the high places of the earth. Isa. lviii, 13, 14. In Ezekiel's vision of the future glory of the Lord's redeemed people, under the figure of restored and pure worship, the priests shall hallow the Sabbaths of Jehovah. Ch. xlv, 24. And the exultant 92d Psalm is dedicated to the Sabbath day.

7. Jesus the Christ was made a member of the then dying Jewish Church; but he became the Founder of the Christian Church. Naturally much of his thought, speech, and action was under Hebrew forms; but, for him, these forms could not imprison the spirit or hide the face of eternal Truth, and when he spoke he spoke

for the world to hear. Man is greater than the Sabbath, he said; and in harmony with this rational utterance he taught that the Sabbath was made for man, and not man for the Sabbath. Mark ii, 27, 28. When, and by whom, his hearers knew, very well. Thus in carrying the Sabbath back to the "beginning," as he did in the case of marriage also (Matt. xix, 3-8, Mark x, 2-9), he gave to the doctrine of its universality his divine sanction. There is no hint at its abrogation; but in teaching and practice he sought to lift it into the realm of reason and life and out of the swamps of Judaism where, among a hundred and one instances, it was thought worth while to inquire whether an egg laid on the Sabbath were unclean or not. Our Saviour is Lord even of the Sabbath day, and so our Example in the use of this hallowed time. How he was employed on that day the Gospels tell us again and again. Therefore to keep the Sabbath according to the law of its Lord would be to testify every week that God is, and that he is our Maker; and that the Son of Man is Lord over all of life's activities and relations.

8. The Seventh-day position is not contrary to any New Testament reference to the First-day; to the apostolic history; to Paul's attitude toward the Old Covenant; or to his doctrine of liberty under the New Covenant.

No mention will be made of any Bible scholars or of any historians as though their opinions were decisive, but to show, upon first-rate authority, that the case is not so clearly against our doctrine as many suppose.

John xx, 19, 26.—It was natural for the disciples to come together on the evening of the day of the Resurrection, and again after eight days. They were in fear of the Jews; strange things had taken place; some doubted the Resurrection news; and according to Luke they were terrified and affrighted when the Lord first spoke to them. I rejoice with all believers in these appearances of the risen Christ, and in all that they mean of spiritual blessing and power; and do not wonder that you who religiously regard the First-day look back to those meetings with special interest. But there is no indication that the disciples had gathered together to celebrate the Resurrection

day; and that Christ desired by his presence to sanction such holy purpose.—*Meyer and others.*

Acts ii, 1.—That the day of Pentecost was on the First-day is by no means certain. It may have been on the "Jewish Sabbath."—*Hackett, Hastings, Purves, and others.*

Acts xx, 7-11.—This passage, for many people, is proof of the religious observance of the Sunday at that time. It is also the opinion of many writers that this breaking of bread was on our Saturday evening, and that the ship was to sail on Sunday morning.—*Hackett, Conybeare and Howson.* And it is a fair question whether they met to break bread, that is for an evening meal accompanied by the eucharist, because it was the First-day, or because Paul had planned to leave Troas the following day.—*Meyer, Neander.*

1 Corinthians xvi, 2.—There is absolutely no reference here to a public meeting for worship.—*Expositor's Bible, many Commentaries.* Marcus Dods says: "This verse has sometimes been quoted as evidence that the Christians met for worship on Sundays as we do. Manifestly it shows nothing of the kind. It is proof that the first day of the week had a significance, probably as the day of our Lord's resurrection, possibly only for some trade reasons now unknown. It expressly said that each was to lay up 'by him'—that is, not in a public fund, but at home in his own purse—what he wished to give."

Revelation i, 10.—That the phrase "Lord's day" came to be applied to the Sunday is not questioned; but there is good authority for the opinion that a figurative use of the words here is more in accord with the method of apocalyptic writers and the highly symbolic character of the entire book, and for thinking "that by Saint John the whole of that brief season which was to pass before the Church should follow her Lord to glory was regarded as the Lord's day." But proof is wanting that the first day of the week had yet received this name.—*Hastings, Expositor's Bible.*

I have no desire whatever to rob these few New Testament references to the first day of the week of all possible religious significance. But, backed by many modern, eminent, and devout scholars, I insist that

these instances are not to be pressed into service, unduly; and that they ascribe absolutely no sabbatic principle to the Sunday. I am willing however to take all these Scriptures at their full and fair value, and to unite with my brethren of every Christian faith in any fitting annual celebration of the resurrection of our one Redeemer and Lord.

Acts x, 1, 2, 22, 23, 34, 35; xiii, 16, 26, 42, 44, 48, and xvii, 17.—Of far greater significance to me are these passages in the Acts of the Apostles, and kindred references in the Gospels. The persons spoken of here as devout, fearing God, and working righteousness, including such men as Cornelius and the centurion of Luke vii, 2-9, and forming a numerous class, are commonly regarded as non-Jews who, religiously restless and believing no longer in heathen gods, had found intellectual and spiritual satisfaction in the lofty ethical monotheism of the Hebrew religion. They attended synagogue worship and observed the most elementary Jewish laws of food, purity, and the Sabbath, without, however, entering the Jewish community by circumcision. These people worshiped God, were acquainted with the Old Testament, were free from the traditions of Judaism, and prepared to welcome a gospel of equal privileges for all believers. That the presence of such men and women in all the great cities of the empire must have meant much to Paul we can easily believe; and among them Christianity had its most rapid spread.—*Hastings, McGiffert.* This explains the now recognized fact that the Sabbath was kept for centuries by both Jewish and Gentile Christians, East and West.

2 Corinthians iii, 1-11; Romans iii, 31; vi, 14-16; vii, 7-16.—We have here and in related Scripture Paul's doctrine concerning the Old Covenant, the Decalogue, and the Law. The Mosaic "ministration," method, and work, have come to an end in Christ and the Cross. We are under the New Covenant, the fundamental principle of which is grace not legalism. The only "freedom from law" that the New Testament knows is freedom from its condemnation experienced by believers in Jesus. Truth and law can not be abrogated. But there is another ministration; grace and love are revealed more wondrously; there is a new Priesthood; and the Spirit works more

within, where the new life from him feels the law written on the heart. Had Christ and Paul been understood there would have been no hierarchy, antinomianism, legalism, asceticism, or mysticism; for saving and living faith establishes law, and confirms, in Christ, the universal priesthood of believers. Sin in Paul, that is, Paul himself, was in the sleep of moral death; but the law cried, Thou shalt not covet, and awakened him to a sense of "the body of this death," physical and eternal. He had "sat for his own likeness"; but when deliverance came through Jesus Christ our Lord, he found that the commandment which had been unto death was now unto life. The law was holy, and the commandment holy, and righteous, and good. The newness of the spirit had brought infinite expansion to the oldness of the letter just as the Saviour taught on the mountain.

For further discussion of the following group of passages see Neander, Purves, Sanclay, New Century Bible, Hastings, Meyer, and others.

Galatians iv, 10; v, 12.—We have here a white-heat protest against contemporary Judaism, and the work of those false teachers who sought to rob the Galatians of the freedom that had come through Christ.

Romans xiv, 5.—This passage is a rebuke, always needed, of religious scrupulousness concerning food, drink, and the regard of mere days.

Colossians ii, 16-23.—This is a condemnation of Judaism, asceticism, and an existing insidious, false philosophy of supernatural relations.

If these passages are against all external observances, as such, then Paul is self-contradictory; for outward things have a place in both his teaching and practice.

If they oppose sabbatizing on the Seventh-day they must also be against sabbatizing on the First-day; for the fetters of a Christian ordinance would be no better than the Jewish yoke.—*Adeney in Biblical World for November, 1906.*

The rational and true interpretation of the doctrine of Paul and the Master seems to be that it swept away dead formalism; the teachings of contemporary, legalistic Judaism; lifeless theology and superstitious philosophy; and the outward observance of any ordinance as though one's salvation

depended upon it. No set of minute rules is given; but principles that may include the Sabbath, baptism, the Lord's Supper, prayer, praise, creeds, ordinances, the Sunday, Easter, Good Friday, Lent, and so on, are plainly and strongly enforced.

Last summer my aged mother and invalid sister came to live with me. Imagine one coming to me with a statute book saying, Here is a list of nineteen things that you must do for them with scrupulous regularity in order to be your mother's son and your sister's brother. My indignant answer would be, Away with this letter that killeth. I am my mother's son and my sister's brother by the laws of life and love; it may be that the exacting law of love and life will require not only nineteen but a hundred and nineteen things of filial and fraternal service.

Imagine one going to the apostle and saying, Now, Paul, in order to be a servant of the Lord and a member of his kingdom, you must keep the Sabbath, practice baptism, join the church, pay tithes, observe circumcision, drink no wine, abstain from meat offered to idols, and so on. The apostle would have exclaimed, Away with this spiritually and morally deadening letter. I am a child of God and a bond-servant of my Lord by the laws of eternal life and love. And if the spirit of loyal obedience; if love to God and man; if the increase of religion, righteousness, and peace, require it of me, I will joyously keep the Sabbath, teach baptism, unite with the Christian community, give as the Lord prospers me, observe circumcision as in the case of Timothy and forbid it in the case of Titus, and I will not eat flesh, or drink wine, or do anything whereby my brother stumbleth. For we are not under law—a régime of legalism with a long code of commands and prohibitions, but under grace—a régime of the Spirit and the principles of love; and the list of love's commandments is infinite in length.

The boys and girls of our Sabbath schools can see the difference between these two ways of saying things: First—I love my father and mother, my brother and sister, my grandpa and grandma; and am trying to do everything I can for their comfort and happiness. And, second—I do not want to be punished, or lose my home, food and clothing; and so I will do for father

and mother and the rest only what I must do that I may not in any way be punished.

Theologically, the first is "under grace," the second "under law," that is, legalism.

