

# The Sabbath Recorder



REV. THOMAS HISCOX.  
(1686-1773.)

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# The Sabbath Recorder

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## SABBATH REFORM

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

### Sunday Law Enforcement.

An extensive and representative agitation concerning the enforcement of Sunday laws is going on at New Britain, Conn. *The Hartford Courant*—we are indebted to Ex-Governor Utter for a copy—December 2, makes a full report of the situation as it developed on Sunday, December 1, 1907. The Prosecuting Attorney had issued a proclamation enforcing the Sunday law in New Britain with unusual strictness and severity. He did this without the support of the Mayor and the "Public Safety Committee" of the city, which has charge of police affairs. The *Courant* says that the shut down "was the nearest approach to a Puritanical Blue Law Sabbath that this cosmopolitan center has seen in years." Three or four columns of the *Courant* are filled with statements and opinions from the Mayor and other officers of the city government. These indicate positions quite opposed to the strict enforcement of laws which public opinion holds as obsolete and inoperative, although they yet stand on the statutes of Connecticut. Such a condition is usual whenever a strict enforcement of Sunday laws is attempted. It is an inevitable result in a period of transition of public opinion and in the history of obsolescent civil laws. Our readers will secure a fair view of the situation by noting the following from a statement by the Mayor, as given in the *Courant*. Such incidents, especially in New England, are valuable features of current history touching Sunday legislation. They carry their own comment:

### "MAYOR LANDER'S STATEMENT.

"In view of the fact that Mr. Mitchell, the prosecuting attorney of the city, has issued a statement to the public calling attention to the observance of the Sunday laws, and because

of many inquiries made of the mayor as to what action is intended, I deem it proper to say that the statement of the prosecuting attorney was issued without previous consultation with the mayor or with the board of public safety, who have charge of the police department, and to make also a public statement as to what course has heretofore been pursued by the mayor and the board of public safety in order to procure a quiet and orderly Sunday and a fair observance of the Sunday laws.

"Several months ago a careful canvass of various fruit, cigar and small grocery stores open Sunday was made by the police department under the direction of the board of public safety, and, recognizing the difficulty of discriminating between what wares should be sold and what should be prohibited from sale, it was decided, after consultation with the corporation counsel and A. H. Abbe, the president of the business men's association, that the best interest of the city, so far as related to good order and a quiet Sunday was concerned, could best be served by regulation rather than by an effort to strictly enforce the so-called Sunday laws. The proprietors of the small stores, some of them engaged in what might be reasonably regarded as the sale of necessary and harmless wares, were requested and required to conduct their business as quietly and unobtrusively as possible, and in every case they have cheerfully and in good faith followed the instructions of the police force.

"As to the violation of the Sunday laws relating to the sale of intoxicating liquors, it is generally conceded by the public, as well as by the prosecuting attorney himself, that New Britain is in better condition in this respect than it ever has been before.

"The proprietors of the Russwin Lyceum, Keeney's Theatre and Hanna's Armory have agreed with the mayor as to the programs of their concerts and moving pictures, and the standard set by the mayor in this respect, namely, that no theatrical or vaudeville acts of any description, and that no offensive pictures should be allowed on Sunday nights, has been rigidly observed, as patrons of these Sunday entertainments are well aware.

"The prosecuting attorney has stated to the mayor today that he is dissatisfied with the enforcement of the Sunday laws, and he issued his statement, although he was not fully informed as to what action had been taken by the other



authorities. In justice to my own efforts and those of the board of public safety, and the police department under their direction, to secure as good an observance of the Sunday laws as could be obtained under the present conditions, I feel that I should state to the public that while the mayor and board of public safety are desirous of cooperating with all authorities in the proper enforcement of any and all laws, neither of them is in sympathy with Mr. Mitchell's sweeping but indefinite statement, and they do not believe that the strict enforcement of all the Sunday laws is either desirable or practicable at the present time.

Yours respectfully,  
G. M. Landers, Mayor."

#### Religious Sabbath Reform.

Considerable is said, within a limited circle, about the need of Sabbath reform. The greater part of the prevailing discussion does not touch the deeper religious and spiritual aspects of the situation. Superficial results secure first attention. Perhaps that is unavoidable, but it gives double emphasis to the need of greater attention to the fundamental spiritual and religious elements that lie at the basis of Sabbath reform from the religious standpoint. Sunday saloons, Sunday sports, baseball, golf, motoring, Sunday excursions and the like, flourish because religious regard for Sunday wanes and holidayism grows. Custom and civil law unite to make Sunday a day of leisure and hence a worldly holiday for all who have not conscientious regard for it. The logic of the situation is inexorable and the prevailing Sabbathless Sunday is unavoidable. The source of real Sabbath reform is in religious sentiment, religious conscience, spiritual life and development. When these are wanting genuine Sabbath reform will be impossible.

