The Sabbath Recorder

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Monthly Edition
American Sabbath Tract Society

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THE SABBATH VISITOR

Published weekly, under the auspices of the Sabbath Board, by the American Sabbath Tract Society, at Plainfield, New Jersey.

TERMS.

Single copies per year ......... .50 cents
Ten copies, or upwards, per copy .... .30 cents

Address communications to The American Sabbath Tract Society, Plainfield, N. J.

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Published monthly by the Seventh-Day Baptist Missionary Society.

This publication will contain a sermon for each Sabbath in the year by ministers living and departed. It is designed especially for the churches and isolated Sabbath keepers, but will be of value to all who desire to keep the Sabbath.

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THE SABBATH REFORM

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

The Irreligious Yankee.

No adequate view of the Sabbath question as a whole, nor of Sunday observance, in particular, can be secured without taking into account the question of religion as a whole. New Englanders and those outside of the original home of religious liberty and of American Seventh-day Baptists cannot fail to be interested in some general facts we have gathered touching the situation in Rhode Island, which has the largest percentage of foreigners in proportion to the whole population of any state in the country. There is more to the large amount of manufacturing as compared to other industries. An analysis of the population made for the federation of churches of that state shows, out of a total population of 480,082 in 1905, a Protestant church membership of 67,000, and 255,552 having Protestant preferences. 439,696 preferred the Roman or Greek Catholic churches, and 105,795 had no religious choice. It would naturally be supposed that the irreligious element would have increased in manufacturing centres, but this is not the case. While the proportion of the non-religions in the whole state is 12 per cent, in six typical hill towns the proportion having no religious preferences was 60 per cent. This supports the assertion of Rev. John S. Lyon of Holyoke, Mass., made in his address as President of the Massachusetts Baptist Missionary Society at the meetings in Springfield, the religious problem of New England is not the foreigner, but the irreligious Yankee. The Rhode Island statistics also show that the Irish of the first and second generations are decreasing, and the French Canadians are stationary. That is to say, the immigration of these people has so far decreased that assimilation to the condition of true citizens of the United States is going on faster than the additions by immigration. The classes of emigrants which are increasing are the people from Southern Europe, chiefly Italians, but the crux of the situation is the irreligious, money-loving, pleasure seeking, Sabbathless "Yankee."***

The Evolution of Sunday Legislation.

Repeated efforts to enforce existing Sunday laws have not succeeded. The last fifteen and eighty years presents a series of pictures in which strength and weakness, consistency and inconsistency, politics and fanaticism are variously mingled. The marked changes which have come in connection with the observance of Sunday, and in regard for Sunday laws in the United States within the last fifty years, challenge attention. A sweeping transition concerning the whole Sunday question is well advanced. Thoughtful men are asking what new ground can be taken. That question must be answered in the light of the past, and in accord with certain fundamental principles.
and permanent facts. History is an organic unity, and the evolution of results and causes as well as the changing circumstances, forms the only true basis for conclusions. Theories concerning what might be of little account when compared with the decisions that God hands down, are of little account in the final analysis, history, is God's judgment concerning the choices and experiments of men and their methods of working out character, problems, and destiny, under His supervision. No other definition of history meets the issues which Sunday legislation involves.

That the hour for a reconsideration and readjustment of the Sunday question is here, goes without saying. Public opinion concerning it is chaotic. Views and practices in religious circles have changed radically within a generation. Enforced idleness on Sunday, and the saloon, have united to entangle the two questions in politics and secular municipal government. The open road toward better Sunday legislation has come in spite of prayers, petitions and denunciations. Evolution is always restless and readjustment is compulsory. The logic of events—another name for God's presence and power—compels this. The limits of this paper forbid the presentation of all the facts in detail. They will be stated in outline, together with the conclusions to which they lead, and God's facts, with copious quotations and references, can be found in books published at this office.

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**Pagan Origin of Sunday Legislation.**

Parentage is a permanent factor in human affairs. Systems of legislation, like races of men, bear the impress of their inheritance. Principles once introduced, continue in history, evolving upward or downward until they are eliminated by decay or crystallized into higher good or lower evil. History is a living chain. Causes and results continue, the results of one stage being the causes which determine development in the next. Therefore no adequate judgment concerning the present status of Sunday laws, their evolution and readjustment, can be formulated without full recognition of the origin of Sunday legislation. Hence the doubting impression of modern legislation in the next.

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

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

Laws like the foregoing were common concerning other pagan festivals. From time immemorial the Romans had paid such respect to their deities. Many festivals in honor of the gods were extended to the affairs of a rigid Jewish, and Legalistic element, under the idea that as God legislated for the Jews under the Hebrew Theocracy, the Roman Catholic Church should legislate under Christianity. This tendency was well begun by the opening of the sixth century. The following is an example of this new type of Sunday law.

In 585 A. D., the Second Council of Macon, following the lead of the Council of Auxerre, after a prelimin, in which it was stated that Christian courts treat the Sunday with great contempt, as if it were like all other days, and because former warnings remained unheeded, it is ordered:

"Keep the Lord's day whereon ye were born and recreated from all sin. Let no one spend his leisure in licentiousness; let no one continue the pleading of any cause. Let no one under plea of necessity allow the symbols of the God of Light. The unerring shafts of the sun, the brightness of his eyes, his laurel wreath, immortality, beauty, and elegant accomplishments seem to point him out as the patron of the young hero. The altar of Apollo was crowned with the political power of Constantine, and all the truths of state and church, imperial and religious, were united into one. The sun was universally celebrated as the invincible guide and protector of Constantine, and the pagans might reasonably expect that the insatiable god would pursue with unrelenting vengeance the impiety of his ungrateful favorite."

