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SEVENTH-DAY BAPTIST
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HAND-BOOK.



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SEVENTH-DAY BAPTIST
HAND-BOOK.

BY

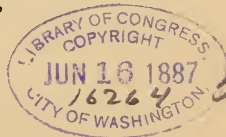
A. H. LEWIS, D.D.,

AUTHOR OF

“SABBATH AND SUNDAY: ARGUMENT AND HISTORY,” “BIBLICAL
TEACHING CONCERNING THE SABBATH AND THE SUNDAY,”

“A CRITICAL HISTORY OF THE SABBATH AND
THE SUNDAY, IN THE CHRISTIAN CHURCH.”

EDITOR OF THE “OUTLOOK AND SABBATH QUARTERLY,” AND
OF “THE LIGHT OF HOME.”



AMERICAN SABBATH TRACT SOCIETY
ALFRED CENTRE, N. Y.
1887.

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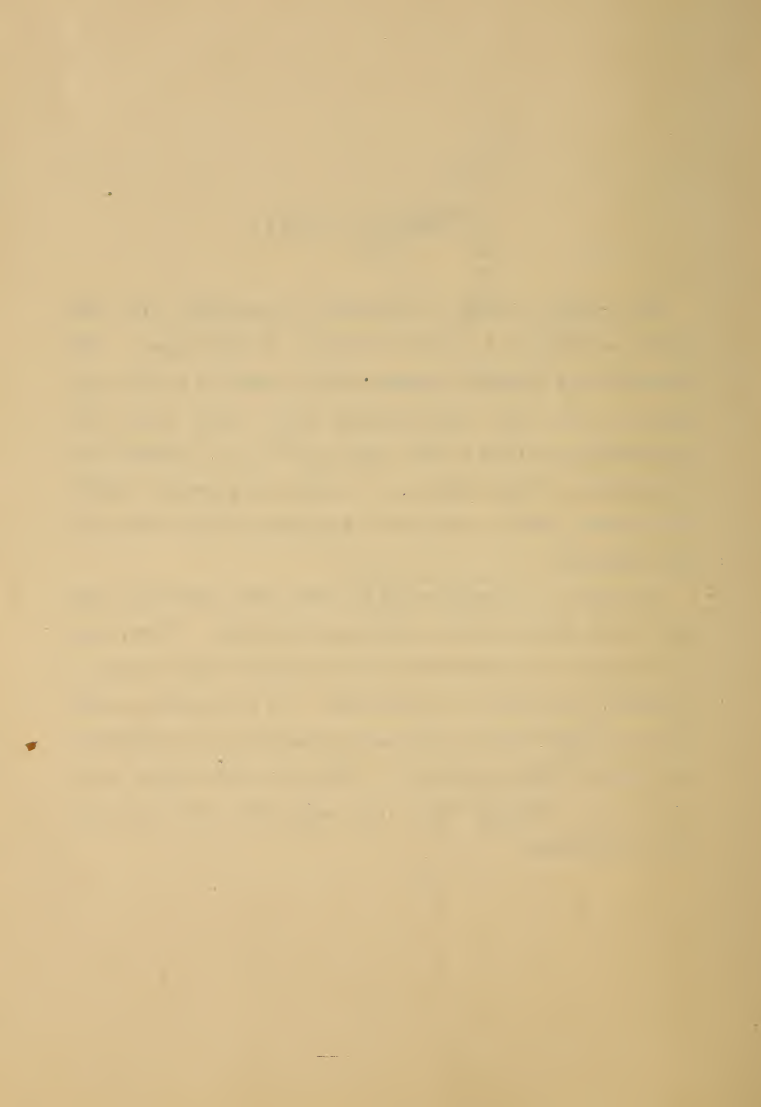
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INTRODUCTORY.

The rapid increase of agitation concerning the Sabbath question is a marked feature of the times. The Seventh-day Baptists sustain such a relation to this agitation, and their publications have come into such prominence within a few years past as to demand the appearance of this volume. It aims to present, briefly, the history, faith, polity and purposes of the Seventh-day Baptists.

Living in a quiet way for the past two centuries, they have been little known, and less understood. They have been much misunderstood, and unjustly looked upon as bigotedly holding to a dead issue. If the reader is willing to judge them by the facts in the case, a far different conclusion will be reached. They have the right to be heard, not only for their own sake, but for the truth they represent.



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SEVENTH-DAY BAPTIST HAND-BOOK.

CHAPTER I.

EARLY HISTORY.

The first Seventh-day Baptist "came preaching in the wilderness of Judea, repent ye, for the kingdom of heaven is at hand." The message which ushered in the gospel, and the gospel itself, have no meaning except they stand over against God's immutable law. The popular teachings which declare the abrogation of the Law of God, in order to avoid the claims of the Sabbath, are condemned by the words of Christ Himself, when he said: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." (Matt. v: 17.) These theories are also positively condemned by Paul, who corrects the imperfect notions of the Romans, by saying: "Do we then make void the law through faith? God forbid; yea, we establish the law." (Rom. iii: 31.)

Christ entered his public ministry through the doorway of baptism. He lived and died a Sabbath-keeper. He taught nothing different for his followers. He gave no hint, even, of any change as to the time or practice. The most devoted friends of the Sun's-day

dare claim no *proof* from the Scriptures in favor of any change. At most, they claim only certain *inferences* which are suggested by present practices. No one who is well-informed will deny that the New Testament Church was a Sabbath-keeping and a Baptist Church, whatever they may wish or infer concerning Sunday. Neither will they deny that many Christians, both Jewish and Gentile, continued to keep the Sabbath, after the introduction of Sunday, down even to the fifth century.

HOW SUNDAY WAS INTRODUCED.

An open rupture took place between the Jewish and the Gentile elements in the Christian Church about the end of the first century. The latter element soon became prominent, and a corresponding corrupting of Christianity took place. This corrupting process was especially destructive in the matter of the Sabbath, through a system of No-Sabbathism, born of heathen philosophy. This taught that there is no sacred time under the gospel, and that freedom from sin is essential Sabbath-keeping. The Bible was allegorized into an agreement with this theory, and thus a gradual undermining of the Word of God, and of the Sabbath, was carried on. In the matter of baptism, a similar course was taken. The use of water—both by immersion and sprinkling—had been known as a religious rite among the heathen nations of Asia, Egypt, and Europe long before the time of Christ. They taught that the contact of water with the body produced spiritual purity.

Under such teaching it came to be believed that the act of baptism purified men from sin and shielded them from the power of demons. This theory rapidly filled the Church with "Baptized Pagans." These brought their Pagan theories and practices into Christianity, and hastened its decline.

Sun worship is by far the oldest and most wide-spread form of Paganism. It abounded in Asia and Egypt centuries before Christ, and was very popular in the Roman Empire during the first four centuries of the Christian Era. The cruel and licentious rites which had prevailed in the East gradually gave way under Greek and Roman civilization, and the Sun's-day festival was growing in favor and prominence among the Romans when Christianity began its course westward. As No-Sabbathism broke down regard for the law of Jehovah, it was easy and natural that the heathen Christians should find an analogy between their long-standing worship of the Rising Sun, and the worship of the Risen Christ. Out of this analogy grew a combination of the Pagan Sun's-day festival and the resurrection festival, the latter being a product of sentiment and philosophy, and not of Scripture. No claim was made for a divine law in favor of Sunday, nor for it as the Sabbath, or as taking the place of the Sabbath. False No-Sabbathism gradually destroyed the one, while a Pagan popularity exalted the other.

INTERFERENCE OF THE STATE.

The decline and destruction of Apostolic Christianity

were hastened by the interference of the State. Pagan Rome knew nothing of religion except as established and controlled by the State. The emperor was the head of the Church, by virtue of his office, and had full power in all religious matters. The Roman government was courteous towards the religion of other nations, and granted them recognition, *under its supervision*. In this way Christianity was recognized as a legal religion, early in the fourth century. This union of the Church with the State hastened the destruction of the purity of Christianity, by subjecting everything to the control of the civil power, so that both the creed and the practice of Christians were soon determined by civil law. Among the earlier civil laws which affected the Sabbath indirectly, and in the end largely, was the Sunday Edict of Constantine the Great, in the year 321, A. D. This edict dealt with the day only as a heathen institution—"The Venerable day of the Sun"—but it put a pre-eminence upon it, as a festival already popular, which had a corresponding tendency to drive out the Sabbath. Through such influences the early Church gradually ceased to be a Sabbath-keeping and a Baptist Church, and became a Roman Catholic Church.

CHAPTER II.

THE DARK AGES AND THE WALDENSIAN SABBATH-KEEPERS.

After the fall of the Pagan Roman Empire, in the 6th century, the Holy Roman Empire arose on its ruins, and all the evils attendant upon a corrupted Christianity increased, until the reformatory movements broke forth in the 16th century. During this long period of darkness, it was impossible to believe or practice anything contrary to the decrees of the Romish Church, without persecution, often amounting to death.

