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First Day of the week, commonly called Sunday.

Seven-day Baptists must not be confused with Seventh-day Adventists. It is true that both observe the seventh day of the week as the Sabbath; but the former are essentially and distinctively Baptists, while the latter are essentially and distinctively Adventists, whose interpretation of the Bible differs radically from that of other Christian churches, and whose church
history of man. Sacred history as exemplified in the first part of the Book of Genesis, is corroborated, not only by every other known source of sacred history, but by profane history as well. The Sabbath was not peculiar to the Hebrews. It antedates not only Moses and Sinai, but the patriarchs, Jacob, Isaac, and Abraham, as well. The purity of the Seventh-day of the week as the Sabbath was not peculiar to the patriarchs, Jacob, Isaac, and Abraham, as well. The Sabbath stood out in bold and startling relief, almost compelling the whole great body of mankind to forsake Sunday and observe the Sabbath. There were those who did embrace the Sabbath, and among them were to be found some of the more prominent of Cromwell's most radical and most zealous followers. From that time forward, the Sabbath question has exerted a potent influence in Protestant Christendom.

Sunday was wholly destitute of any just claim, whatsoever, upon the Christian church. The only claim it could offer to the world for precedence over any other day in the week lay in the fact that a pagan world had dedicated it to the heathen worship of the Sun, in the same way that the same pagan world had dedicated Monday to the heathen worship of Mars, Thursday to the worship of Thor, and the other days of the week to the worship of other heathen deities. Sunday came into the church as a usurper, and as a usurper of the worst type. The manner of its introduction was as follows: When Rome entered upon her career of far-reaching conquest, for diplomatic reasons she established the policy of taking the people of any newly acquired territory into the Imperial Government bodily and intact, with the least disturbance, possible, of their former manners and customs. In pursuance of this policy, the religion of the new subjects, regardless of its philosophy or ethics or practice, was incorporated into the religious system of Imperial Rome. Rome, in turn, however, demanded that her new subjects worship the gods of Rome, as well as their own gods. Christianity refused to make such a compromise and in consequence suffered a persecution designed not only to extirpate it from Rome, but if possible, to blot it from the face of the earth.

Nevertheless, Christianity steadily grew in power and scope, until when Constantine the Great ascended the throne, in the early part of the fourth century of the Christian era, he found it so widespread and of such tenacious growth, that for political reasons, he felt constrained to make it the state religion. However, not daring wholly to disregard the deep-seated traditions of the throne, as well as for political reasons, he felt compelled to recognize, within certain bounds, such pagan religions as existed to any considerable extent among his subjects. Accordingly in a famous proclamation issued in the year A.D. 321, we find that

**THE SABBATH RECORDER.**

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*THE OLD SCHOOL HOUSE AT MILL YARD.*

Built originally for an almshouse, then used successively as a chapel, school house and dwelling.

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**JOHN SLATER. (1748-1809).**

A deacon in the Mill Yard Church, and a brother of Rev. William Slater. Paint from portrait by the well known artist, Flaxman.

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(1) Cf. Codex Justin. Lib. III., Tit. xii. r. 5.
in order to protect itself against certain dangers which threatened it, adopted a polity for itself similar to that of the Roman Empire. The Emperor as Pontifex Maximus (Great High Priest) of Pagan Rome, became the head (the Pontiff, or Pope) of Christian Rome. In the enjoyment of the power he now wielded as Pope in the Christian Church, the Emperor easily supplanted the observance of the Sabbath of Jehovah—the Sabbath of history, the Sabbath of Jesus and His apostles, the Sabbath of the early Christian church—with a legal holiday established in honor of the Sun-god, and the change was effected.

It should never be forgotten, therefore:

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

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

That the proclamation of Constantine, by which Sunday was formally and legally inducted into the church, marked the consummation of a compromise between Christianity and Paganism—a compromise which resulted in the great Protestant revolt led by Martin Luther twelve hundred years afterwards.

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

That no claim is urged in behalf of Sunday today by but few, if any, accurate modern scholars of Protestant Christianity and Paganism—a compromise—resulted in the great enjoyment.

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

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

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

SEVENTH-DAY BAPTISTS IN GREAT BRITAIN.

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

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

In all, fourteen Seventh-day Baptist churches have been established in different parts of England. The most important of these are the Mill Yard, and the Pinner's Hall churches of London.

The Seventh-day Baptist church of Mill Yard, Goodman's Fields, London, probably had its origin in 1617, and may be said to have been founded by John Trask and his wife—two school teachers—who were both imprisoned for their views upon the Sabbath. The membership roll of this church contains, among its multitude of names, those of the following: Dr. Peter Chamberlen, the Royal Physician to three kings and queens of England; John James, the martyr; Nathanael Bailey, the compiler of Bailey's Dictionary, as well as a prolific editor of classical text-books; William Tempest, F. R. S., barrister and poet; William Henry Black, archaologist; and others.

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

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

Rev. John James was one of the first, if not the first, pastor of the Seventh-day Baptist Church worshipping in Bull Stake Alley, Whitechapel Road, London, (since known as the Mill Yard Church). He was born of poor parents, and became a ribbon weaver, afterwards a small coal man; but finding this business too much for his health, he returned to ribbon weaving. Sabbath-day, October 19, 1661, while preaching to his people at their meeting place, he was twice rudely interrupted by officers of the law and commanded to come down. He was then dragged out of his pulpit. The charge of uttering treasonable
words against the king was made by a journeyman tobacco-pipe maker, named Tipler; but so disreputable a person was Tipler that the Justice refused to commit Mr. James on his testimony unless it was corroborated; this was done, and the good pastor was sent to Newgate prison. On the 14th of November he was brought before Chief Justice Forster, and three other judges, at Westminster Hall, where he was charged with "endeavoring to levy war against the king, seeking a change in government, and saying that the king was a bloody tyrant, a blood sucker and a-blood-thirsty man, and that his nobles had shed the blood of saints at Charing Cross, and in Scotland." But there was no show of evidence to substantiate any of the charges. Mr. James was remanded to Newgate for four days, when his trial came off. Previous to this he received a letter from a friend of distinction, informing him that for many years there had not been such efforts to pack a jury, and that his only hope of safety lay in challenging them, or "most of the chief men of them." When Mr. James was brought into court, the chief justice exclaimed, "Oh, Oh, are you come?" and this was an example of the way in which his trial was conducted. He was condemned in accordance with the plot of those who planned his murder, and was sentenced to be hanged at Tyburn, near Hyde Park, and while still alive to have his entrails drawn and his heart taken out and burned; his head to be taken off and placed first on London Bridge and afterwards set up on a pole in Whitechapel Road opposite to the meeting place in Bull Stake Alley; his body to be cut in quarters and placed on four of the seven gates of the city. The next day after sentence was pronounced against him, his wife presented a petition to King Charles II, proving his innocence and appealing for mercy; but the only reply of his majesty was, "Oh! Mr. James, he is sweet gentleman, but the door was shut against her. The next morning she made another appeal to the King, and his cruel response was, "He is a rogue, and shall be hanged." When asked if he had anything to say why sentence of death should not be pronounced against him, he answered: "As for me, behold, I am in your hands: do with me as it seemeth good and meet unto you. But know ye for certain that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon the inhabitants thereof. Precious in the sight of the Lord is the death of his saints. He that toucheth you toucheth the apple of mine eye." And when Mr. James heard his sentence, he immediately added, "Blessed be God, whom man hath condemned, God hath justified." The sentence was executed November 26, 1661. He was bound to a sled and drawn through the sluice of the streets to Tyburn, where he spoke with such power and prayed with such fervor that the hangman would not execute the full sentence, but permitted life to be fully extinct before he was drawn and quartered. On the same sled which brought him to the place of execution, his quarters were taken back to Newgate and then placed upon Aldgate, Bishopsgate, Moorgate, and Aldergate—the four gates nearest to the meeting-place in Bull Stake Alley, in front of which his head was exposed upon a pole. Elder James gained great sympathy and respect for his devotion and submission to God. At the place of execution his remarks were gentle and loving, and his soul brave and full of hope. He was an inoffensive and benevolent man, free from any blemish in character, and guiltless of every charge in the indictment. He was savagely murdered by Charles II., his courtiers and his tools (the judges) to terrify the Dissenters, and especially the Baptists, into loyalty.

