Seventh Day Baptist History

GOVERNOR SAMUEL WARD
OF RHODE ISLAND

One of prominent early Seventh Day Baptists
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Member of the Continental Congress
Father of Lieut.-Col. Samuel Ward of the Revolution
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The Sabbath Recorder

SABBATH REFORM

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

Catholicism in America.

All who are observant of religious ideas and tendencies in the United States at this time find more than usual interest in the celebration of the one-hundredth anniversary of the Roman Catholic Diocese of New York City. Our readers will get an idea of the extent and grandeur of the celebration by the following summary, from the New York Times, of Sunday, May 3, 1908:

THE CATHOLIC CELEBRATION.

The celebration of the centenary of the Roman Catholic Diocese of New York closed yesterday with a procession of the various Catholic societies and cadets of the Church schools and colleges connected with the diocese, 60,000 in number. The sight along the line of march in Fifth Avenue was most impressive. Most of the cadets marched with almost the precision of West Pointers. The spirit of festivity had been in the air all the week, and the 1,200,000 Catholics of this diocese have reason to be proud of the celebration, which has attested to their fidelity and to the world at large more of the spirit unity and voice of their Church. Cardinal Logue and our American Cardinal, Dr. Gibbons, have struck in their addresses the keynote of optimism. The outlook for both these revered men is much the same; they believe in their Church, but they believe most of all in God, in the world, in the generally beneficent tendency of modern progress, and in the advantages of freedom. We have long believed there was no better American than Cardinal Gibbons, none more loyal to the State or more enthusiastic in his devotion to its institutions. The venerable prelate has been revealed as a man of same temper and quality. Archbishop Prendergast and his priests and laymen, who have been prominent in the celebration, are many of our foremost citizens. The influence of the celebration will be beneficial and lasting, not only to the Church, but to the whole community. The broadness of mind which has shown such a triumph has shown the American branch of the Church of Rome in a true light, while the display of sincere devotion to an ideal and wholesome enthusiasm has been inspiring.

The Tribune, of New York, gave much space and many pictures of individuals connected with the celebration, and spoke of the closing ceremonies, as follows:

It was a climax to a series of rejoicings for a century of Catholic activity that will live long in the minds of those participating in it and the multitude that viewed it.

The Catholic Church invested the solemn services at the Cathedral with all the solemnity of its ceremonial and its priesthood, but it remained for American men and American manners to give to the final scene in the rejoicing a demureness and simplicity that we have not before seen. The Pontiff in his sermon, that might have held a firm grip on the Papal States or a Gregory brought to the foot of Rome the dissenting multitude in the eastern countries of Europe. The loyalty of the old Temples is not only to the Church, but to all the Knights of St. John were embodied in the procession, as it passed through the inhabited streets of New York City and on the way to the Cathedral, the Students, gashed, the St. Joseph's Academy, the Knights of Columbus, the American Jesuits of the Supreme Council, men who have seen and owned in the learned professions, writers, and publicists, tradesmen and day laborers.

"Wonderful," says Irish Cardinal.

Cardinal Logue, who has seen and participated in processions in Rome and elsewhere, said to a group of newspapers that when the last company of the Catholic host had passed: I never saw such an impressive gathering in all my life, and I never again expect to witness such a demonstration of loyalty to the Catholic faith. I have seen processions in various Catholic countries, at Rome and elsewhere, but nothing to equal this. It speaks well for the country to have such a body of men, and it must indeed make your good Archbishop proud to behold such a local host. I can say no more except to venture a prophecy that this country is not likely to see such a spectacle, at least, not for many years to come.

It should be recalled that the demonstration had only been surpassed in the last half century by the demonstration on the return of Admiral Dewey from the Spanish-American war and, still earlier, the procession during the festivities in commemoration of Columbus's discovery of America.

The statistics published, showing the growth of the Catholic Church in numbers and wealth during the last one hundred
years, are as startling as the celebration has been unique and magnificant. Correspondence between President Roosevelt and the dignitaries of the Church indicated clearly the fact, well understood by the observant, that the Church has been enjoying an immense influence in national affairs. This is done so quietly, often indirectly, that the depth and extent of that influence does not appear to Protestants, who know little of the plans and purposes of “the Church.”

The celebration just held, and the publication of the Catholic Encyclopedia, of which the readers of the Recorder have been apprised, are parts of the great plan and fixed purpose of the Church to “make America Catholic.” That a few Catholics, now and then, are converted to Protestantism is no evidence that the Church is not gaining strength and enlargement in the United States. A full view of the situation proves quite the contrary.

Catholicization of Protestantism.

The deeper meaning and larger significance of the celebration referred to in the article next preceding will be more fully appreciated in the light of history and of the fundamental points of difference between the Churches. All religious questions have entered a marked transition stage in the United States. What final results will come from this transition may not be foretold, in detail; but Catholicism and Protestantism will both share largely in the inevitable modifications and changes. Neither of these systems can be accepted as the final type of Christianity. Doctor Newman Smyth’s new book, “Passing Protestantism and Coming Catholicism,”—Scribner’s, New York—puts the situation in a vivid and clear contrast. The book is announced by the publishers, thus:

Dr. Smyth divides his book into three parts: Passing Protestantism and Modernism, and Coming Catholicism. His suggestion is that Protestantism is gradually ceasing to be regarded as the final and permanent condition of religious thought. He shows that this same condition, which is equally true of Roman Catholicism in the Church, is the kind of a “modern” Church, of which he gives a lucid and exceedingly interesting account. His conclusion is that the differentiation between the two is not merely an ebb and flow of thought, but an essential difference of the soil of centuries. The word “absolute” does not apply to the Church in its historic sense but means the Church in the historic period. The author defines the Church as a religious body that is governed by a divine authority, and that is in possession of certain revealed truths. He then traces the development of the Church, and shows that it is not a mere voluntary organization, but a spiritual society with a definite organization and discipline. The Catholic Church, he shows, is the true Church of Christ, and that its organization and discipline are established by divine authority.

After giving somewhat in detail the steps by which this more nearly Biblical Protestantism has become “a thing of the past,” Professor Harnack makes his conclusions in the following words. We invite special attention to them, for the general Catholicization of Protestantism has a significant and direct connection with the state of things touching Sunday:

It is not my purpose to judge of this matter, but to show that the facts, and these are the facts, in the history of Protestantism have led to the conclusion that it is not possible to maintain any degree of Protestantism. And while theology has paid little attention to the doctrine of the Church, it is in recent times, that “the Biblical Church has been” and is the only standard of faith and practice,” that the general drift favors the strengthening of Catholicism, and the remodeling, if not the disintegration of Protestantism. The tendencies in Europe and America have many points in common. The Professor, on December 24, 1896, published an article from Professor Adolph Harnack, the foremost authority of the world in Church History, the following extracts from which have pertinent application here. Doctor Harnack’s theme was, “The Catholicization of Protestantism.”

After stating that he does not refer especially to the “Protestant State Churches,” Prof. Harnack declares:

But matters look differently when we take a glance at Protestantism itself. It is true that the old firm name Protestant still exists; but the meaning that it does not indicate the actual state of affairs. The character of Apostolic Church, of the Middle Ages was shown by the fact that it had been a misnomer. And the question is whether modern Protestantism is still to that degree Protestant in which the Church of Rome is Apostolic. At any rate the mere name does not decide the matter.

Then follows an analysis of the characteristics of “Original Protestantism,” and of the causes which have carried it away from its fundamental position of loyalty to a faith drawn directly from the Bible. In this discussion we find the following significant passage touching the power of Biblical Protestantism:

It was only this intentional one-sidedness that gave Protestantism the power to accomplish that which she did in history, namely, to reform the Church, and to convert the people of the world. As a matter of fact, the Church of Rome was converted to Protestantism by the forces that have been working in the world, and not by the forces that are working in the Church. The Church of Rome was converted to Protestantism by a series of events that have been taking place in the world for centuries, and not by a series of events that have been taking place in the Church. The Church of Rome was converted to Protestantism by the influence of the spirit of the age, and not by the influence of the Church. The Church of Rome was converted to Protestantism by the forces of modern thought, and not by the forces of the Church. The Church of Rome was converted to Protestantism by the forces of modern thought, and not by the forces of the Church. The Church of Rome was converted to Protestantism by the forces of modern thought, and not by the forces of the Church. The Church of Rome was converted to Protestantism by the forces of modern thought, and not by the forces of the Church. The Church of Rome was converted to Protestantism by the forces of modern thought, and not by the forces of the Church. The Church of Rome was converted to Protestantism by the forces of modern thought, and not by the forces of the Church. The Church of Rome was converted to Protestantism by the forces of modern thought, and not by the forces of the Church.

Bearing on Sabbath Reform.

The first twelve centuries of the history of Sunday observance were made and recorded by the Roman Catholic Church. Whatever promotes Catholic interests promotes that type of Sunday observance which modern Protestants call “The Continental Sunday.” This fact has an important bearing on the present status of Sabbath Reform in America.

The developments connected with the Sabbath-question and the plans for advancing the Catholic interests in the United States, being carefully noted by observant Catholic priests, have brought out some important statements from Catholics, which are being widely disseminated by them. They are based on the claim which has always been made, that, in keeping Sunday, Protestants acknowledge the authority of the Catholics, whom they condemn in other things. In 1890, a Booklet was published in Baltimore, Md., with the evident sanction of the highest representative of the Roman Catholic Church in the United States, entitled: “The Letters of Senex on the True Sabbath, and on the Sabbath Question, Scripturally Considered.” Under this title, Cardinal Gibbons’ book, “Our Christian Heritage,” p. 495-505 (published in 1889), treats the Sabbath-question with great ability and shrewdness, and in a manner calculated to draw Protestant defenders of Sunday into the Roman Catholic net, notware of being trapped, but flattered that the Catholics are coming to the Protestant position. In the “Sunday-Regt Congress” at Chicago, in 1893, a paper by Cardinal Gibbons, and an address by Archbishop Ireland, tended strongly in the same direction. At that time, and as a significant part of their far-reaching program, there appeared in the columns of the Catholic Mirror, usually regarded as the mouthpiece of the Cardinal, a series of articles upon the Sabbath-question, running from September 5, to 30, 1893. The opening article of this series, which I shall take the opportunity to present briefly, the claims of the Israelites, and of Sabbath-keeping Christians, and the various attitudes which Protestants took concerning the world’s problem. The Mirror manifest its purpose as follows:

Our purpose in throwing off this article, is to shed such light on this all-important question (for were the Sabbath-question to be removed from the Protestant pulpits the sects would feel lost, and the preachers deprived of
of their "Cheshire cheese") that our readers may be able to comprehend the question in all its bearings, and thus reach a clear conclusion.