The Church needs the service of representative and royal priests and prophets, to promote worship, teach truth, and guide to right doing. The problem is how to balance, rationally and Scripturally, their claims and labors in the realms of ceremony, knowledge, and life. Holy love to God and man, good character and conduct, fellowship in spiritual realities—these are the supreme things. Both Jesus and Paul opposed legalism and formalism—not law, beauty and order; human authority in matters of religion; and externalism as a substitute for the essence of Christianity. Ritual finds its true meaning and worth only as it helps to warmth of piety and purity of life.

#### II. *General Reasons.*

1. Our Sabbath doctrine is in complete harmony with the doctrine of grace and justification by faith taught in the New Testament. Our ministry has not been faultless; but from the first until now it has been genuinely evangelical and evangelistic.

2. It is consistent with a large measure of manifested fellowship toward all who by the Spirit call Jesus Lord. Our denomination has not been wholly free from narrowness and bigotry, neither have yours. But the following are not exceptional instances of the prevailing spirit of our people:—In 1808 a Virginia church asked for membership in our Conference while practicing communion with other churches. Among other things a letter to that church said—"Dear Brethren:—We do not blame you for loving Christians of any denomination—for we find many sweet and comfortable hours in joining with our First-day brethren in the worship of our God; yet for the sake of good order and discipline in God's house we think it necessary to take up the cross in that one point, that is, to withhold our external fellowship in token that we do not fellowship that error." And a circular letter from our Conference makes grateful mention of the Gospel's progress in heathen lands, and of revivals of religion in various parts of America, through the labors of other denominations.

3. It has not prevented our having a

reasonable share in the world's work, whether in the sphere of religion, education, or citizenship. Our evangelists and missionaries have preached the Gospel in home and foreign lands and rejoiced in the privilege of leading many to the Saviour who however joined other communions. When our country has been in distress we have fought for her honor. Our vote, voice, money, and service have been given to the cause of freedom and to temperance and other moral reforms. We have established academies and colleges and other schools for the education of our own young people; but the best we have had has been offered on equal terms to all who would come. And mention might be made of John James the martyr, Bailey the lexicographer, Chamberlain the royal physician, Stennett the theologian and hymn writer, and Black the antiquarian, in England; and of Collins the philanthropist, Ward the patriot statesman, Rogers the physicist and astronomer, Stillman the engineer, Babcock the millionaire, in America.

4. The Sabbath emphasizes the authority of the Bible and conscience, and is needed as a protest against the claims of papacy as to authority in the spheres of religion and conscience.

5. Because of its relation to religion, its frequency, universalism, and holy sentiment, no other religious symbol has equal fitness and beauty to become the sign and seal of Christian unity and union.

6. According to the logic of events holy Sabbath-keeping must be on the Seventh-day, or there can be no Sabbath at all. The "Lord's day," in its avowed origin, history, and ends, can not come under the category of "Sabbath;" but is simply the Church's celebration day of one of the supreme events of Christian history.

7. The Seventh-day doctrine is needed as a protest against the principle of legislative authority in the Church, and against the union of Church and State, of God and Caesar. It has always stood for religious liberty. The attempted union of a sabbatic idea with the Sunday has been largely due to civil enactments beginning in the fourth century and extending to the nineteenth and twentieth centuries; and to the decrees of councils generally backed by the secular arm.

8. There has been almost a revolution in the attitude of many persons towards our people and the Sabbath doctrine. "It was a distinct loss that the Seventh-day, or the Jewish Sabbath, gradually fell into disuse; for it represented the commemoration of the creation of all things by God, when God rested from his work which he had created and made—a point of attachment to the natural order, in keeping with the Catholic purpose."—*Allen's Christian Institutions*. "I would rather keep Saturday;" "I am sorry the Church left the Sabbath and baptism"; "Without doubt the Bible is on your side"—such utterances as these come from men who are widely known leaders in the Church of today.

9. This welcomed change has come, it may well be believed, because the chief supports of the so-called "Christian Sabbath" are the unscriptural and unhistorical transfer of the fourth commandment to the First-day, the traditions of men, and civil legislation; and because of the present rising power of the whole Bible over thought and life, and the increasing freedom and scope of modern Christian scholarship.

#### III. *Historical Reasons.*

My principal sources are Smith and Cheetham's Dictionary of Christian Antiquities; McClintock and Strong; Newman's Manual of Church History; Hastings; and Lewis' Critical History of the Sabbath and the Sunday.

The celebration of the Resurrection by some religious regard for the Sunday, commenced, no doubt, early in the second century; but there is no evidence whatever in the Scriptures or in Church history that this was by apostolic decree. Whether this and other doctrines still more strange were due to the promised guidance of the Holy Spirit, and whether they were the product of normal evolution under the New Covenant, or not, must be determined by an appeal to the Bible, history, and experience.

The struggle of the Sabbath of Jesus against "the day called the day of the sun" of Justin Martyr, and "the venerable day of the sun" of Constantine, for place and power in the life and growth of the Church, was a part of that mighty conflict of the religion of Christ and Paul with contemporary Judaism, pagan religion, false philosophy, and with the principle of authority in



religion and of the union of Church and State—a conflict that issued in the Papal Church with its mingled strength and weakness, good and evil.

The Sabbath was kept in both the Eastern and the Western churches either as a fast or a festival for centuries. On to the fifth century and even later the sabbatic principle was not conceived as belonging to the Sunday or the Lord's day as it was called. And while the sources referred to as showing the early observance of the Sunday in the Church are of great value as history, they would not be counted as altogether safe guides in every matter of faith and practice. After Polycarp (d. 155?), and indeed from even an earlier date, as is well known, there was a swift departure from the principles of the Gospel, a departure that was not evolutionary progress.

Justin Martyr (d. 165?) describes contemporary religious observances on the day of the sun that follows the day of Saturn, the day on which God made the world and on which the Saviour rose from the dead. His doctrine of angels, demons, baptism, and the eucharist, however, would not be quite acceptable, I think, to this body of Christian ministers. His point of view as an "apologist" seems to have been determined by pagan philosophy, and his theology by a desire to "accommodate" Christianity to pagan religion.

Tertullian (b. 150-160) found place in his theology for legalism, asceticism, materialism, and a strange doctrine of supernatural power in the water of baptism.

The Didache is a valuable piece of religious history, but it would hardly be received as authority in the matter of baptism and the ministry, or in its requirement to fast on Wednesdays and Fridays, and to say the Lord's Prayer three times a day.

The Ignatian Epistles, a chief bulwark of the papal doctrine of the episcopacy, appear in three forms—the longer Greek, the shorter Greek, and a Syriac version shorter still. Upon the question of genuineness and of there being any reference at all to Sunday-keeping see Lewis' full discussion. But as the epistles stand in some translations, in the shorter Greek form Ignatius substitutes, in doctrine, Lord's day for the Sabbath. In the longer form, with an absurd reference to the inscriptions of two

Psalms as being a prophetic looking forward to the "eighth" or Lord's day, he exhorts his readers to keep the Sabbath after a spiritual manner, and after the observance of the Sabbath to keep the Lord's day as a festival, the Resurrection day.

The unreasoning allegorizing of the Old Testament in the Epistle of Barnabas would be condemned by us all. He finds, for example, in the circumcision of his servants by Abaham a special reference to Christ and the crucifixion.

Sunday as a religious festival grew up in an environment that made its rise natural, but not in the course of a normally and progressively developing history of vital religion. The Resurrection was indeed a glorious fact; it was inconvenient to observe two days; opposition to everything thought to be Jewish was intense; Jesus and Paul and the Scriptures were misunderstood; the tendency to compromise with paganism and philosophy and sun-worship was strong; and the Church kept drifting away from her Founder.

Gospel ideas were practical and capable of realization in the course of a long process of growth. But religious leaders of the early centuries disregarded truth and fact more and more; external forms and ecclesiastical authority took the place of true Christian ideas; and as degeneration proceeded the heads of the Church acquiesced more and more in a system of doctrine, practice, and organization, that was nominal and ceremonial, and was losing life and reality.—*Ramsay*.

Antioch and Emesa, centers of Syrian Christianity, were also centers of religions that made their influence felt throughout the Roman empire. The worship of the Syrian goddess of Antioch was a popular oriental superstition under the earlier Cæsars; and the rites of the sun-god of Emesa became fashionable under Heliogabalus.—*Lightfoot on "The Christian Ministry."*

Heliogabalus, the corrupt priest of the Syrian sun-god at Emesa, was Roman emperor, 218-222. It was his intention to merge Judaism, Samaritanism, Christianity, and the State religion into a single eclectic system in which sun-worship should predominate; and to build a great temple in Rome in which side by side with sun-wor-

ship Jewish and Christian worship should be encouraged.—*Newman*.

"The most important epoch in the history of the Lord's day is marked by the issue of the celebrated edict of Constantine (d. 337), . . . This edict was clearly intended to pay honor to the great Christian festival, although in accordance with Constantine's general policy, it declined to identify the emperor with the religion which he desired only indirectly to support and only gradually to establish. The use of the heathen name of the 'solis dies' with the vague title 'venerabilis'—a title rendered more ambiguous by the known reverence which Constantine had delighted to pay to the sun-god—was probably something more than conventional." This interference of the temporal power invested the Lord's day with the strength and the weakness that the sanction of civil law must necessarily bring to religion. Later, ecclesiastical law united with the civil so that it was said that the Lord's day superseded the Sabbath not by obligation of the divine law but by the ordinance of the Church and the custom of Christian people. And the tendency to sabbatize the First-day was due chiefly to the necessities of the legal enforcement of the observance of Lord's day, first by imperial laws then by the decrees of councils, generally supported by the secular power.—*Dictionary of Christian Antiquities*.

Sabbath-keeping Waldenses, our ecclesiastical and historical ancestors, were for centuries a living protest against the spreading papacy. Sabbath-keeping Nestorians of ancient times; Carlstadt and Sternberg in Luther's time; and Sabbath-keeping Armenians of a more modern period, are witnesses to a continued regard for the Seventh-day through the Christian centuries. Concerning the Armenians Buchanan wrote in "Researches in Asia" a hundred years ago: "They are to be found in every principal city of Asia; they are the general merchants of the East. . . . Their general character is that of wealthy, industrious, and enterprising people. . . . They have preserved the Bible in its purity, and their doctrines are, as far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship throughout our empire on the seventh day. . . . Are such people

then entitled to no recognition on our part as fellow Christians? Are they forever to be ranked by us with Jews, Mohammedans, and Hindoos?"—*Lewis*.

