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HELPING HAND IN BIBLE SCHOOL WORK.
A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath Visitor, Plainfield, N. J.

THE SABBATH VISITOR.
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SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
Wm. L. Clarke, President, Alfred, N. Y.; A. S. Babcock, Recording Secretary, Rockefeller, R. I.; and George H. Potter, Treasurer, New York, N. Y.; Rev. E. B. Saunders, Corresponding Secretary, Ashaway, R. I.

THE SEVENTH-DAY BAPTIST PULPIT.
Published monthly by the Seventh-Day Baptist Missionary Society.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.
E. M. Tomlinson, President, Alfred, N. Y.; Rev. Arthur E. Mann, Corresponding Secretary, Alfred, N. Y.; Rev. A. A. Kenton, Treasurer, Alfred, N. Y.

THESEVEN-DAY BAPTIST GENERAL CONFERENCE.
Next session is to be held at Boulder, Colo., August 1908. Prof. M. H. Van Horn, President, Salem, W. Va.; Rev. W. D. Wilson, Corresponding Secretary, Frank L. Greene, Corresponding Secretary, Alfred, N. Y.; Rev. W. C. Whitford, Treasurer, Alfred, N. Y.

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Regular meeting of the Board, at Plainfield, N. J., the second first-day of each month, at 2 P. M.

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

DENOMINATIONAL ORGANIZATION  
Prepared by Corliss F. Randolph.

The Seventh Day Baptist Education Society  
EDWARD MULFORD TOMLINSON, M. A., LITT. D., LL. D.

President, 1895

Born, 1842. Educated at Union Academy, Shiloh, New Jersey; Bucknell University; and the universities of Berlin and Leipzig. B. A. (Bucknell) 1867, M. A. (Berlin) 1871. LL. D. 1904; Litt. D. (Alfred) 1901. Professor of Classics, Germantown (Pennsylvania) Academy; Professor of Greek Language and Literature, Alfred University, 1867-1871, and 1881-1908; Professor of Latin Language and Literature, Alfred University, 1870-1871.

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

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

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

Upon the organization of the Rhode Island College, now Brown University, among the leading spirits in that enterprise were several Seventh-day Baptists, among whom was Governor Samuel Ward, who drew the charter and then in an official capacity as Governor, signed it. Besides, Seventh-day Baptist names are to be found on the roll of its early benefactors. The college was patronized extensively by Seventh-day Baptists.

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

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

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

1. All the churches of the Seventh-day Baptist Denomination, including those of the United States and foreign countries alike, form the Seventh-day Baptist General Conference, which was organized in the year 1828. Its sessions are held annually. The churches in the United States are divided into six groups, called associations. The associations, which are independent of the General Conference, hold annual sessions. Neither the General Conference nor the associations are incorporated. The Seventh-day Baptist Education Society, described above, and the other organizations which follow, are all incorporated.
HON. WILLIAM LEWIS CLARKE, M.E.
President of the Seventh-day Baptist Missionary Society, 1891—.

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

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

STEPHEN BARCOCK, M.A.
President of the American Sabbath Tract Society (Seventh-day Baptist), 1905—.

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

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

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

Born 1868. Educated at Salem College, (West Virginia) and New York University. B. A. (Salem) 1903, M. A. 1904, Ped. D. 1906. Principal of Public Schools in Bridgeport, West Virginia; Moberly, Missouri; and New York City (Borough of Richmond), 1895—. Has been an active factor in professional organizations in New York City.

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

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

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

Born 1853. Educated at Alfred University and Amherst College. B. A. (Amherst) 1877, M. A., 1888; Ped. D. (Alfred) 1904. Principal of High School, and Superintendent of Public Schools, North Adams, Massachusetts; Superintendent of Public Schools, Pawcatuck, Rhode Island; and of Plainfield, New Jersey, since 1892. President of New Jersey State Teachers' Association; and of the Seventh-day Baptist General Conference, 1901-1902.

The Seventh-day Baptist Memorial Fund was established pursuant to action of the Seventh-day Baptist General Conference at its annual session, in 1872. It was incorporated a few months subsequent to this action. The Memorial Fund was established to commemorate the two hundredth anniversary of the founding of the Seventh-day Baptist Church in America. The Memorial Fund was designed to serve as an endowment fund for Seventh-day Baptist schools, its benevolent societies, and other denominational interests. Its trust funds now reach an aggregate value of nearly $450,000.
REV. ARTHUR ELWIN MAIN, D. D.
Dean of Alfred Theological Seminary, 1901—

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

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

REV. BOOTHE COLWELL DAVIS, PH. D., D. D.
President of Alfred University, 1895—


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

President of Milton College, 1902——

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

Milton College, situated at Milton, Wisconsin, was founded in 1844. In 1848, it was incorporated by the Legislature of Wisconsin Territory as the Du Lac Academy. In 1854, it was re-incorporated as Milton Academy; and, in 1857, it was incorporated as a college by the Legislature of the State of Wisconsin. Besides the college proper, there is a college preparatory department. Milton College reports annually to the Seventh-day Baptist Education Society.

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

President of Salem College, 1908——

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

Salem College is situated at Salem, West Virginia. In 1888, it was incorporated as an academy under the General Incorporation Law of the State of West Virginia, and in 1890, was incorporated as a college by the same authority. It maintains both a college and a college preparatory department, besides bending its energies largely toward Normal School work. It reports to the Seventh-day Baptist Education Society annually.
Sunday Legislation in Europe.