Of his martyrdom, the Rev. Thomas Arnottage, D.D., LL.D., the author of a well-known History of the Baptists, said: "The blood of John James, the martyr, alone, is sufficient to perpetuate the Seventh-Day Baptist Church for a thousand years."

(1) This statement is not quoted from Dr. Arnot's History of the Baptists, but is taken from a public statement of his made on the occasion of a reception given in honor of the Rev. Jonathan Allen, D.D., LL.D., then president of Alfred University, by the alumni of that institution, at the Murray Hill Hotel in New York City, May 6, 1891.

A few weeks since we laid before our readers a biographical and character sketch of the late Dr. William Augustus Rogers, an eminent scientist, with a world-wide reputation. He was an illustration of the fact that being a Seventh-Day Baptist does not prevent one from attaining success in scientific pursuits. We present here with an example from the scientific and business world, which illustrates the same principle. Mr. Rogers and Mr. Babcock are by no means isolated examples. They are chosen because the statements concerning them are made by those not in denominational sympathy with the Seventh-Day Baptists, but who, as biographers and historians, set forth the facts without regard to failure or success because of religious faith and practice. The following concerning Mr. Babcock and his work are from "Illustrated American Biography of Representative Americans," published by the Lewis Publishing Company, New York and Chicago, 1899:

"The inevitable law of destiny accords to tireless energy and industry a successful career. The truth of this assertion was abundantly verified in the life of George H. Babcock. Every step in his career was an honorable tribute to industry, humanity, and true manhood. He was not a follower of beaten paths—his courage, his intelligence, his ambition, all had the genuine ring, and he earned his success by legitimate methods and by the proper employment of the distinctive talents which were his. His life was devoted to the best efforts of human endeavor, and while leaving an ineffaceable impress upon the industrial world, the elemental strength of his character was ever shadowed forth in his words and actions, for his life symbolized the most absolute integrity, a broad charity and a deep appreciation of human ethics. To this distinguished inventor, engineer and philanthropist, it is eminently consistent that specific reference be made in this compilation, which has to do with those representative American Citizens who have conferred honor and dignity upon society and upon the nation."

"George H. Babcock passed the greater
papers—mainly on the scientific principles involved in the generation and use of steam power. One of the best methods of boiler construction—were prepared for the courses
in the arts for the coaches. The authors of the treatises.

Mr. Babcock was a man of culture, and of broad and varied reading. He was devout and honorable, kindly, affectionate, and thoughtful for others; a father figure and kind father. In every relation in life he manifested admirable qualities. The story of his success is short and simple, containing no exciting chapters, but in it lies one of the most valuable secrets of the prosperity anything No. 1, and his private and business life are pregnant with interest and incentive, no matter how lacking in dramatic action—the record of a noble life, consistent with itself and its possibilities in every instance.

**Railroad Rates to Conference**

Since writing on this subject last week we are pleased to advise that other Passenger Associations have granted reduced rates to Conference. Thus far, the New England Passenger Association, Trunk Line Association, South-Eastern Passenger Association, and Eastern Canadian Passenger Association, have granted the regular fare and one-third for the round trip, (plus 25 cents for endorsing the certificates at Conference.)

The Central Passenger Association, i.e., the territory from Buffalo, Pittsburgh, and Parkersburg on the East, to Chicago and St. Louis on the West, grant a rate of two cents per mile in each direction to Buffalo; and from there a rate of one and one-third fare for the trip to Alfred and return. Tickets sold Aug. 18 and 19 to persons presenting card orders, good to return to leave Alfred including August 30.

The Western Passenger Association, i.e., territory West and Northwest of Chicago and St. Louis, and the South-Eastern Passenger Bureau have not yet granted special rates. We hope to secure these, and will advise later if successful. Consult your local ticket agents.

The committee have arranged with the Erie Railroad to attach an extra day coach at 9 a.m. on the train leaving for Denver at 9 p.m. on the Erie, and returning at 9 A.M. on the same day.

**Railroad Committee.**
The Sabbath and Spiritual Christianity.

[This article was published May 6, 1907; it is published again for emphasis.—Ed.]

This is a commercial age. The popular tendency is to decide all questions by the standard: "What is the thing worth?" Ask a man to keep the Sabbath, and he answers: "What is the good of it?" "Does it pay?" Such questions could not abound as they do if the theory that there is "No Sabbath under the gospel" had not undermined the law and destroyed conscience touching the Sabbath. In some form, that theory has been the popular one for centuries. Born of pagan influences, it was the controlling theory from the fourth to the fifteenth century. It was this erroneous theory that drove the Sabbath out of the early church. This is an important fact touching the efforts to bring about Sabbath Reform in connection with Sunday. The past has imperative lessons that Sabbath reformers must heed. The only adequate or permanent basis for Sabbath reform is conscience toward God, His law must be recognized as supreme authority, before any moral or religious reform can be accomplished. This is true of men in the mass as individuals. No-Sabbathism is the prevailing theory. It is openly announced or covertly held by the majority of Protestants and avowedly by those who are church members. Roman Catholics, Episcopalians, and Lutherans hold a modified form of it in the idea that "Church authority" is higher than Biblical authority, expressed in the Decalogue. Those who hold to this last form escape certain inconsistencies which others fall into. But true Sabbathism is essentially destroyed when the Decalogue is set aside, or any other authority is put in its place. The prevailing idea which calls the Sabbath "Jewish" and "obsolete," virtually sets the law of God aside. It cultivates lawlessness. It enervates and destroys conscience. It pushes God far away, and reduces His authority to lowest terms. The practical result of this has always been holidayism. Under these thories Sunday observance is declining, hopelessly declining. Its friends are frightened and bewildered. They appeal to human law, only to learn anew how powerless it is. They appeal to the conscience of the people only to find that there is little or none. The earnest friends of Sunday declare that its worst enemies are in the churches. Conventions "resolve" and "protest," but disregard for Sunday goes on. Every step of experience shows that something is radically and fundamentally wrong at the heart of the Sabbath question. At such a time the Sabbath of Jehovah comes forward demanding a hearing, and glad to be tested by the question: "What is the good of all this?" The Sabbath asks to be heard that it may show how it is related to spiritual growth and the highest good of men.

***

Why the "Continental" Has Vanquished the "Puritan" Sunday.