In the mediæval Church there was a steadily growing tendency to place other holy days on nearly the same level as the Lord's day, and to guard all alike with quasi-sabbatarian and burdensome regulations. This tendency was met, at the Reformation, by a twofold protest. (1) On the Continent generally, the tendency to reject all holy days and to treat the Lord's day as a matter of church ordinance subject to the Church's control. (2) In England, Scotland, and Holland, the placing of the Lord's day on a Scriptural basis, as the "Christian Sabbath," surrounded, often, with more than Judaic rigor.—*Dictionary of Christian Antiquities*.

But there was a third protest—that of scholarly, eminent, English Sabbath-keeping Baptists. This vigorous protest was answered by Nicholas Bound who taught that the observance of the "Christian Sabbath" was required by the fourth commandment. And Mr. Bound has been answered by history in the divorce of this unlawful union.

These three protests or principles came to America and have grown to four: (1) No Sabbath and no Lord's day. (2) The Lord's day. (3) The "Christian Sabbath." (4) The Seventh-day doctrine. History and religious experience ask for a sabbath day; the Lord's day, whatever its claim for recognition by the Church, has no Scriptural authority for calling itself a sabbath, for as the great Italian theologian Perrone says, "Protestants have no authority for the Lord's day or infant baptism outside the traditions of the Church"; the so-called Christian Sabbath has Christian, pagan, legalistic, and papal elements; and the Sabbath of some Seventh-day Baptists—shall I confess it here?—seems to me to be part Christianity and part that Judaizing legalism against which the apostle Paul flung his white-heat protests. Such sabbatizing on any day will lead to dead formalism or to desecration—two of today's spiritual dangers. But the Sabbath of Genesis, Isaiah, Jeremiah, Jesus, and Paul, is universal, Biblical, and Christian.

In conclusion let me outline, briefly, three

illustrative sets of stages in the history of the evolution of religion.

I. *Among the Greeks.* 1. Nature gods and nature religion. 2. The Homeric gods with a religion of beauty but not of high moral standards. 3. The lofty teachings of Socrates and Plato. 4. A period of lower levels in religion, morals, and philosophy. 5. The lifting power of the Gospel among the Gentiles.

II. *In Hebrew History.* 1. The emigration of Abraham, a Sabbath-keeper.—*Dods.* 2. The legislation of Moses, and the struggle for supremacy among the Hebrews of polytheism, henotheism, and monotheism. 3. The grand ethical monotheism of Amos, Hosea, and Isaiah. 4. The sublime Jeremiah weeping because the blinded people cling to lower standards. 5. The priestly message and the work of Ezekiel and Ezra; and the doctrine of the so-called Second Isaiah that Jehovah God will be exalted among men in righteousness. 6. The conflict between Talmudic Judaism and the doctrinal and practical theology of Jesus and Paul.

III. *In the Christian Church.* 1. The New Testament period, and the early spread of Christianity. 2. The falling of the Church to lower levels in faith and practice because of the blending of Christianity with pagan religion and philosophy. 3. The rise, dominion, and decline of the papal power. 4. The period of the Reformation. 5. The elevation of creeds to an un-Scriptural and unreasonable place of authority in the realm of spiritual things.

#### Your Own Church.

Be true to your own church. Give it a hearty and loyal support by word and deed. Remember that it belongs to you; that it is a part of your religious life; that in it and by it you are being trained for usefulness here and immortality hereafter; that its growth and purity are affected to the extent of your influence by what you say and do; that the people who have faith in your word will look upon it largely according to representation, and that with its good name and prosperity are bound up the glory of the blessed Jesus. Then do nothing to injure its reputation, or to weaken its power for good or to mar its fellowship.—*Dr. Thomas Parry.*

6. The answer of the spirit and work of modern missions and revivals to the attacks of deism and infidelity. 7. The present struggle of religion, the Bible, the Church, experience, and reason, with agnostic science and philosophy, destructive criticism, and practical atheism, for the rule over men's lives individually and collectively. 8. The call, at this acute crisis, for a return in the spirit and liberty of the Gospel to the faith of the New Testament and the religion and ethics of Jesus, that many who really believe in Christ and religion but not in the Church, may come to believe in his holy Catholic Church and to enjoy her sacred worship.

We Seventh-day people feel some pride which we would mingle with much humility and love, in calling the attention of our fellow Christians to the fact that it was this Christ who said, The Sabbath was made for man. And as certain of your own writers have said, Jesus conceived of the Sabbath as a day given to man by a beneficent Providence; his lordship over it was the right to humanize it against the Pharisees who had rabbimized it; and what he spoke he spoke for mankind to hear.

And we believe that the return of the Church to the Sabbath of the Bible and of the Christ, which is the Seventh-day, would be a forward religious movement, having a parallel only in the splendid forward movement of our day for the world's evangelization, and in the ideals of the Federal Council of the Churches of Christ in America.

*Alfred, N. Y.*

#### Room at the Top.

Never you mind the crowd, lad,  
Or fancy your life won't tell;  
The work is the work for a' that  
To him that doeth it well.

Fancy the world a hill, lad,  
Look where the millions stop;  
You'll find the crowd at the base, lad,  
There's always room at the top.

Courage and faith and patience,  
There's space in the old world yet;  
The better the chance you stand, lad,  
The farther along you get.

Keep your eyes on the goal, lad,  
Never despair nor drop;  
Be sure that your path leads upward;  
There's always room at the top.

—*Christian Standard.*

## Addresses to Other Christian Denominations on the Doctrine of the Sabbath As a Bond of Union

(Reprinted from the *Seventh-day Baptist Year Book of 1893.*)

NOTE.—It is not deemed necessary to print the addresses sent to other religious assemblies, since they are similar to the one addressed to the Episcopalians, only varying slightly to adapt them to the respective bodies.

To the General Convention of the Protestant Episcopal Church in the United States of America, assembled in Baltimore, Maryland:

DEAR BRETHREN IN CHRIST:—Desiring to see the coming of the time when all those who love our blessed Lord and Saviour shall be one, not only in spirit but also in a visible and united Church, we ministers and delegates composing the Seventh-day Baptist General Conference, send you Christian greeting.

We have welcomed every utterance upon the subject of Christian Unity as put forth by various denominations, not the least being the declaration of your own House of Bishops in 1886, and while we believe that the unity of the spirit is more essential than organic unity, we nevertheless are not without hope that the nations and peoples called of God into his Church may one day be visibly united. We have waited to see whether in accord with the spirit of your own declaration there would be made a modification of the constitution of your church whereby there could be presented to other Christian bodies the historic episcopate truly "locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his Church." For this we look with interest, praying that God may guide all his children into all wisdom and truth.

It may seem presumptuous in us, whose numbers are so few, and who are popularly supposed to be the most obstinate of schismatics, to speak upon this subject from our point of view. For this reason we have

hitherto held our peace. But in the good providence of God we are led, as we believe by his Spirit, to utter a message of peace to our brethren of other Christian bodies, setting forth, not terms of union, for that from a small body like ours would be only idle boasting, but rather what we believe concerning the holy Sabbath as a bond of Christian union. For we are Christians first, and then what we are as a Christian body second, simply of necessity. We are Christians who believe that we ought to observe sacredly God's holy Sabbath, being the seventh day of the week. On that account we of necessity have been separated from other Christians, so far as organization is concerned. We believe that other Christians also ought to observe the Sabbath, but that opinion we hold with simple firmness of Christian faith; in love and peace, not with bitterness, hatred, or malice.

We would first call to your attention the fact that the Sabbath is an essential part of God's law, as contained in those of his commandments which are known as moral, and therefore is binding upon Christians under the law of love given by our Lord. If any law can claim the allegiance of all Christian people, it is this one. That the Sabbath existed before the giving of the law of Sinai, you doubtless admit. That the prophets of God, while releasing his people from many of the laws of sacrifice, and exalting holiness and pureness of living above rites and ceremonies, nevertheless did not do so with respect to the Sabbath, but gave it abundant honor, can not have escaped your notice. That it was observed by our blessed Lord himself, and so far as we can know by his holy apostles, must also be known to you. You can not have failed to note that Article VII., of the Articles of Religion states explicitly that "no Christian man whatsoever is free from the obedience of the commandments which are called moral," and that these are defined distinctly in the church catechism, which is explicit in its designation of the seventh day, more so than the Authorized Version of the Holy

Scriptures. Furthermore, in the office for holy communion the minister is required to rehearse distinctly this law, and after the fourth commandment as well as the others, the people must say: "Lord, have mercy upon us, and incline our hearts to keep this law." All of which clearly shows that you acknowledge this law; and in this you are in hearty agreement with most Christian people. Now the day being a part of this institution, an agreement of all Christian bodies could best be secured by the recognition of the day named in the commandment. For the disregard of Sunday—which by you is rightly considered simply as one of the feasts of the Church, albeit an important one, but which by many of your own communion as well as others is connected in thought at least with the Sabbath—is plainly traceable to the fact that the day is not the one mentioned in the commandment. We do not suppose you to regard the fourth commandment as the ground of the observance of Sunday. But inasmuch as the law of the Sabbath is recognized in the Book of Common Prayer, we especially urge upon you the careful and prayerful consideration of this subject, to see whether the observance of this law by you in conjunction with other Christians would not prove a bond of union in doing God's blessed will, a union far more holy than that of ecclesiastical organization.

It must be admitted by you that the world needs the Sabbath, and that enforced by some authority which the world, or at least the Christian world, in general will acknowledge. To prove this will be unnecessary. The condition of the world and the attempts of Christian people to secure Sunday observance by law is sufficient proof. That Sunday—which by your church is rightly not considered as the Sabbath or its substitute according to the fourth commandment, and which is less and less so regarded by those denominations which formerly so taught—should ever come to possess for the world the sanctity of a "Sabbath" is in view of the progress of thought impossible. The Sabbath, the seventh day of the week, alone can stand before men with the claim that it is to be hallowed by divine appointment. Men in general will not admit the authority of the Church; the mere consensus of Christian people will not

be regarded by them. If therefore this great need of the world is to be met, will it not best be done by the observance of that day which was appointed by God himself, and which is declared holy in that law which is acknowledged in some way by all Christians?