France and Italy have both initiated certain forms of legislation concerning Sunday, within the last few years. These are sometimes spoken of as "Sabbath Reform Laws." Such designation is not accurate, and to the American reader is misleading. The new law in Italy took effect February 23rd. The question exists concerning the seventh day of the week. The law of France and Italy have both initiated certain forms of legislation, as is the case in Belgium. In pursuance of the new legislation, which does not apply to transnational service of any character, to places of amusement, nor to any of the general public utilities. Absolute freedom in the matter of recreation and amusement is left to the people as heretofore. Any other day of the week than Sunday may be substituted as the day of rest in the case of those industries that require continual furnace heats, together with restaurants, cafes, billiard-rooms, etc., etc., etc., etc. Indeed the list of exceptions seems to surpass the list of requirements. Such legislation is compatible with the law of religious liberty and with the general good of society, but it cannot be classed with such Sunday legislation as prevailed in many parts of Europe during the Middle Ages, and it has very little in common with Sunday legislation as it appears in the history of English speaking people during the last two hundred and fifty years.

The legislation in France is essentially like that in Italy. Belgium and some other countries in Europe are enacting laws of a similar nature, but it is expressly stated in connection with these enactments that the legislation is not in any sense religious. It is in answer to a demand for the protection of employed persons in securing rest and recreation at least one day in the week. Such legislation is logical and far in advance of the religious type of laws which still continue in the United States, but which upon occasion are often threatened by their friends, "wholly non-religious." They cannot be considered as non-religious while they insist upon compulsory rest on a specific day of the week; that specific day being the first, since the original legislation of which these modern American laws are the products, was awesomely religious. The same would be true if similar legislation existed concerning the seventh day of the week, based upon the idea that it was original and had always been an institution of religion.

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

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

What Are Seventh-day Baptists?*

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

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

THE SABBATH AND SUNDAY.

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

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

*From "The Sabbath and Seventh Day Baptists," by Charles Rammage.

1. Cf. Genesis, Chapters 1-16.
THE SABBATH RECORDER.

and of such tenacious growth, that for political reasons he felt constrained to make it the state religion. However, not daring wholly to disregard the deep-seated traditions of the throne, as well as for political reasons, he felt compelled to recognize, without ignoring such pagan religions as existed to any considerable extent among his subjects. Accordingly in a famous proclamation issued in the year A. D. 321, we find that the first day of the week, commonly called Sunday (Sols Diēs), and styled by Constantine the "Venerable Day of the Sun" (Solis Dies Venerabilis), a day already recognized by his subjects as one set apart in honor of the Sun-god, was proclaimed a general holiday by him. No business could be transacted legally on that day, although a supplementary proclamation of later date permitted the manumission of slaves; and no labor was to be performed except upon the farm and in the garden, thus making the day, absolutely and completely, a legal holiday in the cities and larger towns.

About this time, the Christian Church, in order to protect itself against certain dangers which threatened it, adopted a policy for itself similar to that of the Roman Empire. The Emperor as Pontiff or Martyr (Great High Priest) of Pagan Rome, became the head (the Pontiff, or Pope) of Christian Rome. In the enjoyment of the power he now wielded as Pope in the Christian Church, the Emperor easily supplanted the observance of the Sabbath of Jehovah—the Sabbath of history, the Sabbath of Israel, the Sabbath of the early Christian Church—with a legal holiday established in honor of the Sun-god, and the change was effected. It should never be forgotten therefore, that Sunday was engrafted upon the Christian Church by a Roman Emperor, who was at heart a pagan, both by instinct and by training, and a Christian for reasons of state only. 1

That previous to its introduction into the Christian Church, the history of Sunday was anything but a credit to the Church. 2 That the proclamation of Constantine, by which Sunday was formally and legally in-

1. Cf. Codex Justin. Lib. III., Tit. xii. i. 3.
2. Cf. History of the Early Roman Empire, Chap. 1.
sentiment of Sunday. As a result of his own research, he decided that his former practice was wrong, and at once began to keep the seventh day of the week as the Sabbath. Others soon joined with him, and in 1705, there was organized the Piscataway Baptist Church.

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

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

Sabbath Principles.

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

The obvious conclusion of this brief discussion is that there is in our times an imperative demand for strict Sabbath observance. Christ's church should heed its requirements. Instead of relaxing their observance, it should do so for the sake of religious and spiritual life. Its statements are excellent. The closing paragraph of his essay (p. 444 of "Theology at the Dawn of the Twentieth Century") shows how powerless he is to do more than describe the crying need and the impending peril. Here is that paragraph:

"What am I to do with this Sabbath principle?" asked Dr. Waffle, "I want to be able to point the way to gain it."

In the present case the starting point of clearing away rubbish and beginning a new foundation is the deeper spiritual origin and meaning of the Sabbath observance, as an eternal verity, a non-material and eternal representative of God and his spiritual relations with men. Whoever makes the Sabbath a temporary and "Jewish" affair, practically destroys the "Sabbath Principle in Modern Society.