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

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

"On the day of the sun, properly called the Lord's day by our ancestors, let there be a cessation of law-suits, business and indictments; let no one exact a debt due either the state or an individual; let there be no cognizance of disputes, not even by arbitrators, whether appointed by the courts or voluntarily chosen. And let him not only be adjudged notorious, but also impious who shall turn aside from an institute and rule of holy religion."
himself to place a yoke on the neck of his cattle. Let all be occupied in mind and body in hymns, and in the praise of God. If any one dwells near a church, let him go thereto, and upon the Lord's day engage to be illustrous. Let your eyes and hands on that day be lifted up to God. For this is the day of perpetual rest. This is shadowed to us in the seventh-day in the law and the prophets. It is right, therefore, that we should all celebrate this day, through which we are made to be what we were not; for we were in sin, but through this we were made righteous. Let us then yield a willing service to the Lord, through whom we know ourselves to have been freed from the bondage of sin. Not because our Lord requires it of us that we should celebrate this day by constraint of the body, but he seeks obedience, by which, trampling on earthly things, we may be lifted to heaven through his mercy. If any one shall disregard this wholesome exhortation, or treat it contemptuously, he shall, in the first place, draw upon himself the wrath of God; and secondly, the unanswerable charge of the day. For he being an advocate, let him wholly lose the privilege of pleading the cause; if a countryman or a slave, let him be soundly beaten with whips; if a clerk or a monk, let him be suspended from the society of his brethren for the space of three months. For all these things may we be rendered pleasing unto God.” (“Council Macon II.” can. ii.). By the next canon of this council the entire Paschal Season was treated as being equally holy, and to be observed in equal reverence.

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Part of Sabbath Included.

The authority of the State-Church and of Levitical tendencies continued to increase, until “Holy time,” according to law, began at three o’clock on Sabbath afternoon and continued until sunrise on Monday. This legislation was a still more notable combination of Judaistic, Pagan, and Romanized-Christian elements, obedience to the law was enforced through monstro-being, and its violation punished as theft. In the year 1201 Eustace, a Roman Catholic abbot, came from Normandy into England preaching special regard for Sunday, claiming to perform miracles, and supporting his claims with forged documents which purported to be revelations concerning the observance of Sunday. From Roger de Hovenden, (Annals, Vol. 2, pp. 526-528 John’s edition), we quote a pertinent description: “In the same year (1201), Eustace, Abbot of Flitwick, returned to England, and preaching therein in the Lord from city to city, and from place to place, forbade any person to hold a market of goods on sale upon the Lord’s day. For he said that the commandment underwritten, as to the observance of the Lord’s day, had come down from heaven: the holy commandment as to the Lord’s day, which came from heaven to Jerusalem, and was found upon the altar of Saint Simeon, in Golgotha, where Christ was crucified for the sins of the world. The Lord sent down this epistle, which was found upon the altar of Saint Simeon: and, after looking upon which three days and three nights, some men fell upon the earth. And after the third hour, the patriarch arose, and Archius the Archbishop, and they opened the scroll, and received the holy epistle from God: and when they had taken the same, they found this writing therein: I am the Lord, who commanded you to observe the holy day of the Lord, and ye have not kept it; and have not repented of your sins, as I have said in my gospel. Heaven and earth shall pass away, but my words shall not pass away. Whereas, I caused to be preached unto you repentance and amendment of life, you did not believe me. I have sent against you the pagans, who have shed your blood on the earth; and yet you have not, and, because you did not keep the Lord’s day holy, for a few days you suffered hunger, but soon I gave you fullness, and after that you did still worse again. Once more, it is my will that no one, from the ninth hour on Saturday until sunrise on Monday, shall do any work, except that which is good. “And if any person shall do so, he shall, with penance, make amends for the same, also and if you do not obey me, I will cause you to be amenable to me, and I will cause you to be so disposed that I will give you my commands by no other epistle: but I will open the heavens, and for rain I will rain upon you stones, and wood, and hot water, in the night, that no one may take precautions against the same, and that so I may destroy all wicked men.

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

I hear ye my voice, that so ye may not perish in the holy day of the Lord. Depart from evil, and show repentance for your sins. For, if you do not so, even as Sodom and Gomorrah, shall you perish. Now, know ye, that you are saved by the prayers of my holy mother, Mary, and the holy angels, who pray for you daily. I have given unto you wheat and wine in abundance; and for the same ye have not obeyed me. For the widows and orphans cry unto you daily, and unto them you show no mercy. The pagans show mercy, but you show none at all. The trees which bear fruit, I will cause to be dried up for your sins; the rivers and the fountains shall not give water. I have given unto you a law in Mount Sinai, which you have not kept: I gave you a law with mine own hands, which you have not observed. For you I was born into the world, and my festive day ye know not. Being wicked men, ye have not kept the Lord’s day perfectly. By my right hand I swear unto you, that if you do not observe the Lord’s day, and the festivals of my saints, I will send unto you the pagan nations that they may slay you. And still do you a business of others, and take no consideration of this? For this will I send against you still worse blows, who shall devour the breasts of your women. I will curse those who, on the Lord’s day, have wrought evil.”

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

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


The next representative stage in the evolution of Sunday laws and of the Sabbath question appears in England. It has two distinct phases. First, the laws which the English Church inherited from Roman Catholicism. Second, Sunday legislation, under Oliver Cromwell and the Puritan Parliament. The Church of England represents the English Church indicates the natural modification due to passing from Middle Age Roman Catholicism, to the time of Henry VIII, and his successors. English Sunday laws, like their parent, Roman Catholic laws, were a part of a system of ecclesiastical legislation which involved all phases of Christianity as recognized and supported by the crown, including ortho-
doxy of faith, as well as of practice. It is sufficient to say that this Sunday legislation—in England—presented no important features unlike those which had prevailed for centuries under the Roman Catholic system. The epoch-making evolution in Sunday legislation came through the influence of Puritanism. Puritan supremacy in England dates from 1640 to 1660 A.D. The Sunday laws of the Cromwellian type are almost theological treatises, as to length and specifications. They include not only worldly actions, but worship. The "Directory for Public Prayers, Reading of the Holy Scriptures," etc., which was adopted by the Puritan Parliament in 1664, speaks of Sunday as follows:

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

"The whole day is to be celebrated as holy to the Lord, both in public and in private. Among the Christian Sabbath, to which ends it is set, there be a holy cessation or resting all the day; from all unnecessary labor, and an abstaining not only from all sports and pastimes, but also from all worldly words and thoughts. This is the diet on that day to be ordered as that neither servants be unnecessarily detained from the public worship of God, nor any other persons hindered from sanctifying that day.