Nevertheless Anti-Christ, as represented in the Papacy never succeeded in driving the Sabbath wholly from his domains. Dissenters who kept the Sabbath, existed under different names and forms of organization, from the time of the first Pope to the Reformation. They were either the descendants of those who fled from the heathen persecutions previous to the time of Constantine—which is most probable—or else those who, when he began to rule the Church, and force false practices upon it, refused submission and sought seclusion, and freedom to obey God, in the wilderness in and around the Alps. In their earlier history, they were known as Nazarenes, Cerinthians, and Hysistarii; and later, as Vaudois, Cathari, Toulousians, Albigenses, Petrobrusians, Passagii, and Waldenses. We shall speak of them in general under the latter name. They believed the Romish church to be the “Anti-Christ” spoken of in the New Testament. Their doctrines were compara-

tively pure and Scriptural, and their lives were holy, in strong contrast with the ecclesiastical corruption which surrounded them.

At the beginning of the twelfth century they had grown in strength and numbers to such an extent as to call forth earnest opposition and bloody persecution from the Papal power. This, and the increasing facilities for preserving history, have given them a prominent place in the annals of the church, and its reforms, since that time. Their enemies have made many unreasonable and false charges concerning their doctrines and practices, but all agree that they rejected the doctrine of "church authority," and appealed to the Bible as their only rule of faith and practice. They condemned the usurpations, the innovations, the pomp and formality, the wordliness and immorality of the Romish hierarchy.

There are three lines of argument which show that these dissenters, as a class, were Sabbath-keepers.

1. They accepted the Bible as their only standard. They were very familiar with the Old Testament, and held it in great esteem. They acknowledged no custom or doctrine as binding upon Christians which was not established before the ascension of Christ. Such a people must have observed the Sabbath. But there is direct testimony showing their antiquity, their high moral character and piety, and their special character as Sabbath-keepers. The following is from the pen of David Benedict, the noted Baptist historian:

"As scarcely any fragment of their history remains, all we know of them is from the accounts of their enemies, which were

always uttered in a style of censure and complaint ; and without which we should not have known that millions of them ever existed. It was the settled policy of Rome to obliterate every vestige of opposition to her decrees and doctrines, everything heretical, whether persons or writings, by which the faithful would be liable to be contaminated and led astray. In conformity to this their fixed determination, all books and records of their opposers were hunted up and committed to the flames. Before the art of printing was discovered in the fifteenth century, all books were made with a pen ; the copies, of course, were so few that their concealment was much more difficult than it would be now, and if a few of them escaped the vigilance of the inquisitors, they would be soon worn out and gone. None of them could be admitted and preserved in the public libraries of the Catholics, from the ravages of time, and the hordes of barbarians with which all parts of Europe were at different times overwhelmed.”¹

Again Mr. Benedict speaks as follows :

“ We have already observed from Claudius Seyssel, the Popish Archbishop, that one Leo was charged with originating the Waldensian heresy in the valleys, in the days of Constantine the Great. When those severe measures emanated from the Emperor Honorius against re-baptizers, the Baptists left the seat of opulence and power, and sought retreats in the country, and in the valleys of Piedmont ; which last place in particular became their retreat from imperial oppression.”²

Dean Waddington bears testimony as follows :

“ Rainer Sacho, a Dominican, says of the Waldenses : ‘ There is no sect so dangerous as the Leonists, for three reasons : first, it is the most ancient ; some say it is as old as Sylvester (Bishop of Rome under Constantine) ; others, as the apostles themselves.

¹ Baptist History, p. 50. New York, 1848.

² ib. p. 23.

Secondly, it is very generally disseminated ; there is no country where it has not gained some footing. Third, while other sects are profane and blasphemous, this retains the utmost show of piety ; they live justly before men, and believe nothing concerning God which is not good.”¹

This same writer, Sacho, admits that they flourished at least five hundred years before the time of Peter Waldo. Their great antiquity is also allowed by Gretzer, a Jesuit, who wrote against them. Crantz, in his “History of the United Brethren,” speaks of this class of Christians in the following words :

“These ancient Christians date their origin from the beginning of the fourth century, when one Leo, at the great revolution in religion under Constantine the Great, opposed the innovations of Sylvester, Bishop of Rome. Nay, Rieger goes further still, taking them for the remains of the people of the valleys, who, when the Apostle Paul, as is said, made a journey over the Alps into Spain, were converted to Christ.”²

THEIR NUMBERS.

It is an important fact that these dissenters from the Romish Church were not an insignificant handful. Jones bears the following testimony :

“Even in the twelfth century their numbers abounded in the neighborhood of Cologne, in Flanders, the south of France, Savoy, and Milan. They were increased, says Egbert, *to great multitudes throughout all countries*, and although they seem not to have attracted attention in any remarkable degree previous to this period, yet, as it is obvious they could not have sprung up in a day, it is not an unfair inference that they must have long existed as a

¹ Church History, chap. 22, sec. 1.

² Latrobe’s Trans., p. 16, London, 1780.

people wholly distinct from the Catholic Church, though, amidst the political squabbles of the clergy, it was their good fortune to be entirely overlooked." . . . "Towards the middle of the twelfth century, a small society of these Puritans, as they were called by some, or *Waldenses*, as they are termed by others, or *Paulicians*, as they are denominated by our old monkish historian, William of Neuburg, made their appearance in England. This latter writer speaking of them, says: 'They came originally from Gascoyne, where, *being as numerous as the sands of the sea*, they sorely infested France, Italy, Spain and England.'¹

Benedict says :

"In the thirteenth century, from the accounts of Catholic historians, all of whom speak of the Waldenses in terms of complaint and reproach, they had founded individual churches, or were spread out in colonies in Italy, Spain, Germany, the Netherlands, Bohemia, Poland, Lithuania, Albania, Lombardy, Milan, Romagna, Vicenza, Florence, Velepenetine, Constantinople, Philadelphia, Slavonia, Bulgaria, Diognitia, Livonia, Sarmatia, Croatia, Dalmatia, Briton, and Piedmont."²

THEIR SABBATH KEEPING.

The direct testimony showing that these ancient and numerous dissenters were Sabbath keepers, is abundant enough to silence all doubt. Many writers concerning them have suppressed this fact, while many have plainly recorded it. We find space for the following testimonies :

"Louis XII., King of France, being informed by the enemies of the Waldenses, inhabiting a part of the province of Provence,

¹ History of the Waldenses, vol. 1, chap. 4, sec. 3, London, 1816.

² Hist. of the Baptists, p. 31.

that several heinous crimes were laid to their account, sent the Master of Requests, and a certain doctor of the Sorbonne, who was confessor to His Majesty, to make inquiry into this matter. On their return, they reported that they had visited all the parishes where they dwelt, had inspected their places of worship, but that they had found there no images, nor signs of ornaments belonging to the Mass, nor any of the ceremonies of the Romish Church ; much less could they discover any traces of the crimes with which they were charged. On the contrary, *they kept the Sabbath day*, observed the ordinance of baptism, according to the Primitive Church, and instructed their children in the articles of Christian faith and the commandments of God.”¹

Benedict has the following :

“ We find that the Waldenses were sometimes called Insabbathos ; that is, regardless of Sabbaths. Mr. Milner supposes this name was given to them because they observed not the Romish festivals, and rested from their ordinary occupations only on Sundays. A Sabbatarian would suppose that it was because they met for worship on the seventh day, and did not regard the first day Sabbath.”²

Not only must a “ Sabbatarian ” thus conclude, but every thinking man must agree ; since no fact is better established than this, viz. : that the Sunday was understood to be purely a Church festival, one of the very things which they rejected. Blair’s history of the “ Waldenses ” gives the following :

“ Among the documents we have by the same peoples is an explanation of the Ten Commandments, dated by Boyer, 1120. It contains a compendium of Christian morality. Supreme love to God is enforced, and recourse to the influence of the planets and

¹ Perrin, History Vaudois, Book 1, Chap. V.

² Hist. Baptists, vol. 2, p. 412, Ed. 1813.

to sorcerers is condemned. The evil of worshipping God by images and idols is pointed out. A solemn oath to confirm anything doubtful is admitted, but profane swearing is forbidden. Observation of the Sabbath, by ceasing from worldly labors and from sin, by good works, and by promoting the edification of the soul, through prayer and hearing the word, is enjoined. Whatever is preached without Scripture proof, is accounted no better than fables."¹

From a historical work of the early part of the seventeenth century, entitled "Purchase's Pilgrimages," a sort of universal history, we learn that the Waldenses, in different localities,

"Keep Saturday holy, nor esteem Saturday fasts lawful, but on Easter, even, they have solemn services on Saturdays, eat flesh, and feast it bravely, like the Jews."²

During the twelfth century they were known in some parts of France and Italy as *Passaginians*. Of these Mosheim has the following :

"Like the other sects already mentioned, they had the utmost aversion to the dominion and discipline of the church of Rome ; but they were, at the same time, distinguished by two religious tenets, which were peculiar to themselves. The first was a notion that the observation of the law of Moses, in everything except the offering of sacrifices, was obligatory upon Christians, in consequence of which they circumcised their followers, abstained from those meats the use of which was prohibited under the Mosaic economy, and celebrated the Jewish Sabbath."³

The charge of circumcision is made only by their enemies, the Romanists, and is not well sustained ; they

¹ Vol. 1, pp. 216, 220, Edinburgh, 1833.