That fact is clearly shown in the Sabbathlessness which Mr. Waffle so much deplores and so justly condemns. Jesus rejected the Judaistic features of the ritualistic Sabbath and exalted it to a new level. Our Lord, however, did not simply do away with the Sabbath, but He clarified the Sabbath Principle enshrined in the Sabbath. He gave no hint, much less any recognition of the transfer of that principle to Sunday. To this fact all modern Sabbath Reform ideas must come. Unless there is a less substantial ground for a new foundation can be found in him who was "Lord of the Sabbath," in his teaching and example. Sabbathism is dead, and there is left no "Sabbatic Principle in Modern Society." Without it, and increasing ruin along the lines pointed out by Doctor Waffle. The world of modern society, and first of all the modern Christian Church, needs a true, clear, and practical recognition of the spiritual meaning of Sabbath observance, taught by Christ. New views of Sunday—if any can be found—will be as foundationless as those which Christians have already tried and found wanting. Loyalty to the Sabbath is the first step toward other things. The Sabbath and its larger fruitage, spiritual Sabbathism, can afford to wait; but God's people to whom Dr. Waffle appeals cannot afford to experiment further with a Sabbathless Sunday.

"Sabbath Breaking Christians."

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

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

"The real blame of our preachers is in attending and preaching at the camp-meeting after they became acquainted with the facts. No Methodist, lay or clerical, can consistently attend, so long as the contract with the railroads continues in force; and every one who goes is a participes criminis in the sin and hypocrisy of violating God's commandments in the name of religion, for the sake of gain. It is true that the Association's share of Sunday railroad earnings (sometimes amounting to between one and two thousand dollars) has not been used to enrich individuals, but to improve the grounds and pay the charges of celebrated Methodist preachers from a distance; but the pious end does not justify the wicked means. Ten years ago the National Holiness Association, consisting of twelve preachers, was employed to conduct the camp-meeting. They took away, I was told, $1,200 for two weeks' service. On the second Sunday of that meeting they claimed there were 10,000 people present—about 8,000 of whom went out from the city on Sunday. The round trip cost 75 cents each, or $6,000 in all, of which the camp-meeting authorities got $1,800. I was present on that Sunday (I did not know the numbers). The preachers dressed for Sunday, and there is not much difference between the clothes they wore and the clothes the members of the Association wear. They brought with them two thousand dollars, which was turned over at the camp meeting. The preachers were divided into groups, each group of about two hundred. It was the duty of each group to bring in a current of healthy enthusiasm and to keep up the excitement. As we arrived at the meeting, we were asked to wait; but God's people to whom Dr. Waffle appeals cannot afford to experiment further with a Sabbathless Sunday.
SEVENTH-DAY BAPTIST GENERAL CONFERENCE
One hundred and Sixth Anniversary. Ninety-Sixth Session

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

WEDNESDAY, AUGUST 26.

MORNING.
10.30 Welcome—Pastor T. O. Burdick.
Preparation of Committee on Nominations.

AFTERNOON.
The Sabbath School Board.
Annual Report.
The Young People’s Board.

EVENING.

THURSDAY, AUGUST 27.

MORNING.
9.00 Business.
The Missionary Society.

AFTERNOON.
The Annual Report—Rev. A. E. Main, Cor. Sec.
“The Need of Education in Religion”—Prof. S. B. Bond.
“Seven-day Baptists and Religious Education”—Dean A. E. Main.

EVENING.
7.30 Annual Report—Mrs. L. A. Platts, Cor. Sec.
“The Need of Religion in Education”—Mrs. G. H. F. Randolph.
“Feast of the Southwest”—Mrs. G. H. F. Randolph.
“Business Initiative—How Can We Furnish Enrollment for Our Sabbath-keeping Young Men and Young Women”—Mrs. Mary F. Whifford.

FRIDAY, AUGUST 28.

MORNING.
9.00 Reports and Business.
The Tract Society.

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

EVENING.
7.30 Address: “The Christian Ministry as a Vocation”—Dean A. E. Main.

SABBATH DAY, AUGUST 29.

MORNING.
9.00 Lord’s Supper—Rev. Geo. W. Hille and E. P. Labbe.
Joint Offering for the Societies.

AFTERNOON.
3.00 Conference Bible School—Rev. Walter L. Greene, Superintendent.
Offering for the Sabbath School Board.

EVENING.
6.45 Vesper Service—The Seminary Quartet.
6.45 Evangelistic Services—Rev. L. D. Seager.

SUNDAY, AUGUST 30.

MORNING.
9.00 Reports and Business.
This paper was driven from Early Chorale, the Sabbath Was Driven from Early Morning—Rev. W. D. Wilcox.

AFTERNOON.
“Sabbath Reform in the Church”—Rev. A. H. Lewis.
“Sabbath Reform”—Open Parliament.

EVENING.
7.30 Address: “The Christian Ministry as a Vocation”—Dean A. E. Main.

MONDAY, AUGUST 31.

MORNING.
9.00 Reports of the Departments, and Other Business.

EVENING.
Prayer and Testimony.
imputuous violation of the Sabbath,' and Methodist should kiss the rod that smites them.

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

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

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

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

"Now, in the face of facts like these—and from my own individual observation, I could multiply them indefinitely—it is perfectly plain that Sunday-observance is fast coming to pass as a forgotten practice. A fiction—a fiction, therefore, that cannot continue long to impose on anybody. A fiction (of the pious sort) I do not scruple to call the rule of Sunday-observance as formally professed and as actually broken by so many so-called orthodox and evangelical Christians, in all our American churches. It is a fiction because the very men who thus freely secularize their Sundays themselves will often be found exclaiming against 'Sabbath-breaking' when it is done in certain forms by others. "

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

"I cannot guess how serious the regret really is, and by what proportion of average good Christians shared, at this undeniable decay of Sunday-observance. I am quite inclined to think that what regret exists is mostly official, or else a matter of mere tradition and convention. I judge so from the easy conscience with which ministers, for example, use the railroads on Sunday to go and fro for preaching appointments; and from the apparently unconscious propriety of any chance Christians you may meet, for example, to take the train upon occasion of a Sunday morning from the suburbs to the city for the purpose of hearing a favorite voice sound out the truth of the creeds—preaching, it well might happen, on the text, 'Remember the sabbath day to keep it holy.' This freedom on the part of the flock is, of course, not to be wondered at.