"By their fruits ye shall know them." These words from Jesus, the Christ, answer the question which stands at the head of this article. History is an organic whole, a series of causes and effects. Certain principles, ideas, will produce corresponding results. The very general principle was a product of no-Sabbathism and anti-Sabbathism, founded on the falsehood of an obsolete "Jewish" fourth commandment. True Sabbathism could not be grown in such a soil. Such a soil gradually destroyed the Sabbath. Sun worship had long been popular in the Roman empire when Christianity passed from Semitic soil, westward. The continental Sunday sprang up quickly in the soil of no-Sabbathism. The desire to make a new religious system that would embody elements of all existing religions, quickly found analogies between "the rising sun" and "the risen Christ," and Sunday holidayism grew readily from such a planting. It was not a "Sabbath." It took special pains, from the first, to disavow all connection with the Sabbath. It took the hour of its birth. The Puritan movement attempted to escape the no-Sabbath error and to engraft Sabbathism upon Sunday. But its claims were unscriptural, and it retained vital elements of the pagan and continental type, by retaining the civil law factor. This unnatural grafting soon yielded to the original stock, and the continental Sunday now holds all its former ground in Europe and is gaining rapid conquests in the United States. Nothing is plainer, as a verdict of history, than the fact that until the fundamental causes which produced the Continental Sunday are removed, there can be no relief from the downward Sabbath drift. It is not a question of sentiment or of desire. Grapes do not grow on thorns, and thistles yield no figs. Neither is it a question of speculation as to "probable results." The law of seed and harvest, of sowing and reaping, is absolute, imperative, and the future is already determined, unless soil and seed be changed. A brief analysis of prevailing and popular notions that now abound in the United States, shows that the causes which produced the continental Sunday are compelling its continuance.

1. Prevailing and popular theology teaches that the Sabbath was only a "Jewish institution." Some claim that the principle of one day of rest, out of seven, is needful for the general good of society, but that no specific day is demanded on religious grounds. This is essential and practical no-Sabbathism.

2. It is a prevalent and popular idea that the Old Testament is obsolete as to its specific laws, but the Old Testament was a product of no-Sabbathism and anti-Sabbathism, founded on the falsehood of an obsolete "Jewish" fourth commandment. True Sabbathism could not be grown in such a soil. Such a soil gradually destroyed the Sabbath. Sun worship had long been popular in the Roman empire when Christianity passed from Semitic soil, westward. The continental Sunday sprang up quickly in the soil of no-Sabbathism. The desire to make a new religious system that would embody elements of all existing religions, quickly found analogies between "the rising sun" and "the risen Christ," and Sunday holidayism grew readily from such a planting. It was not a "Sabbath." It took special pains, from the first, to disavow all connection with the Sabbath. It took the hour of its birth. The Puritan movement attempted to escape the no-Sabbath error and to engraft Sabbathism upon Sunday. But its claims were unscriptural, and it retained vital elements of the pagan and continental type, by retaining the civil law factor. This unnatural grafting soon yielded to the original stock, and the continental Sunday now holds all its former

3. It is a prevalent and popular idea that the "Civil Sabbath," the "Day of Rest," must be est. supported and enforced by civil law, while, as a matter of fact, civil laws touching Sunday are set aside by corporations and individuals at will, and business and pleasure-seeking on Sunday are rapidly increasing in both city and country. This is the continental Sunday. If Sunday laws are enforced, enforcement becomes the cause of their repeal.

4. The lower element in our great cities make Sunday pre-eminently the day of crime and debauchery. Sunday trains, Sunday movies, Sunday steamboats, and Sunday games abound with evidence from civil law or public conscience.

5. But the most significant and deep reaching element of strength in the continental Sunday is the influence of religious leaders from the pulpit and press when they are crowded to the wall by the demands of the Sabbath, against the Sunday— who declare that the question is not to be settled by the Bible, but by civil law, custom and convenience. This is the keynote of the continental Sunday theory. It was sounded by Justin Marti and his semi pagan coadjutors fifteen hundred years ago, and Protestants are now teaching it openly, and without reserve. Under such circumstances the re-establishment of the continental Sunday is an assured fact. Prevailing theories produced it. Such theories gave it birth, have always been its foundation, and so long as men who have taught the Puritan theory are willing to go back to these ideas rather than go forward to the higher ground of a Christianized Sabbath, according to the example and teachings of Christ, so long will the continental Sunday thrive and dominate. One cure remains; a genuine broad-viewed acceptance of the Sabbath based on the Word of God, laid upon the conscience of men by the demands of religion, and the example of Jesus, the Christ, and kept as God's holy day, not simply as a day of rest. The choice lies between that and increasing Sabbathlessness.

***

How Did Sunday Become a "Civil Institution."

Many advocates of Sunday Legislation delight in calling Sunday the "Sabbath," in spite of the fact that there is neither scriptural nor historical authority for this misnomer and misdeed which it carries. With equal disregard for facts, they base their plea for Sunday legislation upon the claim that "the Sabbath is a civil institution." Those who make this claim do not attempt to show from Scripture, nor history, nor the nature of Christ's kingdom on earth, that such is the case. It suits their purpose better to insist that it is thus, without inquiring how it came to be thus, or whether it can continue to be thus, under the advancing light of religious freedom, Biblical and historical investigation, and the opening decade of the twentieth century.

It is not difficult to find the genesis of the "Civil Sunday." It is easy to follow the steps by which a "Civil Institution." There is no trace of it in the New Testament, or in the earlier post-New Testament period. On the contrary, Christ's teachings and the practice of his immediate followers forbid any such appeal to civil law. The genius of the Gospel, and the character of "Primitive Christianity" were
wholly opposed to such a union of Christianity with the state. Such legislation was a central feature of the state religion of Pagan Rome, and no such legislation appears in connection with Sunday until after Christianity had been taken under the protection of the Empire, according to pagan conceptions and practices. So purely of Christianity began with the edict of Constantine in 321 A.D., and the first law was pagan in form and conception, bearing no trace of Christianity, nor regard for Sunday as a Christian institution. If Constantine hoped to gain political strength by this law, because of a certain semi-religious, but not sabbatic, regard for the Sunday, which had been developing among Christians since the middle of the second century, there is no evidence of such hope in the law, nor in any of the circumstances which surround its origin. Neither is there any evidence that Christians sought such legislation or desired it. Here is the first Sunday law:

"Let all judges, and all city people, and all tradesmen, rest upon the Venerable Day of the Sun. But let those dwelling in the country continue to work, and so attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain, or the planting of vines; hence the favorable time should not be allowed to pass, lest the provisions of heaven be lost."—Cod. Justin., lib. iii., tit. xii., i. 3.

This was issued on the seventh of March, A.D. 321. In June of the same year it was modified so as to allow the manumission of slaves on Sunday. The reader will notice that this edict makes no reference to the day as a Sabbath, as the Lord's day, or an in any way connected with Christianity. Neither is it an edict addressed to Christians. Nor is there any idea of a moral obligation or Christian duty found in it. It is merely the edict of a heathen emperor, addressed to all his subjects, Christian and heathen, distinguished in cities, and were tradesmen, or officers of justice, commanding them to refrain from their business on the "venerable day" of the god whom Constantine most adored, and to whom he owed his in his pride to be compared. There are several distinct arguments which prove that this edict was a pagan rather than a Christian document.

On the following day Constantine issued an edict with reference to consulting the pagan sycophants in case of public misfortune, which, like the Sunday edict, is so purely heathen that no "Christian Emperor" could have conceived or issued it. It runs as follows:

"The August Emperor Constantine to Maximus.