It must have come to your notice that Sunday is taking more and more nearly its true position in the eyes of Christian people; namely, that of a day of human appointment, observed with different degrees of reverence and in different ways according to the amount of authority accorded to the Church, or the amount of enlightenment on the subject of the true nature of Sunday. Now, inasmuch as the Christian Church as a whole will probably never come to the ecclesiastical view, or will never observe Sunday upon ecclesiastical authority, and inasmuch as the "Sunday-Sabbath" of the other Christian bodies is falling by its own weight of error, does it not seem clear to you that the renewing of reverence for the whole law of God by all denominations is the only practical solution of this question?

Now, are you not in a position where you can exert a great influence in this respect? Your articles of religion acknowledge the obligation of the Decalogue upon every Christian man, lay and clerical. See Article VII., the ante-communion service, and the baptismal service, as explained by the catechism. Nowhere in the articles of religion or in the Book of Common Prayer is Sunday declared to be more than one of the feasts of the church. Every priest in the celebration of holy communion must read the fourth commandment, the obligation of which the people acknowledge in their prayer to Almighty God. What could be simpler or more logical than for the church to provide for the doing of what her members pray to God to incline their hearts to perform? This would not in any wise interfere with the church year of feasts and fasts, or with any other observance whatever. It would simply set forth the truth upon an important subject and aid the Christian world to take a correct view both of God's holy Sabbath and of the festival days of the church. In this way it would surely bring about a union of thought and feeling, which would afford the Sabbath an

opportunity to vindicate itself as a Christian institution, unhampered either by Puritan theories of a "Sunday-Sabbath" or by the rivalry of another and a different institution, which then would stand upon its own merits as a feast, without having in the minds of the people the apparent sanction of the fourth commandment.

In conclusion, we beg you, dear brethren, not to dismiss this as something unworthy of your attention, but prayerfully to consider:

First, the claims of the Sabbath upon you as a church, who alone of all Christian bodies who observe Sunday, admit in your published standards of faith the obligation of the fourth commandment, without at the same time explaining it as referring to Sunday, or calling Sunday the Sabbath.

Second, whether the incorporation of the Sabbath into your system of religious observance, even if you are not all in exact agreement as to its obligation, would not, by its effect upon the popular mind, become a bond of union in the wider Church of Christ, which you and we alike long to see

at one in all good things, as we trust we are at one in the sincere desire to do the will of our common Lord and Master, Jesus Christ.

All of which we submit to you, dear brethren, not with a spirit of officiousness, as though we were presuming to instruct you in the understanding of your own canons and liturgies, but bespeaking your respectful and prayerful consideration of the same, praying that the Holy Ghost may guide all of your counsels to the end that all truth may be your possession.

In behalf of the Seventh-day Baptist General Conference,

WILLIAM C. DALAND,  
LEANDER E. LIVERMORE,  
ELSTON M. DUNN,  
LUCIUS R. SWINNEY,  
MADISON HARRY,  
*Committee.*

*Attest:*

LEWIS A. PLATTS,  
*Secretary of the Conference,*

Dated at Westerly, R. I., this 30th day of September, in the year of our Lord one thousand eight hundred and ninety-two.

## THE FEDERAL COUNCIL

REV. L. A. PLATTS, D. D.

The Seventh-day Baptist delegates to the Federal Council of the Churches of Christ in America, at Philadelphia, December 2-8, 1908, decided that, instead of apportioning the work of reporting to the SABBATH RECORDER, each should write from his own point of view. Doctor Main having written, in his comprehensive way, the history and plan of the council, I will note a few facts, impressions and incidents which appealed to me during the progress of the sessions and as I now look back over them.

### I. *Some Facts.*

1. The first fact is that the council represented the largest body of Protestant Christian people ever assembled, for any purpose, in the history of the Church. The Philadelphia meeting was a strictly delegated body, composed of thirty-five Christian denominations, representing nearly

eighteen million communicants, with an estimated adherence of more than fifty million people, or more than one-half of the entire population of the United States. Truly a great federation!

2. These people, with all their differences of credal statement and of forms of worship and polity, were one in the faith of Jesus and in the spirit of loyalty to him.

3. They were all looking out upon the same problems which everywhere face the Church of today. All alike were intent upon the abatement of evils which threaten the life of the Church, the proper adjustment of conflicting claims of labor and capital, the promotion of peace among nations, and the evangelization of the unevangelized in all lands. All alike seemed eager to bear their share of the responsibility in forward movements called for by the varying conditions of human needs.

4. Without taint of disloyalty to one's own faith or thought of violence to that of another, these representative men had come together to study the conditions and needs of mankind and the best methods of most effectually meeting those needs and conditions with the gospel of Jesus Christ—in the last analysis, the universal remedy for all evils. They talked, not of differences, but of things in common, with the spirit of brotherliness and of mutual helpfulness. Surely, such a body of men, sitting together in such a spirit, in council on such tremendous issues, is hopefully near to the fulfillment of our Lord's prayer, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

### II. *Some Impressions.*

1. Looking upon the council in session, the first impression was that of the earnestness of purpose observed in face and bearing as the delegates awaited the opening of the sessions or moved about in preparations for the work of the day. Every man was in the council, not simply to represent some constituent body, but to get something out of the day's work to take home to his brethren that should be of value in their work, or to put something into the day's work which should add materially to the general good. When addresses were being made and reports, which had been wrought out with great care, were being read, the listener could hardly fail to note the uniformly evangelical, and in most cases evangelistic, tone which they bore. The spirit and power of the Christ life in the Church, thence carried into the festering evils of human society, is the one sufficient healing remedy—the uplifting, saving power. Such, at least, was the clear and deep conviction of these men.

2. Another thing which can hardly have escaped the notice of the observer, was the age and evident importance of the men who were present as representatives of their respective denominations. In these days of doubt and metaphysical speculation, it is refreshing and reassuring to sit in a great company of scholarly men, most of whom have had many years of experience in preaching the gospel of Jesus Christ, and to hear them speak with enthusiasm and

unflinching confidence in the power of that Christ to save to the uttermost. It carries the flavor of the apostolic conviction: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

### III. *Some Incidents.*

Of incident or event of deep interest occurring during six days of such meeting there could scarcely be any lack.

1. The opening session, in the Academy of Music, was certainly one of the most noteworthy of these incidents. There were the members of the council, upon and immediately about the platform, a great audience filling all available space in the balcony and galleries, and back of the speaker's stand a choir of a thousand singers. Such singing! I have many times heard the hymn "Onward, Christian Soldiers" sung with wondrous effect, but never, till that night in the Academy of Music, as the one thousand trained singers, and the twice one thousand people in the audience sang responsively the alternate stanzas of the hymn, all uniting in the chorus, did I feel the marvelous power of the soulful song. It was a fitting opening of the council of Christian workers, representing the evangelical Church of Christ in America. "We are not divided, All one body we, One in hope and doctrine, One in charity." The grand theme ran on in the warm words of welcome by the brethren in Philadelphia, and in the responses from various parts of the great American body. In fact, it was the high key-note of the entire series of sessions.

2. Perhaps the most striking evidence of the unity of the occasion was the opening of more than five hundred churches of the city and its suburbs, on Sunday to the visiting clergy, without reference to denominational beliefs or connections. The representatives of the Seventh-day Baptist Church were accorded a generous place in this practical demonstration of the fundamental unity of all Christian believers. It was my privilege to preach in a Presbyterian church in Germantown within a few minutes' walk of the spot where the first converts from the Quakers to the Baptist faith were baptized, and where the first converts to the Sabbath, in Pennsylvania, were made, among whom probably was the great-

grandfather, several generations removed, of our late beloved Elder Samuel Davis and also my own ancestor. But think how much it must mean when five hundred Protestant churches of almost every denomination in a great city throw open wide their doors to the preachers of the council and gladly welcome whoever is sent without question as to denominational affiliations.

3. Another event of epoch-marking import was the meeting for men in the Lyric Theater on Sunday afternoon. In the cities and larger towns of the country the question of how to get the churches and laboring men into sympathy and cooperation with each other is one of great importance. It was an event of no slight import, that, on that Sunday afternoon, were assembled upon the platform and in the boxes of the Lyric Hall, five hundred church people—ministers and gospel singers, while in the balconies and galleries were massed two thousand or more labor union men of various crafts to discuss matters of mutual interest. Bishop Hendricks (Methodist) of Virginia, president of the council, was the first speaker. He assured the men that their great enemy was not the Church, or church people, but the saloons and gambling dens, and with impassioned earnestness and Christlike tenderness he exhorted them to find in Jesus Christ their true friend and the real solace of all their woes. Charles Stelzle, at one time a master machinist and the president of the Engineers' Union, but now a Presbyterian clergyman, next spoke, confirming the words of the Bishop out of his own wide experience as a man in the shop, a labor-union leader and a preacher of the Gospel. The presiding officer of the meeting who was vice-president of the labor unions of Philadelphia, and a Roman Catholic, commended the words spoken by the preachers to the careful attention of the men. He declared this to be the largest and most significant meeting of laboring men he had ever seen in Philadelphia. Again the hymn "Onward, Christian Soldiers" pealed forth from two thousand five hundred voices and the men and the preachers grasped hands, chatted together on the floor and passed out together to the street, all of them, I feel sure, understanding each other better and feeling for each other a larger sympathy than they had ever known

before. All in all, the council was a practical demonstration of the essential unity of all Christian believers, despite their diversities of creed and polity and ritual. Out of its deliberations will come, I think, some important movements in the work of improving human conditions, of saving men. That will justify the holding of such a council. Whether these great movements come in larger union effort, or whether they spring up in individual denominations is of comparatively small importance only so they come.