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

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

"That what time is vacant, between or after the solemn meetings of the congregation in public, be spent in reading, meditation, repetition of services (especially by calling their families to an account of what they have heard and catechising of them), holy conferences, prayer for a blessing upon the public ordinances, singing of Psalms, visiting the sick, relieving the poor, and such like duties of piety, charity, and mercy, according to the wisdom of the minister. (Scobell's "Acts of Cromwell," p. 86).

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

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

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Agitation Touching Sunday Observance.

About the usual amount of agitation touching Sunday observance in the enforcement of the Sunday laws, has taken place during the last few weeks. One of the most prominent features of that agitation appeared in the city of New York during the closing days of the effort of efforts to close theatres, etc., on Sunday evenings. The final outcome of the agitation is spoken of by the New York Tribune of December 10, 1907, as "End the Church of Sunday."

The Tribune shows that the friends of Sunday did not gain what they sought and calls attention to the impossibility of determining such questions by civil legislation. Among other things, it says:

"We call attention to this tacit truce because it has been the fashion to scold one party to a
IN RELIGIOUS CIRCLES.

Various religious newspapers have discussed different phases of the Sabbath question. Senator Burrows in his Senate Address January 16, 1908, has a couple of columns on the "First day of the week instead of the seventh." The article contains nothing of unusual interest, except that the writer assumes rather more than usual concerning what the New Testament does say. They Biblical Recorder, January 15, 1908, quotes from the Journal and Messenger a general discussion on the "Law of the Sabbath." This is in essence a repetition of what is known as the "New Day" theory. The Morning Star, January 23, 1908, quotes from the Epworth Herald a general discussion of the situation in the city of New York. Among other things from the Herald is the following:

There will always be a large variation in views relative to the right use of Sunday. Some who have little or no regard for Christianity will generally hold the "wide open" theory. Those who are indifferent to the cause of Christ, although claiming fellowship with the Church, will subscribe to the "no" theory in its most extreme form. There is a middle ground to which are adhering those who believe in a Sunday, not desiring to defend either extreme position.

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

During my ministry I have succeeded in turning a goodly number of those who had begun keeping the Sabbath a day rest to the first day of the week, have frequently met their preachers, silenced some, and defeated others. No tenement houses are allowed to keep the observance of the Lord's day; so that I believe I can give a clear, and, to the candid mind, convincing presentation of the truth concerning this subject. Here it is:

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

A memorial against Sunday legislation was presented in the United States Senate by Senator Burrows in behalf of the Seventh-day Adventists' General Conference, on the 20th of January, of which the New York Times says:

A memorial to Congress of the Seventh-day Adventists, printed in the Congressional Record of Jan. 20, is a document of interesting literary merit. It is an earnest and adroit argument against the passage of certain bills in Congress. The statement of Sunday in the District of Columbia. It is rich in its citations of historical precedent, clear and strong in its arguments. Against the Protestant Church and State, and in its quotation of authorities from Neander to Bancroft.

The introduction to the memorial is to obviate the discredit of observance of Sunday as a day set apart for worship and prayer. The Seventh-day-Adventists, who are opposed to the introduction of a bill in Albany, permitting the opening of saloons on Sunday afternoon. Various court decisions favoring amusements on Sunday have strengthened the interests of the law-abiding in New York City in some directions and curtailed them in others. Nothing of permanent value is likely to come from such agitation. It is a sort of battlefield and shufflecock game that deals with the superficial side of great questions, giving little permanent results. The agitation resulting therefrom is of some value. Meanwhile the prohibition wave, which all lovers of good order rejoice in, is definitely affecting the sale of liquor on Sunday in many places.

SUNDAY AND THE NAVY.

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

The International Federation of Sunday Rest Associations has protested against the sports on the 20th of January, of which the New York Times says:

The Tribune, New York, in its issue for December 10, 1907, republished a "Clergymen's Conference," on the Sunday question which appeared in columns about the time that the "Sacred Council," of Sunday began to appear in that city. Those who are interested in the history of Sunday observance and in the changing opinions of men will read the opinions of twenty-five years ago with interest. If the comparison be extended farther back,—say to the opening of the last century—the changes that have come within an hundred years will stand out with double boldness.

The Tribune says:

"The seven clergymen whose views are here presented agree substantially that the observance of Sunday cannot be enforced on religious grounds. For recreation, on Sunday, with the rest of the navy, is the very foundation of human well being, and that the Naval Bill, long rests in its religious consecration. But, they differ widely in their attitude toward the changing spirit of the times, and the demand of liberty of Mr. Collyer to the "Pariticlean Sabbath of Dr. Howard Crosby."

Henry C. Potter said, in part:

"The tendency in the matter of Sunday observance is unquestionably toward the secularization of the day, and this tendency is likely to become more and more pronounced. This religious community ought to desire nothing which will not and cannot con-

serve the happiness of their fellow citizens whatever their beliefs. The welfare of those who work with their hands at the foundation of the prosperity of the state. The confinement of a day of rest to Sunday as a pleasure or travel or leisure is greatly to be deprecated, but it will inevitably come to pass that the law will give the public and give the tone of public sentiment of the better kind shall see to it that somewhere in the workingman's life there is a room for which shall brighten and refresh it."

The Rev. Dr. E. Frank Corson said that the Senate of the United States might be called a religious-civil Sunday—one civil in its foundation, and with the prevailing religion of the land in its choice of the special day for the time of rest. He said:

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

The Rev. Dr. Robert Collyer said, in part:

"We insist on the Sunday for the vast majority of those who have to work hard during the week. They may abuse it, but that is their lookout, and they must meet it. We have to face the innovation of the music halls, the dance halls, and the bills which would like to see the headstrong metropolis of the liberal church. We do not believe in such things at all, as I do in my own church, but then they, too, will not come to our churches which go to those concerts, as it seems, nor in going there do they ever pass the lobbies of the halls for recreation, but they go to the music halls for recreation as we go to the churches for worship."

The Rev. Dr. William Taylor said, in part:

"It is not within the province of any earthly government to compel any man by pains and penalties to observe the Sabbath. It would be unwise, especially considering the mixed character of our population, to base any legislation concerning the observance of the Sabbath, between Christians and non-Christians, with a high regard for the Sabbath as a religious institution to be observed by the religious community, to base any legislation concerning the observance of the Sabbath on the ground of its religious character, but the civil law ought to enact that one day in the week should be set apart for recreation according to the way in which we look for improvement of the present state of things. Not to civil enactments—but to the people, to the people's short sighted enthusiasm which ever and anon makes itself known. This is the sensationism which the Sunday law ought to stamp out."