"If any part of the palace or other public works shall be struck by lightning, let the sooth-sayers, following old usages, inquire into the meaning of the portent, and let their written words, very carefully collected, be reported to our knowledge; and also, let the liberty of making use of this custom be accorded to others, provided they abstain from private sacrifices, which are especially prohibited.

"Moreover, that declaration and exposition written in respect to the amphitheatre being struck by lightning, concerning which you had written to Heraclianus, the tribune, and master of offices, you may know has been reported to us.

"Dated the 26th, before the calends of January, at Serona (320) Acc. the 8th, before the Ides of March, in the consulship of Crispus II. and Constantine III., Cæsar Coss. (321)."—Codes Theod., lib. xiv., tit. x., i. 1.

The evidence that civil legislation concerning "rest days" was of pagan origin, is abundant. We subjoin the following from the pen of an English barrister, Edward V. Neale. These are his words:

"That the division of the days into juridici et ferætæ, judicial and non-judicial, did not arise out of the modes of thought peculiar to the Christian world must be known to every classical scholar. Before the age of Augustus, the number of days upon which out of reverence to the gods to whom they were consecrated, no trials could take place at Rome, had become a resource upon which a wealthy criminal could speculate as a means of evading justice; and Suetonius enumerates among the praise-worthy acts of that emperor, the cutting out of forty days, in order that crime might not go unpunished nor business be impeded."—Feasts and Fasts, p. 6.

After enumerating certain kinds of business which were allowed under these general laws, Mr. Neale adds: "Such was the state of the laws with respect to judicial proceedings, while the empire was still heathen." Concerning the suspension of labor, we learn from the same author that:

"The practice of abstaining from various sorts of labor upon days consecrated by religious observance, like that of suspending at such seasons judicial proceedings, was familiar to the Roman world before the introduction of Christianity. Pagan people, when they enumerated the rural labors, which might on festal days be carried on, without entrusting upon the prohibitions of religion and right; and the enumeration shows that many works were considered as forbidden. Thus it appears that it was permitted to clean out the channels of an old water course, but not to make a new one; to wash the herds or flock, if such washing was needful for their health, but not otherwise; to guard the crop from injury by setting snares for birds, or fencing in the grain; and to burn unproductive thorns." Feasts and Fasts, p. 86, et seq.

Sir Henry Spelman, who recognized as high authority, in discussing the origin of practices in the English courts, says that all pagan laws were suspended legal proceedings on sacred days. His words are:

"To be short, it was so common a thing in those days of old to exempt the times of exercise of religion from all worldly business, that the barbarous nations, even our Anglo-Saxons, while they were yet in Germany, the Sueviens themselves, and others in those Northern parts would in no wise violate or interrupt it. Tacitus says of them that during this time of holy rites, non bellum invenerunt, non arma suum, Claudum amne ferrum. Pers passes tunc tantum nota, tunc tantum amat.

Speaking of the origin of the English "court terms," Spelman says:

"I will therefore seek the original of our terms only from the Romans, as all other nations that have been subject to their civil and ecclesiastical monarch do, and must.

"The Romans, and certain Christians, while they were yet heathens, did not, nor could not, obstruct their public business; but continued to hold their public meetings and attendance, and was a mark of public respect to holy days, and the Roman Church made their days one to be fastus or term day and another (as an Egyptian day), to be vacation, or nefastus; seldom two fasts or law days together; yea, they sometimes divided one and the same day in this manner.

"Quo modo fastus erat, mune nefastus erat. "The afternoon was term, the morning holy day.

"Nor were all their fasti applied to judicature, but some of them to other meetings and consultations of the commonwealth; so that being divided into three sorts, which they called fastos proprius, fastos endoteros, and fastos comitales, with the church and triviary, to be observed; and all their religious observances, in their judicial or triviary days, above twenty-eight."—English Works from Original MS. in Bodian Library, book ii., p. 75.

Civil legislation concerning "rest days" being thus begun, grew rapidly, blending heathen and Jewish and Christid days until they numbered scores, all of them "civil institutions." The civil law not only determined the observance of days; within a brief period it also determined what forms, ceremonies, and doctoral titles should be considered "civil institutions," until "orthodox" and "heterodox" became "civil institutions" and were determined by civil law, rather than by the will of the worshiper. This was the full-fledged pagan theory applied to Christianity. Sunday legislation of the twentieth century is a remnant of that theory.

"CIVIL REST DAYS," AND PROTESTANTISM.

The Ecclesiastico-Civil Calendar was burdened with many "civil rest days" when the Protestant movement began, and their elimination was but slowly accomplished. Some of these were more sacred than Sunday, as they are yet among the Roman Catholics; and in some cases among Protestants. The relation which Sunday sustained to other festivals in the English legislation of the fifteenth century is well set forth in the following law, enacted under Henry VI., in 1448:

"Item, considering the abominable iniqities and offenses done to Almighty God and to his saints, always aiders and singular assisters in our necessities, because of fairs and markets upon their high and principal feasts, as in the feast of the Ascension of our Lord, in the day of Corpus Christi, in the day of Whitsunday, in Trinity Sunday, with other Sundays, and also in the high..."
feast of the Assumption of our Blessed Lady, the day of All Saints, and on Good Friday, customably and miserably holden and used in the realm of England: in which principal and festival days for great earthly aboundance, none doth willingly vexed, and in bodily labor负荷, than in other feria days, as in fastening and making their booths and stalls, bearing and carrying, lifting and placing their wares outward and homeward; as though they did nothing remember the horrible defiling of their souls in buying and selling, with many deceitful lies and false perjury, with drunkenness and strife, and so specially withdrawing themselves and their servants from divine service; the aforesaid lord, by advice and assent of the lords spiritual and temporal and the commons of this realm of England, being in the said Parliament, and by authority of the same Parliament, hath ordained that all manner of fairs and markets in the said principal feasts and Sundays and Good Fridays, shall be clearly cease from all showing of any goods and merchandise (necessary victual only excepted) upon pain of forfeiture of all. But four Sundays after the day which the aforesaid sert upon the week. It may be supposed that in each day the Sabbath, or better still, as possessed by the Jewish tradition, was a great center of learning at that time.

The Greek equivalent of Shaba is Hebdomas, the exact equivalent of the English "week." If the reader will notice the following form and the phrase that in each "day" the "first day of the week" is the counterpart of Hebdomas, in the Greek, and of Shaba in the Hebrew, he will see how the idea was first transferred. Gen. 29:7; 27; Ex. 34:22; Num. 28; 26; Deut. 16:9, 10, 16; 2 Chron. 8:13; Dan. 9:24, 25, 27; 10:2, 3.

This is quite enough to fix the identity between these three words and to link the Hebrew idea, now thousands of years old, with our own thought expressed in "week." In Lev. 12:5, where the English has "two weeks," the Hebrew shall have: dis hepta hebdomas, or "twice seven days." But we also find that Shabbath, (Sabbath,) as the name of the specific seventh day of the week, was used as the equivalent, of Shaba and Hebdomas. See Lev. 23:15, "Seven weeks shall be complete." Here we have the Greek hepta hebdomados. In Lev. 25:8, it is thus: "And thou shalt number to thee seven sabbaths of years, seven years seven times: And the days of the seven sabbaths of years shall be to thee nine and forty years." The Greek has hepta anapausis.
1. They refuse to accept the testimony of more than two thousand years of Hebrew scholarship as to the meaning of Hebrew terms, and Hebrew modes of thought.