Neither is the discussion of this paramount subject, obeyed by the command of God by keeping "holy" the day enjoined to be kept holy; but the New Testament modified by precept or practice the original command?

3d. Has the New Testament modified by precept or practice the original command?

Has the New Testament modified by precept or practice the original command?

Speaking of "The Letters of Senex" named above, the Mirror said:

The pages of this brochure unfold to the readers one of the most glaringly conceivable contradictions existing between the practice and theory of the Protestant world, and unsuspensive of any rational solution on the theory claiming the Bible alone as the teacher, which unequivocally and most positively commands Saturday to be kept "holy," while their practice proves that they utterly ignore the unequivocal requirements of their teacher, the Bible, and, occupying the position of Catholic teachers and a half, by the abandonment of their theory, they stand as the best, if not the only, representatives of a system, the most indefensible, self-contradictory, and suicidal that can be imagined.

Again, speaking of the Protestants of the sixteenth century, the Mirror said:

Chief amongst their articles of belief was, and is today, the permanent necessity of keeping the Sabbath holy. In fact, it has been for the present century, the only article of the Christian belief in which there has been a plenary consensus of Biblical representatives. The keeping of the Sabbath is the sum and substance of the substance of the Biblical theory. The pulpit resounds weekly with incessant tirades against the law of keeping the Sabbath in Catholic and Protestant countries as contrasted with the proper, Christian, self-satisfied mode of keeping the day in Biblical countries.

This most glaring contradiction involving a deliberate sacriligious rejection of a most positive precept is presented to us today in the action of the Biblical Christian world. The Bible and the Sabbath constitute the watch-word of Protestantism, as "the Bible versus their Sabbath." We have shown that the protestants have never existed than their theory and practice. We have proved that neither their Biblical ancestors nor themselves have ever kept one Sabbath-day in their lives.

However much Protestants may shrink from these sharp words from Catholics, or however much they may deny to the Catholic lics the power they claim, they cannot escape the fact that the Bible commands them to do what they do not do, in the matter of the Sabbath. The only excuse they have placed on record, and the only answer they can give, is to make away the Fourth Commandment as "Jewish," or else try to make it appear that God did not mean what he said when he gave it. No discussion of the claims of the Roman Catholics can remove the central point in the issue, which is that Protestants profess one thing and do directly the opposite.

There is but one way of escape from the re-Catholicization, or worse, of Protestantism so far as "Sabbath Reform" is concerned. That way is a prompt and full return to the true Protestant ground: Biblical authority first and imperative. There is a high conception of the Bible and of the Sabbath, toward which Protestants have scarcely looked, much less attempted to climb. In that conception Pagan-born, anti-Judaism and destructive no-lawism have no place. Those who keep the Sabbath, Christianized by Christ and not discarded by Pagan philosophy. Here is the actual Christian Sabbath. It is far more than a day of rest; far more than a Civil Sabbath. It is God's day representing Him in human life; a day for the hallowed remembrance of the sacrifice acknowledged anew by the teachings and practice of Christ. We do not ask that "Sunday be exchanged for Saturday;" one day for another. That would be of little avail unless the loose, lawless, low-ground notions which now prevail with reference to Sunday be put away. The popular conceptions concerning Sunday are too low for the Sabbath. Let it be remembered that the Sabbath, though ignored, stigmatized and trampled on has never been thrown out of court. Fair trial and unprejudiced it has not had. But it can not be killed. God watches over His own, and it will yet have a hearing. That hearing may be delayed until Sunday decays yet more; until men have tried other useless experiments and compromises. But reaction is sure to follow. The vindication of God's law and Christ's example can not be delayed forever.

What Seventh-day Baptists ask is that the whole question of the Sabbath and Sabbath-observance be settled on Biblical grounds and along the lines of thought and practice laid down by the words and the example of Christ. We ask that the question be taken wholly out of the realm of civil law. Leave it, like other religious questions, with the Bible and conscience. It is a question higher than Judaism, Catholicism, or any other system of human doctrine. Until it is placed where it belongs, Catholicization of Protestantism will go forward with increasing ratio.

In 1889 I said to Prof. Harnack, whose weighty words have been quoted: "Will the Protestantism of the twentieth century be more spiritual than now?" He answered, "It will be more spiritual or it will die." I said, "If it dies what will be the next great development in Christian history?" He answered, "Roman Catholicism will take possession of the world as a new form of Pan-ganism." We commend these words to thoughtful Protestants. Every law which operates in the philosophy of history declares that the struggle between Protestantism and Roman Catholicism is by no means ended. The first stage of Protestant movement is past, and unless Protestants rise to the situation the second stage will witness more defeat. Many elements in that defeat are already well advanced. Facts and fundamental principles are the final factors in history. Compromises, creeds, wishes and hopes must yield to everlasting facts. By this law, the Catholicization of Protestantism is already assured, unless Protestant forces fall back upon the Word of God and find actual security within the shelter of the Fourth Commandment, and the example of Christ, "Lord of the Sabbath."

The Sabbath Question in Bridgeton, N. J.

Local influences in Bridgeton, N. J., have induced a discussion of the Sabbath question in that city, which has gone forward in the columns of the Bridgeton Union, the leading daily paper of the city, with unusual success. The discussion has taken a wide range. Many of the correspondents have appeared in the columns of the News, and almost all phases of the question have been set forth. One Mr. Edwards wrote with no little vehemence. The difficulties that correspondents have appeared in the columns of the News, and almost all phases of the question have been set forth. One Mr. Edwards wrote with no little vehemence claims that Sunday would appear as "the Sabbath" in the New Testament, if the text had been correctly translated. We give an article touching that question from the Evening News of April 13, 14, 1908. In its issue of April 13, 1908, the News called attention to the article in these words:

All those who are interested in the discussion of the Sabbath question which has been going on in these columns will read with keen interest the following paragraphs from this question sent us by the Rev. Dr. A. H. Lewis, of Plainfield.

Dr. Lewis, formerly pastor of the church at Shiloh, later editor of the Sabbath Recorder and corresponding secretary of the American Sabbath Union, is an ardent scholar and a very able preacher. Probably no one is better able to present the Seventeenth-century cause of the Sabbath than he. It must always command attention whether we agree with his conclusions or not.

No capacity to misunderstand the Bible. Reply to Mr. Edwards. Well-known preacher and scholar says "boldness of un warranted as­ sumption merits a little criticism."

(By A. H. Lewis, D. D., LL. D.)

To the Editor of the News:

My attention has been called to an article in your issue of April 13, 1908—"The Sabbath Question"—which is signed by Edwin Edwards. Mr. Edwards' position is that "infidels and Seventh-day Sabbath ground no right to translate the Bible and thus prevent the world from knowing that the Sabbath is the Sabbath according to a certain pretended translation which he gives. Since his charge of "infidelity" includes the translation of the Bible from the Hebrew into the Greek and the Greek into the English during a period of more than two thousand years, I am greatly surprised that he does not mention, because of the boldness of its unwarrented assumption, if for no other reason. So far as actual scholarship and evidence that Mr. Edwards has even a slight conception of the genius of the Greek or the Hebrew languages is concerned, the News has been translated, the article demands no attention.

The last twenty-five years have been prolific in new and short-lived inventions to cover the want of authority for calling Sunday the Sabbath. Mr. Edwards joins in asserting that all translators of the New Testament have been ignorant or dishonest in translating so as to give the phrase "First day of the week. These pretended critics assert that there is no such phrase as "First day of the week" in the New Testament, and that a correct rendering of messiah sabbath" should be "first day of the sabbaths," and that such a translation would indicate at the resurrection of Christ the "old series." Others say that the phrase indicates on "one of the sabbaths" of the Passover week from which he was put to death. It matters little to these inventors what the New Edwards wrote with no little vehemence claims that Sunday would appear as "the Sabbath" in the New Testament, if the text had been correctly translated. We give an
readily detect the want of knowledge and the sophistry which lie back of them, I shall set forth the essential facts in the case. That the English version of the Hebrew is the most correct is more readily admitted. I avoid Greek and Hebrew letters, even though the expression of sounds by English letters is sometimes difficult.

ORIGIN OF THE IDEA INVOLVED.

The idea which gave birth to the phrase min ha-tamid is very ancient. It is first mentioned in the Hebrew by which this ownership of Edwards says relative to Acts 13:42. Mr. Edwards' desire to find authority for oberving Sunday leads to 1 Cor. 10:13; 2, even though it be translated falsely according to the infamous insinuations of infidels and Seventeenth-day Sabbathists, Mr. Editor, it is, I think, useless in this paper to attempt an interpretation into the passage, and the work of the scholar to draw it from the passages. In support of this are the following facts:

The English rendering, "let each one of you lay by him in store," clearly indicates a personal work on the part of each man by himself. The Greek is equally plain, and, if possible, stronger.

It would be difficult to frame a sentence which would express the idea of personal action by ones self more exactly. It is literally, "each one of you, by himself, lay away treasuring up..."

The Latin is:

"Per unam Sabbatarum unum quemque vestrum apud se reponat recondens, quod bene successerit; eodem modo..."

In Lev. 12:5, "On the seventh day thou shalt wash thy clothes, and they shall be clean." This construction is "possessive case," by which this ownership of the Sabbath is expressed. This compact Greek phrase may be paraphrased or explained so as to aid the conception of the reader: e. g., "The first of the days belonging to the Sabbath," or "The first of the days lying between the Sabbath," but the term chosen by the translators is the simplest and best (By the English term "day" in context). The great Hebrew scholars of our time, Delitzsch, Bagster, and others, in translating the Greek into the English, have, in the main, supported the ordinary rendering in every instance although they adopt the Hebrew form of expression. The New Testament has "day first in the Sabbath," using Sabbath in its old Hebrew sense as week. John 1:23, says: "He was first in setting forth to me the word of the truth, and the first day of the week he laid each one of you by him in store as he did the dead. It is mentioned but once in the Hebrew, Acts and only once in all the Epistles.