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

"If a day of rest is to be a legal enactment for all men to conserve the general good, the manner of using the day must be a matter of individual liberty, within the limitations which
secure to each the privileges which the law con-
fers on all, that is, non-interference with the
rights of others."
The Rev. Dr. Thomas Armitage said, in part:
"On the present data the Christian Sabbath
seems in no more danger among us than any
other ordinance of Christianity, and stands
the test of modern iconoclasm with right good nerve,
notwithstanding the inroads of its foes and the
bilious croakings of its friends. Our ancestors
were stern and felt little need of relaxation.

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

The Piscataway and Shiloh Churches
Prepared by Corliss F. Randolph

The Piscataway Seventh-day Baptist Church

In the year 1688, Thomas Chillingworth,
a Baptist clergyman from Norfolk, Eng-
land, arrived in this country, and establish-
ed his home in the southern part of New
Jersey, not many miles from the present
village of Shiloh. His duties took him to
various parts of the state, and in the course
of a year or two, he organized the Piscata-
way Baptist Church in Middlesex County.
The Rev. Mr. Chillingworth was prominent
in the early colonial history of New Jersey,
not only as a distinguished Baptist divine,
but in other directions as well. At one
time, he was judge of the county courts of
Salem County.

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

The agitation continued and destroyed
the peace of the church, and even threat-
ed its stability. It was decided, howev-
er, after a time, that it would be better
for those who had embraced the Sabbath
to withdraw from membership in the moth-
er church, and form a separate organiza-
tion of their own. This was accomplished,
and a second centre was established (New-
port being the first) from which was to go
forth streams of Seventh-day Baptist emi-
gation in the United States.

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

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

**Male.**
- Edmund Dunham, Jr., Benjamin Martin,
- Benjamin Martin, Dea.
- Samuel Dunn, Dea.
- John F. Randolph, Thomas F. Randolph,
- Hugh Dunn, Jonathan Martin,
- Joseph Dunn, Benjamin Dunham,
- Benjamin Martin, James Martin,
- Isaac Martin, Samuel Doty,
- John Doty,
- David Cumming,
- Thomas F. Randolph, Jr.,
- Edmund Dunham, Jr., Jonathan Dunham,
- John Martin,
- Peter Martin,
- David F. Randolph,
- Jonathan F. Randolph,
- Absalom Aller,
- David Martin,
- Lawrence Dunn,
- Jonathan Smallley,
- Joseph Davis,
- Elihu Smallley,
- John F. Randolph, Jr.,
- Ephraim Dunham,
- Edmund Martin,
- James Martin,
- James Dunn,
- Micajah Dunn,
- Hugh Dunn, Jr.,
- John Dunnham,
- Samuel Chandler,
- Samuel Dunn, Jr.,
- Morgan Edwards, who examined the rec-
ords in 1789, says,

The names of the signers of the covenant
were:

- Edmund Dunham,
- Benjamin Dunham,
- Dorothy Dunham,
- John F. Randolph,
- Sarah F. Randolph,
- Elizabeth F. Randolph,
- Hannah Davis,
- Esther Dunn,
- Rebecca Dunn,
- Hannah Martin,
- Ann Drake,
- Hannah F. Randolph,
- Ann Smallley,
- Jonathan Martin,
- James Martin,
- Hugh Dunn,
- Samuel Dunn,
- Dorothy Dunham,
- Joseph Dunn,
- Gershom Hull.

**Female.**
- Mary Dunham,
- Sara F. Randolp,
- Elizabeth Dunn,
- Margaret Martin,
- Martha Woodin,
- Hester Dunn,
- Dorothy Dunham,
- Prose Dunham,
- Elizabeth Martin,
- Mary F. Randolph,
- Lucy Lenox,
- Jane Lee,
- David F. Randolph,
- Jonathan F. Randolph,
- Absalom Aller,
- Elizabeth Chandler,
- Lawrence Dunn,
- Jonathan Smallley,
- Joseph Davis,
- Elihu Smallley,
- John F. Randolph, Jr.,
- Ephraim Dunham,
- Edmund Martin,
- James Martin,
- James Dunn,
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- Ann Drake,
- Hannah F. Randolph,
- Ann Smallley,
- Jonathan Martin,
- James Martin,
- Hugh Dunn,
- Samuel Dunn,
- Dorothy Dunham,
- Joseph Dunn,
- Gershom Hull.
More might have signed for the names of all the members run in one continued register, without any distinction save the difference of the handwriting and the color of the ink.

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

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

I. We believe that unto us there is but one God, the Father, and one Lord Jesus Christ, who is the mediator between God and mankind, and that the Holy Ghost is the Spirit of God. 1 Cor. 3:6; 1 Tim. 3:16; 2 Tim. 3:6; 2 Peter 1:21.

II. We believe that all the Scriptures of the Old and New Testaments, given by inspiration, are the word of God—2 Pet. 1:19, 20, 21; 2 Tim. 3:16; Mark 7:15; 1 Thess. 2:13; Acts 4:20, 31—and are the rule of faith and practice.

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

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

V. We believe that the Lord's Supper ought to be administered and received in all Christian churches. Luke 2:19; 1 Cor. 11:23, 26.

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

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

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

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

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

The church of God keeping the commandments of God and the faith of Jesus Christ, living in Piscataway and Hopewell, in the Province of New Jersey, being assembled with one accord at the house of Benjamin Martin, in Piscataway, the 19th day of August, 1705—we did then, and with one mind, choose our dearly beloved Edward Dunham, who is faithful in the Lord, to be our elder and assistant, according to the will of God; whom we did send to New England to be ordained; who was ordained at the church meeting in Westerly, Rhode Island, by prayer and laying on of hands by their elder, William Gibson, the eighth of September, 1705.