² Vol. 2, p. 1269, London, 1625.

³ Eccl. Hist., Vol. 2, p. 127, London, 1810.

were not Jews, but as their enemies admit, were most blameless and worthy Christians. Concerning this charge, Benedict says :

“ The account of their practicing circumcision is undoubtedly a slanderous story, forged by their enemies, and probably arose in this way : Because they observed the seventh day, they were called by way of derision, Jews, as the Sabbatarians are frequently at this day ; and if they were Jews, they either did, or ought to, circumcise their followers. This was probably the reasoning of their enemies. But that they actually practiced the bloody rite is altogether improbable.¹

Another direct and important testimony is found in a “ Treatise on the Sabbath,” by Bishop White. Speaking of Sabbath-keeping as opposed to the practice of the Church, and heretical, he says :

“ It was thus condemned in the Nazarenes and in the Cerinthians, in the Ebionites and in the Hipsistarii. The ancient Synod of Laodices made a decree against it, chap. 29 ; also, Gregory the Great affirmed it was Judaical. In St. Bernard’s days, it was condemned in the Petrobrussians. The same likewise being revived in Luther’s time, by Carlstadt, Sterneberg, and by some secretaries among the Anabaptists, hath both then, and ever since, been condemned as Jewish and heretical.”²

An old German historian, John Sleidan, speaking of a sect in Bohemia called “ Picards,” says :

“ They admit of nothing but the Bible. They choose their own priests and bishops ; deny no man marriage, perform no offices for the dead, and have but very few holy days and ceremonies.”³

¹ Hist. Baptists, Vol. 2, pp. 412–418, Ed. 1813.

² p. 8, London, 1635.

³ History of the Reformation, etc., p. 53, London, 1689.

These are the same people to whom Erasmus refers, representing them as extremely strict in observing the Sabbath. Robert Cox quotes from Erasmus, and comments as follows :

“With reference to the origin of this sect (Seventh day Baptists), I find a passage in Erasmus, that at the early period of the Reformation, when he wrote, there were Sabbatarians in Bohemia, who not only kept the seventh-day, but were said to be so scrupulous in resting on it, that if anything went into their eyes they would not remove it till the morrow.”¹

Other testimony might be added, did space permit. It is clear that when the great apostasy began, which culminated in the establishment of the Papacy, and the union of Church and State, there were many who refused to join with the apostate throng, or recognize its unscriptural doctrines. They rejected the false dogma of Church authority, and adhered to the Bible, Old and New Testaments, as the only authority and rule of Christian living. As a result of this, their lives were holier and purer than those of the apostate Church. Being removed from the central arena of ecclesiastical and civil strife, they increased in strength and numbers, until they came to be feared by their enemies ; then they were eagerly hunted, relentlessly condemned, and slaughtered without mercy. In common with the other truths of the Bible, they obeyed the law of the Fourth Commandment, and kept God's Sabbath. Their history forms a strong link in the unbroken chain of Sabbath-keepers, which unites the years when the “Lord of the

¹ Sabbath Literature, Vol. 2, p. 201.

Sabbath" walked upon the earth, with these years in which he is marshaling his forces for its final vindication.

CHAPTER III.

HISTORY SINCE THE DARK AGES.

We have dwelt upon this Middle-Age period in Church history to show the reader that the dissenting Christians who never yielded allegiance to the Roman Catholic Church were Sabbath-keeping, Baptist Christians. In them we find the true apostolic succession ; a succession in faith and practice, rather than in real, or supposed, tactual ordination. When the work of reformation began, in the 16th century, the descendants of these people stood firm, pleading for a complete return to Biblical, New-Testament Christianity. Denominationally, they were the immediate ancestors of the Seventh-day Baptists.

The German reformers took low ground on the Sabbath question. Theoretically, they did not differ from the Roman Catholic doctrine of Church authority; neither did they give any great prominence to the law of God, as related to the work of reformation. It was, therefore, left for the English Reformation to develop this thought, and hence to make the Sabbath question prominent. Such is the philosophy of reforms. Reformatory movement begins at the lowest point reached by the evil to be reformed. In the German Reformation, this lowest point was represented by the doctrine of "Indulgences." Against this, Luther struck his first blows,

teaching, in place of it, the doctrine of salvation through faith, without the intervention of the Pope or the Church. In the English Reformation, the second stage of reform was reached, and men were forced to inquire what relation the Decalogue sustained to the work of reformation.

That the Seventh-day Baptists sprung from the Sabbath-keepers of the middle ages is well attested by the general facts in the history of that time. Our space will allow only the following reference. Chambers' *Cyclopedia* refers to the Bohemian Sabbath-keepers and others, as follows :

“Accordingly, in the reign of Elizabeth, it occurred 'o many conscientious and independent thinkers (as it had previously done to some protestants in Bohemia), that the Fourth Commandment required of them the observance, not of the first, but of the specified *seventh* day of the week, and a strict bodily rest, as a service then due to God. . . They became numerous enough to make a considerable figure for more than a century in England, under the title of 'Sabbatarians'—a word now exchanged for the less ambiguous appellation of 'Seventh-day Baptists.' . . . They have nearly disappeared in England, though in the seventeenth century so numerous and active as to have called forth replies from Bishop White, Warren, Baxter, Bunyan, Wallis and others.”¹

We shall not detain the reader with a detailed history of the Seventh-day Baptist churches and writers in England. It is enough to say that they formed the most radical element in the Puritan party, and insisted upon the acceptance of the Sabbath as an essential part of

¹ Article, Sabbath, vol. 8.—London, 1883.

the reformatory work. Their books were numerous, strong and efficient in defence of the Sabbath. Several of these were deemed of such importance, that the Government appointed representatives of the Church of England to answer them.¹ Thus the majority of the Puritan party was compelled to make choice between the position occupied by the Seventh-day Baptists, and that occupied by the Church of England. Unwilling to choose what was considered the extreme, in either direction, this majority adopted the compromise theory which has since borne the title of "Puritan." This theory was first propounded by Nicholas Bound (Bownde), in a book issued 1595 A. D., and re-issued in 1606. He set forth, for the first time, the theory that the law of the Fourth Commandment remained in full force, but might be applied to the Sunday instead of the Sabbath. This theory soon became popular with the Puritans. Had they been willing to accept the *whole truth*, as was demanded by their avowed creed of "The Bible, and the Bible alone," the great body of dissenters in England would have then and there become Sabbath-keepers. As it was, this compromise theory satisfied the average conscience, and, having been accepted, must necessarily undergo the test of time, both in Europe and America.

This test has been made, and so fully made, as to place the matter beyond question. All that religious enthusi-

¹ NOTE.—Those who wish to pursue the history of the Seventh day Baptists in England in detail will find it in *A Critical History of the Sabbath and the Sunday in the Christian Church*, by the author of this volume. See advertisement on last page of cover.

asm and civil legislation could accomplish in preserving the Puritan Sunday, has only revealed its weakness. Whatever theories men may entertain concerning its probable future, must be made in the light of past history. This much is certain : no abiding structure can be reared on the old foundation.

SEVENTH-DAY BAPTISTS IN AMERICA.

The same Divine Hand which guarded the Sabbath through the dark centuries between the first great apostasy and the Reformation, transferred it from England to America, the last battle-ground whereon the great reforms of modern times have been, and are being carried forward. True Sabbath reform could not find a place among the masses until that second great error, the "Puritan Sunday," had borne its fruit, decayed in weakness, and crumbled from the hands of the Church. This trial could best be made in America. Hence, guided by that "divinity which shapes our ends," in 1664 Stephen Mumford emigrated from England to Newport, Rhode Island. He brought with him the opinion that the Ten Commandments, as they were delivered from Mount Sinai, were moral and immutable, and that it was an anti-Christian power which changed the Sabbath from the Seventh to the first day of the week. He united with the First-day Baptist Church in Newport, and soon gained several of its members to the observance of the Sabbath. This led to much discussion, and finally an open separation took place, and the first Seventh-day Baptist Church in America was organized

by these Sabbath-keepers in the month of December, 1671.