Perhaps your correspondent from Wildwood will observe that Christ and his apostles kept the Sabbath "simply..." That Christ lived and taught simply as a Jew and not as a Saviour of the world. On the contrary, he was the one who abrogated all the giant notions of Judaism concerning questions of the Sabbath. Christ was not a "Christian," but a "Jew," what becomes of the term which he taught? If his first followers, who perilled all for him and sealed their faith with blood, were only Jews, or worse, were dissimulating, doing that which Christians were not to do, for sake of policy, where shall Christians be found? This assumption dies of its own inconsistency.

The popular outcry against the Sabbath as "Jewish" savours more of prejudice and ignorance than of consistency and charity. Christ was in all respects, a Jew. So were all the writers of the Old Testament, and all the writers of the New Testament. God himself said to Moses: "Have you taught your children, your servants...the like thing?..." May the Bible therefore be held as the Bible. It had its beginning long before a Jew was born. It is God's day marked by his own example, a day consecrated to himself, blessing for the race of man Christ recognized it under the gospel, as he recognized each of the other eternal laws written by God in the Decalogue; recognized them as the everlasting words of his Father, whose law he came to magnify and fulfill.

The false and extravagant notions of Judaism concerning questions of the Sabbath, the false and extravagant notions of the Protestants, the false and extravagant notions of the Roman Catholics, the false and extravagant notions of the Church of England, the false and extravagant notions of the Methodists, the false and extravagant notions of the Baptists, the false and extravagant notions of the Quakers, are all removed by the Bible.
tions as well, was generally recognized and mildly or vehemently deplored. Beyond that, little was said to cultivate conscientious and religious regard for Sunday. The preachers gave abundant evidence that they see no adequate ground on which to appeal for such regard. It was a repetition of an old order of things, whenever men seek for what does not exist. One of our correspondents, a prominent theological Professor, lately said: "Men have given up the Old Testament basis for Sunday observance and have found nothing to take its place."

Most of the speakers in Providence urged the enforcement of Sunday laws, admitting at the same time their inadequacy and the fact that they cannot be enforced. Two or three pastors opposed the Sabbath League in its efforts to enforce Sunday laws, on the ground of Religious Liberty. Rev. Mr. Singen said:

I am opposed to the objects of the New England Sabbath Protection League, as I understand them, whether considered theoretically or taken in their practical bearings. I consider the very existence of such an organization as a grave peril to that full religious liberty which is historic in this commonwealth.

Such an organization disrupts the highest well-being of the toilers of this State by attempting to prevent them by civil enactments from using Sunday as a day of needed relaxation and recreation. It is desirable to grant religious freedom to all. This word "religion" concerns only the man and his God, and their mutual relations. There is, therefore, no reason for civil regulation in these matters. No person’s rights are involved. Morality, on the other hand, is conduct affecting others, and, therefore, a proper subject for civil enactments. Morality is a personal matter and should be left to the option of the individual. Morality is a social matter and should be regulated by the church.

Religious liberty would require first that no one be restrained from holding a doctrine of religion he feels, and secondly that no one be compelled to accept a doctrine to which he was disinclined. Besides this, conduct flowing from religious doctrines ought to be perfectly free, so long as it does not infringe upon the civil rights of others.

SUNDAY A DOCTRINE.

Now, Sunday, or the Sabbath, as a divinely appointed day and worship is religious day, and its observance rests upon a religious doctrine.

All the people of our State, not even all the Christians of our State, hold exactly the same doctrine about Sunday. Laws to preserve "the sanctity of the Sabbath" are in effect laws establishing a religion; and are therefore objectionable. It is of the very essence of true religion that it should be voluntary and free. Legislation that would fill the churches has been tried by making attendance obligatory by outlawing innocent pleasure and recreation on Sunday. Such methods have failed and are destined to fail. People go to church pretty well as it is, and if we want them to go more let us try to draw them instead of forcing them. We have nothing to fear except to prohibit what is intrinsically right.

FORCING RELIGION UNSAFE.

But it is not safe to give one set of people power to prescribe for the religious needs of others. The darkest pages of history are those which tell of this abuse. A religious minority endangers the highest social interest when it seeks to control the conscience and dictate its will. One of the so-called Sabbath-breakers of his time. He said to those accusing him—the respectable, religious majority—"the Sabbath was made for man and not man for the Sabbath." All we have to consider is, what does the well being of man require?

The SABBATH RECORDER has always pleased for the settlement of the entire Sabbath question on Biblical and religious grounds, according to the precepts, example, and spirit of Jesus, Lord of the Sabbath. Civil law should not touch the question beyond insuring to every man the exercise of his conscientious convictions. The conscience of the few is just as sacred as that of the many. Majorities do not count in religious matters. The main reason why the "Sabbath League" of New England seeks the enforcement of Sunday laws is because people have no conscientious regard for Sunday. The ultimate purpose of the League is good. Its methods are contradictory and self-destructive, when seen from spiritual and religious grounds. We are not against the League, nor do we say it must learn wisdom by repeated failure. Sabbath Reform, on Sunday or any other day, can be attained only on religious and Biblical grounds. To stop a game of baseball by an injunction or a policeman’s club, while Christians openly ignore the teachings and example of Christ concerning the Sabbath and holy days. Sabbath observance is a matter of liberty and convenience, is very far from Sabbath Reform.

A GROUP OF SEVENTH-DAY BAPTIST MINISTERS

Prepared by: Corliss F. Randall

The group of portraits (see page 624) which these biographical sketches accompany were first published by Irving Saunders, Alfred Centre, New York; and Alfred University. Became a Seventh-day Baptist in 1879. Pastor of following Seventh-day Baptist churches: Hartsville, Hornellsville, and Richburg, New York. In 1899 united with the Seventh-day Adventists. Present address: Richburg, New York.


(7) George Potter Keynes, 1851—. Educated at Alfred Seventh-day Baptist University. Pastor of West Genesee and Portville churches, New York; and the Shingle House, Hebron, and Hebron Centre churches, Pennsylvania. Present address: Shingle House, Pennsylvania.

at Shanghai, China, for more than twenty years.

(9) Jared Kenyon, 1810-1908. Educated at Alfred Academy. Pastor of church at Alfred, New York, for six years. Town superintendent of common schools, Alfred, New York, for four years. Then removed to Independence, New York, where he was pastor of the church there for twenty-five years. After the close of his second term at his benefaction, he lived at Independence, until his death, and engaged in such phases of ministerial labor as varying occasions demanded.


(11) William Colgrove Kenyon, 1812-1867. Educated at Union College. Developed a small select school at Alfred, New York, into Alfred University; was at the head of that institution for twenty-nine years. Author of Elements of English Grammar, Analytical and Synthetic, Arranged in Progressive Exercises. Published at Rochester, 1849. This ran through five editions in three years.

(12) Experience Fitz Randolph (Per­rie R. Burdick), 1852-1906. Educated in public and select schools at Berea, West Virginia; and at Alfred University. Engaged in teaching in public and select schools for several years. Ordained to ministry in 1885. Pastor of churches at following places: West Edmeston and Brookfield, New York; and Ashaway, and Westerly, Rhode Island. Member of Board of Managers of the Seventh-day Baptist Missionary Society. Present address: Westerly, Rhode Island.

(13) Nathaniel Wardner, D. D., 1820-1894. Educated at Alfred University. Missionary to Shanghai, China, for ten years. Sabbath Reform missionary in Great Britain. Pastor of churches at Alfred Station, New York; Westerly, Rhode Island; West Hallock, Illinois; and Milton Junction and Utica, Wisconsin. Author of various tracts on the Sabbath, and Adventism.


(15) Ethan Pendleton Larkin, Ph. D., 1820-1887. Educated at Western Reserve University; DeRuiter Institute; Alfred Academy; Oberlin College; Harvard University; and Union Theological Seminary, in New York City. Principal of Union Academy at Princeton, New Jersey. Professor of Latin, Alfred University, 1854-1867; principal, 1867-1870; and principal, 1870-1879; associate principal, 1879-1887. Principal of Public High School, Milwaukee, Wisconsin. Spent ten years at South America, introducing coal oil (kerosene) into use in Peru and Ecuador. Elected professor of Natural History, in Alfred University, 1868; occupied the chair, 1885-1889. Spent eleven years in canvassing for funds for, and in supervising the erection of, Kenyon Memorial Hall at Alfred University. Financial agent of Ladies Seminary, Abington, Virginia. Ordained to ministry, 1854. President Seventh-day Baptist Education Society, 1877-1883.

(16) Clayton Adelbert Burdick, 1838. Educated at Albion (Wisconsin) Academy. Studied law in the office of Mr. Lea, Rhineland, Wisconsin. Ordained to ministry in 1885. Pastor of churches at following places: West Edmeston and Brookfield, New York; and Ashaway, and Westerly, Rhode Island. Member of Board of Trustees of the Seventh-day Baptist Missionary Society. Present address: Westerly, Rhode Island.

(17) Ellis Adelbert Witter, 1852. Educated at Alfred University and Chicago University, after serving a full apprenticeship as a machinist. Has been pastor of the following churches: Andover, Pennsylvania; and Rockville, Rhode Island.


(19) John Horace Stillman, 1840. Educated at Hopkinton Academy, Ashaway, Rhode Island; and at Alfred University. Volunteer in United States Army in Civil War. Pastor of church at Woodville, and of the First, and Second Westerly churches, in Rhode Island. He is now pastor of the Second Westerly Church. His present home is at Ashaway, Rhode Island.

(20) George Washington Burdick, 1810. Educated at Albion (Wisconsin) Academy, and Alfred University. Public school teacher for several years. Pastor of churches at following places: Utica and Milton Junction, Wisconsin; Little Genesee, New York; and Welton, Iowa. His present address is: Welton, Iowa.

(21) William Clarke Whitford, D. D., 1888. Educated at Brookfield Academy, DeRuiter Institute, Union College, and Union Theological Seminary. Pastor of church at Milton, Wisconsin. President of Milton College for more than forty years. Member of the legislature of Wisconsin.