*Milton, Wis., Jan. 21, 1909.*

### **Some Important Facts.**

1. The Sabbath measures the week in all Biblical history. The week is fully recognized during the Patriarchal period, previous to the giving of the law. When the law was given God connected the Sabbath directly with his own example at the close of the creative week. It is hence legitimate to conclude that the Sabbath measured the week before the giving of the law, as it did after.

2. God did not deceive the Israelites at Sinai by founding the Sabbath on his own example and then designating a day not in the regular order. The Sabbath law rested on a false foundation from the beginning, if the day designated in the law was not the true one, and God was the immediate author of the cheat.

3. From the giving of the law to the coming of Christ, the Israelites retained the Sabbath in unbroken order. From the time of Christ to the present, the Jews, scattered in all lands, have maintained the observance of the Sabbath, with the same unbroken regularity. Thus we have a continuous chain from the present date to Sinai, and thence to Creation, through a people whose tenacity of national life, manners and customs, has been the wonder of the centuries. This preservation of the historic Sabbath of Jehovah is not the least important part of their wondrous mission and unfulfilled work.

4. Christ, who is the center of all dispensations, recognized the Sabbath as a part of his Father's law, and pruned it that it might bring forth more and better fruit.

5. Since the middle of the second century of the Christian era, the first, third,

fourth and sixth days of this same week, measured by this same Sabbath, have been observed to commemorate certain events, said to have occurred on those days. During all this time, no lover of the Wednesday or the Friday fast, or of the Sunday festival, has ever doubted that he was observing these days in their regular weekly order and succession.

#### PHILOLOGICAL.

The testimony of the seventy-five languages and dialects also links the weeks and the Sabbath in an unbroken chain through the historic period. The nations that spoke many of these languages have long since gone. But the words they used embalm their thoughts and practices, showing the identity of the week and of the Sabbath. Tides of emigration have swept over the earth. Empires have risen, flourished, and fallen, but the week has endured, amid all convulsions and changes. The Sabbath, the week and the Old Testament, a trinity of facts, stand unmoved, honoring God, keeping him in the memory of men, thus conferring endless blessings.—*A. H. Lewis, D. D., LL. D.*

#### A Song in the Heart.

We can sing away our cares easier than we can reason them away. The birds are the earliest to sing in the morning; the birds are more without care than anything else I know of. Sing in the evening. Singing is the last thing that robins do. When they have done their daily work, when they have flown their last flight and picked up their last morsel of food and cleaned their bills on a napkin of a bough, then on a top twig they sing one song of praise. I know they sleep sweeter for it. O that we might sing evening and morning, and let song touch song all the way through! O that we could put songs under our burden! O that we could extract the sense of sorrow by song! Then sad things would not poison so much. Sing in the house; teach your children to sing. When troubles come, go at them with song. When griefs arise, sing them down. Lift the voice of praise against cares. Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in heaven, and among God's people on earth song is the appropriate language of Christian feeling.—*Henry Ward Beecher.*

## Missions

### Report of Seventh-day Baptist Missionary Society.

For the quarter ending December 30, 1908.

This quarter has been principally occupied with office work. Several of the questions which were left at the last Board meeting to your Secretary with power have been somewhat perplexing. Among them the effort to find a man to work the southern Illinois field has so far been unsuccessful, but it is not hopeless. The Trustees of the Memorial Fund stand ready to contribute for recent repairs on the Stone Fort church building in case we can put a man on the field.

In accordance with your expectations at the last Board meeting, Brother J. G. Burdick is at work at Battle Creek, Michigan, where he commenced the first of December. He reports a good interest in cottage prayer meetings now being held and an attendance of our people at the Sabbath services of from thirty-five to fifty. Brother Burdick attends the Sabbath morning services at the sanitarium and encourages the employees to all do the same. Our services are held during the afternoon in a hall which Doctor Kellogg very kindly offered the use of.

Brother W. L. Davis has continued so far through his school year to visit the Hebron churches at stated periods with slight assistance from the Board. Brother E. A. Witter, while in Chicago, visited and worked for a few days at Gentry, Ark., and vicinity, partly at the expense of the Board. The work in the Western Association under the direction of your Corresponding Secretary and the Missionary Committee of that association has been much increased, the preaching appointments continued, a house to house canvass made and one Bible school organized.

Brother J. H. Hurley has held revival meetings both at Albion, Wis., and Jackson Center, Ohio, with a number of conversions at each place. He reports work in seven different localities during the quarter.

Brother L. D. Seager has been engaged constantly in revival work and during the

quarter has held meetings at six different places. The churches of the Southeastern Association have very generously continued to contribute for his support.

Brother R. S. Wilson of Attalla, Ala., reports a growing interest in the Sabbath question, with one or more converts, and calls to preach beyond what he is able to supply. During the quarter he has preached at eleven different places.

Brother G. H. F. Randolph has visited several localities and preached in all thirty-six times. He writes he is much improved in health.

Brother Eli F. Loofboro writes of an especial interest, and talk of organizing a church at Los Angeles.

In the vicinity of Cosmos, Okla., there is a good and growing interest, and three or four families have embraced the Sabbath.

Quarterly reports have been received from twenty-eight men on the home field. They report services held and work done in fifty-six different localities. Weeks of labor 288; fields supplied 56; sermons preached 533; prayer meetings held 236; visits and calls 866; pages of tracts distributed 2,250; added to our churches 36 (of these 22 are by baptism). One Bible school organized. The largest number of sermons preached by one man 77; the second largest 61; the most visits by any one man 123; the second largest 108.

The first few days of the quarter were occupied by your Secretary in preparing for the October Board meeting. Early in November a visit was made to Plainfield, N. J., to attend the funeral of Rev. A. H. Lewis, Corresponding Secretary of the American Sabbath Tract Society. On the 15th of November a request came from Rev. J. Franklin Browne to visit him in his home at Cummington, Mass. Going from here to Berlin, N. Y., two Sabbaths were spent with our people. Your Secretary has spoken on missions, at the First and Second Hopkinton churches and at Berlin, N. Y. Have written and sent out 225 and received 250 communications; traveled 800 miles.

We have not been able to supply all the calls which have come for either your Secretary or an evangelist to hold special meetings with our churches and upon needy fields. Respectfully submitted,

E. B. SAUNDERS, *Cor. Sec.*

DEAR BROTHER GARDINER, AND FRIENDS OF THE RECORDER:

I am very anxious that this year shall be to our people the best in all our history, in missionary interest, study and support. We have once led in education, missions and temperance. I am afraid that at the present time we are not even being led in missionary enterprise. The following letter which I send to you for publication shows something of the progress which is now being made along missionary Bible study lines. If you approve, I wish you would give the RECORDER readers both the letter written me as secretary and also the prayer topics.

The International Sunday School Lessons commence the year 1909 with the most wonderful book ever written on missions. "The Acts" or deeds of the apostles or of the Holy Spirit; not simply words. The planting of the first and greatest missionary society—"the Church"—which the world has even known. People were gathered from every nation to witness it at the day of Pentecost. The history of the apostles is that of the first and greatest missionaries both home and foreign which the world has ever known. I pray that every Sabbath school in our denomination may be a missionary society and missionary study class during the coming year.

The message which I send you is to focal Christian prayers on a barrier far more formidable than the stone wall built fifteen hundred miles long for the defense of China.

Your brother in Christ,

E. B. SAUNDERS,

*Cor. Sec.*

DEAR MR. SAUNDERS:

I write to you in accordance with the resolution passed at the Sixteenth Conference of Foreign Mission Board Secretaries held in New York on January 13 and 14 in reference to a Week of Prayer for the Moslem World. This resolution was submitted in the report of the Committee on the Mohammedan Problem, and this letter is on behalf of that committee.

In connection with the awakened interest on the part of the young people in our churches in the study of the Moslem problem and the study classes organized in so

many churches, together with the wonderful work of God in opening doors in the Turkish Empire, Persia, Arabia and Africa, it surely is appropriate to ask that this awakened interest be followed by intercessory prayer. It was therefore resolved to set apart the last week of February next, from the 21st to the 28th, for united intercession on behalf of the Moslem world, and it was recommended that the various Boards unite in its observance by asking for prayer not only at the family altar and in the pulpit on Sunday, but wherever possible by special interdenominational meetings for intercession.

Our committee would request that you print this call for intercession in your denominational magazines, and we enclose with this letter a suggested list of topics. Believe me,

Yours cordially,  
S. M. SWEMER.

January 19, 1909.

**Suggested Topics for United Intercession During the Week of Prayer for the Mohammedan World, February 21-28.**

1. For the unoccupied Mohammedan lands, that Christian missions may find an entrance and that the Word of God especially may have free course and be glorified.
2. That the New Era in Turkey may prove not only a dawn of liberty but the beginning of a reign of righteousness, and that the marvelous opportunities for proclaiming the Gospel may be adequately met by the press, schools, colleges and preaching.
3. For Persia, that political changes may be to the furtherance of the Gospel, and that the awakened interest in Western thought may be followed by the acceptance of Christianity on the part of many; also that the hindrances to the free circulation of the Scriptures may be removed.
4. For Morocco and North Africa, that the work of the missionaries may be extended into the interior of the Barbary States, and that the Sudan may be occupied and the Moslem peril met.
5. That in Egypt the peril of a Christless civilization may be met by the Christian press and Christian education and an outpouring of God's spirit on all native Christians.

6. That the new railways in Arabia may become through God's providence highways of the Gospel; that the interior and unoccupied provinces on the south and west may be occupied by organized missionary effort, and that the Cradle of Islam may be won for Christ.

7. For India and its 62,000,000 Mohammedans, that the missionary effort carried on among them may be extended, and that fanaticism may be overcome by the presentation of the Gospel and the work of medical missions.

8. For the 30,000,000 of Mohammedans in China, that some society may be led to undertake work for them speedily.

9. For the Mohammedans in Malaysia and for the native church gathered from among Moslems, that it may be a real missionary church; that those parts of Malaysia threatened by Islam may be evangelized in time to avert the Moslem peril.