The second branch of the Seventh-day Baptist Church in America was also planted by emigration from England. About the year 1684, Abel Noble, a Seventh-day Baptist Minister from London, settled near Philadelphia. The following extract from a late work by Rev. James Bailey gives the following :

“Abel Noble arrived in this country about the year 1684, and located near Philadelphia. He was a Seventh-day Baptist Minister when he came. About this time a difference arose among the Quakers in reference to the sufficiency of what every man has naturally within himself for the purpose of his own salvation. This difference resulted in a separation under the leadership of George Keith. These seceders were soon after known as Keithian Baptists. Through the labors of Abel Noble many of them embraced the Bible Sabbath and were organized into churches near the year 1700. These churches were Newton, Pennepeck, Nottingham and French Creek, and probably, Conogocheage.” . . . “The churches of Pennsylvania fraternized with the churches in Rhode Island and New Jersey, and counseled them in matters of discipline. Some of their members also united with these churches. Some of them, with some members of the church of Piscataway, and others of Cohansey, near Princeton, emigrated to the Parish of St. Marks, S. C., and formed a church on Broad River in 1754. Five years later, in 1759, eight families removed from Broad River and formed a settlement and a church at Tuckaseeking, in Georgia. These churches have long since become extinct.”¹

The third branch of the American Seventh-day Baptists originated from causes quite unlike those which

¹ History of the Seventh-day Baptist General Conference, pp. 11-15.

gave birth to the two already mentioned. Edmund Dunham was the originator of this movement. He was a member of the First-day Baptist Church, in Piscataway, Middlesex county, New Jersey. About the year 1700, he had occasion to rebuke one Mr. Bonham for laboring on Sunday. Mr. Bonham replied by demanding the divine authority for the observance of Sunday as the Sabbath. Eager to answer this demand, Dunham began to search God's Word for that which he supposed could easily be found. His investigations led him to discard the Sunday and to embrace the Bible Sabbath. Others soon followed his example, and in 1705 the Piscataway Seventh-day Baptist Church was organized; Edmund Dunham was chosen pastor and sent to Rhode Island, where he received ordination. At his death, his son Jonathan Dunham, succeeded him in the pastorate. This church still flourishes at New Market, New Jersey, and several other churches have been formed directly and indirectly from it.

The Seventh-day Baptists have spread from these three points, westward and southward, slowly but steadily. The report of their General Conference for 1886 shows an aggregate of 105 churches, with 8,797 members in the United States, England, Holland, and China. The odds against which their existence has been maintained has made them much stronger than their numbers indicate. Their existence has been perpetuated, and their growth secured under the conviction that God has commissioned them to uphold the doctrine of fealty to his law, until the Christian Church through

its repeated failures to establish and maintain the sacredness of Sunday, either by the attempted transfer of the Fourth Commandment, or by the aid of the civil law, shall come to see that on God's law alone can either the idea of the Sabbath, or the day of the Sabbath be maintained. The struggle for more than two hundred years has demanded much of patience and faith. The prospects at the present (1887) add hope to their undiminished faith that, though long delayed, the redemption of the Protestant Church from the error of Sunday keeping, and the consequent disregard of God's Sabbath, is near at hand. To those who think this faith groundless, and these hopes but a shadow, we have only to answer, that since the introduction of the No-Sabbath theories—in connection with which Sunday observance gained ascendancy, in the fourth century—to the present time, all practical Sabbath observance, with its attendant blessings, has been gained in proportion as men have built upon the law of God. History has shown that the compromise theory, whereby the observance of Sunday was associated with the Fourth Commandment, in the Puritan movement, has failed under the searching test of time. Two alternatives lie before the Church: to yield all Sabbathism, and go down in the tide of holidayism now gaining so rapidly, or return, without compromise, to the firm foundation of God's law. Here the Seventh-day Baptists make their stand. On this ground they are willing to await the verdict of coming years.

CHAPTER IV.

CHURCH POLITY AND DENOMINATIONAL ORGANIZATION.

We have already shown that the progenitors of the Seventh-day Baptists, both before and after the reformation of the sixteenth century, were among the most independent and radical of reformers. They appealed to the Bible as the only authority in religious matters. The facts which they found set forth in the Bible compelled them to define a church and formulate a polity according to the following propositions :

1. Jesus Christ is the only Head of the Church. The Word of God is its only guide and statute book.

2. The visible, local church is composed of baptized believers, "called out from the world," and organized for distinctly religious purposes, after the New Testament model.

3. A Church thus organized has full power to choose its officers, manage its affairs, and maintain its discipline. The officers of such a Church, as prescribed by the Bible, should be bishops or pastors, and deacons or elders, whose qualifications and duties are essentially defined in Paul's letters to Timothy and Titus.

Proscribed, ignored, or tolerated by the civil law of England, all things conspired to make such people Independent Congregationalists. This polity has been continued. The government of each Church is vested in the body itself. Officers have no power in the administration of the affairs of the Church, beyond what

is delegated to them by the Church. Each Church is organically independent in the management of its affairs. All association of Churches for general purposes is voluntary; and, as will be seen hereafter, the power of such organizations over the individual Church is advisory only. Such a polity is simple, practical, strong and efficient. It has the peculiar internal vitality and strength of voluntary union, for specific purposes, under the leadership of Christ, the great Head of the Church.

ORDINATION.

Ordination to the ministry or the deaconship, after satisfactory examination, is by an ordaining council called for that specific purpose, usually by the church which presents the candidate. Such councils must be composed, mainly, of ordained men, and while no absolute rule is enforced as to the number, custom demands three or more ministers. Deacons may be associated with these. Churches should also seek the counsel of unordained men of years and wisdom in such cases. Ordination is by laying on of hands and prayer, with other appropriate services. Deposition from these positions, should it be demanded, rests with the Church of which the offender is a member; in such cases the Church may avail itself of counsel from sister Churches.

RECEPTION OF MEMBERS.

Persons who give evidence of true conversion and of faith in Christ as their Saviour, and seek membership in Seventh-day Baptist Churches, are called upon to make a statement of their faith and "Christian Expe-

rience" in the presence of the Church publicly assembled. This statement being satisfactory, the candidate is accepted for membership—after baptism—by a popular vote. Churches may decide whether this vote shall be unanimous or that of a given majority of the members present. In some churches no other form of "reception" is used; in others a consecrating ceremony is added, by laying on of hands and prayer. Seventh-day Baptists do not rebaptize those who have been immersed.

CHURCH DISCIPLINE.

In cases of personal trespass or grievance, Seventh-day Baptist churches follow the rule given in Matthew xviii : 15-17: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone : if he shall hear thee, thou hast gained thy brother.

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

"And if he shall neglect to hear them, tell it unto the Church, but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican."

In cases where a member is guilty of crime or gross impropriety, and the facts are publicly known, but do not constitute a personal trespass, any member being cognizant of the facts, and, especially any official member, is under obligations to report the case of delinquency or wrong doing to the Church. Cases reported to the Church are usually considered by a committee

appointed for that special purpose. Unless specifically instructed, this committee investigates the case according to its judgment, and usually reports with recommendations. The ultimate decision upon these recommendations, or upon action growing out of the report, rests with the majority vote of the Church. Churches may fix a specific majority as necessary for the reception or exclusion of members.

Seventh-day Baptists believe that the highest form of "discipline" is through instruction, and the brotherly watch-care of each member over the other for good. Arraignment as before a judicial tribunal is deemed the last resort, and ought not to be undertaken until, in the spirit of Christ, each has done his duty to the offender as "his brother's keeper." Rejected members are excluded from the Communion and other privileges connected with membership.

LETTERS OF MEMBERSHIP.

Membership is transferred from one Seventh-day Baptist Church to another by letters, usually in the following form :

Certificate of Membership.

This is to certify that.....

.....

is a member in good standing of the.....

.....

*and, as such, is hereby commended to the Christian
fellowship of any Church of like faith and practice.*

By order of the Church,

.....**CLERK.**

.....

To the Clerk of the.....

*By virtue of a letter of commendation from
your Church*.....

has been received to membership in the.....

.....**CLERK.**

The Clerk of the Church with which the individual named in the annexed Certificate may unite, will please fill up and return the above notice to the Clerk of the Church issuing the Certificate.

Persons coming from other denominations, and having been immersed, are received into membership upon their confession of faith and practice concerning the Sabbath, with or without letters from the Church from which they come.

CHURCH MEETINGS.

Seventh-day Baptist Churches usually hold stated meetings for the transaction of business, as the Church may determine, with adjourned, or special meetings, according to circumstances. The usual parliamentary rules which govern deliberative bodies guide in the transaction of all business, and in the appointment of unordained officers.

THE LORD'S SUPPER.

The Lord's Supper is usually celebrated once in two months. This service is preceded by a Covenant Meeting, held on the afternoon or evening of the day preceding Communion Sabbath. This meeting is usually conducted after the "class-meeting" plan, each member present being given the opportunity of making a brief report, or statement, concerning his own religious experiences and spiritual state. Each one is expected to do this, but is not compelled to. Unfermented wine is used in nearly if not all the churches. Historically, and, with few exceptions, practically, Seventh-day Baptists are "restricted communionists."

OTHER ORGANIZATIONS.

Seventh-day Baptist Churches are organized into an International General Conference, which meets annually.

This body is made up of delegates, each Church being entitled to two delegates at large, and one additional delegate for each twenty-five members. In addition to the General Conference, there are general societies organized for specific work, such as missionary, publication, education, etc. These hold annual sessions, in connection with the annual session of the General Conference. At these sessions all reports and plans concerning denominational work are made. Delegates to the General Conference, and the active members in the different societies are usually the same individuals, so that, practically, these annual sessions are the work of one body with different functions. The Conference also appoints executive boards for different purposes, which represent the denomination. The following is the constitution of the General Conference :

CONSTITUTION
OF THE
SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

ARTICLE 1. This body shall be known by, and transact its business under, the title of the SEVENTH-DAY BAPTIST GENERAL CONFERENCE, and as such shall hold annual sessions, at such times and places as shall be agreed upon from year to year; and at such annual session may admit to membership any church applying and submitting such credentials and articles of faith as shall show it to be in harmony with the distinctive faith and practice of the Seventh-day Baptist denomination.