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

(30) Oliver Dyer Sherman, 1836-1884. Educated at DeRuiter Institute, Alfred University, and Union Theological Seminary in New York City. Pastor of Green- manville Church at Mystic, Connecticut; and Richburg, New York. Editor, Bible Scholar, and Seventh-day Baptist Pulpit. Deputy judge of Town Court of Stonington, Connecticut. Member and secretary of the Board of Education of Stonington, Conn. Present address: Richburg, New York.

(31) Sanford Lafayette Masson, 1846-. Educated at Alfred University. Pastor of churches at Walworth, Wisconsin; and Salem, West Virginia. Principal of Albian (Wisconsin) Academy, for four years. Organized Salem College, of which he was president for three years. Teacher of Latin and Greek in Broadus Institute, at Clarkburg, West Virginia. Present address: Kingsfieid, Oklahoma.

(32) Lewis Fitz Randolph, 1841-. Educated at Alfred University. Pastor of churches at Greenbrier and Berea, West Virginia; and Marlboro, New Jersey. His present home is at Hopkinton, Rhode Island; where he has been pastor of the church there for nearly twenty-five years. Teacher in public schools in West Virginia.

(33) Calvert W. Threlkeld, 1835-1904. Taught the trade of blacksmith and carriage maker. Largely self-educated. Took course in mission training in Moody Institute, Chicago, Illinois. Brought up a Baptist and entered the ministry of that church. Became a Seventh-day Baptist in 1872, and was the pastor of the newly-organized Seventh-day Baptist Church at Raleigh, Illinois. Also pastor of churches at Harrisburg, Illinois, and Berea, West Virginia. Home missionary.

Present address: 2017 Linden Ave., Memphis, Tennessee.

(34) George Montrose Cottrell, 1849-. Educated at Union School, Rich- bingham Township, New York; and at Alfred University. Pastor of churches at Dodge Centre, Minnesota; West Hollock, Illinois; Nortinville, Kansas; and Hammond, Louisiana. Principal of Union Academy, at Shiloh, New Jersey. Field secretary of the American Tract Society of the Railroad Young Men's Christian Association, at Topeka, Kansas. Present address: 1352 Lincoln St., Topeka, Kansas.


(36) Samuel Davis Davis, 1824-1907. Pastor of the churches at Lone Creek and Salem, West Virginia. Likewise served as the missionary on the Indiana circuit during that period, at times, as the pastor of every other church in the Seventh-day Baptist Southern Association.

(37) Warner Carpenter Tittsworth, 1848-1902. Educated at Alfred University, Amherst College, and Union Theological Seminary, in New York City. Principal of Big Foot Academy, Walworth, Wisconsin; and Union Academy, Shiloh, New Jersey. Teacher in Public High School, Westley, Rhode Island. Professor of Latin in Alfred University. Pastor of churches at Farina, Illinois; Ashaway, Rhode Island; and Alfred, New York. Contributing editor of the Sabbath Recorder. Editor of a series of ten gospel tracts, of which he has written the others. Now the new head of the New Board of Managers of the Seventh-day Baptist Missionary Society. Member of Board of Directors of the Seventh-day Baptist Education Society. Trustee of Alfred University.

(38) Gerhard Velthuysen, Sr., 1834-. Brought up a member of the Dutch Reformed church. In 1877, became a Seventh-day Baptist through the influence of tracts written by Rev. Nathan Wardner. He organized the Seventh-day Baptist church at Haarlem, Holland, in 1877, of which he has been pastor ever since. In 1890, he organized the Seventh-day Baptist church at Rotterdam, Holland. He is the editor and publisher of De Boodschapper, a paper devoted to the religious interests which he represents, and through the influence of which the church at Pasingen sensors, Java, was organized. He is also editor of De Christen Geheel Inthoeder, devoted to the cause of temperance. He is also a leader in the Sabbath Tract Movement.


(41) Ira Lee Cottrell, 1846-. Educated at Milton College, Alfred University, and Union Theological Seminary in New York City. Public school teacher for several years. Teacher in normal department of Union Theological Seminary. Pastor of churches at Independence, Hornellsville, Hartville, and Leonardo, New York; and Shiloh, New Jersey. Member of Board of Managers of the Seventh-day Baptist Missionary Society; and of the Sabbath School Board of the Seventh-day Baptist General Conference. Present address: Leonardo, New York.

(42) Alonzo Gilbert Crowfoot, 1850-1918. Educated at Cortland Academy, and Union Theological Seminary in New York. Editor of the Tammany, New York; and the Alfred Visitor. Author of Sabbath and Sunday. Argument and History, 1876; Biblical Teachings concerning the Sabbath and the Sixth Day, 1884; A History of the Seventh-day Baptist and the Christian Church, 1886; A Critical History of Sunday Legislation from A. D. 321 to 1888, last ed. 1902; Paganism Surviving in Christianity, 1890; Swift Decadence of Sun-
day: What Next? 1890; Letters to Young Preachers and Their Hearers, 1900; nu-
merous tracts and booklets on the Sabbath and other topics. President of Seventh-
day Baptist General Conference. Now corresponding secretary of the American Sa-
bath Tract Society. A leader in the so-
cial purity movement. His home is in
Plainfield, New Jersey.
(47) JONATHAN ALLEN, Ph. D., D. D.,
L. L. D. 1824-1890. Educated at Alfred
University, Oberlin College, and the
Albany, New York Law School. Principal
of Milton Academy, now Milton College.
For twenty-six years president of Alfred
University, where he was connected con-
tinuously as an instructor from 1844
until his death. Was a strong anti-slavery
agitator, and a leader in temperance re-
form. Was five times elected president
of the Seventh-day Baptist General Confer-
ence. Was founder of the Seventh-day
Baptist Education Society, and as its first
General Agent obtained, for its permanent
fund, in nine months, subscriptions ag-
gregating Twenty Thousand Dollars,
Corresponding secretary of the Education So-
ciety for twenty-two years in all. Presi-
dent of the American Sabbath Tract So-
ciety for two years. Superintendent of
schools of the town of Alfred, New York.
Conducted large agricultural and gen-
tical survey of the state of New York. Made
important contributions to the collections
of the Smithsonian Institute. Department
editor of the SABBATH RECORDER. His
Life and Labours, with an appended list of
his writings, were published in 1894.
(48) LESTER COURTLAND ROGERS, 1829-
1900. Educated at DeRuyter Institute,
Williams College, and Rutgers Theologi-
cal Seminary. Chaplain in United States
Army in Civil War. Pastor of churches at
New Market, New Jersey; Leonardsville,
and Friendship, New York; and Milton,
Wisconsin. A leader in Sabbath Reform.
Professor of History and Political Science
in Alfred University. President of Sev-
enth-day Baptist General Conference.
(49) EDWARD ROXANYE, 1832—
Educated in the National Schools of
County Cork, and Teacher's College, Dublin,
all in Ireland. Principal of the British and
Canadian Model School, at Quebec, and of
the Protestant Commissioner's School, at
Diamond Harbor, Quebec, Canada.
Brought up a Roman Catholic, he re-
nounced Romanism in 1850, and affiliated
with the Episcopal church. Became a Sev-
enth-day Baptist and united with the Mil-
ton Junction (Wis.) church in 1885. Was
subsequently ordained to the ministry. He
finally severed his connection with Sev-
enth-day Baptists. He is a zealous Anti-
Freemason agitator; he is the author of
several books upon that subject, of a tract
entitled. Sunday: Is it God's Sabbath, or
May it be the Sabbath of Romano's Ro-
nomlnces (published at Chicago, 1904). Present
address: Harrison, Arkansas.
(50) JOHN LIVINGSTON HUFFMAN, 1837-
1897. Educated at Milton College and Al-
fred University. Pastor of churches at
Jackson Centre, Ohio; Farina, Illinois; and
Lost Creek and Salem, West Virginia. He
was an evangelist of marked success. Was
one of the three principal founders of
Salem College, at Salem, West Virginia.
(51) GEORGE JAY CRANDALL, 1828-1905.
Educated at Alfred University. Pastor of
churches at Waton, West Genesee, and
Richburg, New York; West Halllock, Illi-
nois; Harvard and North Loup, Nebraska;
Ashaway, Rhode Island; and J. Milton Junc-
tion, Wisconsin.
(52) ALVIN AYER PLACE, 1821-1898.
Educated at Alfred Academy. Pastor of
church at Scio, New York.
(53) THEODORE LIVINGSTON GARDNER,
D. D. 1844—. Educated at Alfred Uni-
versity. Pastor of churches at Greenman-
vile, Connecticut; Shiloh, New Jersey; Sa-
lem, West Virginia; and North Loup, Ne-
braska. President of Salem College for
fourteen years. President of Seventh-day
Baptist General Conference. Now editor of
the SABBATH RECORDER. A leader in
temperance reform. His home is at Plain-
field, New Jersey.
(54) WILLIAM HULL ERNST, 1845—
Educated at Big Foot Academy, at Wal-
worth, Wisconsin: Milton College; and
Alfred University. Pastor of Alden, Trenton,
and Dodge Centre churches in Minnesota;
West Halllock and Farmington, New York;
and at present is acting as supply for the
church at Gentry, Arkansas. Was a teacher in public schools, and in
Alden (Wisconsin) Academy. He was principal of the Alden (Minnesota)
Public High School, which he organized.
(55) DARWIN ELDREDGE MAXSON, D. D.,
1822-1895. Educated at Alfred Univer-
sity, Brown University, and Union Theo-
logical Seminary. Chaplain in the United
States Army in the Civil War. Member
of legislature in Wisconsin and New York.
Associate principal of Alfred Academy for
eight years. Pastor of churches at Milton,
Wisconsin, Plainfield, New Jersey; and
Alfred Station and Hartsville, New York.
Professor of Church Polity and Pastoral
Theology in the Theological Seminary of
Alfred University. Three times president
of the Seventh-day Baptist General Con-
ference.
(56) LEANDER E. LIVERNORE, 1835—
Educated at Milton College, Alfred Uni-
versity, the Baptist Union Theological Sem-
inary, of Chicago, and Union Theological
Seminary, in New York City. Principal of
DeRuyter Institute and Walworth Academ-
y. President of Trustees of Alfred Uni-
versity. Field Secretaries for Alfred Uni-
versity. Editor of the SABBATH RE-
ORDER for more than five years. Pastor of
churches at Mystic, Connecticut; Otsego,
and Wellsville, New York; Walworth, Wis-
braska; and New Market, New Jersey.
Secretary in the Union Army in the Civil
War.
(57) JOSIAH GEORGE BURDICK, 1850—
Educated at Alfred University and
Union Theological Seminary, in New York
City. Pastor of churches at New Market,
New Jersey; New York City; Jackson Cen-
tre, Ohio; and Berlin, New York. Employ-
ed for several years as an evangelist by
the Board of Managers of the Seventh-
day Baptist Missionary Society. Head of
Department of Music in Milton College for
ten years. Had charge of music in First
Alfred (New York) Church for seventeen
years, and of the People's Church (Rev.
Thomas Dixon, pastor) in New York City,
for one year. Present address: Ber-
lin, New York.
(58) CHRISTOPHER CHESTER STILLMAN,
1866-1894. Educated in common schools.
Learned the machinist's trade. For many
years, pastor of the First Westerly Church,
in Rhode Island.
(59) J. BENNET CLARKE, 1830—
Educated at DeRuyter Institute. Pastor of
churches at Scott, Verona, and West Ed-
denstow, New York. Corresponding secre-
tary of American Sabbath Tract Society.
Canvasing agent for American Sabbath
Tract Society. For more than twenty
years his home has been at Alfred, New
York.
(60) JULIUS A. BALDWIN, M. D., 1814-
1900. Educated at Wesleyan University,
Middletown, Connecticut; and the Univer-
sity of Maryland. Practiced medicine in
Baltimore, Maryland, for several years, and
then became a minister in the Methodist
Episcopal Church. Upon the establish-
ment of the Free Methodist Church he be-
came a member of that body, and subse-
quently a Seventh-day Baptist. He was an
active Abolitionist.
(61) GEORGE CLARK BARCROCK, 1810-
1888. Educated in common and select
schools. Orained to ministry in 1855. Pastor
of following churches: Dakota and
Berlin, Wisconsin; and Brookfield, Mis-
souri.
(62) ASA BARCROCK PRENTICE, 1838-
1904. Educated at Albion Academy. Su-
perintendent of public schools, Dane
County, Wisconsin. Principal of Albion
Academy. Pastor of churches at Utica,
Wisconsin; Adams Centre, New York
(thirty-four years); and North Loup, Ne-
braska. President of the Seventh-day Bap-
tist General Conference.
(63) LUCIUS ROMAIN SWINNEY, 1837-
1905. Educated at Shiloh Academy, Shil-
hol, New Jersey; and Cooper Institute and
Union Theological Seminary, New York
City. Principal of an academy in southern
Pennsylvania. Professor of Hebrew and
Cognate Languages in the Theological Sem-
inary of Alfred University. Pastor of
churches at Alfred Station and DeRuyter,
New York; and the Grenville, West Vir-
ginia. President of the Sabbath School
Board of the Seventh-day Baptist General
Conference.
(64) LEMAN ANDRUS, 1797-1890. Pas-
tor of churches at Pendleton, Richburg and
Friendship; New York; and Farina and
Southampton, Illinois. Field agent of the
American Sabbath Tract Society.
(65) JAMES BAILEY, 1813-1892. Pastor
of churches at DeRuyter and Little Gene-
see, New York; Plainfield, New Jersey;
and Walworth, Wisconsin. Pioneer mis-
ionary among the aliens. President of the
Seventh-day Baptist General Conference.
Editor and publisher of the Seventh-day
Baptist Register for four years. Author
of Biographical Sketch of EII S. Bailey,
History of the Seventh-day Baptist Gen-
erol Conference, etc. An anti-slavery leader.