10. For all the missionaries, native and foreign, laboring among Moslems, and for Moslem converts.

11. That the awakened interest in the Mohammedan world on the part of so many in the churches at home may lead to the consecration of life for service on the Moslem field.

12. That the preparations for the Lucknow Conference of missionaries, which is to meet in 1911 to study the needs and opportunities in the Moslem world, may be thorough and effectual.

**Missionary Board Meeting.**

The Board of Managers of the Seventh-day Baptist Missionary Society held a regular meeting in Westerly, R. I., on Wednesday, Jan. 20, 1909, at 9.30 o'clock A. M., President Clarke in the chair.

Members present: Wm. L. Clarke, H. Stillman, L. F. Randolph, Geo. H. Utter, C. H. Stanton, E. B. Saunders, E. E. Sutton, Wm. L. Burdick, C. A. Burdick, Ira B. Crandall, G. B. Carpenter, A. S. Babcock, Earl P. Saunders, Alex. C. Kenyon, John H. Austin.

Visitors: Mrs. O. U. Whitford, Mrs. C. H. Stanton.

Prayer was offered by Rev. L. F. Randolph.

Minutes of last meeting were read and approved.

The reports of the Treasurer and the Corresponding Secretary were read and approved.

It was voted that the Treasurer be authorized to pay for labor on the home field at the end of each quarter during the present year, upon receipt of reports and proper vouchers and approved by the Corresponding Secretary.

It was voted that the salary of Brother J. H. Bakker, our missionary in Denmark, be increased in the amount of \$50 for the year 1909.

Other appropriations were made as follows: Second Westerly, R. I., \$75; Carlton Church, Garwin, Iowa, \$100; Boulder, Colo., \$150; Oklahoma field (under direction of the Corresponding Secretary), \$100; G. H. F. Randolph (provided he is able to do the work), \$600.

A bill was presented on account toward the Society's apportionment of the cost of the Historical Volume as voted by the General Conference, amounting to \$150, which was ordered paid.

In response to the request of the Tract Board, the President appointed as a committee to meet with a like committee of said Board for conference as to plans for cooperation, Wm. L. Burdick, Ira B. Crandall, L. F. Randolph, C. A. Burdick, G. B. Carpenter.

It was voted that the President and Corresponding Secretary be empowered to engage some person or persons to complete the manuscript relating to the Missionary Society's work, for the Historical Volume. Later in the meeting the President announced the engagement of brethren G. B. Carpenter and A. S. Babcock for said work.

A communication from Rev. R. S. Wilson shows increasing interest on the Alabama field and converts are coming to the Sabbath.

Letters were received from John E. Ammoo, Africa; Rev. G. Velthuysen, Holland; Rev. J. H. Bakker, Denmark; C. F. Randolph, A. E. Main, H. M. Maxson and others; also much correspondence from our workers at Shanghai and Lieou-oo, China, was considered.

The reports show a good amount of work

performed on various fields during the last quarter and encouraging results.

WM. L. CLARKE,  
President.

A. S. BABCOCK,  
Recording Secretary.

**Treasurer's Report.**

For the quarter ending December 31, 1908.  
GEO. H. UTTER, Treasurer,  
In account with  
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.	
Cash in treasury, October 1, 1908	\$3,523 29
Received in	
October	\$459 83
November	692 65
December	419 00
	1,571 48
	\$5,094 77

CR.

E. B. Saunders, September, October, November and December, 1908,	
Salary	\$300 00
Expenses	26 05
	\$ 326 05
G. H. Fitz Randolph, quarter ending Sept. 30, 1908,	
Salary	150 00
Expenses	23 18
	173 18
J. H. Hurley, Salary quarter ending Sept. 30, 1908	150 00
R. S. Wilson, Salary quarter ending Sept. 30, 1908	90 00
On account of salary next quarter	20 00
Quarter, ending Sept. 30, 1908, church at	
Niantic, R. I.	18 75
Salemville, Pa.	25 00
Marlboro, N. J.	25 00
Shingle House, Pa.	25 00
Scott, N. Y.	25 00
Verona, N. Y., two months of labor	8 33
Richburg, N. Y.	18 75
Cumberland, N. C.	6 25
Garwin, Iowa	25 00
Farnam, Neb.	12 50
Hammond, La.	25 00
Riverside, Cal.	37 50
Welton, Iowa	25 00
Boulder, Colo.	37 50
Hartsville, N. Y.	12 50
Rosa W. Palmberg, Salary to Dec. 31, 1908	300 00
Susie M. Burdick, Salary to September 30, 1908	\$300 00
Personal gift for education of a child	50 00
	350 00
J. W. Crofoot, Salary to Dec. 31, 1908	500 00
G. Velthuysen, Salary to Dec. 31, 1908	150 00
H. Eugene Davis, Salary account to Dec. 31, 1908	\$350 00
Salary of native teacher	50 00
	400 00

Order on salary account .....	20 00
E. Adelbert Witter, Traveling expenses to Battle Creek, Mich. ....	18 19
L. D. Seager, Salary quarter ending Sept. 30, 1908 .....	50 00
C. B. Clarke, Traveling expenses .....	24 85
L. A. Platts, Traveling expenses .....	12 76
O. A. Bond, Traveling expenses and one month labor .....	45 00
C. C. Van Horn, Labor at Skylight, Ark., and expenses .....	22 00
William L. Davis, Labor at Hebron ...	50 00
Judson G. Burdick, Traveling expenses to Battle Creek, Mich. ....	25 00
Recorder Press, 250 Annual Reports .....	55 00
Proportion of Year Book .....	60 00
The <i>Pulpit</i> , Aug., Oct., Nov. and Dec., 1908 .....	153 00
Henry N. Jordan, Supplies for editor of <i>Pulpit</i> .....	2 50
Madison Harry, Labor at New Auburn Minn., to Sept. 30, 1908 .....	43 24
Transferred to Shanghai Chapel fund ..	17 50
Cash in treasury, Dec. 31, 1908 .....	1,709 35
	<hr/>
	\$5,094 77

E. &amp; O. E.

GEO. H. UTTER, *Treas.*

"Here is a poem which you may publish in your paper," said a young man with eyes in a fine frenzy rolling, as he entered an editorial door. "I dashed it off rapidly in an idle moment and you will find it in its rough state, as it were. You can make such corrections as you think necessary." "Ah, much obliged," said the editor, "I will give you a check for it at once." "You are very kind," said the contributor. "I shall be delighted." "There you are," said the editor, handing him a check. "Many thanks," exclaimed the young man; "I will bring you some other poems." When he got to the door he suddenly paused; then he came back. "Excuse me," he said, "but you forgot to fill up the check. You have not written the date, nor the amount, nor have you signed your name." "Oh," said the editor, "that's all right. You see, I have given you a check in its rough state, as it were. You can make such corrections as you think necessary."—*Chicago Tribune.*

Man has wants deeper than can be supplied by wealth or nature or domestic affections. His great relations are to his God and to eternity.—*Mark Hopkins.*

## Young People's Work

REV. H. C. VAN HORN, Contributing Editor.

*My God shall fulfil every need of yours according to his riches in glory in Christ Jesus.*—Phil. iv, 19.

### "Till You Smiled."

You may have heard or read the story of the homeless little street-waif who, when a certain young lady stooped down and asked, "Little boy, are you cold?" replied, "I was till you smiled." Did you ever stop to think what a heavenly thing a smile is? How it warms the blood and chases away the clouds. Frown at a child and he will frown back; smile at him and he will smile, too. A smile is contagious. We are warned against many kinds of germs and microbes—diphtheria, fever, and such; but scientists tell us that while many are harmful many are beneficial. Let us inoculate ourselves and those around us with the smile-germ.

### Indifference.

Take notice of the thought concerning indifference in "A Young Woman's Point of View." This is frequently and painfully noticeable in many of our religious gatherings. The young people have a special session. They take special pains and pride in preparing a good program for, and in being present at, this time. In the sessions both before and after they are conspicuous for their absence. This is pointed out, not for the sake of finding fault but for the purpose of correcting the tendency and remedying the evil, if possible. There must be a cause for this indifference. Do the young people feel that they are not wanted at the other sessions? I think not. Are they not interested in general work of the church and denomination? Their support of the different lines of church and denominational work indicates that they are. The trouble seems to be they do not feel any special responsibility. The fault lies in at least two places. Possibly, first, with the young people themselves. They have not assumed any responsibility or put them-

selves in a way to become specially interested. But in the second place, does not the fault lie partly at the door of the older ones—of those, especially, who make up the programs for these sessions? It will at once be urged that the young people are given a definite time and place for their program, usually the best to be had. This is true, but for this very reason, I believe, we have fallen into the error of indifference to other parts of the program and work. Could this not be overcome, to some extent at least, by seeking the help of the young people in the other sessions, thus helping them to feel that they are a part of all the working force of church and denomination?

This is not the advocacy of giving up their special program but an addition to it. Young people often have splendid ideas of their own, and, if given an opportunity to express themselves along the lines in which their seniors are thinking and working, might lend valuable assistance in the solution of difficult problems. Permit me to quote a few words from Dr. Abbott Lawrence Lowell, Harvard's new president, as recorded in the *Outlook*—words to the students the day after his election: "When I was a student here in college, I had opinions as to how some of the things should be managed. I never expressed those opinions. I think I was never asked to; but I still believe that those opinions were worth something. . . . I believe very strongly in the undergraduates' view of things, and have confidence in the judgment of the undergraduates." So have we confidence in our young people and their opinions and judgment. Let us as older ones in the work show our confidence in them by calling them more frequently into counsel and by giving them places on our main programs; and let us by every means possible lay upon them a feeling of responsibility for the great work. Let us as young people take more interest. Let us not feel when we have carried out our special program our part is done, but take a keen interest and delight in all the sessions.