There does not appear to have been any record kept of the proceedings of the church for many years, unless at the appointment of a deacon, or something of equal importance. The members of this little church were scattered throughout the province. There are records of church meetings in Piscataway, Hopewell, and Trenton, places thirty miles apart. Mr. Dunham, at the organization of this church, was about forty-four years old. Having been a number of years a deacon and a licentied preacher, he had acquired an extensive knowledge of persons and things, which greatly assisted him in obtaining an influence over minds, and also strengthening him in so difficult a duty as that of keeping the commandments of God and the faith of Jesus Christ, as well as in teaching the same to others, both by precept and example. It is evident that the numbers of the church were greatly increased during Mr. Dunham's life-time, but to what extent cannot be ascertained, from the manner in which their records were kept.

It is hardly to be supposed that the controversy between Edmund Dunham and Hezekiah Bonham was wholly spontaneous, particularly upon the hypothesis that the latter was a consistent member of the church. True, he may have been anything but a Christian, and out of sheer bravado sought to enrage, or embarrass, his accuser by his reply.

It seems rather more likely, however, that Bonham, if he had not come into actual personal contact with some itinerant Seventh-day Baptist, had at least heard of them, and had been moved quietly to examine the Holy Scriptures to his own personal satisfaction upon that point. Like other early Seventh-day Baptist churches, the membership of the Piscataway Church was widely scattered. The records show that church meetings were held at Piscataway, Hopewell, and Trenton. In the course of time, probably about the year 1734, those families living at Piscataway, Hopewell and Trenton removed to Cumberland County and settled at what is now known as Shiloh.

Communication was kept up, not only with the various groups of families belonging to the church, but with other churches as well, particularly those in the vicinity of Philadelphia, and those in New England. When the two settlements were made in Monmouth County, at Manasquan and Clay Pit Creek, and the Shrewsbury Church formed, communication was at once established and kept up until the Shrewsbury Church removed bodily to western Virginia. 1

1 It has been conjectured that Hezekiah Bonham was a brother of the wife of Edmund Dunham. Morgan Edwards says that Edmund Dunham's wife was Elizabeth Bonham.
The Piscataway Church suffered from the Revolutionary War, along with their neighbors. This section of the State was very much exposed. The British army took possession of Piscataway, and for a long time this was their place of encampment. The inhabitants were exposed, both in person and property; and in addition to this evil, they differed among themselves in relation to the justness of the war; some were patriots, and some were bitter enemies to their country. All the patriots were either in the regular army, or enrolled in the militia, or were liable to be enrolled at any moment. The most of the patriots removed their families to the back settlements, while the tories (so called) fled to the British possessions. Those families among the mountain wilds were thus deprived of religious privileges, and of the society of friends, while husbands and sons were in the field of battle. A few of the members of this church left their friends and joined the British; but most of them were patriots, and some of them were officers in the army.

For a number of years their house of worship was nearly forsaken, their meetings were broken up, and the means of grace neglected. During the ravages of the war, their beloved pastor, Jonathan Dunham, died, March 10, 1777, aged 83 years.

The War of 1812, the second war with the Mother Country, likewise brought a train of disasters in its wake. Many sold to release themselves from debt, and left the country to seek their fortunes in other parts. Some went to the new settlements; others went to the cities; while a few wisely remained and overcame the difficulties of the times, and were finally prosperous. Amidst all their discouragements, they were not forsaken. Though they were cast down, yet they were not destroyed. God was their helper. A number who were among them for worldly interest and aggrandizement, left them, and united with other denominations in their own vicinity.

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

**JOHN SWINNEY, DEBORAH SWINNEY, DR. ELIZABETH BOWEN, DEBORAH BOWEN, JOHN JARMAN, CALEB BARRETT, ABIGAL BARRETT, HUGH DUNN, AMY DUNN, ANN SWINNEY, ESTHER DAVIS, CALEB AYERS, JOSEPH SWINNEY, DEBORAH SWINNEY, JR., SAMUEL DAVIS, ANN DAVIS, JOHN PHILLIPS, (of Newtown Square, in Pennsylvania.) REV. JONATHAN DAVIS.**

The business of the country was in a depressed state, in consequence of the war with Great Britain. Property had risen in price much beyond its real value; and in the midst of the speculations of the day, a revulsion took place, for many had made purchases at exorbitant prices, and when the excitement was past, and the price of property was down again to its true value, some found themselves in the possession of property which would not pay the balance due. Many sold to release themselves from debt, and left the country to seek their fortunes in other parts. Some went to the new settlements; others went to the cities; while a few wisely remained and overcame the difficulties of the times, and were finally prosperous. Amidst all their discouragements, they were not forsaken. Though they were cast down, yet they were not destroyed. God was their helper. A number who were among them for worldly interest and aggrandizement, left them, and united with other denominations in their own vicinity.

The church has had three houses of worship. The first was erected in 1736, on a lot of one acre, the gift of Jonathan Fitz Randolph. It was small, being twenty-six feet in length and twenty-two feet in width. In 1802, the first building gave way to a new one, on the site of the old one. The old house, except such of the interior as could be utilized in the new house, including seats, etc., was presented to the pastor, Rev. Henry McLafferty, for use as a barn. In 1835 and 1836, the present house of worship was built on the parsonage farm two miles north of the old location, near the village of New Market. It was subsequently removed to its present site in New Market.

**SHILOH.**

As intimated previously in the sketch of the Piscataway Church, groups of families living in Trenton and Hopewell removed to Colunseay, as it was then called, but now called Shiloh, about the year 1734. In 1737, after having formally taken letters from the mother church at Piscataway, they organized themselves into a church.
In due course of time, the new church was recruited from various sources, including some accessions from Welch Tract in Delaware, of Welch Baptists, who were influenced to become Seventh-day Baptists, and from the country round about. One of the most noteworthy additions from Welch Tract was that of the family from which sprung Rev. John Davis, whose portrait is printed in connection with this sketch. His father before him was a Seventh-day Baptist minister, as was his brother Samuel, also. His father was for many years the pastor of the church. His brother Samuel never served in that capacity.

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

When he became pastor of the Shiloh Church, he found the church badly divided. Three different ministers of the church, Moses Winchester, Jonathan Jarman, and Nathaniel Ayars, each held doctrinal beliefs distinct and separate from the other two, and what was infinitely worse each preached his own doctrines with vigor, if not vehemence, to the great injury of the church.