"The shepherd himself—that eloquent preacher—will perhaps preach the same sermon, on the same text, the evening of the same day, to a congregation forty miles distant, reached necessarily at cost to him of Sunday travel."

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

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

"If the museums are finally opened on Sunday, it will be owing, not so much to the leadership of the infidel element as to the following this element has gained from those who rank among the religious. Secularists and other despisers of Christianity have been engaged with vigor, hoping that they may soon cry with M. Renan, 'Christianity is dead; it has lost its Sunday.' But they would have been comparatively powerless if their movement had not obtained respectability by the admission of those whose general sympathies and associations are with the Christian church.

"Let our religious people understand that if we lose our Sunday it will be because they have lost it out of their own hands, and have no deep conviction of its value or necessity for the world and the church. When Christians travel, entertain, amuse, and recreate in every way which shows that the sacredness of the day is forgotten or ignored, there is little reason to expect the world around to appreciate or reverence the Sabbath."

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

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

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

"Look how the commandment to keep the Sabbath day is toned down. But what Chicago needs is to get that old law in force again: Young people are out on their wheels, older people are reading the Sunday papers, the saloons are full, and thongs go to the woods for picnics. What is the end of it all? Young men are ruined; younger women are ruined; the children are ruined. Christians are full every Monday morning, and mothers all over the land are weeping over children who have been ruined. This thing could all be stopped if churches would do their part."

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

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

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

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

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

A SAD PICTURE.

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

The Sabbath and the Bible Inseparable.

The Sabbath question is pre-eminently a Biblical question. It is the product of "revealed religion." Without the Bible there would be no "Sabbath question." Having the Bible, men find that what it requires concerning the Sabbath accords with their highest necessities and their best interests. But these necessities among those who have not the Bible have not developed the Sabbath. The history of the nations which had some knowledge of the week, and hence more or less idea of the Sabbath, is so related to Hebrew history as to indicate a common source of knowledge and influence. It is therefore clear that all con-
siderations of the Sabbath, its origin, purpose, and manner of observance, must begin with the Bible. This is made clear by the fact that all efforts to set the Sabbath aside, or to weaken its authority, begin by attempting to invalidate or set aside the Bible. These efforts have sometimes included all of the book, sometimes the Old Testament as against the New, sometimes the Decalogue as a whole, and sometimes the fourth commandment only. Both the friends and the opponents of Saturday agree on the foregoing facts, and it is logically and historically true that the authority of the Bible and the authority of the Sabbath stand or fall together.

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

Let the reader note with care, that if the Ten Commandments are not the source and basis of Christian ethics, there is no such source nor basis. If these do not form the standard of right and wrong for Christians, there is no standard under the gospel dispensation. Hence as Paul so plainly declares, there can be no sin under the gospel, for with “righteousness come no sin.”

Another important fact is to be remembered here, a fact which men often forget, namely, whenever Christ or the writer of the New Testament refer to the "Scriptures," or to the "Law and the Prophets," or when they say, "It is written," they refer to the Old Testament only. No other "Scriptures" were known to them. The Old Testament was the written "Word of the Lord" to Christ, and to all those who followed and believed on him. All the prophecies which told of him and his work were Old Testament prophecies. All questions of right and wrong which Christ discussed were entirely Jewish ethics as arose out of the ethics of the Old Testament. What men call the "New Testament Church" was developed and established on the Old Testament alone. None of the books of the New Testament were written till after the destruction of Jerusalem, and some of them not until the last years of the first century, and perhaps later. There is no chance to deny that the Christianity of the first century and a half was developed from the Old Testament, as directly and surely as Christ was born of the lineage of David, or as Paul was an Hebrew of the Hebrews. In this development of the earliest Christianity, Jewish conceptions were enlarged and modified in many ways, according to the teachings of Christ; but the Old Testament was the authoritative Revelation, and the church was a Jewish-Christian Church. No well-informed man thinks of denying these facts. It is a significant fact, and one of deep meaning, that the first traces of the introduction of Sunday into Christian history are closely connected with the doctrine of no-Sabbathism. These traces appear in the western world during the middle of the second century. He was a pagan philosopher who adopted Christianity, but never put aside his philosopher's dress, and who mingled much of his philosophies with his Christianity. He is the leader of a long line of similar writers who formulated a Pagan-Christian system which developed into the papacy. The popular philosophy of that time taught that the God of the Jews, since he was the creator of material things, had developed the laws of pags were of little account, and were not binding on any but the Jews. The Jews were regarded with great disfavor by the pagans because they had always insisted that there was but one "One God," and that they could not be loyal to him and yet recognize the gods of their heathen neighbors. This was one of the chief sources of anti-Semitism.