### To Father Time.

Backward, turn backward, O Time, in thy flight!  
Give us an autoless day and a night.  
Give us a "yellow" sans headlines to scan,  
A rustleless skirt, and a hustleless man.  
A babe teddy-bearless, a microbeless kiss,

A fistic fight fakeless, a straight-frontless miss,  
A giggleless schoolgirl, and—better than that!—  
A summer-clad college man wearing a hat!  
I know, Father Time, that I'm asking too much,  
But turn to a day ere a dinner was lunch.  
Swing back to an age peroxideless for hair—  
An æon ere "rats" made their rendezvous there—  
An old-fashioned breakfast without Shredded  
Hay,

A season when farmers went whineless a day,  
A burgh moving-pictureless—ah, what a treat!  
A gumless girl town and a trolleyless street;  
I'm asking too much, but I pray, Daddy Time,  
For days when a song had both substance and  
rhyme!

—*The Bohemian.*

### "Three Diseases."

Mr. Willis L. Gelston, editor of department of Young People's Work, in the *Advance*, describes three diseases common in many Endeavor societies. I would be glad if our space permitted the publication of his article. He illustrates the diseases by actual cases in three societies.

1. Blindness. An attendance of forty or fifty young people at the Endeavor meeting in a congregation containing at least two hundred young people of Christian Endeavor age. Blind to the vast field before them.

2. Negligence. A young lady, a regular attendant upon the young people's meeting. After three weeks it was suggested she might like to join. A month later a pledge card was handed to her, and four or five weeks later still she learned in a round-about way that her name had been voted upon and accepted.

3. Self-satisfaction. A president of the do-little variety having visited a meeting of a neighboring society reported about as follows:

"I tell you we're all right. They didn't have half as good a meeting over there as we have. The testimonies weren't as good and the crowd wasn't nearly so congenial."

Mr. Gelston says this president's own society showed evidence of needed reform on every side. "Simply because he had seen some weaker efforts than his own he blandly smiled, patted all his workers on the back and did less, if anything, than he had done before."

Dear Seventh-day Baptist Endeavorers, is this a mirror any of you are looking into? If so, let us get down into humble confession before our Master, and "in his strength" get to work in earnest. The year

1909 is mostly before us. Let us make it count for "Christ and the Church" as never before.

**A Symposium.—Our Young People. Their Relation to the Denomination.**

*From a college student's point of view.*

The denomination needs strong, Christian young men and women. Without them it would soon die. A young man of our faith goes to college that he may make use of the faculties that God has given him. He realizes that the trained mind can grasp problems which would otherwise be beyond his reach. To get this training and discipline he spends four years or more of his time, accepts the sacrifice that his parents or friends may have to make to support him through college or to do without his help on the farm, and tries to make the best use of his opportunities. At the end of his course he goes into active life and should be well fitted to take up his share of the work that the denomination has for its young people.

The strength of the denomination of the future lies in its young people. If they have been active in Christian work during their college career they are well fitted to take up service for Christ. To be of value as Seventh-day Baptists they must learn while students to take active part in the church, Sabbath school, Christian Endeavor, and Christian associations. The few who have the chance to spend several seasons in quartet work should be especially prepared to spread Seventh-day Baptist truths.

Our young people should take a greater interest in the work of the denomination. They should read the SABBATH RECORDER, learn the needs of the Missionary and the Tract societies, practice systematic giving, ask for advice from acknowledged leaders, and try to live up to the truth as it is revealed to them. If our young people learn to do these things during their college course there need be no fear about the future of the denomination.

**Our Young People. Their Relation to the Denomination.**

*A young woman's point of view.*

Laura A. Sanford.

We young people are liable to think that

the work is being ably carried on by the older members and that we have no responsibility toward the denomination. We know that many of our leaders are passing away, but many of us do not consider as seriously as we should who is to take the place of these departing ones. We who today are young people will tomorrow be the denominational leaders and workers. Will we be prepared for this great responsibility?

We never become deeply interested in any object until we have studied it and know something definite about it. The first thing, then, for us to do is to acquaint ourselves as thoroughly as possible with the work our denomination is trying to do, and the principles for which it stands. It is not enough for us to be Seventh-day Baptists merely in name; we must take an active interest in the denominational work.

I sometimes fear that our young people are becoming more indifferent. The last associational meeting I attended I was surprised to see how few young people were in attendance at the sessions—and there were many Seventh-day Baptist young people in the village.

In these times of hurry, shall we not be more careful to give things their proper places—to be sure that we place the most important things first? And shall we not, realizing the possibilities we have for service, strive more earnestly to be true, loyal Seventh-day Baptist young people, ever ready to do what we can for the spread of the truth?

**Definite Work for Young People.**

D. BURDETT COON.

DEAR YOUNG PEOPLE:

In response to a request from the editor of this page that I write something from the pastor's point of view, I send the following suggestions:

Of course I have authority to speak for only one pastor. Secretary Alva L. Davis reported to our last Conference that "our young people need definite work to do." I notice too in the "Comparative Statement" of our last Year Book that when we, as young people, were giving most to the Student Evangelistic Work we were giving most to the Missionary and Tract societies. In other words, when we have a definite and specific work placed upon us we have a

larger and more practical interest in all denominational affairs.

It has seemed to me that the time is now ripe for us to take up a larger and farther reaching and more abiding work than we have ever before undertaken. I have wondered why we can not say to our Missionary Board that we want a missionary on the home field who shall belong in a special sense to the young people. We want a man called of God for preaching the gospel of Jesus Christ. We want one who shall be as carefully and prayerfully selected for this work as he would be if he were to go to China. We want one who will feel that God never called one to a greater or more important work. We want him to go into a field not now occupied by a missionary. We would have him know too that we do not expect him to resort to any other profession, trade, or occupation than the preaching of the Gospel and the building up of the kingdom of God. We want one who will feel that he has been sent by God and his people to organize churches, prayer meetings, Sabbath schools, Christian Endeavor societies, etc.

Why shall we not say to the Missionary Board that if they will put such a man on the field, whom we can call in a *special* sense our own, we will furnish his full financial support? We will never cause him to feel that he is dependent for his "call" and his living upon the shifting and uncertain conditions of the field to which he goes. Why shall we not now, as young people, plan for more permanent and aggressive work? Why not expect that our churches and members will increase? Let us send a man to the Southwest or the West where the fields are ripe for the harvest, and pray for and expect a great ingathering? Let this man work under the auspices of the Missionary Board, but be supported by the young people. Let him come into very close and intimate relationship with the young people through frequent published reports of his field and work in the department of Young People's Work in the RECORDER. Let us see, through him, something of the real and actual conditions, struggles, trials, possibilities and accomplishments in this land of ours. Let us not think for a moment that the end of our denominational life is near at hand. Why

shall we not as young people plan big and work hard and well for the extension of our cause within the next twenty-five years? Let us begin now. Why wait longer before doubling our diligence? Shall we gain strength by continued inaction? Will courage come by further delay? Let the dead past bury its dead. We belong to the present and the future. Let us face them with courage, with holy zeal and enthusiasm. Let us go into the field for accomplishment. The Lord is with us in this work. Who shall be afraid?

Shiloh, N. J.

**News Notes.**

NILE, N. Y.—The Ladies' Aid Society held an "Illustrated Social" at the parsonage, January 11. Proceeds \$6.—The annual church meeting was held January 3. The following officers were elected: organist, Vida Stillman; chorister, F. E. Stillman; clerk, Geo. W. Burdick; treasurer, Mabel E. Jordan.—The young ladies of the church have formed a club to be known as the L. S. B. S. They meet once a week and have a program and a social time.

JACKSON CENTER, OHIO.—The annual dinner of the church was given New Year's day with a good attendance.—Pastor Lippincott is holding a meeting at Gentry, Arkansas. Brother J. D. Jones has charge of the Sabbath services during his absence.

FARINA, ILL.—The many friends of Mr. and Mrs. D. P. Crandall met with them on the evening of January 10, to help celebrate their twenty-fifth wedding anniversary. A remembrance in the form of silver was given.—The banner awarded for the best all-round Junior work in the denomination now hangs in our church, and we of course are proud of it and of our Juniors.—On January 6, the golden wedding anniversary of Mr. and Mrs. A. C. Bond was celebrated. On account of the cold, and rough roads many who wished to attend were not able to be present, but sent their best wishes in a substantial form. Mr. and Mrs. Bond are our oldest resident church members, having come here in 1863.

MILTON, WIS.—Two members were recently added to the church by letter.—The Sabbath school enjoyed a tree and Christ-



mas-entertainment in the church on Christmas eve.

On January 3 occurred the annual society meeting after which a sumptuous dinner was served to a large number of people who anticipate with pleasure that annual gathering.—Pastor L. A. Platts gave an address at an Anti-Saloon League Convention held in Janesville, January 15.

Topic, January 30, 1909.

MISSIONS.

Psalm xcvi, 1-13.

Daily Readings:

First-day, Mark i, 1-9.

Second-day, Luke iv, 16-19.

Third-day, Matthew iv, 17-25.

Fourth-day, Mark xvi, 14-18.

Fifth-day, Romans i, 14-17.

Sixth-day, I Cor. ix, 13-14.

## DEATHS

SLADE—In Little Genesee, N. Y., January 15, 1909.

Lyman O. Slade, in the 82d year of his age. He was born in Bainbridge, Chenango Co., N. Y., May 23, 1827. In early life he came to the Oswayo Valley, Potter County, Pa., where for some time he was engaged in the lumber business. In 1856 he came to Little Genesee, where he has since resided and was a pioneer lumber man and farmer in this vicinity. He was a member of the 85th Regiment, N. Y., Volunteers during the Civil War and was a government pensioner. Mr. Slade was a kind man, a generous neighbor and was held in high esteem by all who knew him.

The funeral was held at his late residence, conducted by Pastor Babcock who spoke from Ezek. xviii, 32. Five sons and one daughter and a number of other relatives and friends mourn his departure.

S. H. B.

DANIELS—Mrs. Elizabeth, daughter of W. F. Daniels, was born in Otsego County, New York, July 30, 1826, and died at Nile, N. Y., January 22, 1909.

Mrs. Daniels was the widow of Deacon Edwin Daniels who entered into rest only fifty-three days before her summons came. She became a Christian in early life and united with the Methodist Church. At the age of 71 years, July 31, 1897, having embraced the Sabbath, she was baptized by the Rev. George B. Shaw into the fellowship of the Friendship Seventh-day Baptist Church.