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

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

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

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

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

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

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

A few months before he was sixteen years of age, he was apprenticed to Deacon Randolph Dunham of Plainfield, for the period until he became of age, to learn the spinning and carding trade. He received twenty-five dollars ($25) a year to buy his clothing, and lived in Deacon Dunham's family. Out of this princely sum he saved sixty dollars ($60) during his apprenticeship. When he reached the major age he was employed by Deacon Dunham at twelve dollars and a half ($12.50) per month and his board. At the end of three years he had saved out of his wages more than three hundred dollars ($300), and in 1828 he purchased the business stock and stock of his employer for three thousand and two hundred dollars ($3,200). Of this amount, he was often heard to say, the good deacon trusted him for the greater part. His home in the family of Deacon and Mrs. Dunham was always referred to by him as of great help to him in forming habits of economy and in gaining the true business sense. Presumably the deacon's judgment of the young man's integrity and business ability was a great factor in his willingness to trust him for, what was at that time, a large amount.

When he was twelve years of age, during a great revival of religion in Piscataway, he was converted, but his religious advisers considering him too young objected to his uniting with the church at that time, and the effect upon him was to make him for several years, to quote his own language, 'the worst boy I ever knew.' When he was twenty years of age he united with the Piscataway Church and then entered more fully into the spirit of a religious life, consecrating himself to the work of the Master. He used his influence with the young men of his acquaintance in Plainfield to lead them to better lives. Together with nine other young men he organized at this time, what he claimed was the first total abstinence society in New Jersey. There were other temperance societies but none of them required a pledge of total abstinence. He was elected the president of this society, which position he held until he moved from
Plaintiff in 1838. His religious activity and progressiveness continued with increasing force throughout his long life.

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

About 1838 Mr. Titsworth was one of twelve business men of the village of Plainfield to purchase a printing press, employ a printer, and publish the Plainfield Union, the first newspaper of that place. In 1837 he was one of a building committee to build the Seventh-day Baptist meetinghouse in Plainfield; and he was a constituent member of the church formed from the Fiscawatana church to worship in that house.

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

In 1840 he removed his church-membership to the Marlboro Church where his brother-in-law, Elder David Clason, was pastor, and the following year was ordained deacon.

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

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

For twenty-two or twenty-three years he was a director of the First National Bank of Plainfield; fourteen years of this time its vice-president, and three years its president. He resigned the directorship in 1866 at the age of ninety-one years. The following preamble and resolution was sent him by the Board of Directors of the bank at that time, under date of June 14, 1866:

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

Therefore be it resolved that this Board place upon its records their high appreciation of his long and faithful services to this Bank, and that a copy of this preamble and resolution be sent to him.

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

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

From our Denomination has gone to his reward, one of the fathers and counsellors, who had so shone therefor as a large place in the confidence and love of our people.

From our Board of Directors we shall miss the benign influence of one whose interest in all religious enterprises was so strong, that even the notoriety of his hoary age rarely kept him from our regular meetings, he having been present with us for the last time at the April meeting, only a few weeks prior to his going home.

Deacon Titsworth became a life member of the American Sabbath Association in 1859, and at all times was actively and earnestly interested in its work. He served the Society as its President for two years (1881-1882), and as Vice-President for fifteen years, from 1882 to the time of his death. In the work of the Sabbath truth was unswerving, and the fervency and zeal he manifested that the truth might be known by all led to this Board as a most appropriate legacy.

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

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

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

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

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

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

The Death of Dr. Gamble.

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

I. God said:

1. The Sabbath is the Seventh-day of the week. The phrase, of the week, is not in Gen. 2:2, 3, nor in the fourth commandment, Ex. 20:8-11. Is it right for us to interpret it? Yes. Why? The Sabbath was the Seventh-day of the creative week. This creative week has been the pattern of all the weeks from that time to this. As the last day of that week was the Sabbath of that week, so the last day of each week since has been the Seventh-day of each week. This division of time into periods of seven days "can no man account for" only by going back to the creative week.

The New Testament tells us that the "First day of the week" immediately followed the close of the Sabbath. Then surely the Sabbath was the Seventh-day of the week. In the phrase "first day of the week" the word day is in italics showing that day was the standard from which the common days were reckoned as "first from or after the Sabbath, etc." Hence the scholars who gave us the English version could do no better than translate the Greek idiom "First day of the week." Matt. 28:1, Mark 16:1,2.

2. The Sabbath is not disturbed by traveling the earth to the east or to the west. Gen. 1:14-19 tells what God did the fourth day of the week of creation. vers 16 reads: "And God made day great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars also." Through all the centuries from that time the sun, moon and stars have measured off the movements of the earth. These heavenly bodies and the time-keeping instruments which man can invent. Every clock or watch, be it cheap or costly, is worthless, unless it keeps time with the "greater and lesser lights, God knew the earth was round. In his Edens, knew man would dwell upon it east, west, north and south of the Garden of Eden. And yet made the Sabbath "for man" to keep as a sacred day wherever on earth he might live. Where God's laws conflict with one another there would be confusion. But this is not the author of confusion, but of peace." Revised version reads: "God is not a God of confusion, but of peace." 1 Cor. 14:33. Surely we cannot think of God as putting man under obligation to a moral law, which a physical law will not allow him to obey. Better get the truth expressed by King David: "The Law of the Lord is perfect." Ps. 19:7.

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

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

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

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

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

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

This in closing this article: Be it ever remembered that God, and God only, can sanctify a day. Also that God did sanctify the Seventh-day of the week for a weekly Sabbath and not otherwise.

S. R. WHEELER.
Pastor Marlboro Seventh-day Baptist Church.

**Inconsistent Resolutions.**

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

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

Resolved, That as public teachers and representatives of Christian sentiment, we can only view with alarm the tendency to
as if God were not able to administer his own law, arrange his own system of rewards and punishments, and take care of his own kingdom. He who breaks the law of God must render account of himself to God, not to the state.

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

We confess to a feeling of wonderment when we read the words: "We dare not temporize with the decalogue. " emphasized by the reverberating thunders and the flashing lightnings of Mount Sinai, when we know that they who are saying this are not only temporizing with it, but literally tampering with it, to make it mean what God did not intend it should mean.