2. The history of higher education shows that the institution is degraded considerably. The result is the noisy 'demonstrations which cannot be urged as a reason for the appeal, and why the appeal is made to lowest authority. There is no place in the general theory concerning Sabbath for higher arguments or for divine authority. This fact fosters holidayism and for bids true Sabbath reform.

While there is some truth in these low-ground appeals, careful investigation reveals the fact that much of the argument thus formulated is not supported by facts. The report of the Massachusetts Bureau of Statistics, made a few years ago, showed that Sunday labor did not bring the loss of physical strength, nor of wages. Those who labored on Sunday got pay for seven days in the week, and while some of them preferred leisure, the increase in their physical health or want of it. Investigation in this direction has not gone far enough, nor been continued long enough, to make a positive argument, pro or con, upon this point. If, however, the popular claim concerning these advantages and disadvantages of Sabbath labor were true, with the rapid increase of Sunday labor throughout the land, there would already have come a corresponding decrease in general health, and general prosperity. This has not come, and is not promised by existing facts.

CHRISTIANS RESPONSIBLE FOR SUNDAY DESECRATION.

Popular error supported by religious leaders forms a strong barrier against a genuine reform. Prevalent teachings in the churches at the present time, furnish abundant food for non-Sabbathism and Sunday desecration. Christians assume that Sunday is the Sabbath, and that what the Word of God says about the Sabbath is applicable to the Sunday. This assumption is so manifestly opposed to the facts of history, and to an intelligent exposition of the Scriptures, that it carries little weight even with those who make it. Meanwhile, the churches, in order to destroy the claims of the Sabbath of the Fourth Commandment, have taught the fundamental doctrines of non-Sabbathism so long and so vehemently that the world has accepted that error which is grateful to the carnal mind, and has settled into corresponding action. The long-held theories of the Church have ripened and come back to perplex and destroy. The world sends its tens of thousands out on every Sunday, seeking rest, pleasure, comfort, in each own way. The churches call faintly after them to desert from “Sabbath-breaking,” and come to worship. Between the screams of whistles and roar of trains; at the pauses in the races, and during the momentary silence of the merry-go-rounds; amid the shouts of batters, and the clink of beer-glasses, the crowd answers back: “There is no Sabbath; that was an old Jewish affair of long ago; we are free from all such burdens under the Gospel.”

Where did the crowd learn such talk as that? They heard it from a pastor’s lips who said it, perhaps in derision, that he might keep some conscientious members of his flock going back to “Saturday.” That idea of a “false Jewish Sabbath” has ripened rapidly, and now people laugh at the pulpit, standing aghast at the results of its own teachings. This is not a picture of fancy, but of plain facts, and the cold logic of common sense. The average business man is too keen to be taken with the same logic of “the transfer of the law from Saturday to Sunday.” He knows that if the Decalogue is set aside, there is nothing left but the opinions of the church, and that the new opinion is accepted above the opinion of the preacher, and hence the result that now appears.

It is easy for self-sufficient preachers to laugh at the Sabbath Recorder and its “insignificant minority,” but no thoughtful man can ignore the signs of the times, or because they think the masses can be made to apprehend low-ground argument, rather than higher. Whatever reason induces this appeal, the result is the same—(a) a low conception of Sabbath keeping, and (b) a rejection of the history of Sunday.

Such arguments and ideas neither appeal to religious conscience nor cultivate it. The fact that since the introduction of no-Sabbathism, in the second century, the great mass of those who have professed Christianity have taught this low-ground theory, shows that the public mind is conscienceless concerning the true Sabbath question. When this no-Sabbath philosophy drove God’s Sabbath from the Christian church, the void was filled, through the action of civil law, by Sunday and many other festivities. This shows why the low-ground conception has become the prevailing one, and why the popular appeal is made to lowest arguments. There is no place in the general theory concerning Sabbath for higher arguments or for divine authority. This fact fosters holidayism and forbids true Sabbath reform.

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weekly holiday and the day of worship are made to coincide, by human authority, holidayism gets the lion's share. Whether the church will abandon its error soon enough to save itself from the ruin of no-Sabbathism, seems to be doubtful. The increasing disregard for all sacred time, gives deep anxiety to every thoughtful man, and all agree that the issue must be met in some way. When any great evil reaches a given point in ripening, it cannot be ignored, however much men desire to evade it. The Sunday question has reached that point. The source of ultimate responsibility must be found and recognized. It is not the first time that errors in the church have grown into grave evils that refuse to be palliated or cured, till the church abandons her false position. An error, accepted by one generation from another and clung to in the face of new light and new experiences, has often been the source of destruction. The church of Christ cannot be destroyed wholly, but often it must be purified and taught new lessons to prepare it for new conquests. True "Sabbath Reform" can come only when the creeds of the church and its teachings cease to furnish foundation and material for no-Sabbathism and holidayism. Error among Christians, filtering down into the lives of the irreligious and non-religious brings quick harvest of death. The church is not exempt from "whatever a man soweth that shall he also reap."

Some writers urge that since the fourth commandment is not formally re-enacted in the New Testament, it is not binding. This view is false. The New Testament is a re-enacting book, and that it leaves the fourth commandment out, purposely. Such an implication is contrary to the nature of the New Testament, and to the facts set forth in it. The entire Decalogue was firmly enthroned in the religious life of the Hebrew nation when Jesus came, and its principles undergirded all moral government and all religious obligation. Not one of its items needed re-enactment, or was subject to it. Jesus came to fulfill, of the law against murder is Jewish and non-Jewish, because not re-enacted.

Seventh-day Baptists in England.

The following list of churches in England is taken from the Sabbath Observer, July-September, of London, Eng. Please note the dates, which emphasize the fact that the English Reformation, the development of Puritanism and the organization of Seventh-day Baptist churches, are parts of one great movement:

<table>
<thead>
<tr>
<th>Church Name</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mill Yard</td>
<td>1657</td>
</tr>
<tr>
<td>Natton in Gloucestershire</td>
<td>1659</td>
</tr>
<tr>
<td>Dorchester in Dorsetshire</td>
<td>1652</td>
</tr>
<tr>
<td>Norwich in Norwich</td>
<td>1656</td>
</tr>
<tr>
<td>Church in Essex</td>
<td>1657</td>
</tr>
<tr>
<td><em>Bell Lane</em></td>
<td>1662</td>
</tr>
<tr>
<td>Wallingford in Berkshire</td>
<td>1668</td>
</tr>
<tr>
<td><em>Dorchester Jail</em></td>
<td>1665</td>
</tr>
</tbody>
</table>

(Sabbatarian Churches in England 1706. Known as early as 1680)

SABBA TARIAN CHURCHES IN ENGLAND 1706.

1. Mill Yard 1657
2. Natton in Gloucestershire 1659
3. Dorchester in Dorsetshire 1652
4. Norwich in Norfolk 1656
5. Church in Essex 1657
6. *Bell Lane* 1662
7. Wallingford in Berkshire 1668
8. *Dorchester Jail* 1665

(An organized by Francis Bampfield while in prison there.)

9. Sheffield in Wiltshire 1675
10. Pinner's Hall, London 1676
11. Shepherds (?) Dorsetshire 1680

(Robert Cox says this was in Buckingham)

12. *Burton-on-Trent, Derbyshire* 1609
13. *Leominster, Herefordshire* 1660
14. Brantree, Essex 1706
15. Chertsey, Surrey 1706
16. Woodbridge, Berkshire 1706
17. *Manchester* 1730
18. Norweston (?) Oxfordshire 1766

The above (except those marked *) are spoken of by Joseph Davis. Ten others appear in the nineteenth century, making twenty-eight in England, Scotland and Ireland.