(66) Thomas Rudolph Williams, Ph. D., D. D., 1828-1893. Educated at Alfred University, Brown University, Union Theological Seminary in New York City, and Princeton Theological Seminary. Pastor of churches at Westerly, Rhode Island; Plainfield, New Jersey; and Andover, Hornellsville, and Alfred, New York. Principal of Albion Academy, Albion, Wisconsin. Acting president of Milton College. Professor of Greek Language and Literature at Alfred University. Professor of Systematic Theology in the Theological Seminary of Alfred University for twenty years.

(67) George B. Utter, D. D., 1819-1892. Educated at Oneida Institute, New York, and Union Theological Seminary in New York City. For more than twenty-five years successfully edited and published the Sabbath Recorder. Also edited and published the Narragansett Weekly, at Westerly, Rhode Island, President of the Seventh-day Baptist General Conference.

(68) Henry B. Lewis, 1821-1900. Pastor of churches at Dodge Centre, Minnesota; Watertown, New York; West Harrow, Illinois; Berlin, Wisconsin; Berea, West Virginia; and Joline, Watson, and Leonardsville, New York.


(70) Oscar Uberto Whitford, D. D., 1837-1905. Educated at DeRuyter Institute, Milton College, Alfred University, and Union Theological Seminary in New York City. Pastor of churches at Farina and Chicago, Illinois; Walworth, Wisconsin; and Westerly, Rhode Island. For several years principal of the Academy at Shiloh, New Jersey. President of the Seventh-day Baptist General Conference. Corresponding secretary of the Seventh-day Baptist Missionary Society for the last thirteen years of his life.

(71) Amos West Coon, 1817-1904. Educated at Alfred University, with the founding of which he was intimately connected, and where he was subsequently a teacher. Teacher in Milton (Wisconsin) Academy. Home missionary. Pastor of churches at Albion, Wisconsin; and Scott and Berlin, New York.


(73) Henry Clarke, 1809-1890. Prominently identified with the First and Second Westerly churches of Rhode Island. Pastor of the latter for eleven years.


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

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


1861 EEARL PERRY SAUNDERS, 1856—. Educated at Alfred University, and Union Theological Seminary, in New York City. Pastor of the church at New Market, New Jersey, and supply for a year for the church in New York City. Business manager of the Publishing House of the American Sabbath Tract Society, Principal of the Public High School at Ashaway, Rhode Island; of the Pleasant Street Public School of Westerly, Rhode Island; and of Alfred Academy. President, of the Seventh-day Baptist General Conference. Recording Secretary of the Seventh-day Baptist General Conference for several years. Present address: Ashaway, Rhode Island.

(81) HAMILTON HULL, 1819-1898. Ordained to the ministry in 1861. Pastor of churches at Welton, Iowa; Long Branch, Nebraska; and Jackson Centre, Ohio. An active champion of Temperance and Sabbath Reform.

(82) Mordcai Bartley Kelly, 1817-1888. Reared and educated a Baptist, and was a prominent active leader among the clergy of that church in southern Illinois, until about 1869, when he became a Seventh-day Baptist. Assisted in organizing seven Seventh-day Baptist churches in southern Illinois. An Anti-slavery and Temperance reformer. Chaplain in the United States Army in the Civil War.

(83) EDMUND Darrow, 1807-1888. Reared and educated a Baptist. A deacon and Sunday School Superintendent of the First Baptist Church of Waterford, Connecticut. Became a Seventh-day Baptist in 1845. In 1853, was ordained to the ministry, and was pastor of the Waterford (Connecticut) Seventh-day Baptist Church until his death.

(84) STEPHEN BURDICK, 1827-1906. Educated at Alfred University, Oberlin College, and Rochester Theological Seminary. Principal of DeRuyter Institute for one year. Pastor of churches at Rockville, Rhode Island; Leonardsville, DeRuyter and Andover, New York; and West Hallow, Illinois. Missionary upon the home field for a brief period. Editor of Sabbath Recorder.

(85) HERBERT EUGENE BABCOCK, 1883—. Educated at Albion (Wisconsin) Academy, and Alfred University. Pastor of churches at Woodville, Rhode Island; Hebron, Pennsylvania; and Alden, Minnesota. Organized, or assisted in the organization of the following churches: Hebron Centre, Oswayo, and Allegany River, in Pennsylvania; and Orleans and Walnut Creek in Nebraska; besides the Friend, Adel, and Dighton churches. Home missionary for many years. Present address: Laton, California.

(86) JOSHUA CLARKE, 1822-1895. Educated at DeRuyter Institute. Pastor of several churches, among which were the following: Linclnaeus, Preston, Brookfield, and DeRuyter, New York; Albion, Wisconsin; and Ashaway, Rhode Island. President of Seventh-day Baptist General Conference.

(87) C. J. SANDALL. A convert to the Sabbath. Became a Seventh-day Baptist about 1881, apparently. He was a member of the church at Dodge Centre, Minnesota, for several years, and was employed, 'with more or less regularity,' by the Board of Managers of the Seventh-day Baptist Missionary Society, as a missionary among his countrymen, the Scandinavians, in that vicinity.

(88) THOMAS FISHER, 1816-1886. Reared and educated a Methodist, he first became a minister in that church. In 1840, he became a Baptist, and sixteen years afterward, a Seventh-day Baptist. He was pastor of various Methodist and Baptist churches, and of the Seventh-day Baptist churches at DeRuyter, Linclnaeus, and Cuyler Hill, New York.


(90) ORVILLE DREW WILLIAMS, 1851-1902. Educated at Alfred University, and Union Theological Seminary in New York.
City: Pastor of churches at Marlboro, New Jersey; Clifford, Pennsylvania; Taney, Idaho; and Calhan, Colorado.