In the very nature of the case it could not mean against the decalogue never could be, in the sight of heaven, so defiant an act as that actual tampering with the sacred instrument which is seen today wherever Sunday laws are being passed. Temporarily, 4,800,000 lodgings mentioned by the police, there were 500,000,000 lodgings in the same time, enjoyed in the homes of New York.

Home influences are the strongest factors in making our national life; and while it must be admitted that many of these homes are themselves centres of vice, yet a careful observer will see in the general home life a preponderance of influences lifting men higher. In other words, the great balance of home influences is on the side of good, rather than of evil. Of course, we count the influences of the Christian homes all on the side of righteousness. But we make a mistake if we think that all the currents in the life of indigent, or even bad homes run toward evil. There are still many signs of good in homes where the general trend is bad. Some years ago there was a home in New York presided over by the "wickedest man in New York." He realized the value of good home influences and did not wish his children to become bad men.

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

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

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

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

A PEACEfulness than the spiritual spirit of the age because they magnify the data upon that point, and forget that there never was
a time when so many people were studying the Bible for comfort and help. The best things in our literature and in our laws are the outcomes of Bible influences. This precious book holds more hearts in blessed leading than ever before in the world's history.

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

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

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

***


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

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

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

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

Eld. Seager's Visit to Cosmos.

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

I was pleasantly received in the homes of the people and conducted meetings in the schoolhouse nights and Sabbaths and Sundays. The services were well sustained. Our people who have gathered here have not forgotten the higher needs, and have secured school for the children of the Sabbath services from the first. While undergoing the privations of pioneer life they are laying the foundations of permanent institutions. We feel sure that they will reap in due time that Which they now are sowing.

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

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

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

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

L. D. SEAGER.

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

Missionary Society.—Treasurer's Report

For the month of January, 1908.

Geo. H. Utter, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Cash in treasury, January 1 $4,159.50

Church at
Plainfield, N. J. 16.95
Riverside, Cal. 7.55
Niantic, R. I. 8.25
Milton Junction, Wis. 10.25
Bakker Fund $14.50

General Fund 29.31
Alfred Station, N. Y. 7.25
Cumberland, N. C. 6.25
Farina, Ill. 11.25

Farnam, N. Y. 11.25

General Fund $15.75

Shanghai School 5.00
African Mission 20.85
Westerly, R. I. 61.65

Chicago, Ill. 8.25
Sabbath School at Farina, Ill. 2.22
S. D. B. Memorial Fund 16.25
25% D. C. Burdick bequest $151.53
50% D. C. Burdick farm 13.52
50% Edwin W. Utter bequest 14.63

Income Missionary Society fund 11.85
Sarah P. Potter bequest 77.71
Young People's Board, Falmouth salary $45.50
General fund 30.20
Randolph Home, Falmouth, Ark. 2.50
Fosque, Ark., School 2.20
R. G. Davis, Scott, N. Y. 2.50
Collected in field in Western Association 16.50
Income from Permanent Fund 613.12
S. C. Maxson, Utica, N. Y. 5.00

January interest on bank balance 0.74

$5,399.73

G. H. Fitz Randolph, salary and expenses, quarter ending Dec. 31, 1907

$160.17

R. S. Wilson, salary Dec. 31, 1907

90.00

Church at
Niantic, R. I. 12.50
Salenville, Pa. 25.00
Marble, N. Y. 15.50
Shinola Home, Pa. 18.00

R. G. Davis, Scott, N. Y. 12.50
Secord, W. Y. 15.50
Richards, N. Y. 12.50
Hartville, N. Y. 25.00

Corinna, N. C. 12.15

Welton, Ia. 18.75

Missionary Council

Missionary Society.—Treasurer's Report

For the quarter ending Dec. 30, 1907.

E. O. E. 

Geo. H. Utter, Treasurer.

TRACT SOCIETY.—Treasurer's Report

P. F. Hubbard, Treasurer, in account with

THE AMERICAN SABBATH TRACT SOCIETY.

For the quarter ending Dec. 30, 1907.

To balance on hand, Oct. 1, 1907 $305.43

To funds received since as follows:

Contributions to General
Film as per report
Oct. 25 $145.45
Nov. 247.68
Dec. 111.35
Contributions on debt
Oct. 25 $36.25
Nov. 259.00
Dec. 401.62
Payment on Life Membership
Feb. 22.00
Payment on Life Membership.
Postage on Literature
55.00
Collections:
Nov. 28.02
Dec. 6.92
Investments
Oct. 558.54
Dec. 102.70
Publishing House Recorders
623.91
Tracts
106.00
Holding Home
153.50
Expenses Henry Jordan, returned
3.92
Loans
2,000.00

$5,555.14

DEATHS

ROGERS—In Newport, Rhode Island, December 18, 1908, Mrs. Sarah L. Rogers, in the 50th year of her age.

LAWGROTH—Benjamin Peckham Langworthy, son of John Davis and Mary Jane Nichols Langworthy, was born in the town of Hopkinton, February 17, 1820, and died at his home in Hope Valley, R. I., January 21, 1908.

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

A lifelong friend and associate of the Langworthy family, was Mr. Thompson, who died 18 years ago. They came to Albion in 1853, and after 13 years moved to Milton Junction, where was the family home until the death of Mr. Thompson. In 1882 she went to live with her daughter in Detroit. She was the mother of eight children, of whom only two are living: Mrs. Myrtilla L. Parker and Mrs. Randall D. Thompson of Milton Junction.

On July 24 last she died a fall which partially paralyzed the left side. She has since suffered intensely, at times, and gradually failed until her death May 16, 1880. To them were born six children, three of whom survived, named of Dayton, Ohio, Florida, Mrs. Robert E. Watrous of Philadelphia and Miss Arline P. of Hope Valley.

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Mrs. Elizabeth L. Rogers

Mrs. Elizabeth L. Rogers, the widow of the late William Maxson Rogers, was the last surviving one of the constituent members of the New York City Church. On the occasion of the exercises held, November 18, 1899, in commemoration of the fiftieth anniversary of the organization of the church, in response to an urgent invitation to be present and participate in the exercises, she sent the following letter to Miss L. Adelle Rogers, clerk of the church.
The Muezin of Marakech.

Marakech, the town in Morocco which has suddenly grown into an important thoroughfare of Europeans, has "the most wonderful bell in the world," according to De Foucault, the Parisian explorer.