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

When men began to cast the Sabbath and the law of God aside, they naturally sought for something to take their place; for men must have some standard of authority in matters of religion. Gradually a number of annual or occasional festivals were transferred from paganism which still held the greater part of the people. The Sun-day became the "Lord's day," a great favorite in the Roman Empire, and at the opening of the fourth century the Emperor Constantine the Great was a special devotee of this god, Apollo. Under the law of the empire, the Emperor was the "high priest," and the Christian Emperor was the "high priest." As such, it was his duty to appoint all festivals and religious holidays, and in 321 A.D., he issued the first Sunday law. It was wholly pagan as to its language and customs, but in spirit it was the "Mystery" of the Jews, or the "Venerable day of the sun" as being in any way a Christian institution. Neither did the pleas that were put forth in favor of observing Sunday in commemoration of the resurrection...
of Christ make any claims to Biblical authority. The prominence given to the sun’s day by the civil law, and the stigma placed upon the Sabbath as being only Jewish, gave great advantage to the Sunday in the struggle for popularity with the masses who came into the church from among the heathen. The civil law was exalted as the standard of authority for Sunday, and the Sabbath was left without authority as fast as the growth of pagan influence could destroy it.

But a still more powerful change was going on in the development of the idea of the “Catholic Church,” whose authority was now supreme in matters religious.

The idea that the universal religion embodied an important truth. But the embodiment of that truth in a state church was a serious perversion of Christ’s teachings concerning his kingdom. Nevertheless the spirit of the time, and the prevalent pagan conception that religion should be controlled by the civil authority, made it practically impossible to escape the new standard of “Church Authority,” backed by the empire, after the Bible had been deprived of its rightful place.

Thus it came to pass that the legalized religion was, in time, the accepted religion. And as this must and so made it necessary that other standards should be erected and enforced. The time of this development which culminated in the establishment of the papal church, can be fixed from the middle of the second to the middle of the fifth century. It is not possible to fix upon a definite date for the beginning nor for the culmination of a movement which was a gradual evolution, and the result of a long series of influences. But the germ of the whole movement which produced the Roman Catholic, or papal church, was involved in the denial of the supreme authority of the Bible in matters of religious faith and practice. In this apostatizing movement, the Sabbath was a prominent point of attack, because it represented God so fully, and challenged the false claims of the Church Authority theory as no other commandment did or could. The history of the Dark Ages repeats and emphasizes the fact that the Bible and the Sabbath shared the same fortunes as to regard and authority. They were both cast out, or subordinated to the authority of the church. They still stand or fall together.

Larger Conceptions of the Sabbath.

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

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

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

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

The history and the hopes of Seventh-day Baptists center in the deathless vitality of “lost causes.” How can we comprehend this? How can we believe it and still work on, patient and hopeful, weary, but not discouraged?

God in History.

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

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

Men always oppose and condemn new forms of truth and new demands of duty which are too high and exacting for them. When these seem to be buried in the shal­low recesses of human error, men hasten to seal the tomb with “a lost cause—a hopeless struggle.” Then true faith sees God smile as he calls for the Angel of Resurrection to “roll away the stone.”

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

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

My own deep convictions, my logical and highly practical conclusions are that the more we seek the spiritual philosophy of the Sabbath and its observance in our eternal spiritual relations with God in eternity and through the Bible, holding the Sabbath as it appears in the Bible and in history will be greatly strengthened. This life is God’s kindergarten for us, and we are yet little children. History is one of our most valuable text-books. One towing value of the Bible is the history that element touching the spiritual experiences of men. When we gain anything like its deeper meaning we see that past events and present problems are divinely ordered. The week is the oldest Tell of measurement of time in the World-Calendar, and the Sabbath is inseparable, historically, from that week. To the Hebrews, more than to us, Creation was God’s immediate and supreme representation. The highest spiritual development of Hebrews associates the Sabbath with Creation, and eternity, and with God. That association was neither fortuitous nor transient. All efforts made in modern times to overcome this fact and so the Sabbath in contrast with Sunday, have only emphasized the permanency of the identity of the Sabbath with the last day of the week. This is the more apparent when we rise to the truth that the Jewish conception of the Sabbath as a “sign” and Creation rests upon the truth that Creation is God’s product and representative, a truth which our diluted Christian notions have obscured.

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

1. On the Sabbath.
   1. Who made the Sabbath?
      All things were made by him [Jesus], and without him was nothing made that is, or was, or to be. John 1:3.
   2. When was the Sabbath made?
      And he [Joseph] took it down . . . and laid it in a sepulchre that was hewn in stone, wherein man never before was laid. Mark 15:43.
   3. Did God say from Mount Sinai that he made the Sabbath at the close of creation?
      In six days the Lord made heaven and earth, the sea and all that in them is, and blessed the sabbath day, and hallowed it. Ex. 20:11.
   4. Did God’s people have the “week” and the Sabbath before the law was given from Sinai?
      And on the sabbath day, and sent forth the dole, which returned not again unto him any more. Gen. 8:10, 12.
   5. Did Christ instruct his disciples to regard
      the Sabbath when Jerusalem should be destroyed about 40 years after his death?
      But pray ye that your flight be not in the winter, or upon the sabbath day. Matt. 24:20.
   6. Did God bless the seventh day and sanctify it the seventh day?
      And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work. Gen. 2:3.
   7. Did God cause the dove to return out of the ark?
      And he laid his hands on everyone of them, and healed them. Mark 1:34.
   8. Was the Sabbath made for the Jews only, or for all men?
      The sabbath was made for man. Mark 2:27.
   9. Whose day is the Sabbath?
      But the seventh day is the sabbath of the Lord thy God. Ex. 20:1.
   10. What may and may not be done on the Sabbath?
      In it thou shalt not do any work. Ex. 20:10.
   11. When does the Sabbath commence?
      The evening and the morning were the first day. Gen. 1:14.
   12. Did the Sabbath still begin and end at sunset in New Testament times?
      And even at when the sun did set, they brought unto them all that were diseased, and them that were possessed with devils, etc. Mark 5:13.
   13. When did the Sabbath day begin and end?
      And now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. Luke 4:40.
   14. Did God say to Mount Sinai that he made the Sabbath at the close of creation?
      And be [Joseph] took it down . . . and laid it in a sepulchre that was hewn in stone, wherein man never before was laid. And the sabbath drew on. Luke 23:56.