ART. 2. The churches composing this body shall be entitled to representation therein as follows: Two delegates for every church, as a church, and one additional delegate for each twenty-five members of the church. Churches not being able to represent themselves by their own members may appoint delegates to represent them from other churches in full and regular membership. The delegate or delegates present from any church shall cast the full vote to which that church is entitled, when the vote is taken by churches.

ART. 3. The officers of this Conference shall consist of a President, Vice-Presidents, Secretaries (Recording and Corresponding), and Treasurer, with such Boards as

may, from time to time, be deemed necessary, to be elected annually for the ensuing year by the "show of hands" upon the report of a nominating committee consisting of one member from each Association, and shall enter upon their respective duties at the close of the session at which they are elected.

ART. 4. The powers and duties of the officers of this Conference shall be such as pertain to like officers in similar organizations, together with such special powers and duties as the Conference may determine. The officers shall constitute the Executive Committee of the Conference, and perform such duties as the Conference may impose, and make such annual reports as it may direct.

ART. 5. The General Conference, thus organized, shall possess powers and prerogatives as follows: 1st. The prerogative, on appeal, of an Advisory Council in all matters appertaining to doctrine or discipline, faith and practice, as between the churches, and between the churches and their respective members; and the power of exclusion of churches from membership in the Conference for the want of harmony, either of faith or practice, with the denomination. 2d. It shall have power to receive such trusts as either societies or individuals may, from time to time, confide to its keeping, and to make all necessary provisions for the same; to promote the cause of missions, Sabbath-schools, Sabbath observance, academic, collegiate and theological education, and all the interests of religion as embodied in-

and expressed by the denomination, by such modes and measures as may be deemed best by the denomination in Conference assembled.

ART. 6. This Constitution may be altered or amended at any annual meeting of the Conference by a two-thirds vote of delegates present and voting, provided that notice of such amendment shall have been given one year previously.

There are also subordinate organizations, known as Associations, larger or smaller, according to geographical boundaries. These are primarily for fraternal intercourse, and general spiritual culture. They hold annual sessions. There are at present five of these Associations in the United States.

FAITH AND PRACTICE.

The Seventh-day Baptists have always been thoroughly Evangelical in doctrine. As a branch of the Baptist family, they have been in harmony with the Baptists concerning the divinity of Christ, the personality and divinity of the Holy Spirit, the immaterial nature and the immortality of the human soul, and other fundamental doctrines of Christianity. The essential difference between the "Regular" Baptists and the Seventh-day Baptists is upon the question of the Sabbath. As is the case with all denominations, their confession of faith and practice has been gradually developed. They have been no exception to the general rule that each age restates its formulated faith. Those who are interested to follow this development will find it presented in de-

tail in the "History of the Seventh-day Baptist General Conference," by Rev. James Bailey, page 85, ff.¹

The latest expression of a formulated creed, which is a general statement of the faith of the denomination, was put forth in 1880. Each individual church adopts its own Covenant of Faith, and may formulate its own creed. This must, however, be in general accord with the one given below. Churches seeking membership in the General Conference, or the Associations, and thus in the denomination, can gain admission only when presenting satisfactory credentials and articles of faith. The following *covenant* is that of the church of which the writer is pastor. It fairly represents the covenant usually used by Seventh-day Baptist Churches. The *Expose* which follows it is the official one of 1880.

COVENANT.

ART. 1st. We agree to keep the commandments of God, and walk in the faith of Jesus.

ART. 2d. To take the Bible as our guide of *faith* and *practice*.

ART. 3d. To watch over each other for good, to the intent that we may be built up together in Christ, grow in grace and a further knowledge of truth, and be instrumental in bringing men to a saving knowledge of our Lord and Saviour, Jesus Christ.

ART. 4th. To cheerfully attend the appointments, and bear the burdens and expenses of the church, according as God may give us severally the ability.

¹ NOTE.—This work may be obtained by addressing the Author, at Milton, Wis., or the publishers of this volume.

EXPOSE
OF
FAITH AND PRACTICE,

ADOPTED BY THE
SEVENTH-DAY BAPTIST GENERAL CONFERENCE

AT ITS
ANNUAL SESSION IN 1880.

I. OF GOD.

We believe in one God, self-existent, infinite in wisdom, power, justice, and goodness ; the Creator and Governor of all things. Deut. 33: 27 ; Psa. 90: 2 ; Isa. 44: 6 ; 1 Tim. 1: 17.

II. OF CHRIST.

We believe that Christ possessed both a divine and human nature, and was therefore both the Son of God and the Son of Man. Matt. 1: 1 ; Psa. 2: 7 ; Luke 1: 35 ; Rom. 1: 3, 4 ; Gal. 4: 4 ; 2 Cor. 5: 19 ; John 1: 1.

III. OF THE HOLY SPIRIT.

We believe in the Holy Spirit, whose office was to inspire the prophets and apostles, as the instructors of men, with a knowledge of the mind of God, and who is the regenerator and sanctifier of men through the truth. John 14: 26 ; 2 Peter 1: 21 ; Acts 2: 4, 5 ; John 3: 5 ; Rom. 8: 2 ; Gal. 5: 22.

IV. OF THE HOLY SCRIPTURES.

We believe that the Scriptures of the Old and New Testaments were inspired by the Holy Spirit, and that they are a perfect rule of faith and practice. Heb. 1: 1 ; 2 Peter 1: 21 ; 2 Tim. 3: 16, 17 ; 1 Cor. 2: 12, 13.

V. OF MAN.

We believe that man possessed a two-fold nature—physical and

spiritual ; that he was created holy, but that by transgression he fell, and so came under condemnation ; that in order to be saved he must be born again, and that this salvation is the gift of God. 2 Cor. 4: 16 ; Rom. 7: 22 ; Eph. 3: 16 ; Col. 3: 10 ; 1 Peter 3: 4 ; Gen. 1: 26 ; 3: 6-19 ; Rom. 5: 12 ; John 3: 3, 5, 7 ; Eph. 2: 5 ; Rom. 3: 24, 25 ; 4: 16 ; Eph. 2: 8.

VI. OF HEIRSHIP AND ETERNAL LIFE.

We believe when one is constituted a child of God, he becomes an heir of eternal life. Acts 26: 17, 18 ; Rom. 8: 14-18 ; Gal. 3: 29 ; 4: 7.

VII. OF REPENTANCE, FAITH, AND BAPTISM.

We believe it to be the duty of all men to repent, believe in Christ the Saviour, and to be baptized. Matt. 28: 19 ; Luke 24: 47 ; Acts 2: 38, 41 ; 8: 12 ; 10: 47 ; 16: 15, 33 ; 18: 6 ; Mark 16: 16 ; Rom. 6: 4 ; Col. 2: 12.

VIII. OF THE LORD'S SUPPER.

We believe the Lord's Supper an ordinance of religion, to be perpetuated in the church. Matt. 26: 26 ; 1 Cor. 11: 23-26.

IX. OF THE SABBATH.

We believe the seventh day to be the Sabbath of Jehovah, and that it should be kept holy as a memorial of creation and as a type of the saint's rest in heaven. Gen. 2: 2, 3 ; Exod. 20: 8-11 ; Heb. 4: 1-11.

X. OF THE RESURRECTION OF THE DEAD, AND THE ETERNAL JUDGMENT.

We believe there will be a resurrection of the dead, both of the just and the unjust ; that the righteous will be everlastingly justified, and the wicked everlastingly condemned. Dan. 12: 2 ; Acts 24: 15 ; 17: 31 ; Matt. 25: 46 ; John 5: 28, 29 ; Rom. 2: 7 ; 2 Thess. 1: 9, 10.

XI. OF THE RESURRECTION-BODY OF THE SAINTS.

We believe the saints will be raised with spiritual, incorruptible bodies. 1 Cor. 15: 35-54.

It will be seen that each point in the foregoing statement is supported by direct reference to the Scriptures. Seventh-day Baptists recognize the Bible as the only authority in matters of faith and practice. The foregoing *Expose* indicates their understanding of what the Scriptures teach, upon the points noted. If it be suggested that such a creed gives comparatively great latitude, it will be noted that this latitude is with reference to theories concerning things not revealed, rather than concerning matters of practical obedience and holy living. The people whom it represents define Christianity as a life and character, rather than a creed, although they recognize the fact that what men believe is a determining factor in character. At the Session of the General Conference, held at Milton, Wis., in 1886, the following resolutions were adopted relative to certain questions concerning which an expression seemed to be demanded: the *Second Coming* and the *Resurrection* :

“WHEREAS, there are many who misunderstand, and therefore misrepresent, our attitude in reference to the second coming of Christ and the resurrection of the dead; and

“WHEREAS, we deem it important that we define anew our position on these Scriptural questions; therefore,

“1. *Resolved*, That, while a few of our people may dissent from the doctrine, it is nevertheless the general belief of our denomination that our Lord Jesus Christ, according to the Scriptures, will certainly and personally come again ‘without sin unto salvation.’