Mrs. Daniels was a noble Christian woman. She was heroic and faithful in all her work. Her own feeble health and the prolonged illness of Deacon Daniels confined her to her home for

many months, but her death was not at all expected at this time. Without continued illness or suffering she passed into rest early on the morning of January 22. The funeral was conducted by the pastor at the family home. Her body was laid to rest beside the newly made grave of her husband at Richburg, New York. J. L. S.

In the school of Christ they are the best scholars who continue learning to the last.—*Christian Scriver.*

We can only shine as lights in the world by bearing the Light of the world within us.

## 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 216 South Mills 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.

The Seventh-day Baptist Church of Battle Creek, Michigan, until further notice, will hold Sabbath services in room 15, second floor of College Building, opposite Sanitarium, at 2.45 p. m. A cordial welcome to all visitors. Pastor, Rev. J. G. Burdick, 81 Barbour Street.

For Sale, Meat Market.

A well-established business, first class outfit complete; no competition, excellent opportunity for Seventh-day Baptist in good Seventh-day Baptist community. Building also for sale or rent. Further particulars given on application. Inquire of Box 24, Albion, Wis.

## Individual Communion Service



Made of several materials. MANY DESIGNS. Send for catalogue No. 60. Mention name of church and number of communicants.

Geo. H. Springer, Mgr.,

256 and 258 Washington St., Boston, Mass.

## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Feb. 20. Stephen the First Christian Martyr.

Acts vi, 1-viii, 3.

Feb. 27. The Gospel in Samaria. . . . . Acts viii, 4-25.

Mar. 6. Philip and the Ethiopian. . . . . Acts viii, 26-40.

Mar. 13. Aeneas and Dorcas. . . . . Acts ix, 31-43.

Mar. 20. Review.

Mar. 27. Temperance Lesson. . . . . Prov. xxiii, 29-35.

LESSON VII.—FEBRUARY 13, 1909.

THE APOSTLES IMPRISONED.

Acts v, 17-42.

Golden Text.—“Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven.” Matt. v, 10.

DAILY READINGS.

First-day, Jer. xxxvii, 11-21.

Second-day, I Sam. xxvi, 13-25.

Third-day, I Kings xix, 1-14.

Fourth-day, Mark xii, 1-14.

Fifth-day, Matt. xxi, 33-46.

Sixth-day, Acts v, 12-24.

Sabbath-day, Acts v, 25-42.

INTRODUCTION.

True believers were not hindered by the tragic death of Ananias and Sapphira from adding themselves to the company of the disciples. The Gospel was preached with even greater zeal than before, and the number of adherents to the apostles’ doctrine steadily increased. The insincere were kept away through the terrible warning, and thus the church was saved from the great danger from within.

There now arose however an outer peril that threatened the existence of the infant church. The Jewish authorities had already taken notice of the work of the apostles and had warned them to discontinue their preaching in the name of Jesus. Since this warning had been disregarded and the apostles’ ministry was every day becoming more and more popular, the leaders of the Jews became thoroughly aroused, and determined upon drastic measures to suppress this flourishing heresy.

From our point of view this opposition on the part of the members of the Sanhedrin may not seem very formidable, but for the brethren of that age this direct attempt to restrain by force all efforts of the apostles would appear as a most serious difficulty in the way of the progress of the new faith. The Sanhedrin was the body which had accomplished the death of Jesus, and possessed resources which were not lightly to be esteemed.

TIME—Probably soon after last week’s Lesson.

PLACE—Jerusalem.

PERSONS—Peter and the other apostles; the members of the Sanhedrin. Gamaliel is mentioned in particular.

OUTLINE:

1. The apostles are arrested but escape. v. 17-24.
2. The apostles are arraigned but are still bold. v. 25-32.
3. Gamaliel gives advice and the apostles are punished. v. 33-42.

NOTES.

17. *And all they that are with him.* It is apparently a self-constituted committee of the more influential members of the Sanhedrin that began active aggressive operations against the apostles. *Filled with jealousy.* The ground-motive of their action was the feeling that the apostles were becoming powerful rivals to them in the leadership of the people.

18. *The apostles.* Very likely all the Twelve. We must imagine that all of them had been active in preaching, and might well have been mentioned in the preceding narratives if the author of Acts had intended to present a complete history of this period.

19. *But an angel of the Lord, etc.* Objectors to the miraculous find special argument against this narrative on the ground of its uselessness. They were liberated only to be arrested again in a few hours. But in this short time they found opportunity for very public disobedience to the commands of the Sanhedrin, and the miraculous deliverance may have influenced the final action of that body.

20. *This life.* That is, the new life proclaimed through Jesus Christ including the hope of the life hereafter. In preaching the apostles would of course refer to the resurrection of Jesus, a message particularly distasteful to the Sadducees.

21. *About daybreak.* The apostles lost no time in getting to work. We should remember also that in that warm climate it was customary to begin the activities of the day very early, and then to rest in the middle of the day. *All the senate of the children of Israel.* This is best understood simply as another explanatory designation of the Sanhedrin alluding to the dignity of this body.

23. *In all safety.* The officers report that to all outward appearances the prison house was perfectly secure.

24. *The captain of the temple and the chief priests.* According to the best manuscripts the high priest is not particularly mentioned in this verse. It is no wonder that the members of the Sanhedrin were worried over the strange disappearance of their prisoners. It is worthy of notice that when they subsequently examined the apostles they made no reference to this escape. The chief priests were very likely the heads of the twenty-four courses of the priests.

25. *The men whom ye put in prison.* To one who had noticed the arrest of the apostles it would certainly be a circumstance worthy of mention that they were out and at work again before the Sanhedrin had had time to pass upon their case.

26. *Without violence, etc.* The apostles were

in such favor with the people that the officers feared an outbreak and forcible resistance on the part of the crowd if they should appear to be doing harm to these teachers.

28. *We strictly charged you, etc.* An assertion rather than a question as in King James' Version. Compare ch. iv, 18. *Ye have filled Jerusalem with your teaching.* This is certainly an unprejudiced testimonial to the activity and earnestness of the disciples of Jesus in obedience to his commands. *Intend to bring this man's blood upon us.* The disciples certainly had no vindictive intention. It is to be remembered also that the leaders of the Jews had said, "His blood be upon us." Matt. xxvii, 25. They are unwilling to mention the name of Jesus; and so they say, "this man's blood."

29. *We must obey God rather than men.* Peter as the leader speaks for the apostolic company; and sets forth an unanswerable proposition. He would have them note the absurdity of giving the apostles a commandment directly in opposition to the command of God.

30. *The God of our fathers.* Peter implies that the disciples are rendering allegiance to the same God as their accusers. It is this God who vindicated himself against the Sanhedrin by raising to life the one whom they had slain with such cruelty.

31. *With his right hand.* Probably better, at his right hand. The one whom they had dishonored God had given the highest honor. *To give repentance to Israel and remission of sins.* Through Jesus Christ comes not only the opportunity for repentance but the disposition toward repentance, and so the great blessing of remission of sins—that toward which the whole economy of revelation was looking.

32. *And we are witnesses of these things.* Thus does Peter justify their disobedience to the Sanhedrin. By these things he doubtless means the life, death, resurrection, and ascension of Jesus. *The Holy Spirit adds his testimony to that of the apostles by his manifest presence at Pentecost and by giving success to the apostles' teachings. To them that obey him.* No man can expect the presence or help of the Spirit who does not first render to God the obedience of faith.

33. *Were cut to the heart.* Literally, were sawn asunder—that is, they were rent with vexation. *And were minded to slay them.* They would have killed them at once if they could see their way clear to accomplish such a deed.

34. *A Pharisee named Gamaliel.* As we learn from the Talmud he was one of the most honored rabbis of that or of any other age. He is remembered by us as the teacher of Paul.

35. *What ye are about to do.* Doubtless no official vote had yet been taken; but it is easy to see that they were about to do something entirely unlawful. Gamaliel wishes to show them also that they were letting their prejudices carry them into a course of action that was not only sinful but foolish.

36. *Rose up Theudas.* According to Josephus a certain Theudas made an insurrection and was defeated and killed about the year 44, that is, some ten years or so after the time of the incident

before us; and there is not much doubt but that Joseph is correct in his statement. Some have at once concluded that Luke is here putting a fictitious speech into the mouth of Gamaliel. But Luke is deserving of as good credit as a historian as Josephus. It is easily credible that another Theudas had led an insurrection forty years or more before the time of the Theudas mentioned by Josephus. Uprisings against the Romans were frequent as the Jewish historian himself bears witness.

37. *In the days of the enrolment.* The reference is to the enrolment under Cyrenius which was completed a few years after the birth of Jesus. Both of these insurrections doubtless had a religious as well as a political aspect. Many of the Jews held that a part of their duty to God was to refuse to pay taxes to any foreign government.

38. *Let them alone.* Gamaliel's argument is to the effect that it is not at all necessary to interfere with these fanatics, for according to precedent they will come to a bad end any way.

39. *But if it is of God, ye will not be able to overthrow them.* Some have supposed that Gamaliel was really very well disposed toward the followers of Christ, if not half inclined to become a believer himself; and that he intended to suggest that this movement was really of God. But it is more probable that he was only giving expression to a general principle, and suggesting moderation as the best policy.

40. *They beat them.* This was intended as a punishment for their past disobedience, and as a warning as to what they might expect if they persisted in their activity.

#### SUGGESTIONS.

We may admire the skill of Gamaliel in bringing the council to the prudent course of action; but much more do we admire the steadfast determination of the apostles to do their duty in spite of opposition in high places.

We also ought to be careful lest we be found fighting against God. It is not best always to be looking within and studying our own motives. But occasionally we should stop and inquire whether we are on the right course. When we are assured that we are right we should go ahead with the utmost vigor not regarding those who would prevent us in the path of duty.

When we think of our frailty as witnesses for Jesus, it is a comfort to remember that the Holy Spirit is also a witness, and that he will supplement our feeble efforts. Our testimony may fail in some degree, but his shall be effectual.

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