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7. First mention of any meeting for worship, or to keep the day?
   Matt. 20:8, 10.
   8. Christ kept it and taught his disciples to regard it after his death.
   9. And Paul, in Corinth, preach “every Sabbath.”
   10. Did Paul ever deny breaking the Sabbath and keeping the first day, or violating any command of the Decalogue?
   Acts 20:8, 10.
   11. Where is this meeting was “on the first day of the week?”
   12. What evil is this true?
   Acts 20:8, 10.
   Acts 15:15.
   14. Of what is this true?
   Acts 15:15.
   15. Of what is this true?
   Acts 15:15.
   16. Which Sabbath had been kept, would Jesus have preached against?
   17. What evil is this true?
   Acts 20:8, 10.
   18. What evil is this true?
   Acts 20:8, 10.
   19. Of what is this true?
   Acts 15:15.
   20. Of what is this true?
   Acts 15:15.

Summary of Facts About the Sabbath.

1. “The sabbath was made for man, (manly) at the close of creation. Gen. 2:2, 3.
   2. “The seventh day is the sabbath of the Lord thy God.” Ex. 20:10.
   4. The sabbath was made for man, (manly) at the close of creation. Gen. 2:2, 3.

Summary of Facts About Sunday.

1. Only one meeting for worship on Sunday is mentioned in the Bible. Acts 20:7.
   2. “Sunday day of the week is the Christian Sabbath.” Westminster Catechism.

Which Shall We Obey?
   “We ought to obey God rather than men.” Acts 5:29.
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Tazri. L. Goojner, D. D., Editor.

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EDITORIAL

General Conference in Boulder.

Hundreds of copies of this number of the Sabbath Recorder are being distributed this week among the homes of Boulder and vicinity. We hand them to the people of this community with our compliments and our best wishes. You will find in them data regarding the Seventh-day Baptist people, which interest you, and perhaps you may have hitherto known little or nothing of this body of Christians; if so, this paper will help you to understand something of their beliefs and of their history. You will find that they are a Bible-loving God-fearing people, who have come hundreds of miles, with representatives from Rhode Island to California, to hold their annual convention with the little Seventh-day Baptist church in Boulder. For six days the Conference will be in session at the Chautauqua grounds, and you are all cordially invited to attend any or all of our sessions. You will find the program in this paper for each day and evening, beginning Wednesday the 20th and closing on Monday evening. August 25th. These meetings cannot fail to interest you, and we shall be glad to welcome you there. You will probably hear some things with which you do not fully agree, but candid men enjoy hearing the views of every question. You will be interested in the music and the gospel messages, and in many of the reports. In this way you can see the spirit and purpose of the Seventh-day Baptist people as you cannot do in any other way.

We have heard much of your beautiful country and progressive city, and now we anticipate a great deal of pleasure in spending a few days here. We trust that our visit may be a source of blessing to both those who come, and to those who do not amid these inspiring scenes.

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

Come to the meetings.

* * * * *

"If They Would Only Let Us Alone!"

You are all familiar with these words. If there is a man who has never heard them he must either live in an ideal community, or in the wilderness where other people do not go. Whoever has lived in an ordinary town for a few years has become familiar with this stock phrase of the transgressors. They all wish to be let alone. The licensed saloon-keeper wishes to be let alone when he—as he is sure to do—violates the laws by seling the liquor and the game-drinkards.

The "speak-easy" man who keeps a den of vice to ruin the boys in town, and the gambler, his boon companion, both wish to be let alone while some church leader exposes their criminal business and pleads for law and order. The employer who coins money out of the life blood of boys and girls; labor unions that order sympathetic strikes and boycotts; corrupt politicians who stuff ballot-boxes and bribe voters; thieves, robbers, stock-gainers, and trust frauds prey upon the public—all these wish to be let alone.

The saddest feature in most cases is the willingness on the part of Christian people to do just what the lawbreakers desire them to do,—let them alone! If ever the lines between vice and virtue were tightly drawn as to force men to be counted on the one side or the other, with vice so openly aggressive as to trample virtue underfoot until some Christian leader is compelled to take open and decided issue, then it is that the rank and file of the church are prepared to stand back and look on, either because they cannot decide whether to take the issue, or because they have no legislators in the body. When people discover what the corruptors of society and debauchers of mankind wish them to do, then they should do exactly the opposite. Criminals wish to be let alone, but this is the last thing that law-abiding citizens should think of doing. It is a sad thing when order-loving people assume such an attitude of indifference as will give comfort to the enemy rather than sustain the efforts of those who fight for law and order. It is a still sadder thing, but one which sometimes happens, when respectable law-abiding people assume such an attitude of active criticism toward their leaders and officers on the one side or the other. This is not letting lawbreakers alone, but it is actually helping them. One might just as well do all of them as to help them in this way.