“2. *Resolved*, That, while a few of our people may hold differing opinions, it is nevertheless the general belief of our denomination that there will be a resurrection of the dead, both of the just and the unjust, as set forth in the Scriptures.

“3. *Resolved*, That, while we know not the day nor the hour when either of these great events shall transpire, we nevertheless believe that God has appointed a time for each of them, and that they will certainly occur in his own appointed time.”

GENERAL REFORMS.

Seventh-day Baptists have always been in the front rank as Reformers in political, social, moral, and religious movements. Independence in thought and action is an essential element in their existence. While this sometimes gives excessive individualism, it also gives radical tendencies and fixed purposes, which are indispensable in all reformatory movements. Their influence in such movements has always been proportionately much larger than their numbers. Speaking on this point, Mr. Bailey says :

“The General Conference has always expressed freely its views upon all questions affecting the interests of humanity. It has uttered its protest against immoralities and vices in all forms, and shunned not to declare the eternal antagonism between virtue and vice ; and has ever sought to protect all under its influence from the deception and ruin of popular errors and organized sin, always insisting that Christians should receive, as the higher law of life, the foundation doctrines of Christianity.”¹

¹ History of the Seventh-day Baptist General Conference by James Bailey, p. 285

CHAPTER V.

MISSIONS.

Prepared by Rev. A. E. MAIN, D.D., Corresponding Secretary of the Seventh-day Baptist Missionary Society.

The object of this chapter is to show that Seventh-day Baptists have been and are missionary in spirit and endeavor, and to indicate as well as one can by means of figures, what they have accomplished, and what is their standing to-day, with reference to this great question—missions.

HISTORICAL INTRODUCTION.

In 1671 the first Seventh-day Baptist Church in America was organized at Newport, R. I. The Rhode Island Yearly Meeting was established in 1696. At the yearly meeting of 1801, it was proposed that there should be a united effort for the propagation of the truth in various parts of the United States by the sending out of missionaries. A majority of the Churches approved the measure, and, in 1803, the organization of the Seventh-day Baptist General Conference was begun. In 1806, a formal basis of union was adopted; and, as Rev. James Bailey remarks in his History of the Conference, the central and inspiring idea that led to this union was the idea of missionary work.

In 1818, the Conference appointed a Board of Directors and Trustees of Missions, and an able and stirring missionary address was sent out to the churches, then numbering fourteen, with a membership of 2,173, having increased from eight churches and 1,130 in 1803.

Within a few years home missionary efforts reached as far west as Indiana, and south to Virginia. In 1821 the *Missionary Magazine* was published. It was discontinued in 1824.

In 1828 a new and separate society was organized, called the American Sabbath-day Baptist Missionary Society. Its constituency was twenty-six churches, with a membership of about 3,100. The managers of this society sought, with earnestness, to develop the spirit and work of missions among the churches, and to systematize all missionary efforts for the sake of unity and strength. But the society rested upon a financial basis fundamentally unsound and could not stand. Besides, the "engagedness" of ministers in other vocations and the indifference of the "connection" to missionary interests presented other difficulties; and in 1842, the society approved the recommendation of Conference to "wind up its concerns as soon as possible."

At the Conference of 1842, a committee was appointed to devise some plan for the efficient promotion of denominational benevolent enterprises. This led to the organization of the Seventh-day Baptist Missionary Association in 1843, a year when 763 additions to the churches were reported. After several constitutional amendments the "Missionary Association" of 1843 has become our present "Missionary Society."

THE CHINA MISSION,

By the constitution adopted at its organization in 1843, the operations of the society were limited to "the

dissemination of the Gospel in America ;” but in 1844 “and other parts of the world” was added, and the society at once turned its attention toward the heathen.

The first desire was to send missionaries into Abyssinia, Eastern Africa, where there were supposed to be large numbers of people that had, for many centuries, paid some religious regard to the Seventh-day. But inasmuch as the obstacles in the way of an entrance to these people seemed to be well nigh insurmountable, and the gates of China were opening, it was decided to begin operations in that vast empire.

In 1847, Mr. and Mrs. Solomon Carpenter and Mr. and Mrs. Nathan Wardner sailed for China, and a foreign mission station was established at Shanghai. After about ten years of earnest and efficient labor, Mr. and Mrs. Wardner returned to America. Mr. and Mrs. Carpenter came to this country in 1859 ; went back to China in 1860 ; came to America again in 1864, and returned to China in 1873. After making a noble record for personal worth, usefulness and devotion to the cause of missions, Mrs. Carpenter died and was buried at Shanghai, and her husband, in feeble health, returned to his native land in 1876. He is now living in London, England.

In January, 1880, Mr. and Mrs. D. H. Davis, and little daughter, and Miss Lizzie Nelson arrived at Shanghai. In 1882, Miss Nelson became the wife of Prof. John Fryer, and withdrew from the working force of the mission.

Dr. Ella F. Swinney reached Shanghai in 1883, and

under her direction a medical mission department was organized.

We are not able to give exact figures, but in connection with this China mission, there have been from forty to fifty converts, some twenty of whom are now living.

The reflex influence of the foreign work upon the Churches and the cause at home has been of inestimable value.

For the year ending June 30, 1886, the workers were Rev. D. H. Davis and wife, Ella F. Swinney, M.D.; three native preachers, four teachers; and four regular and two occasional helpers in the medical mission. The principal buildings are a large, and a small city chapel, a double mission dwelling house, two school buildings, and a medical building. The value of buildings and land is eight or nine thousand dollars.

Evangelistic work consists principally of preaching at Shanghai and inland towns and villages, personal religious conversation, and the distribution of religious literature. Last year there were two day schools for boys, with an attendance from fifty to eighty, and a girls' boarding school with nine scholars. Besides Biblical instruction, which is made prominent, the scholars, who are young, are taught the elements of reading, writing, arithmetic and geography. The medical department, in which there is much religious conversation, reports, for the past year, 6,966 paying patients, 1,156 not paying, ten surgical cases and 138 visits.

THE HOLLAND MISSION.

In 1877, Nathan Wardner, now of Milton Junction, Wisconsin, was in Scotland under the auspices of the American Sabbath Tract Society, sending Sabbath tracts through the mails into Europe, Asia, Australia, and Canada. A parcel fell into the hands of Rev. G. Velthuysen, a Baptist minister of Haarlem, Holland, which led to the conversion of himself and family, and a number of the members of the Church, to the doctrine of the Bible Sabbath. Help for the people and cause in Holland has been sent from friends in the United States, especially from Milton Junction ; and for several years appropriations for publications and for mission work have been made by the Boards of the Tract and Missionary Societies. Haarlem has been visited by some of our American brethren ; and, in 1882, Mr. Velthuysen and daughter attended the denominational anniversaries in Hopkinton, R. I. They visited several of the churches East and West ; and, as a very pleasant circumstance, the daughter was baptized by him whose tracts had planted the truth in Holland. These things were a blessing both to Dutch and American churches, and since that time there has been, in the growth of the mission, much to encourage.

For the year ending June 30, 1886, there were reported as missionaries, G. Velthuysen, Haarlem, and F. Baker, Vrieschlo, at each of which places there is a church. Regular Sabbath meetings are also held at Groningen. As far as known, there are, at 18 different places in

Holland, 65 Sabbath-keepers, and one in Prussia. The majority, but not all, are church members.

THE PALESTINE MISSION.

In 1854 the families of Wm. M. Jones and Charles Saunders sailed for the Holy Land for the purpose of establishing an evangelistic and industrial mission. But personal misunderstandings and other grave difficulties arose, and, after several years, the Board voted to recall the missionaries from the field.

OTHER EFFORTS.

The denominational fathers of the Seventh-day Baptists were men of large ideas respecting the privilege and obligation to labor for the salvation of all men. The continued development of home missions, especially on the western fields; the increase of laborers in China; the re-establishment of the Palestine mission; and the establishment of missions in Abyssinia, Hayti, Japan, Europe, in Canada among Roman Catholics, among Jews, and among freedmen, were questions that received earnest and prayerful consideration. Their hearts were large enough, and their conceptions of the divine purposes respecting the redemption of men broad enough, for all these things; but then, as now, there was lack of adequate means.

GROWTH AND PRESENT CONDITION.

During the first decade (1844-53) there was connected with the work of the Seventh-day Baptist Missionary Society, as general home missionaries or missionary pastors working a part or the whole of the time, an

average of 2.4 laborers each year; the second decade (1854-63), 2.6; the third (1864-73), including a woman who worked as teacher among the freedmen about eight months, 12.8; the fourth (1874-83), 14.6; and from 1884 to 1886, an average of 23. For a part of the period to which these statements refer, some of the Associations carried on mission work within their own bounds to a greater or less extent, through Association Boards or Committees; but of this work the writer is not able to give any satisfactory account.