The ancient Sabbath—the Sabbath of the Bible and of Jesus, "Lord of the Sabbath"—has passed so nearly out of consideration that the majority of people give it no adequate thought. Public opinion assumes that it is Jewish, non-Christian, obsolete, dead. Even religious leaders do not care to consider its history, nor its intimate relation to early Christianity as set forth by Jesus, its divine Lord. The SABBATH RECORDER deems that the problem of Sabbath reform must "hark back" to Jesus and the birth of Christianity for solution on a religious and spiritual basis, coupled with the demands of twentieth century Christianity. The issues are neither Jewish, nor denominational. They are deeply spiritual and

supremely practical. Theories are like apple trees. Jesus, first of pragmatists, and an excellent model for modern philosophers, created an universal norm when he said: "By their fruits ye shall know them"

But the purpose of these lines is to secure a view of the present situation touching Sabbath reform rather than to present the opinions of the SABBATH RECORDER. Sunday, its observance or non-observance, holds first place in the public mind when "Sabbath reform" is named, and the fact is prominent that religious regard for Sunday, within and without Protestant churches, has declined with marked rapidity during the last half century, especially within the last thirty years. A generation of men has come upon the stage, holding the whole Sabbath question as of secondary importance, or wholly unimportant, from a religious standpoint. The rapidity of the loss of religious regard for Sunday shows how great the struggle will be if any revival of religious Sabbath observance is secured in connection with it or any other day. The inadequate character of such efforts as are being made in behalf of Sunday is seen in the fact that the efforts of religious leaders are turned, mainly or wholly, toward non-religious considerations. For example, the *New York Sun*, of December 2, 1907, speaking of a meeting held in Brooklyn on Sunday, December 1, for the promotion of Sabbath reform, says:

"Vigorous protests against the violations of the Sabbath laws were uttered yesterday afternoon by a number of prominent Brooklyn clergymen at a mass meeting in Holy Trinity Church, Montague and Clinton Streets. The meeting was called for the expressed purpose of 'saving Sunday.' The speakers treated the matter from a physical rather than a spiritual standpoint. The Right Rev. Frederick Burgess, Bishop of Long Island, presided.

"Bishop Burgess denounced the theatres that keep open on Sunday. He said they and other Sunday violators rob certain individuals of much needed rest and drive many to suicide; that the children's court is an outcome of the corruption sown among little ones on Sunday by pernicious shows, and that healthy life, both physical and spiritual, demands one day a week for repose.

"The other speakers were disposed to look at the matter from the Bishop's viewpoint. The Rev. William Sheafe Chase, pastor of Christ P. E. Church, reviewed the fight which churchmen have been making against Sunday violations and guardedly criticised the judiciary for the delays that have arisen.

"The Rev. Dr. Newell Dwight Hillis of Ply-

mouth Church and the Rev. Dr. S. Parkes Cadman of the Central Congregational Church made appeals for a Sabbath without work or profane amusements. Both of the speakers cited scientific reasons and deductions as proof of the physical necessity for a regular rest day. --e referred to those who use Sunday for automobiling as automobile emperors and empresses.

"Resolutions were passed recommending that a committee be appointed by the Bishop to wait upon the Mayor with the protest against the violations of the Sunday laws. In case the Mayor fails to act the matter will be carried to the Governor. The committee will be named tomorrow."

#### The Larger View-Point.

The larger view of the present situation touching Sabbath reform shows two salient and dominating facts concerning which the best friends of Sunday speak in the following questions. The SABBATH RECORDER prefers to place their words before you, rather than its own. These facts are the rapid decline of religious regard for Sunday, and the prominence with which that loss of regard appears among Christians. A leaflet lately issued by the Pennsylvania State Sabbath Association, 1008 Walnut Street, Philadelphia, entitled "The American Sabbath, its perils and what we can do, by Rev. James P. Sharp, Ph. D.," says:

"Why say American Sabbath? Did not the Great Father of us all order it at the very beginning for all the world? Yes, and as He tells us that after His six days' work of creation He rested, He set a Father's example to us all—six days' labor and one day of rest. Jesus, too, declares 'The Sabbath was made for man,' not for the Jew alone, but for man anywhere and in every age. Yet in this land, the Sabbath has a peculiarity about it, because of its setting in our peculiar institutions. It is fundamental in our laws. It was in the mind and heart of those who framed our civil government. For conscience' sake they had fled from the old world tyrannies, seeking a land where they might be free. Free, not to do evil, but to do good. Conscience, the fear of God, was the great consideration with them. Hence one of the first laws they framed in the beginning of our government was the law for Sabbath observance. Not to compel religious service, but to protect religious liberty. That conscience they believed would protect the Sabbath, and the Sabbath would cultivate the conscience. His blessing on these two has made this nation great."

#### THE DAY IS IN PERIL.

"Commercialism. The greed of gain! Commercialism that makes the sweat-shop, that stunts the growth of childhood, that regards less the lives and health of men and women than the return of large dividends; this insatiable spirit wants also the pearl of days for its own. Hence, unless restrained, it opens stores, and shops, and mills, and runs railway trains,

until the toiler bends with the burden or breaks beneath the load.