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

Yes, it is all too true, that many who have loved ones to save from ruin are perfectly willing to let the aggressors alone. Fathers whose sons are going to drink and swear and ruin their lives in every way think that to let them alone is to let them alone to ruin themselves. Mothers whose daughters are being led astray or are preparing to become drunkards' wives, remain inactive while brutish men are busy day and night with their work of ruin! It is the main business of these men to debauch society, and ruin one loved ones soul and body. Every move the saloon-keeper makes tends to feed the hungry maw of every other vice, and helps to turn society into a cesspool of moral corruption! While they do this, they lift up the cry of "personal liberty" and plead to be "let alone." The wonder is that any respectable man or woman could be satisfied to let them alone for a single day! It will be a glad day for our country when all good citizens decide to let them alone! Every time when all our legislators shall ring with the cry, "Away with all corruptors of men!" when the powerful voice of the press throughout the land shall plead the cause of the home against the saloon and all its kindred evils: when our legislature or Congress will aid us by virtue of protecting laws: when every state and city and town shall refuse to touch the blood-money that comes from license, and when every saloon and place of iniquity, and every combination or trust shall be outlawed. Then, and never till then, should we consent to "let them alone."
on the branch nearest the house, and keep one eye on the nest of the Phoebes, all in close proximity to us as possible.

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

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

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

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

She had a way of catching a moth-miller and bringing it to the railing where she would give it two or three quick taps to kill it, or at least to make it keep quiet. These taps are so loud, and sound so much like a knock, that more often than once I have gone to the door thinking that a caller had arrived. One morning about five o'clock, Mother who was sleeping down stairs was awakened by a knock upon her window. She could not tell who was calling at that early hour, but what was wanted was just then the tap came again and she saw it was broken; a white moth was on the inside of the glass and Phoebe was trying to get it for breakfast.

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

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

The babies had grown so much by this time that they sat up on the edge of the nest which appeared to be full to overflowing. They fluttered their wings often as if for a flight, and were well-feathered, respectable looking birds. "We must watch them carefully now, for they will be going very soon," we said, so that day one of us kept watch all the time until after six o'clock when we decided that the birds would stay another night. When we came out next morning our disappointment was amply made up to see an empty nest! "Maybe they have gone to bed for the night," said Andy, "shall I climb up and see?" "No, I thank you," I answered, "you would frighten them if you were there, but I can see that the nest is empty. When the birds have to steal away so late at night, when we were in the house!" But just to satisfy the others I reached up to the nest when my hand touched warm, soft feathers! "Well, I don't believe there is more than one bird in there, anyway," I said, "for how could they keep so completely out of sight? You know how full the nest was!" But in the morning the nest was as full as ever, and to our great surprise little heads were sticking up instead of three!

Some people deny that "birds in their little nests agree," but our little Phoebes are very well-behaved birds. The slightest push must have dislodged one of them, but they were管理工作 in one of the closer quarters, and took turns in sitting upon the front edge of the nest where they could preen their feathers and stretch their wings. They did indeed talk at once when their mother came with food, but I suppose she divided it impartially, for the birds all seemed to be about of one size.

Yesterday the birdlings were not fed nearly so often, each having only one mouthful in two hours, or one an hour at the most. The weather was very pleasant and the birds will starve the little ones for a while to make them leave the nest and when I remembered the former rate of one insect a minute this looked very much like it. Early this morning we saw no change, but when we came out after breakfast we saw a fluttering of wings we heard as they flew to fence and bushes! One little Phoebe had been upon the porch-seat, one upon the table, and two upon the easy-chair, while their mother kept guard from the railing. They look a good deal like her, only they are smaller and their breasts are whiter, and the wing-bars show more distinctly. It is comical to see them try to wag their tails which are really too short to wag. They have found a comfortable place on a stone wall between the lilac bush and the garden, while Phoebe rewards their daring flight by a generous breakfast. There are no cats about here this season, and I hope it may not be long before all the little Phoebes learn to catch cabbage-worms. The food provided by his stupendous efforts of two days ago, appears to have gone off on a vacation! August 2, 1908.

Misunderstood.

LEM. MOA.

Reverse Home to every one
Where'er our shears in life,
And oft we find our souls cast down,
And gloomy clouds are ri¢e.
One thing there is that causes pain
More bitter than the rest;
To have our acts misunderstood
By those we love the best.
Some one may scorn our lowly state,
Some sneer at what we say,
And try to thwart our every plan
In every evil way.
But if we try to do the right
We surely will be blest
But yet how misjudged—misunderstood
By those we love the best.
When but we meet with those who try
To wrong by word or deed,
And when misunderstood by those
Whose sympathy we need,
There yet is one whose love is warm
After a while to us,
For Jesus knows our every thought,
And Jesus loves us best.

The Day.

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

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

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Edited by REV. WILLIAM C. WHITTON, D.D., Professor of Biblical Languages and Literature in Alfred University.

Sept. 12. David Made King Over Judah and Israel.
Sept. 19. Review.

LESSON X.—SEPTEMBER 5, 1908.

SAUL AND JONATHAN SLAIN IN BATTLE.
1 Sam. 31.

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

DAILY READINGS.
First-day, 1 Sam. 27:1-12.
Second-day, 1 Sam. 28:1-25.
Third-day, 1 Sam. 28:1-11.
Fourth-day, 1 Sam. 30:1-15.
Fifth-day, 1 Sam. 30:16-31.
Sixth-day, 1 Sam. 31:1-13.
Sabbath-day, 2 Sam. 1:1-27.

INTRODUCTION.