We have called attention, frequently, to the fact that the Puritans came within a short step of accepting the entire position of English Seventh-day Baptists. The writings of Nicholas Bounde, father of the "Puritan-Sunday" theory, give ample proof of this. His argument against the Roman Catholic theory and against no-Sabbatism, now so popular, were identical with those of Seventh-day Baptists. The Puritans approved that Seventh-day Baptists were the genuine inheritors of the Protestant position. The arbitrary method by which Mr. Bounce evades his own arguments and ignores the logical outcome of them appears in the following paragraph from his epoch-making book, "The Doctrine of the Sabbath Plainly Laid Forth and Soundly Proven," published in 1795. Having followed the Biblical position to the final application which required him to become a Seventh-day Baptist, he evaded and compromised in the following words:

"But now concerning this very special seventh day which we now keep in the time of the gospel, that is well known, that it is not the same it was from the beginning, which God himself did sanctify, and whereof he speaketh in this commandment, for it was the day going before ours, which in Latin retaineth its ancient name, and is called the Sabbath, which we also grant, but so that we confess it must always remain, never to be changed any more, and that all men must keep holy this seventh day, which was unto them not the seventh, but the seventh week as it is so called many times in the New Testament, and so it standeth in force, that we are bound unto the seventh day, though not unto that very seventh."

That compromise turned Puritanism out of its normal course and inaugurated the "Puritan Sabbath" period in the history of Protestantism. Now when that position has been radically modified or wholly abandoned, when Sunday has returned to the holidayism from which it was taken for a time, the SABBATH RECORDER comes to you pleading for a return to the only logical and historical basis for Protestants, but most of all, to the teachings and practice of Jesus, the Christ, and "Lord of the Sabbath." This means infinitely more than normal return to the seventh day of the week. It means to lift the Sabbath far above the idea of a "rest day" or a ceremony or a "memorial of creation." This return calls for placing the Sabbath on a religious basis and seeking in it, through its observance and services, that higher spiritual life and development which is the essence of true Christianity. The low grounds on which the observance of Sunday is predicated—general utility, hygienic ends, and statute law—destroy conscience, religious regard and spiritual development. Our plea is for more than a reinstatement of the Seventh-day, rather than the First. We are neither so unobservant nor unwise as to think that the adoption of the Sabbath instead of the Sunday would be of any value without a deeper religious basis and higher spiritual conceptions and aims than now prevail. The true idea of the Sabbath makes it God's representative in our existence, through which men rise to higher life with Him and in Him. We plead for the Sabbath, according to Christ's example and teachings.

The Convocation.

At a business meeting of the Friendship circle held Sunday, July 14, arrangements were made to entertain the delegates to the Convocation. Will all who expect to attend that meeting kindly send their names to Geo. A. Stillman, Nile, N. Y., who is chairman of the entertainment committee, and who will see that you have a home during your stay at this meeting.

Information regarding the day on which you expect to arrive, if contained in the same communication, will reach the proper committee. If you are not sure yet as to the date of your arrival, please send name immediately as requested. The day and trains on which you expect to arrive may be sent later to Frank E. Stillman, who will see that transportation is provided from Friendship.

Our facilities for certain kinds of recreation are not as good as the Convocation has enjoyed previously, however. We have a disposition to make it as pleasant as possible for our guests. We bid you all welcome, and hope for a large delegation and a profitable meeting.

We are informing that the third annual meeting of the Convocation of Seventh-day Baptist Pastors and Christian workers may be the best yet, and that great good may come to the church here and to the denomination.

A. J. C. Bond, Pastor of the Friendship S. D. B. Church.

Nile, N. Y., July 23, 1907.
A Song Sparrow's Gratitude.

It is a rare occurrence for animals in a wild state to select man for a companion and friend, yet well authenticated instances when this has been done are a matter of record. The following incident is vouchèd for by a young woman who is a close and accurate observer. Her mother, a lad of twelve, killed a snake which was just in the act of robbing a song sparrow's nest. Ever since then the male sparrow has shown his gratitude to George in a truly wonderful manner. When he goes into the garden then the sparrow will fly to him, sometimes alighting on his head, at other times on his shoulder, all the while pouring out a tumultuous song of praise and gratitude. It will accompany him about the garden, never leaving him until he reaches the garden gate. George, as you know, is a quiet boy, who loves animals, and this may account in a large degree for the sparrow's extraordinary actions.—Louisville Courier-Journal.

Carry all thy sorrows to God, lie at thy Savior's feet, and spread thy grief before him; thou wilt find a calm comrade over thee, thou knowest not whence; thou wilt see through the clouds a bright opening, small perhaps at first, but it will be closed, but telling of eternal rest and everlasting joy, and of the depth of the love of God.

The rewards of great living are not external things, withheld until the crowning hour of success arrives; they come by the way—and in the consciousness of growing power and worth, of duties nobly met and work thoroughly done. Joy and peace are by the way.—Hamilton W. Mabie.
Meeting of the Sabbath School Board.

The Sabbath School Board of the Seventh-day Baptist General Conference met pursuant to adjournment in the St. Paul Building, New York City, on the First Day of the week, June 30, 1907, at 10 o'clock A. M., with the President, E. F. Randolph, in the chair.

The members in attendance were as follows: Esle F. Rendolph, George B. Shaw, Stephen Babcock, Charles C. Chipman, Royal L. Cottrell and Corliss F. Randolph.

Visitor: R. Bertrand Tolbert.

Prayer was offered by Rev. George B. Shaw.

The minutes of the last meeting were read.

The Recording Secretary reported that notice of the meeting had been sent to all the members of the Board.

The report of the Field Secretary was presented, read and accepted as follows:

To the Sabbath School Board of the Seventh-day Baptist General Conference.

Dear Brethren:—Since the last full month's report of your Field Secretary, he has labored in the churches and Sabbath Schools at Dodge Center and New Auburn, Minnesota, and at New Auburn, Blue House Prairie in Wisconsin. During this time, May 15 to June 25, he delivered 10 sermons and 15 addresses; conducted 9 parlor conferences and round table discussions, and 3 prayer and testimony meetings; made 73 visits and calls; and written 32 letters, traveled 870 miles, taught 3 Sabbath School classes, led 1 teachers' meeting, and conducted 3 institutes.

Plans have been made for the organization of 3 Home Departments and 1 teachers' meeting.

He has also been in attendance upon the Northwestern Association, at Albion, Wis., where he delivered two addresses and took part in the Sabbath School session.

A good degree of interest was shown in the work of religious education in each of these places, and we trust the visit of the Field Secretary was the means of stimulating and energizing this interest.

Respectfully submitted,

WALTER L. GREENE,
Field Secretary
Walworth, Wis.,
June 25, 1907.

The Treasurer presented a statement of receipts since the last report, which was accepted as follows:

<table>
<thead>
<tr>
<th>Counties</th>
<th>Receipts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fouke, Ark.</td>
<td>$ 12.50</td>
</tr>
<tr>
<td>Waltsville, N. Y.</td>
<td>1.20</td>
</tr>
<tr>
<td>Wosterly (Pawtucket), R. I.</td>
<td>6.53</td>
</tr>
<tr>
<td>New Auburn, Minn.</td>
<td>2.81</td>
</tr>
<tr>
<td>New Market, N. J.</td>
<td>1.50</td>
</tr>
<tr>
<td>North Loop, Neb.</td>
<td>3.14</td>
</tr>
<tr>
<td>Greene, New York City</td>
<td>9.00</td>
</tr>
<tr>
<td>Miss Elizabeth Crandall</td>
<td>1.50</td>
</tr>
<tr>
<td>Miss Lavereich Richmond</td>
<td>25</td>
</tr>
</tbody>
</table>

Total: $119.93

Corliss F. Randolph,
Recording Secretary.