The average yearly expenditures of the Society for all purposes during the first decade (1844-53), were \$1,841.09; the second year (1854-63), \$2,943.96; the third (1864-73), \$2,296.69; the fourth (1874-83), \$3,907.95, and for the past three years (1884-86), \$9,451.57.

Something of the growth to which the operations of the Society have attained may be gathered from the statements below. Some of the figures are not absolutely correct; but all are either exactly or approximately accurate.

From September 13, 1885, to September 9, 1886, the Permanent Fund, interest only to be used, increased from \$4,706.41 to \$6,999.41,—\$200 of the increase being for general missionary purposes, and \$2,093 for ministerial education. The receipts of the Treasurer, during the same period, for the General Fund were \$9,879.20. Receipts by Mr. Davis and Dr. Swinney at Shanghai, \$1,400. Total income, \$11,279.20. Total receipts, \$13,572.20. Increase of income over preceding year, \$3,814.33; increase of receipts, \$3,685.33. The

Society's interests in real estate have also increased; but to what amount is not known.

Expenditures directly out of the treasury, \$9,280.29. Additional expenditures reported from China, \$1,160.-80. Total expenditures for the year, \$10,477.09, an increase over preceding year of \$912.71.

These expenditures were distributed as follows: Home Missions, \$4,803.43; China Mission, \$3,541.81,—\$1,-160.80 of this having been received on the field; Holland Mission \$520; and for the salary and traveling expenses of the Corresponding Secretary, printing of the Annual Reports, postage, stationery, interest on loans and other incidental expenses of the offices of Secretary and Treasurer, \$1,581.85.

A statistical statement of the fruit of this expenditure of money in this country is as follows: 20 workers report 769 weeks of labor in fifteen different States, 1,937 sermons and addresses, and 157 additions to churches, 82 being by baptism. Increase over the preceding year, 63 weeks of labor, 24 sermons and addresses, and 65 additions, 29 of this increase being by baptism.

From China, more workers and work have been reported than ever before. Much of Mr. Davis' time has hitherto been occupied in study, superintending the erection of buildings, organization, etc.; but the mission is now well equipped in these respects, and, from a human point of view, seems only to need a reinforcement of laborers in order to begin a period of new prosperity.

In Holland, a field of growing interest, there has been an increase of thirteen Sabbath-keepers.

Thus was the Conference year ending September, 1886, a year of progress, one of the most prosperous years in all the history of the Missionary Society; and Seventh-day-Baptists have occasion to thank God, take courage, and gird on new strength for the work to which, by many voices, the Lord is calling them.

CHAPTER VI.

EDUCATION.

Prepared by President W. C. Whitford, D.D., of Milton College.

Since 1650, Sabbath-Keeping Churches have existed in England—three of them surviving in the last half of the present century. They constituted a small, isolated, and struggling sect, without sufficient concentration and wealth to establish and conduct any educational institutions. Still, among them appeared men of distinguished learning, a few of whom were interested in the instruction of youth. Among them may be mentioned Dr. Peter Chamberlayn, Rev. Daniel Noble, who studied at the Glasgow University; Rev. Francis Bamfield, who secured two degrees from Wadham College, Oxford; his brother Thomas Bamfield, speaker of the House of Commons in the time of Cromwell; Dr. Edward Stennett, “a minister of note and learning”; his son Rev. Joseph Stennett, who mastered the French and Italian languages, became a critic in Hebrew, and made considerable progress in philosophy and the liberal sciences; and his great grandson, Rev. Samuel Stennett, D.D., a

celebrated preacher in London; William Temple, F. R. S.; and the late Rev. W. H. Black, F. S. A., an accomplished antiquary.

It is interesting to note that the wife of John Trask, who published his views on the Sabbath in 1618, was a "school teacher of superior excellence," and lay in prison fifteen or sixteen years, until her death, for the crime of "teaching only five days in the week, and resting upon Saturday." Nathaniel Bailey, a member of the Mill Yard Church, London, was the most popular lexicographer before Dr. Samuel Johnson. His *Universal English Dictionary* was first published in 1721, and appeared afterwards in thirty editions. It constituted the basis of Dr. Johnson's celebrated dictionary, and was studied by Lord Chatham in acquiring an extensive knowledge of words for his speeches. Bailey was the author of at least ten other works, used principally as text books by students. He kept a boarding school, and taught Greek, Latin and Hebrew, as well as other "school-learning."

The first church of Seventh-day Baptists organized in America was at Newport, R. I., in 1671. Its second pastor was Rev. William Gibson, an associate of the Stennetts in England, where he was carefully educated, especially in the ancient languages. Henry Collins, a leading merchant, and a patron of literature and fine arts in Newport, was sent, near the beginning of the last century, to England, to complete his studies. The same is true of the two Wards, father and son, Governors of the Rhode Island Colony. A few sons of Sabbath-

keeping families were educated, before the Revolution, at Harvard and Brown Universities. Of the latter institution several influential members of the Rhode Island Churches acted as officers, or trustees, from 1763 to 1800.

Not until 1834 was any definite action taken by Seventh-day Baptist Churches towards providing higher culture for the young. Previous to this time they were too busily occupied in strengthening the few churches already established, and in planting, by emigration, new ones in western localities, to attempt this work. In the year above mentioned, education societies, composed of women, were formed in several churches, under a plan adopted by the General Conference, to aid worthy young men studying for the ministry. Soon afterwards a Board of Education was chosen to select the beneficiaries of these funds. In this way Solomon Carpenter, James R. Irish, and William C. Kenyon were helped to prosecute their studies in College.

In connection with this movement, originated the enterprise of establishing De Ruyter Institute, the first school of an academic or collegiate grade founded by Seventh-day Baptists in this country. The initiatory work was performed by Rev. Alexander Campbell with great executive skill, during the three years prior to the fall of 1837, when the school was opened in a most substantial stone building, with accommodations for three hundred students. Here instruction was given with varying degrees of success until 1871. It is now used for the village public school. While the institute was in op-

eration, here labored with self-sacrificing zeal such principals as Rev. Solomon Carpenter, Rev. James R. Irish, Prof. Gurdon Evans, and Prof. Albert Whitford. For the section in which this institute was located, and for the whole denomination, it effected an incalculable good.

Alfred University, at Alfred Centre, N. Y., began as a Select School in December, 1836, and soon assumed the functions of an academy. In 1843 it was incorporated as such, and fourteen years afterwards as an University. It still retains the academic department, with the Preparatory, Business, and Teachers' courses of study, while the Collegiate embraces the Philosophical and the Classical. There have been added the departments of Industrial Mechanics and Theology. Instrumental and vocal music and the Fine Arts have been taught almost from the opening of the institution. Ladies have always enjoyed the same privileges as gentlemen in this institution. The attendance of the students was at first from thirty-six to seventy-two per term, but it subsequently has reached in some years over five hundred.

Rev. James R. Irish was principal and sole teacher for two years prior to the spring of 1839, when Prof. William C. Kenyon took the charge, the former assisting to some extent until 1845. The administration of the latter continued until his death in 1867. Endowed with great keenness of mind, ardent love for teaching and superior force of will, he raised the institution to a high standing, not only in the denomination, but in the country at large. He associated with himself other teachers of eminent ability, some of whom remained for

many years. Among these is Dr. Jonathan Allen, who has been President since the death of Prof. Kenyon.

Spacious and commodious buildings are occupied by the University, costing in erection over \$100,000. Among these are a brick boarding hall, a chapel with recitation rooms, an astronomical observatory, a stone edifice for a geological museum, and the Kenyon memorial hall, used chiefly by the classes in physical sciences.

The commencement of 1886 was the occasion of celebrating the fiftieth anniversary of the institution. Addresses were presented by former students, who are occupying distinguished positions in the country; and an effort was inaugurated to secure a large addition to the endowment fund. The location of this University is most favorable for quiet, good order, good morals, and religious influences. No license to sell liquor has been granted in the township of Alfred for more than forty years. J. Allen, D.D., Ph.D., LL.D., President.

MILTON COLLEGE,

At Milton, Wis., was started by Hon. Joseph Goodrich, in December, 1844, as an academic school, and was incorporated as a college in 1867. It was held at the beginning in a small gravel building, but subsequently it was moved to more convenient ones, two of which are brick, valued at \$26,000. The number of its students has ranged per year from seventy at the opening to four hundred and twenty. Both ladies and gentlemen are

admitted to all the classes. Preparatory and teachers' courses of study belong to the academic department, and scientific and classical to the collegiate. Instruction is furnished in all branches of music by Dr. J. M. Stillman, and in a portion of the fine arts by other teachers. An alumni fund of \$10,000 has recently been raised for endowment purposes, to which George H. Babcock, of Plainfield, N. J., is pledged to add \$10,000. These, with other endowment sums, provide the college with nearly \$40,000.