(92) Robert Lewis, 1832—. Brought up and educated as a Baptist, and ordained to the ministry in that church. Became a Seventh-day Baptist in 1871. Pastor of Bethel and Stone Fort churches in Illinois. Engaged for some years in the Navy. Became a carpenter. Became a dressmaker. Little Genesee, New York. Has maintained that relation until his death. From 1802-1810, the first member of the Seventh-day Baptist Church, and a great-grandson of the Rev. William Bliss, of the Newport (Rhode Island) Seventh-day Baptist Church, and a great-grandson of Governor Richard Ward, of Rhode Island, who was likewise a member of the same church. Served an apprenticeship with a carpenter. Became a seaman of somewhat extensive experience, frequently being in command of the ship. Engaged for a time in the manufacture of machinery in Schenectady, New York. Was ordained to the ministry in 1810, in the thirty-fourth year of his age. Was pastor of a church in New York City, New York; and the Piscataway Church at New Market, New Jersey. Performed much home mission work. Engaged for two years in New York City and Philadelphia, Pennsylvania, in the mission to the Jews. Practiced medicine for several years in connection with pastoral work. Was one of the three editors of the Seventh-day Baptist Missionary Magazine (1821-1825), the first Seventh-day Baptist periodical to be published in America. Compiled a volume of Scripture Questions for Sabbath Schools, published in 1837. In collaboration with Rev. Eli S. Bailey and Dr. Henry Clarke, he compiled A Hymn Book for Use of Seventh-day Baptists, published in 1826. In January, 1837, he became pastor of the New York City Church, and sustained that relation until his death. From June 1, 1855, until May 17, 1860, he was connected with the Sabbath Recorder in an editorial capacity, first as a contributing editor, then as managing editor, and then as editor. He was the author of The Sabbath and Lord's Day: A History of Their Observance in the Christian Church. Served six terms as president of the General Conference. Died at Leonardville, New York, October 20, 1863, en route to the annual session of the General Conference at Adams Centre, New York.

(93) John Tisdale Davis, 1846—. Educated at Albion (Wisconsin) Academy, Milton College, Alfred University, and Chicago College. Pastor of churches at Garvin and Wellton, Iowa; Long Branch and Harvard, Nebraska; Hartsville, Hornellsville, and Scott, New York; and New Auburn, Minnesota. Engaged for some years in home missionary work on the Pacific Coast. Served in the Union Army in the Civil War. Present address: Garvin, Iowa.

(94) William Bliss Maxson, M. D., D. D., 1783-1865. Grandson of Rev. William Bliss, of the Newport (Rhode Island) Seventh-day Baptist Church, and a great-grandson of Governor Richard Ward, of Rhode Island, who was likewise a member of the same church. Served an apprenticeship with a carpenter. Became a seaman of somewhat extensive and varied experience, frequently being in command of the ship. Engaged for a time in the manufacture of machinery in Schenectady, New York. Was ordained to the ministry in 1810, in the thirty-fourth year of his age. Was pastor of a church in New York City, New York; and the Piscataway Church at New Market, New Jersey. Performed much home mission work. Engaged for two years in New York City and Philadelphia, Pennsylvania, in the mission to the Jews. Practiced medicine for several years in connection with pastoral work. Was one of the three editors of the Seventh-day Baptist Missionary Magazine (1821-1825), the first Seventh-day Baptist periodical to be published in America. Compiled a volume of Scripture Questions for Sabbath Schools, published in 1837. In collaboration with Rev. Eli S. Bailey and Dr. Henry Clarke, he compiled A Hymn Book for Use of Seventh-day Baptists, published in 1826. In January, 1837, he became pastor of the New York City Church, and sustained that relation until his death. From June 1, 1855, until May 17, 1860, he was connected with the Sabbath Recorder in an editorial capacity, first as a contributing editor, then as managing editor, and then as editor. He was the author of The Sabbath and Lord's Day: A History of Their Observance in the Christian Church. Served six terms as president of the General Conference. Died at Leonardville, New York, October 20, 1863, en route to the annual session of the General Conference at Adams Centre, New York.

(95) Darius King Davis, 1852—. Educated at West Union Academy, West Union, Virginia (now West Virginia); and Alfred University. Pastor of churches at Hartsville and Scott, New York; Humbolt, Nebraska; Pleasant Grove, South Dakota. Present address: Jackson Centre, Ohio.

(96) Charles Reeder, 1838-1895. A pioneer settler of Allegany County, New York, and for many years pastor of the church at Scio, New York.

(97) Simon H. Babcock, 1841—. Educated at Albion Academy. Pastor of churches at Albion and Walworth, Wisconsin; Jackson Centre, Ohio; and Little Genesee, New York. Has engaged in evangelistic work at various times. Present address: Little Genesee, New York.

(98) Lebbeus Maxson Cottrell, 1819—. Educated at DeRuyter Institute, Union College, and Alfred University. Pastor of churches at Persia, West Edmeston, Linclenaen Centre, New York; Rockville, Rhode Island; and Walworth, Wisconsin. Has engaged as home missionary work in southern Illinois, Pennsylvania, West Virginia, and other places. Present address: Alfred, New York.


(100) Thomas R. Reed, 1830-1894. Became a Seventh-day Baptist at sixteen years of age, and united with the Watson (New York) Church. In 1865, was ordained to the ministry and served the Watson Church as pastor from that time until his death.

(101) James Franklin Shaw, 1845—. Educated in private academy in his native county of Walker, Georgia. Brought up a Baptist and ordained to the ministry in that church in 1866. Pastor of Baptist churches at Pleasant Site, Riverton, and Gravelly, Tennessee; and at Winchester, Tennessee; Texarkana, Texas, and Columbus, Hill, Arkansas. Was the business manager of the Christian Herald, at Tusculum, Alabama, the first Baptist paper established in the South during the Civil War. Professor in Albion College, at Troy, Tennessee; President of what is now Onabita Baptist College. President of Texarkana College Home missionary among the Baptists. Became a Seventh-day Baptist in 1884, and assumed pastoral care of the Texarkana, Texas, now Fouke, Arkansas, Seventh-day Baptist Church. Organized the Southwestern Seventh-day Baptist Association in 1888. Home missionary under direction of Board of Managers of Seventh-day Baptist Missionary Society. Editor and publisher of the Sabbath Outpost (Seventh-day Baptist). Present address: Fouke, Arkansas.

Caring for the Stranger at Our Gates.

There is received at Ellis Island such a vast quantity of baggage that it is necessary to handle it both day and night. Now, the baggage room is right under the sleeping quarters, and there during the night the baggage was loaded upon the ordinary iron-wheeled railroad trucks and carried out to the barges, making a great roar which compared favorably in volume of sound with Niagara Falls. Obviously it was necessary to have more than an easy conscience to sleep in such so-called sleeping quarters. In spite of the lusty protests of the interested companies, the commissioner insisted that they replace the old trucks with rubber-tired vehicles, with the result that the noise of moving the baggage is now barely audible on the floor above. And to make these same sleeping quarters what they should be in other respects the commissioner is having them entirely removed. He said, in speaking of the present quarters, "If I was ordered to sleep in a place like that I wouldn't do it!" These quarters consist of two immense rectangular rooms on either side of the great inspection hall. Covering the entire area of these rooms is a network of wire-woven beds supported by steel uprights. The ventilation consists of a series of small windows near the ceiling and some negative overhead ventilators to draw off the bad air. In these myriad beds, separated the one from the other not at all, are indiscriminately packed away Italians, Irish, Germans, Hungarians, Poles, Swedes, Russians, Bulgarians, English, and Dutch. These rooms are now being remodeled so that there will be for each nation with any considerable representation a separate room. These rooms will be supplied with canvas-covered beds so arranged that when not in use they can be pulled up flush with the ceiling, thus leaving a series of large airy sitting rooms for the use of the immigrants during the day. New ventilators will be ventilated by powerful ventilators, which will automatically change the air every few minutes. Floor and walls will be of polished tiling and there are to be pipes and faucets through which boiling water can be turned when the rooms are vacant, thus keeping them absolutely clean and free from filth or contagion.

—Lyman Beecher Stone in the Circle.
The Sabbath Recorder

THE SEVENTH OR ONE SEVENTH.

This is the subject of an editorial in the Christian Statesman, covering three and one-half pages, in which it is claimed that God did not command any particular day of the week to be kept as the Sabbath, but only the days of the week. It is written to counteract the influences of a folder, put out by a Seventh-day Adventist. While the Statesman is sure that the Adventist has "failed utterly" in his illustration, still it fears the tract may deceive some.

The Statesman launches right into the subject by saying: "It is not true that God has given specific command in the Fourth Commandment to keep the seventh day of the week." This statement comes point-blank in contradiction to the Bible, and is given with the air of one who has been to headquarters and obtained authority to set the Lord right, if in the eyes of the universe.

The Bible does say that God blessed and sanctified the seventh day and made it holy, and then called it his "holy day" throughout the Bible story; but what of that? The Statesman knows better and says so in so many words! How God must feel to have to be corrected and set right in this way, after the matter has gone on so long, and when all the world really supposes that the Bible tells the truth about it!

According to the Bible, the weekly period of seven days was the only time-measure given by God, and God sanctified and blessed the last "specific" day of that period as the Sabbath. He gave these seven days of the week no other names than the

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to the several passages telling about what happened on that day, and does not seem to see that all four Gospels, in these very stories, give the most conclusive evidences against the point he tries to prove.

Who would ever think from reading about that wonderful Resurrection day of "examples," that Christ was making such an important change in a God-given and time-honored Sabbath as the Statesman reads into the record—and that, too, without breathing so much as a hint about the change! God did, indeed, establish the Sabbath by example, but he followed the example with such a clear-cut and definite command that his ancient people had no trouble in knowing which day it was, why it was established, and how important it was for them to keep it. But here is this marvelous so-called example of Christ for the change, consisting only in his going about to meet here and there his discouraged followers to comfort and reassure them, without so much as one word about the matter, and yet the Statesman assures us that he was thereby changing the day of the Sabbath! If this were so, why did he not make some explanation to that effect? Were those disciples, travelling on an eight-mile journey that day for a route to Emmaus, especially impressed with the teachings of his example for a new Sabbath? If so they gave no sign of such a thing. In the evening when they were hidden away with closed doors, "for fear of the Jews," were they impressed with this first new Sabbath? When Jesus appeared to comfort and assure them that he was alive, do you think they had any idea that he was by an "example" changing their Sabbath?

The Statesman says, "The apostles so understood it and acted accordingly." Did they so understand it? Did any of them ever teach a change of the Sabbath? Indeed, after Christ had been gone for years, four of them wrote a complete story of the doings of Christ after the events of this wonderful Resurrection day, and every one of them spoke of the Sabbath as the day before the first day of the week. Yet these passages are given as proof of a change of day!

If "the disciples so understood it," why did not some of them give, at least, some little hint about it when, from six to thirty years after Christ, they wrote about the Sabbath as coming the day before the first day of the week? How natural it would have been for them, right there, if Christ had changed it, to speak of the old Sabbath or Jewish Sabbath, in distinction from the Christian Sabbath. Can it be that they "so understood it," in view of what they wrote about those two days?