After Gows from Farnam.

WALTER L. GREENE.

We thought central New York and northern Wisconsin held the record for exasperating railway connection, but the record was broken in Nebraska, when it took us two nights and nearly two days to go on one hundred and fifty miles by rail from North Loop to Farnam. However, "we got there just the same," in time to meet a full representation of our people on Sabbath morning.

Though the church has been without a pastor a good deal of the time since its organization, the regular church service and Sabbath school have been faithfully main-

In a Manner of Speaking.

A Scotch witness, says Harper's Weekly, was being examined—so the sobriety of the defendant, and, in his anxiety not to express an unfavorable opinion, had made so many evasive answers that both judge and counsel became exasperated.

"Now, sir," cried the judge, "answer the question. Was he or was he not intoxicated?"

"Aweel," said Sandy. "I wullina deny that he was intoxicated in a manner o' speakin'."

"And pray, sir, what do you mean by that?" roared the justice.

"I mean," Sandy replied very calmly, "that he could walk straight, but he couldn't talk straight."
Gentry Seventh-day Baptist Church

Marlboro, N. J.—The church is about three miles from Shiloh and six miles from Bridgeton. The post office address of all in this community is Bridgeton, N. J., R. F. D. No. 1. A few items will interest some readers.

Seven weeks ago, May 29, Des. Henry L. Davis was working at a gravel bank which caved upon him, dislocating his right hip. He is still confined to his bed. We are thankful his life was spared, that he bore the suffering so cheerfully, and is doing so well in recovering. The summer brings from the schools both teachers and students. Brother Davis and his wife have returned after two years of gratuitous work in the school at Fouke, Ark. Mr. Davis is now engaged to take charge of the schools at Cedarville, N. J., not very far from Bridgeton. Brother Wilbur Davis has finished his student life at Alfred University. Marlboro was always his home until he went to prepare for preaching the blessed Gospel of Christ. He, with his efficient wife, has been spending some time with his parents. He preached very acceptably at Marlboro on Sabbath, July 6, and at Shiloh the next Sabbath. He is to be ordained at the General Conference in August. Soon thereafter he goes to Farmam, Neb., to serve as pastor. That church is to be congratulated. There was joy at the parsonage on account of the homecoming of two children, Herbert N. and Clarissa Wheeler. Herbert is Supervisor of Montezuma National Forest, with headquarters at Durango, Colo. Clarissa, having finished her student life at Milton College, Wis., is engaged to teach in the High School, Bridgeton, N. J. The ladies are arranging for their annual "Harvest Home" dinner to occur July 24. They are responsible for a new coat of paint on the parsonage, which has improved the house very much. They are also looking after other much needed repairs. The Christian Endeavor Society, wishing also to be helpful, is preparing a Luther program to be given some evening in August. A small church is much dependent, financially, upon its auxiliary organizations—Ladies' Aid, Senior and Junior Christian Endeavor Societies, and the Sabbath School. Also, as these organizations work for the church they become interested in its welfare. Praise God for the united effort to keep the Marlboro church vigorously alive that it may do its work well.

Pastor.

Albion, Wis.—Albion will always have pleasant memories to cherish of the year 1907. I think no mention has been made in the Albion jottings of the visit of the Milton College Orchestra. Through the enterprising Young Men's Club we had the delight of listening one evening to this rare combination of musical talent under the skillful direction of Miss Ellen Cran dall. Songs and recitations, tactfully interwoven, added greatly to the pleasure of the evening. We are willing to say that no similar organization in the state can equal them. Following this was the Annual Banquet of the Young Men's Club sufficient to make the acquaintance of the in May. Here the members once more had the rare experience of listening to Milton College talent. This time it was the College Male Quartet, consisting of Messrs. Blythe, Stringer and Whit ford. President Daland was also present and gave a fine address.

We take pleasure in acknowledging the help given to the work of the Sabbath School through the visit of Field Secretary Greene and his excellent wife. A large impetus was given to this department of our work by his helpful instruction and influence. Two or three advance steps will be taken as a result of the visit.

But the great event of the year, that toward which our thought and labor for months previous was directed, was the Northwestern Association. The minutes published in the Recorder have given in detail the history of this great meeting. But the minutes cannot express our grateful appreciation of the help which the delegates brought to us in their cheerful presence and in their inspiring messages. The often expressed regret is that time was insufficient to make the acquaintance of the many good people who came. Even formal greetings and goodbyes were difficult among so many. But we want you to know, dear friends, how you helped us by your presence in our homes, and the memory of your faces and your words will be to us a long benediction. Two prayer meetings following the Association were given up to gathering up the "Associational Fragments." These meetings showed that the Albion people were not so busy entertaining their guests that they entirely lost the excellent sermons and addresses. Many inspiring and helpful things were recalled in these prayer meetings from the sessions of the Association. And there is more to follow. Rev. W. D. Burdick, our Moderator, was with us the following Sabbath and gave an excellent sermon which was much appreciated. Pres. Daland preached for us recently to the great pleasure and profit of all, on the words, "Thinketh no evil." Since then we are thinking more good.

There is no more rain in this section at present than the farmers know how to utilize, but the warm weather is pushing the long delayed vegetation to a bountiful
DEATHS

RANDOLPH.—Clarinda Gilbert Randolph, second daughter of Zina and Prudence Fuller Gilbert, was born in Richburg, N. Y., April 24, 1830, and died of tuberculosis at her home in Milton, Wis., July 15, 1897.

She had lived in Wisconsin since 1847. June 12, 1866, she was married to Dayton F. Randolph. To them were born two children. Sister Randolph was converted when about 21 years of age, and joined the Utica, Wis., Seventh-day Baptist church, where she remained until April 20, 1901, when she transferred her membership to the Milton Junction church. In character, she was kind and generous, thoughtful and sympathetic; always ready to " lend a hand," to the full extent of her ability. She has been a great sufferer for many years, bearing it all with patience and Christian fortitude. Funeral services were held at the church, July 16, conducted by the pastor, assisted by Rev. E. B. Shaw. The sermon was from Rev. 14:13. Interment in Milton Junction cemetery.

G. W. L.

BALDWIN.—William H. Baldwin, second son of Mr. and Mrs. Wm. F. Baldwin, was born in Jackson Center, O., December 11, 1885, and died from accident on the railroad near Milton Junction, Wis. August 17th. Baldwin had been a member of both the Seventh-day Baptist church and the Episcopal church. He was an admirable company, always kind and gentle to all he met. His last words were, "I'll go on up to God and ask Him to make me a better man."

The great need for this kind of work along the coast, and oh that the Seventh-day Baptists could do something here!

As we looked into their faces, we could not doubt that some of them resolved to do well by those prayers, and perhaps to pray for their own souls. There is a great need for this kind of work along the coast.

Through all the convention we have been filled with the missionary spirit, and when the call was given for missionaries for foreign lands, we may keep in mind the convention motto, "Thy will be done." An Endeavorer.