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

I asked the muezin how he came by it. He answered: "I possess that voice by inheritance, dating back some three centuries. A former sultan, Allah uplift him, appointed an ancestor of mine to be the muezin of Marakech, with the provision that until the day of doom his descendants should fill the same lofty post. For 300 years my ancestors have called daily to the faithful in Koran verse. Most of everything in life I love and worship. But what most comforts the soul is the prayer. From father to son we have all possessed this voice, which is the astonishment of the East and the West. It is heard above the storms, above the thunder, and the word of God is heard through the noise. It is cried out from my lungs and chest and as his voice is filled with the voice of the sphere, it makes the town in the vicinity of Capernaum. It is evident from v. 22 that Jesus and his disciples crossed the lake in a boat, and did not walk around on the shore. This fact is also plainly stated by Matthew and Mark. The other Evangelists also tell us that they made this journey for the sake of retirement and rest after the arduous work in which they had been engaged. Which is the sea of Tiberias. Our author writing some sixty years after the event has the distinction of being one of the only one of our Lord's miracles that is recorded by all four of the Evangelists. The period was one of increasing popularity. It was in view of their disappointment that he would not let himself be crowned as an earthly king and lead them in revolt against the foreign political power that many of the disciples left him. Crowds listened to his teaching after this, and were hardly, as enthusiastic as they had been; for many had learned that his kingdom was a spiritual kingdom, and they were not willing to follow him.

The miracle of our Lesson has the distinction of being the one that most clearly of all of his miracles of giving to them something spiritual in nature. The lesson is that Jesus and his disciples went to prayer, lifted over the town at the hour of prayer, at the mosque of Ketoubia. It is the most marvelously solemn and sonorous of all human voices.

According to the usual accepted view our present Lesson is just a year after that of last week. Jesus is by now filling the place of a complete narrative of the life of our Lord, nor even to mention all the important incidents of his ministry, but is rather making a selection in order to carry out his general plan. He records very few of the miracles, and several times, as in the present case, he recounts a miracle in order that the narrative may furnish a light on the word of God. He has the distinction of being one of the only one of our Lord's miracles that is recorded by all four of the Evangelists. The period was one of increasing popularity. It was in view of their disappointment that he would not let himself be crowned as an earthly king and lead them in revolt against the foreign political power that many of the disciples left him. Crowds listened to his teaching after this, and were hardly, as enthusiastic as they had been; for many had learned that his kingdom was a spiritual kingdom, and they were not willing to follow him.

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

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

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

6. To prove him. Doubtless he should have remembered the changing of water into wine in that age of the world.

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

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

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

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

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

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

14. This is of a truth the prophet that came to us. They are at once firmly convinced that Jesus is the Messiah, who was often referred to by the Jews as the Coming One. Compare the expression used by John the Baptist, and particularly the Messianic prophecy of Deut. 18:14-15. But we must not forget that the increasing of the supply was visible or not. As much as they would. There was nothing scanty about this meal; no one need go hungry.

SUGGESTIONS.

The miracle of the Feeding of the Five Thousand is one of the less great because the food provided was of the simplest kind. The miracles of Jesus have little resemblance to the wonders of the Arabian Nights or of the Apocryphal Gospels.

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

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

SPECIAL NOTICES

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

The seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath-school service is at 11:30 A.M. A cordial welcome is extended to all visitors.

The seventh-day Baptists in Madison, Wis., meet regularly on Thursday evenings at 8 o'clock. Everyone is welcome to attend.

THE WORLDS GREATEST SEWING MACHINE

NEW HOME & NEW WORLD SEWING MACHINES

THAYER & COMPANY

Orange, Mass.

Many sewing machines are made to sell regardless of quality, but the New Home is made to wear. Our guarantee never runs out.

Sold by authorized dealers only.

FOR SALE BY

Shirley & Johnston, Plainfield, N. J.
WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nursery training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. Battle Creek Sanitarium, Battle Creek, Mich.

Individual Communion Service

Made of several materials
Many names. Send for catalogue No. 60. Mention name of church and number of cards desired.


climate is unwholesome, sanitation is unknown, clay eating is common, and oriental ailments and vices prevail. One of the most conspicuous institutions of the town is the slave market, where a negro woman and baby may be bought for $30.—Chicago Chronicle.

On Carnegie.

Andrew Carnegie at a recent dinner in his honor told a story of experience.

“I was traveling Londonward on an English railway last year,” said he, “and had chosen a seat in a non-smoking carriage. At a wayside station a man boarded the train, sat down in my compartment and lighted a vile clay pipe.

‘This is not a smoking carriage,’ said I.

‘All right, governor,’ said the man. ‘I’ll just finish this pipe here.

‘He finished it, then refilled it again.

‘See here,’ I said, ‘I told you this wasn’t a smoking carriage. If you persist with that pipe I shall report you at the next station to the guard.’

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

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

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

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

A woman executive board of the 87th-day Baptists, Chicago, Ill., held a meeting March 16th, at the home of Mrs. Eliza L. Piatt, 148 S. Michigan Avenue.

Mrs. J. F. D. Fouke, Arkansas; Mrs. E. A. R. Cook, Illinois; Mrs. J. T. Ramond, New York; Mrs. J. B. Piatt, Chicago; Mrs. H. D. Clark, Princeton, Minn.; Mrs. G. C. Shattuck, New York; Mrs. E. J. R. Grant, Chicago; Mrs. F. C. Bowers, New York; Mrs. J. C. Davis, New York.

The business of the meeting was not extensive, but the work of the association was considered. The most popular feature of the evening was the reading of the addresses by the attendees. The meeting was adjourned at 8:30 p.m.

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SABATH SCHOOL BOARD.

President—A. L. Davis, Vermillion, N. Y.; Vice-President—W. S. E. Davis, West Edmond, N. Y.; Secretary—R. B. Everard, Adams, N. Y.; General Junior Superintendent—W. G. Root, North Loeb, N. Y.

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climate is unwholesome, sanitation is unknown, clay eating is common, and oriental ailments and vices prevail. One of the most conspicuous institutions of the town is the slave market, where a negro woman and baby may be bought for $30.—Chicago Chronicle.