Rev. W. C. Whitford, D.D., has been President of the institution since 1858. Previously the charge was in the hands of Rev. Bethuel C. Church, Rev. S. S. Bicknell, Dr. Jonathan Allen, Rev. Amos W. Coon and Prof. A. C. Spicer. Prof. Albert Whitford has taught here most of the time since 1854. Both the President and one of its former professors, Hon. Edward Searing, have held the office of State Superintendent of Public Instruction in Wisconsin, for eight years. Some of its graduates are now filling very important positions in the educational, political and religious fields of that State and elsewhere. The community in which the college is maintained has many advantages for such an enterprise. Arrangements are furnished to enable young people to room and board at most reasonable rates, and the tuition ranges from \$8.00 to \$12.00 per term. The graduates number one hundred and eighty-five.

Other academic schools have been established and supported in whole or in part by Seventh-day Baptists at Clarkeville, N. Y.; Shiloh, N. J.; Ashaway, R. I.;

Farmington, Ill.; New Market, N. J.; Walworth, Wis., and Alden, Minn. All these have been suspended, most of them being converted into public schools. A female college was opened about thirty years ago in Plainfield, N. J., but it is now conducted as a private seminary. In 1854 the academy at Albion, Wis., was organized with Rev. T. R. Williams, D.D., as principal. He was succeeded by Rev. A. R. Cornwall, who conducted the school about twenty years. It is now under the management of Rev. S. L. Maxson, and is attended by about 200 students. It is surrounded by an excellent population.

The Seventh-day Baptist Education Society was formed in 1855, almost exclusively to aid Alfred University and its theological department. In 1866 its constitution was so changed that other institutions came also under its supervision. It holds its annual sessions in connection with the General Conference, where it receives reports from the schools of the denomination, presents the annual address of its Corresponding Secretary, and furnishes other carefully prepared papers on educational subjects.

In 1872 a vigorous effort was instituted in the Associations and the General Conference to celebrate the two hundredth anniversary of the existence of Seventh-day Baptist Churches in America by raising \$100,000, principally to strengthen our educational institutions. A board was chosen, located at Plainfield, N. J., to have the care of this fund, and to distribute its avails. Charles Potter, has been its President, and E. R.

Pope its Treasurer from the beginning. In its report for 1886, the statement is made that \$80,212.99 in cash, orders and mortgages, have been secured to this fund, besides several thousand dollars worth of real estate, the exact value of which is not estimated in said report.

CHAPTER VII.

PUBLISHING.

Previous to the year 1835 various publishing enterprises in the interest of the Seventh-day Baptists were carried forward by individuals. In 1835 the Seventh-day Baptist General Tract Society was organized, and commenced the issuing of tracts and other literature. In 1843 it was reorganized as the American Sabbath Tract Society, under which name it has continued to represent the denominational publishing interests. A local society was organized under the name of the New York City Sabbath Tract Society in 1842. Its publishing interests were soon handed over to the American Sabbath Tract Society, although its organization continued for many years. It did an important work in gathering a valuable library of Sabbath literature, which library was placed in the hands of Alfred University, in trust, a few years since. The American Sabbath Tract Society has enlarged its publishing operations, including the publication of tracts, books and periodicals. At the present time it publishes the following periodicals, from the denominational publishing house at Alfred Centre, N. Y.:

The Sabbath Recorder, a denominational weekly; *Our Sabbath Visitor*, a denominational weekly Sabbath-school paper; *The Helping Hand in Bible-school Work*, a Sabbath-school quarterly; *The Evangelist Harold*, a Swedish, religious and Sabbath reform monthly; *The Light of Home*, a religious and Sabbath reform monthly; and *The Outlook and Sabbath Quarterly*, which is devoted to all phases of the Sabbath reform question. All information concerning publications will be promptly given by addressing the American Sabbath Tract Society, Alfred Centre, New York.

CHAPTER VIII.

VIEWS AND PURPOSES CONCERNING SABBATH REFORM.

Sabbath reform is necessarily a prominent part of the work of Seventh-day Baptists. They believe that the early Church, after the middle of the second century, fell into a grievous and destructive error, in gradually rejecting the Sabbath, and adopting the Sunday, with its associate festivals; that there is no Scriptural warrant, or divine authority for such a change. They believe that the majority of Protestants have retained this essential error, especially in the reasons for the observance of Sunday. These reasons necessarily make Sunday non-Sabbatic, and divorce it wholly from the fourth commandment. The connection of Seventh-day Baptists with the reformatory movement in England, leads them to appreciate how nearly the Puritan party came to accepting the truth, and how illogical the conclusion was, which retained the Sunday, under Dr. Bound's theory. They believe that, while the work of Sabbath reform was delayed by this compromise, it must yet return to the point which it so nearly reached, in the English reformation.

Their history in America is full of meaning, as the history of a people preserved in spite of all adverse influences, for no adequate purpose except to keep alive the truth concerning the Sabbath, and await the ripening years when it could find a hearing. According to the ordinary laws of denominational life and death, the Seventh-day Baptists ought to have died, two centuries

ago. On the contrary, their growth has been steady during that entire period. In their present efforts to promote Sabbath reform, they seek more the development of entire truth, than the enlargement of denominational lines. Seeing that the Puritan compromise has failed, that the drift of Society is backward to non-Sabbatic holidayism, that the popular theories give no solid ground on which to base reform, they perceive that the issue is larger than denominational lines. It involves not alone their own denominational life, but the purity and perpetuity of Christianity. The decay of regard for sacred time, brings corresponding decay in public worship, and the loss of its attendant blessings. The Bible itself, as an authoritative book, is directly on trial in this issue. Those who have attempted to defend the Sunday on Biblical grounds, are met at every turn by the skeptical, with the charge of dealing falsely with the book upon which they pretend to base their theories. The authority of the decalogue, as a rule of life, is directly assailed by all arguments which attempt to invalidate the claims of the Sabbath. For these, and many other reasons, Seventh-day Baptists believe that the Bible and Christianity are both in deadly peril from the views which the Church has taught concerning the abrogation of the Sabbath, and the introduction of the Sunday.

Under such circumstances, and amid such increasing dangers, it becomes the duty, as it is the purpose, of Seventh-day Baptists to spread the truth concerning the nature and history of those influences by which the

present state of things has been brought about. In a lawless and indifferent age, they stand to emphasize the claims of the law of God. At a time when few things are held to be "essential," they stand to vindicate the enduring authority of God's revelation at Sinai. In an age which talks gushingly about "salvation through faith," and "freedom from law," they stand, with the apostle Paul, to insist that the Gospel has no meaning except as a way of escape from the penalty of eternal law. They believe, devoutly in Calvary; in Christ as the only Saviour of men. But they believe in Calvary, because Sinai still stands to condemn disobedience, and guide to the only true liberty, which is *obedience under law*, and not *license without law*.

In pursuance of this purpose to compel attention to the dangers of the hour, and the demands of truth, the operations of the Seventh-day Baptists have been greatly enlarged during the present decade.

They issue two periodicals which are specifically devoted to the work of Sabbath reform. The *Outlook and Sabbath Quarterly* closed its fifth volume with the issue for January, 1887. The first two volumes were issued as a monthly, the last three as a quarterly. Up to the close of the fifth volume, there had been circulated 38,400,000 (Magazine size) pages of this periodical. And of the *Light of Home*, at the close of its second volume, March, 1887, there had been circulated over 11,000,000 pages, making an aggregate of at least 50,000,000 pages of these two periodicals, which have been placed before the public since April, 1882.

Much the larger share of this matter has been placed directly in the hands of clergymen. It has all been placed, as nearly as possible, in the hands of religious and thoughtful people, only. Before the *Outlook* had entered upon its third volume, Rev. Thomas S. Bacon, D. D., Point of Rocks, Md., in a pamphlet written to controvert the position of the *Outlook* said:

“In what follows I shall take the arguments of the *Outlook* to represent the notion controverted, because they have undoubtedly at this time, more general currency and greater effect upon opinion among those who guide the opinions of others, than anything else in this day and land. I am sure that many of my faithful brethren of the clergy have been more or less persuaded or at least confused by them.”

We have abundant evidence that the influence of these publications has increased with each succeeding month. No specific effort has been made to induce those who have embraced the truth concerning the Sabbath, to unite with the Seventh-day Baptists, but one of the agents of the American Sabbath Tract Society, writing on this point, in March, 1887, says:

“From a carefully kept list, it appears that in the past three years nearly 800 persons have embraced the Sabbath. Of this number more than two scores are ministers. These have reported themselves to us, or have been reported, while many more doubtless have accepted the light on the Sabbath question, who have not yet made themselves known to us. These results have come mostly through the circulation of the *Outlook*, and other publications of the Society.”

As we have already stated, the primary purpose of the Seventh-day Baptists is not to gain numbers unto themselves. It is rather to spread truth, patiently, and persistently, calling the attention of the church to its own dangers, and seeking to induce Sabbath reform upon the permanent basis of God's divine law.

Many other influences,—some of the more potent of which have grown directly from the work of the Seventh-day Baptists,—are now pressing the question of Sabbath reform upon the attention of the American people. At such an hour, this volume goes forth, not to sound the praises, but to indicate the faith, policy, and purposes, of the people whom it represents.

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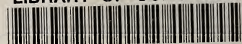
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