Although Saul acknowledged his error David thought it hardly best to put himself under the power of Saul. With his followers David departed from the land of Israel, and became the vassal of Achish, the king of the Philistines. This king gave him the people of Israel, and cultivated the national independence of Saul and his son, his armor bearer; the Philistines; the men of Jabez-gilead.

OUTLINE:
1. The Defeat and Death of Saul. v. 1-6.
2. The Dishonor Done to the Body of the King. v. 7-10.

NOTES.
1. Now the Philistines fought against Israel. The narrative of this chapter follows that of ch. 28. It is not certain whether the battle was fought out on the open plain, or in the hills just at the edge of the plain. The last stand of Saul and his sons was upon Mt. Gilboa.
2. And the Philistines followed hard upon Saul. We need have no doubt that Saul and his sons were brave men. They were probably fighting with the Philistines even after the army of Israel was beginning to give way. It seems likely also that the Philistines had recognized Saul, and were pressing hard upon his body-guard in order to take him prisoner. And the Philistines slew Jonathan. Thus perished a true-hearted prince. He richly deserves the praise of David recorded in next chapter. Abinadab is called Ishvi in ch. 14:10.
3. And the battle went sore against Saul. Pressed heavily upon others before the men of Jabesh-gilead overtook him. Literally, found him. This probably means that they got the exact range, so as to shoot their arrows with effect. We may readily imagine that Saul and those who were with him were more than a match for the Philistines who could engage in hand to hand combat with them. And he was greatly distressed. Or possibly we should read, And he was wounded. This rendering is supported by the Hebrew text, and as shown by his words in the next verse.
4. Draw thy sword, and thrust me through therewith. Compare the similar request of Ahimelech in Judg. 9:54 who wished to die at the hands of his king. Less it should be said that he had been slain by a woman. Saul wishes to die in order that he may not be tortured or insulted by the enemies whom he despised as uncertain.
5. And he died with him. The armor-bearer shows his devotion to his royal master. We may admire his devotion; but his deed has still less justification than that of Saul.
6. And all his men. This probably means all the men of his body-guard. We may imagine that the larger part of the army escaped by flight.
7. And when the men of Israel that were on the other side of the valley, etc. We are to understand that Gilboa extended south-eastward from the plain of Jerizel, and that there was a valley east of it which was separated from the Jordan by low hills. This great defeat caused the flight of the people from this valley, and even of some who dwelt on the east side of the Jordan. It is not probable however that the east side of the Jordan abandoned their homes. The men of Jabez-gilead certainly did not flee. In ch. 28:10-17, (the parallel passage) the line "and they were beyond Jordan" is omitted.
8. When the Philistines came to strip the slain. We may imagine that the Philistines pursued the fugitives till after nightfall, and had no time to collect the booty before they had entered. And they cut off his head. David took the head of Goliath as a trophy. So now the Philistines mutilate the body of the king who has so long and so successfully resisted them. And sent into the land of the Philistines. We are probably to understand that the head of Saul was carried around and exhibited throughout the land of the Philistines as a manifest token of their victory—a more emphatic message than any letter or verbal report. Their idols. They of course attributed their victory to their gods, and thought that they had triumphed over the God of Israel.
9. And they put his armor in the house of Ashtar. We are not told the location of Saul's house. The famous temple of Ashtar at Askelon is meant. And they fastened his body to the wall of Beth-shan. This city was in the Jordan valley, a few miles from Mt. Gilboa at the extreme eastern limit of the plain of Jerizel. The parallel passage in Chronicles omits this mention of Saul's body, and says that his head was put in the temple of Dagon.
10. And when the men of Jabez-gilead heard. Jabez-gilead was on the eastern side of the Jordan, twenty miles south of the Philistines. Saul's first great military exploit was the deliverance of the people of this city from their cruel enemies the Ammonites. See ch. 11. They now show their gratitude by securing at great risk to themselves, the bodies of Saul and his sons, and giving them honorable burial.
11. And went all night. Perhaps the success of their enterprise depended upon a sudden unexpected attack. And burnt them. The Israelites did not usually burn the bodies of the dead. There was very likely special reason for this burning.
12. And they buried them under the tamarisk tree. It was perhaps a sacred tree, marking a place of worship. In regard to a subsequent removal of Saul's body to Gibeah from Ramah, see 1 Sam. 31:10-14. And fasted seven days. A token of their mourning.

SUGGESTIONS.

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

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

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

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

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o’clock in the hall on the second floor of the Lyons Building, No. 140 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washing-

ton Square, on the Sabbath. The Sabbath School meets at 11:45 A.M. Preaching service at 11:30 A.M. A cor-
dial invitation is extended to all visitors.

After May 1st, the Seventh-day Baptist Church of Chicago will hold regular Sabbath services in room 312, Masonic Temple, E. E. state and Randolph St. Friends in the vicinity are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 2 o’clock. A special invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Root, at 933 Jefferson Street.

Seventh-day Baptists in Los Angeles meet in room 202, Los Angeles Masonic Temple, at 2 P.M., on Sabbath afternoons. All are cordially invited.

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Frank A. Davis, Attorney and Counsellor-at-Law, 234-239 Main St., East Orange, N. J., will keep the working force of this Board informed in regard to the pastorless churches, and unemployed ministers in their respective departments, and give whatever aid and counsel they can.

The work of this Board is to help pastors in churches that are pastorless, and unemployed ministers in their respective churches, and to keep the working force of the Board informed in regard to the pastorless churches, and unemployed ministers in their respective departments, and give whatever aid and counsel they can.

Address all communications to the General Secretary or Association Secretaries.

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