Again, does anybody suppose that a change, striking at the roots of so sacred an institution as God's memorial Sabbath, could have thus been made, and stir up no commotion at the time? Could so radical a change have been adopted and no word be written about it by any of the Apostles? Is it reasonable to think so? Nay, it is preposterous. There is no evidence that the Sabbath was ever called in question during the days of the New Testament writers.

It was fifteen years after the Resurrection that Paul wrote about Sabbath-day services in the synagogues, using such expressions as "three Sabbath days as his manner was," and, on one of these days, when the Gentiles asked him to preach to them on the next Sabbath, Paul, instead of saying, "Come tomorrow," as he had done since the Resurrection, waited a whole week until the next Sabbath day, when almost the whole city came to hear him. Once, after the Sabbath was over, which closed at sunset, the first day of the week is mentioned in connection with a farewell meeting. This meeting held till midnight and, if on the first day of the week, it had to be on the dark part of that day or the evening after the Sabbath; and the breaking of bread and the farewell meeting was so held in order that Paul might "depart on the morrow" and travel all day Sunday. This does not look as if Paul "understood" the change "and acted upon it." Even while among Gentiles, Paul continued to write about services in the synagogues of Sabbath days, through all his missionary journeys.

Again, if that passage in Revelation referred to by the Statesman, about being in the spirit on the "Lord's day," refers to any twenty-four hour day, why is it not most reasonable to suppose it refers to the only day the Lord calls his day all through the Bible? He speaks time and again of "my holy day;" and if this expression in Revelation refers to any day of the week, it is far more reasonable to apply it to the Sabbath than to Sunday. There is no evidence that the first day of the week was ever spoken of as the Lord's day, but the Sabbath was frequently called his holy day.

One word more. It is a great mistake, and a cause of much confusion, to mix those references to the ceremonial sabbaths and festival sabbaths, with the passages about God's weekly Sabbath given at creation and enjoined at Sinai. These are entirely distinct, and errors must come in conclusions drawn from mixing indiscriminately these terms applied to different kinds of sabbaths as if they all refer to the weekly Sabbath.

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Seventh After a Series of Six.

The Statesman places great stress upon the "seventh day after any series of six" as being the Fourth Commandment. How could this be? Would a man with sound mind be so indifferent in a matter of great importance? How much less would Jehovah make such an elastic command regarding his Sabbath! In his week there is no "seventh day" that is a Sabbath, anywhere, wherever in the Bible this specific seventh day of the weekly cycle is mentioned, it is called his Sabbath or his holy day; and when he gave the commandment, his reference to creation made it unmistakable as to which specific day was meant. Does the Christian Statesman think that Moses understood God to mean any day after any six, or the specific seventh after the specific six? To say that God hallowed one day in seven, but no particular day, is as absurd as it would be to say Christ rose from the dead on one day in seven, but on no particular day.

The New Testament writers speak of the Sabbath as the day he blessed as the "first day of the week." Christ and his Apostles were never deceived as to the true "specific" day God had commanded, and the Saviour kept it to the end of his life. The Christian world to-day believes that the Sabbath observed by Christ was the specific weekly Sabbath, sanctified by Jehovah, and enjoined in the Decalogue.

No wonder men get mixed up in their logic when they try to dispose of one of the plainest commands of God. No wonder that "many Christian people, brought up to observe the first day of the week, are not able to stand against these contentions." When their leaders thus squarely contradict the clear teachings of the Bible, and strain every point in the case against them, no wonder the people turn away and "give up Sabbath-keeping entirely."

Again, after every means has been exhausted to destroy the force of God's law for a "specific day as the Sabbath, these very men hunt so the earth in search of aid to enact human laws to compel men to keep a "specific" first day of the very week God made, and even claim that as his Sabbath! Here is a specific day of the week with a vengeance! And in the state of Pennsylvania they send a man to jail for not observing it, even after he has, in all good conscience, kept the true "seventh after six days of toil." And if Congress should chance to make a law for Sunday that could be construed as meaning "no specific day of the week," these men would raise a cry against such legislative nonsense, that would be heard throughout the world! No mere "seventh after any six" will suit them when Sunday laws are being pushed; it must be the "first day of the week commonly called Sunday," and that, too, of the same week which ends in God's Sabbath!

Yet after being so "specific" in matters of human law, they claim that God made the every blunder they could not excuse in men, and made a law for Sabbath that meant no particular day, but might be applied to any other day just as well!

True Optimism.

My optimism does not rest on the absence of evil. I can say with conviction that the struggle which evil necessitates is one of the greatest blessings. It teaches us truth, although the world is full of suffering, it is full also of the coming of it. My optimism rests on a glad belief in the preponderance of good and a willing effort always to cooperate with the good, that it may prevail. I try to increase the power God has given me to see the best in everything and every one, and make that Best a part of my life. To what is good I open the doors of my being, and jealously shut them against what is bad.—Helen Keller.
The Grace of Forbearance.—Phil. 4:5.

"Let your forbearance be known unto all men." The grace of forbearance is a sure characteristic of the Lord. The man whose spirit is clothed in loving kindness, and who rides triumphantly upon his circumstances, will never be harsh or morose toward his fellows. When spiritual joy is absent, life is apt to become painfully rigorous; its very sadness is prone to make life hard and insensitive. When the heart is cold, our behavior tends to be thoughtless and obstinate. The spiritual pessimist is wanting in delicacy, and his touch is violent. Spiritual joy, when it fills the life with exquisiteness, and confers the power of apprehending the standpoint of our brother, is the surgeon with irresistible will, with the gentle minister of restoration. It is strong enough to feel the rights of other people, and to prefer them to its own. It is always a sign of an impaired and perverted spirit that it magnifies its own rights to the obscuring and subjection of another's. My own rights are shining with a clear and smokeless radiance when they illuminate and magnify the rights of my brother.

And so, in the second place, it is very clear that forbearance includes the element of kindness. It is possible for me to recognize and respect the rights of my brother, and yet, for my behavior to be unattractive and unpleasant. A surrender may be made with self-love, and made to the accompaniment of growing, thundersome, and like softest thistledown. A weak hand would butcher the patient; a strong hand is the gentle minister of restoration. And so it is in the higher realms of character. Effeminate men do not make gentle knights. We need iron for the making of the finest blood. If the iron is absent from the character the sentiment is watery, and pathetically inefficient. And so it is well to remember that this same apostle, who counsels his disciples to be forbearing, also counsels them to "be strong." If we are not strong, we may easily, be brutal; if we are strong, it is easy to be exquisite. It is people with loose opinions who are frequently the most intolerant; the man with the finest conviction is usually the man of widest and most hospitable communion.

But it is sometimes forgotten, and the noblest franchise of the soul remains unexercised. Our Lord Jesus, as we have seen in an earlier part of this letter to the Philippians, had a perfect right to be on an "equality with God;" but He "counseled it not to be grasped at; He accepted it for Himself," and laid the right aside. And so it is with the lives of His true disciples. They often taste their sweetest right in the surrender of their rights. They offer the "chief seats" to others, and find an excellent delight in a lower place. And this is one of the shining characteristics of the gentle life. It is strong enough to feel the rights of other people, and to prefer them to its own. It is always a sign of an impaired and perverted spirit that it magnifies its own rights to the obscuring and subjection of another's. My own rights are shining with a clear and smokeless radiance when they illuminate and magnify the rights of my brother.

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Let me point out one or two characteristics of this most winsome grace. In the first place, forbearance or gentleness, is reasonableness of dealing, a fine consideration for the claims of others, the spirit which does not urge its personal rights to the uttermost. It is frequently true that my highest right is not to claim my right.
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somebody to whom a dollar and its purchasing capacity is unknown luxury. Others, others! This must be the heart-cry of those who would be truly rich and glad. Others, others! Other suffers, other lonely ones, other needy souls and bodies. These found and gladened will change the face of the world for us, and open the highway to perennial joy.—The Union Signal.

Provisional Program for the Eastern Association.

To be held with the Church at Plainfield, N., J., May 28-31, 1908.

FIFTH DAY, MAY 31, 1908.

10.30 Opening Service, praise and devotional.
10.45 Welcome, Dr. Theo. L. Gardiner.
11.00 Sermon, Rev. R. G. Davis, Delegate from Central Association. Afternoon.
2.15 Praise and Devotional Service.
2.30 Communications from Sister Associations. Reports of Delegates, Executive Committee, Treasurer.
Appointment of Standing Committee.
3.30 Presentation of "Eleven Questions" suggested by the "Committee of Fifteen" for discussion, led by Dr. Arthur E. Main.
4.00 Business. Evening.
7.45 Business, Corresponding Secretary's report.
Praise and Prayer Service.
8.15 Sermon, Rev. H. C. Van Horn, Delegate from Southeastern Association.
SABBATH DAY, MAY 30, 1908.
Mornmg.
10.00 Sabbath-school Board hour, conducted by Rev. Walter L. Greene, Field Secretary.
11.00 Educational Society hour, conducted by Dr. Arthur E. Main, Dean of Alfred Theological Seminary. Afternoon.
2.15 Praise and Devotional Service.
2.30 American Sabbath Tract Society hour, conducted by Dr. A. H. Lewis, Corresponding Secretary.
7.45 Praise Service.
8.00 Sermon, Clayton A. Burdick.
8.30 Prayer and Conference Meeting, conducted by Rev. Judson G. Burdick.
SABBATH DAY, MAY 30, 1908.
Morning.
10.20 Sermon by Dr. Arthur E. Main. Offering for the Missionary, Tract and Educational Societies. Afternoon.
2.45 Bible School, conducted by Orra S. Rogers, Supt. Offering for Sabbath-school Board.