Churchman's Wife (irritably, after service)—"It's no use wearing those blue glasses, John, if you will snore!"—Punch.

The spirit of forgiveness as manifested in the life of Christ should be in every human life.

THE SABBATH SCHOOL.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITTING, PROFESSOR OF BIBLICAL LANGUAGES AND LITERATURE IN ALFRED UNIVERSITY.

LESSON VII.

AUGUST 17, 1907.

THE DAY OF ATONEMENT.

LEV. 16:1-22.

Golden Text.—"Wherefore he is also able to save them to the uttermost that come unto God by him." Heb. 7:25.

DAILY READINGS.

First-day, Lev. 16:1-22.

Second-day, Lev. 16:23-34.

Third-day, Lev. 17:1-16.

Fourth-day, John 8:1-12-30.

Fifth-day, John 8:31-59.

Sixth-day, John 10:1-21.


INTRODUCTION.

Chapter 16 of the Book of Leviticus continues the narrative of Chap. 10. Here is prescribed the manner of entrance of the High Priest into the Holy of Holies and the ceremonies to be in effect on the great Day of Atonement. This is the culminating section of the Levitical code.

The Day of Atonement is unique among the annual sacred seasons of the Jews. Unlike the others it was a day of mourning and sadness rather than a joyous festival. In later times if not in the earlier it was observed as a fast in contrast with the feasting at Passover, Pentecost, and the Feast of Tabernacles. At other sacred times the people gathered in joy in family groups or in connection with the general congregation of the children of Israel, but on this occasion only a few had an active part in the ceremonies.

The Day of Atonement is unique also in that we find it scarcely alluded to in the Old Testament outside of the Books of Leviticus and Numbers. It seems improbable that it was ever celebrated at any period covered by the historical books.

The writer of the Epistle to the Hebrews sets forth to us the real significance of the ceremonies and sacrifices of this day as types of the great atonement wrought for us through our Lord Jesus Christ.

Time.—About the same as in last week's lesson.

Place.—Before Mt. Sinai.

Persons.—Moses gives directions concerning the ceremonies in which Aaron is to be the chief actor.

OUTLINE.

1. The Preparation for the Ceremonies. v. 5-10.

2. The Offering for Aaron. v. 11-14.

3. The Offering for the People. v. 15-19.


NOTES.

5. Two he-goats for a sin-offering, and one ram for a burnt offering. The main sacrifices of the Day of Atonement were provided appropriately at the public expense. Offerings with the same names were often brought on less solemn occasions. In the case of a burnt-offering all the viscera were laid upon the altar except the skin and such parts as could not be washed clean. The ascending smoke from the altar symbolized the ascent of the soul in worship. The sin-offering expressed the reaching out of the soul toward reconciliation with God.

6. Aaron shall present the bullock of the sin-offering. First of all the high priest had to make atonement for himself, before he could presume to act as a mediator for the people. Make atonement. The primary idea of the verb thus translated is to cover over. For his house. Next after himself he makes atonement for the priests of all the same. 8. And Aaron shall cast lots upon the two goats. The two goats were one offering. The lots were to determine which part each should have in it. In the later ritual in the Talmud it is specified that the two goats should be as nearly alike as possible in size, color, and value. Azazel. The translation "scapegoat" of King James' Version is evidently incorrect. Our translators of 1901 seem to avoid a difficulty by transcribing the Hebrew word into English letters that the modern reader may take for what he can. It is a tempting theory that since the lot was for Jehovah the other must be for a person also. An evil spirit is mentioned in the apocryphal Book of Enoch by the name of Azazel. What more natural than one goat should be offered in sacrifice to Jehovah, and the other sent to carry the sins of the people.
to this evil spirit! But this theory will hardly hold; for the whole sacrifice was to Jehovah, and no evil spirit could have a share in this solemn ceremonial. It is much more to be feared the idea of a proper name in this connection, and 'no forms to be observed are very exactly prescribed' as the high priest used where the ark was. This goes to confirm the idea of a proper name in this connection, and 'no other forms to be observed are very exactly prescribed.'

9. And offer him for a sin-offering. According to the methods prescribed later on. Sin-offerings were common, but this one had a special significance.

10. To send him away for Azazel into the wilderness. This goat was led away by a trusty man into the wilderness, thus symbolically carrying away the sins of the people. According to the earlier usage this goat was allowed to live but never to return. In the times of the second temple the man who led the goat took it to a precipice in the wilderness twelve miles east of Jerusalem and thrust it over backwards. Thus he made sure that it would not return.

11. Cuts of fire from off the altar. The forms to be observed are very exactly prescribed. This sacred fire must be used, and no other. It is said that in the effirier times the high priest was required to reheat his part diligently, and to swear that he would not deviate from the rules. Sweet incense. Or, incense of spices. Within the veil. That is, into the inner room of the tabernacle—called the most holy place, where the ark was.

13. The mercy-seat that is upon the testimony. The mercy-seat was the golden lid of the ark upon which (and of one piece with it) were the two cherubim whose wings met above the mercy-seat. The testimony is probably here an abbreviation for ark and testimony. The two tables of stone upon which the Ten Commandments were written are frequently called the testimony. They contained God's declaration of himself to his people in the form of precepts. That he did not. There was continual danger that the high priest might perish before Jehovah as did Nadah and Abihu if he disdained Jehovah by irreverent action in the holy place. It is said that in later times the friends of the high priest used to call to congratulate him in the evening of the Day of Atonement that he had gotten through the day alive.

14. Shall he sprinkle of the blood. The blood was a symbol of life, and therefore especially holy. The sprinklings were symbolic of the expiation of sin.

15. Then shall he bill the goat of the sin-offering. Having made the offering for himself, the high priest is to continue in much the same form for the people.

16. And he shall make atonement for the holy place. The first step in the high priest's work for the people is to make atonement for the holy place, and then for the whole time of the meeting. These were in a sense unclean because of their position in the midst of the people who were unclean.

17. And there shall be no man in the tent of meeting. During this sacred service even the priests shall withdraw from the outer part of the tent of meeting, where usually they were free to go about in the performance of their sacred duties.

18. Unto the altar that is before Jehovah. This doubtless means the brazen altar for the usual sacrifices in front of the tabernacle. Here the high priest completes the expiatory service, sprinkling the blood upon the horns of the altar.

21. Both his hands upon the head of the live goat. Thus symbolically communicating the transgression of the people.

22. Unto a solitary land, literally, a land of separateness. That is, a remote locality, or one from which the goat could not readily find its way back. See also note v. 10 above.

SUGGESTIONS.
The sense of sin and the need for the removal of this burden is the common feeling of all mankind. Our lesson of today pictures the groaning of the human heart after redemption. Thanks be to God for the victory through our Lord Jesus Christ.
The man who would lead others in the way of life must first walk therein himself. Aaron needed to make atonement for himself before undertaking the task of making atonement for the people. The pastor must have something of the same religious experiences that he hopes to see in the members of his congregation.

TABLE OF CONTENTS.

<table>
<thead>
<tr>
<th>Page</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>800</td>
<td>SABBATH RECORDER, 1874-1875</td>
</tr>
<tr>
<td>811</td>
<td>OCR, Tenth Street, Newark, N. J.</td>
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<td>813</td>
<td>An Eastern Organization, First New Testament, New Jersey, 1880</td>
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<td>A Modernized Church, and Its Influence, New York, 1880</td>
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<td>An Eastern Organization, First New Testament, New Jersey, 1880</td>
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