3.45 Young People's Board hour and Y. P. S. E. C., conducted by Miss L. Gertrude Stillman.
7.45 Praise and Prayer Service.
8.00 Woman's Board hour, Mrs. Reune Randolph, Associational Secretary.
FIRST DAY, MAY 31, 1908.
Morning.
9.45 Business.
10.00 Praise and Prayer Service.
10.15 Missionary Board hour, conducted by Rev. E. B. Saunders, Corresponding Secretary.
11.15 Sermon, Rev. A. J. Bond, Delegate from Western Association. Offering for Missionary, Tract and Educational Societies. Afternoon.
2.15 Praise and Prayer Service.
2.30 Discussion of "Eleven Questions" suggested by the "Committee of Fifteen" for discussion, led by Dr. Arthur E. Main.
7.45 Praise and Prayer Service.
8.00 Sermon, Rev. M. G. Stillman, Delegate from Northwestern Association.
8.30 Prayer and Conference Meeting, conducted by Rev. E. B. Saunders.

A Prayer.

"My Father, I would be led into the secret presence today. May I see new meanings in old words. May new light shine out of the old page. May I feel as never before the beauty of the truth. May I be wooned into a deeper devotion. May I become more like Thee."

Over three doors of the Cathedral at Milan, Italy, are three inscriptions. The first amid a wreath of sculptured roses reads, "All which please us is but for a moment." Over another door around a sculptured cross we read, "All that which troubles us is but for a moment." On the central door we read, "That only is important which is eternal."—Christian Work and Evangelist.

Jesus ever saw the world's need. His heart was open to the need of the poor and helpless, and specially was His heart tender to the souls of men groping in the dark in their relation to God.—Rev. A. Z. Myers.

The Supernatural Element in Prayer.

Is not the key to all real power in intercession the unalterable persuasion that prayer can carry with it supernatural force? While we deny or doubt the power of God to answer, we never know full deliverance. In the Psalms we are told that the pilgrim people of God "limited the Holy One of Israel." All limited conceptions of His power and love lead to woe. So long as we think He can not, or will not, do this thing for us, He never will. And, as we limit Him, by our conception of what He can and will do, so we limit Him by our reception of what He does, so that, even when He works, we fail to recognize it.

Our Lord says, "The light of the body is the eye"—not because the eye actually gives light to the body, but because it is the faculty that makes light available. Faith is the verifying faculty by which truth is received into the soul; and, without that verifying faculty, all the truth in the world will not deliver from error, just as without the eye all the light in the universe will not illumine.

We must open our hearts largely, fully, absolutely, to the indwelling and inworking of the Spirit. We must learn to pray; and so our great problems will be solved, great difficulties overcome, and great answers follow. Satan flees before a man almighty by the omnipotence of God.

When an engineer in Bolivia brought over the Cordilleras the first locomotive never seen in these latitudes, the native Indians came up from the Amazon basin to see this sight, and sat on their haunches discussing what this strange monster could be. They said: "It is made to go; let's make it go!" and so they lassod the buffers, and about thirty of them began to pull, and drew the locomotive a few yards. They exclaimed: "Ay-ay-ay-ay Tatai Taitoi. "The great and little father hath enabled us to do something wonderful!"

The next day the engineer got up steam and hitched a couple of trucks to the locomotive, and, when the Indians came again, put them into the trucks and locked them in. Then he stood on the fire-place of the locomotive, and opened the regulator, and let the steam into the cylinder, and it began to move the piston; and the piston the crank, and the crank the wheel, and the wheel the locomotive; and the locomotive

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instantly that they understand and realize that what is impossible without Him, becomes possible, easy, and natural with Him. So our great problems will be solved, great difficulties overcome, and great answers follow. Satan flees before a man almighty by the omnipotence of God.
carried the Indians along, ten miles an hour! What did they not say to their "great and little father!" But they learned this great lesson that locomotives are not made to be moved singly by human power, but by means of a power within, and so to carry human beings along.

God would have every believer understand that prayer is not a machine to be worked by human zeal, but by the power of God within.—Missionary News.

MARRIAGES

Epley-Waterbury.—At the home of the officiating clergyman, F. O. Burdick, Boulder, Colorado, April 30, 1908, Harold R. Epley, of Boulder, Colo., and Etta May Waterbury, of Robins, Iowa.

DEATHS

Stillman.—Benjamin H. Stillman was born in Delaware, April 2, 1835, and died April 12, 1908, in Riverside, California.

Mr. Stillman at an early age gave his heart to Christ and united with the Linclenaen Seventh-day Baptist Church of which he became a member about the year he became too weak to read, he loved to have "his little children come unto me, and forbid them not; for of such is the kingdom of God."—ST. LUKE.

Palmiter.—At the home of her father and mother, Mr. and Mrs. O. J. Palmiter, April 27, 1908, Marie Luella, aged a little more than 11 years.

The little life that came forth so pure and sweet from the presence of God on December 31, 1890, went back to Him apparently as innocently as it came. For a little more than eleven brief years its fragrance was shed forth in this earthly home. But the sweet influence of that life was felt beyond the home circle. Her modesty, her kindness, her purity and gentleness, and the sunshine and the sunshine of her pure and gentle character, came into many other lives like a heavenly benediction. With her playmates and in the Junior Society to whose classes she belonged she was a favorite. Evidence of this was seen in the many beautiful flowers decorating the casket.

With only a slight warning she was called by the death angel from the home circle where she was tenderly loved and cared for, and she went back to Him as mysteriously as she came. The entire neighborhood was bowed in grief where the glad news came early Tuesday morning. There was a large company of relatives and sympathizing friends gathered at the home to render their mournful tributes of love, where the body of Jesus away they would not have been able to do so.

The disciples were however discouraged, and thought of their Master as one who had been. They seemed to have forgotten entirely his prediction of his resurrection. Even the hour that went early to the tomb on the day after the Sabbath were not going to see whether he had risen or not, but to render the last rites of tender care for the body of their fallen Master. But although Jesus was crucified, dead and buried the tomb could not hold him. The third day he arose from the dead as he said. The Evangelists give us various accounts of the events of the resurrection day and of Jesus' appearance to his disciples; but the fact of his resurrection is amply recorded in the Gospels.

Perhaps some of the women had more faith in Jesus than the Twelve; but however that may be they were certainly first at the tomb, and it is appropriate that the first appearance of Jesus should be to one of their number.

Time—In the early morning of the day after the Sabbath. Probably upon Sunday, the ninth of April in the year 30, the seventeenth of Nisan.

Place—At the tomb of Jesus, in the garden of Joseph of Arimathea.

Persons.—The risen Jesus; Mary Magdalene; Peter and John, and the other disciples.

Outline:
1. The Disciples Find that the Tomb is Empty.
2. Jesus Appears to Mary Magdalene.
3. Peter therefore went forth, etc. However
much the disciples were disappointed in the end of Jesus' career, they never wavered in their devotion to him. Mary's words now arouse them to immediate action.

4. The other disciple outran Peter. This is mark of an eyewitness. We are not to infer that John was more anxious than Peter, but that he was a better runner.

5. Stooping and looking in. John had some hesitation about entering, not we may believe through any fear of the guards, but perhaps through awe at the threshold of the tomb of his Master.

6. Simon Peter entered into the tomb. Peter is too impetuous to think of scruples or of reason to fear.

7. They had not comprehended the scripture allusions to the resurrection of the Messiah nor Jesus' predictions in regard to this matter. Their faith was established on what they saw.

8. The disciples went away again unto their own house. There was for them no necessity of appealing to the authorities that the body might be restored, nor for tarrying in the vicinity of the tomb. Satisfied in their own minds they went away.

9. But Mary was standing without at the tomb weeping. We are to infer that as soon as she had told the disciples of the empty tomb she herself set out to return. They ran more rapidly than she, and had already entered the tomb and gone away again before she reached the garden. She knew that the body of Jesus was not now in the tomb, but suffered sorrowing. Looking into the tomb. Very likely she did not have the courage to enter.

10. She beheld two angels in white. Compare the appearance to the women as recorded in Luke 24:4.

11. Women, why weep ye? They are evidently bent on giving her comfort. Because they have taken away my Lord, etc. She is so preoccupied with her grief that she is neither frightened nor surprised at the presence of the angels.

12. She turned herself back. That she did not wait for a reply from the angels is probably to be accounted for on the supposition that she heard a movement behind her. And knew not that it was Jesus. She had no expectation of seeing him alive, and then her eyes were dimmed by weeping.

13. Supposing him to be the gardener. That is, the keeper of the garden. From the fact that he was there at that early hour in the morning, and was making inquiries in regard to her presence, she at once leaps to the conclusion that he is the man that had charge, and that he has removed the body to another tomb. And I will take him away. She wishes to have the body in some suitable burial place under the care of those who had been the followers of Jesus in his life time.

14. Jesus saith unto her, Mary. She had not previously recognized his voice; but now that he calls her by her name she perceives who it is.

15. A term of respect and affectionate regard. This is for her a moment of unspeakable joy; the crucified Lord is no longer dead.
THE SABBATH RECORDER.

Yes, the World is Growing Better.

The following lines from Newell Dwight Hillis are right to the point upon this interesting question.

Many men are discouraged because of the daily exposure of graft and corruption in business. But all these exposures, so far from justifying pessimism, are signs of progress. When the meek come out in great batches on the face the patient looks badly, but the real danger appears when the meek strike in and disappear, leaving the skin smooth and the blood foul. Up in New England when the autumn leaves fall, the farmer cleans out the great spring on the hillside. Lifting his spade above that spring, the farmer looks upon water that is clear to the eye, but that holds within its depth the decay of leaves. When an hour has passed, and the exposure of mud is over, the water is roily and the child thinks the spring is ruined forever. But all the time, the water that comes down out of the mountain and rushes through some cleft is purifying and working, and as the surface mouth is cleared the spring runs sweet and pure toward the spring, the farmer looks at the country is besotted, that men are yet, in a word, the awakening it has ever known.

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To leave behind in the home, when one goes to one's work in the morning, unhappy hearts or a feeling of relief at one's absence is not a promising sign of power with souls outside—Sunday School Times.

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THE VALIANT DEAD.

Our cheer goes back to them, the valiant dead!
Laurels and roses on their graves today,
Lilies and laurels over them we lay,
And violets o'er each unforgotten head.
Their honor still with the returning May
Puts on its springtime in our memories,
Nor till the last American with them lies'
Shall the young year forget to strew their bed.
Peace to their ashes, sleep and honored rest!

But we—awake!
Ours to remember them with deeds like theirs!
From sea to sea the insistent bugle blares,
The drums will not be still for any sake.

—Hovey.

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