"Sports and Amusements. These, too, are claiming the Day for their own. With an utter disregard of the will of the Great Law Giver, and of the well known laws of health, multitudes make it the most strenuous day of pleasure-seeking. Ball games, golf and other sports, certainly do not partake of the nature of either the Divine or the human requirements of rest.

"The wrong in this to the individual is very grievous, depriving him of his divinely appointed rest and time for worship, and his conscience of its opportunity and time for development and enlightenment. The home life, with its tender ties, is broken up; the house of God is forsaken; and the devotee of sports and amusements on the Lord's Day becomes like a pilot without a compass, like a ship without a rudder.

"Immigration. The foreigners now coming to our shores by the million each year, are mostly utter strangers to the spirit of our American Sabbath. Not only strangers, but multitudes of them are hostile to it, and in many instances have organized for its overthrow. It is reckoned that almost 200,000 of such foreigners come into our State each year.

"Sunday Newspaper. This is probably the most dangerous of all to the interests of the Lord's Day. With a hypocritical pretense of a high grade of morals, its moral tone is the lowest of all the issues in the week. A defiant law-breaker, brazenly calling its wares aloud on the open street, though knowing it is against the law. No other tradesman would presume to practice such effrontery. After so breaking the law, what hollow mockery it is for a paper any time in the week to discourse on law and order, or on civic righteousness.

"What, with this spirit of commercialism, this demoralizing influence of Sunday sports, and of the degrading Sunday newspaper; what, with the danger from foreign immigration, and indifference of many even of our own Christian people—the peril surely is serious."

#### Testimony From Congregationalists.

Similar declarations concerning the decadence of Sunday abound in the Sabbath reform literature of the last thirty years. The following quotations are from high authorities, religious and denominational. Early in 1897, *The Advance*, a leading Congregationalist newspaper, Chicago, said:

"It is an accepted fact that a failure to respect the sacredness of what we have come to name appropriately the Lord's-day, is not a serious offense against the common conscience. Multitudes of men who would not steal, neither be guilty of slander, unchastity, nor the hate which is the substance of murder, do not scruple to pervert the Sabbath by labor, or loafing, or riot. They are essentially without enlightened convictions of conscience in the matter. How is such a surprising fact to be accounted for?"

"We have an easy answer in the common statement that the man of the world has not the fear of God in all his thoughts. He that

fears God, it is said, will reverence the day that he has chosen for his own and blessed; the way, therefore, to protect the Sabbath is to make men pious in the substance of their thinking or feeling. The answer is good; but it does not reach the ground reason why it is that men who will not steal, nor lie, nor commit adultery, yet decline to turn their feet from polluting the Sabbath, and from doing their pleasure on God's holy day. Their inward thought seems to be that the law for the Sabbath is positive as distinct from moral, that the reasons for that law are not laid in nature as are the laws protecting property and reputation, that the reasons for the giving of that law have passed, and that God either does not know what the Sabbath-breakers are about, or, if he does know, he does not care very much."

In August, 1897, the *Advance* again made record of the loss of Sunday in the East, in some remarks about certain Sunday improvements which had been made at Metropolitan Park Beach, near Boston. It said:

"These changes the public greatly appreciate. Unhappily, Sunday seems to be the day when they show their appreciation most. Last Sunday the beach was packed with an eager crowd, estimated to number 100,000 people. Of these it is said 10,000 people desired to use the great state bath-house, and enjoy the sea-bathing, while only about 5,500 were able to do so. There was not a single arrest during the day, and the park policemen were highly praised for their skill in keeping order. It seems a thousand pities that such great and desirable improvements should lead to such extensive Sabbath-desecration."

The crowning testimony for 1897, as many will measure it, was from a book by Rev. Leonard Woolsey Bacon, D. D., which was published in the autumn of that year. It was volume eleven in the "American Church History Series," entitled, *A History of American Christianity*.

Chapter XX. covers the period "After the War" down to date. On page 371, ff., we find the following:

"An event of great historical importance, which cannot be determined to a precise date, but which belongs more to this period than to any other, is the loss of the Scotch and Puritan Sabbath, or, as many like to call it, the American Sabbath. The law of the Westminster divines on this subject, it may be affirmed without fear of contradiction from any quarter does not coincide in its language with the law of God as expressed either in the Old Testament or in the New. The Westminster rule requires, as if with a 'Thus saith the Lord,' that on the first day of the week, instead of the seventh, men shall desist not only from labor, but from recreation, and spend the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy. Westminster

Shorter Catechism, Ans. 60.\* This interpretation and expansion of the Fourth Commandment has never attained to a more than sectarian and provincial authority; but the overmastering Puritan influence, both of Virginia and New England, combined with the Scotch-Irish influence, made it for a long time dominant in America. Even those who quite declined to admit the divine authority of the glosses upon the commandment felt constrained to 'submit to the ordinances of man for the Lord's Sake.' But it was inevitable that with the vast increase of the travel and sojourn of American Christians in other lands of Christendom, and the multitudinous immigration into America from other lands than Great Britain, the tradition from the Westminster elders should come to be openly disputed within the church, and should be disregarded even when not denied. It was not only inevitable; it was a Christian duty, distinctly enjoined by apostolic authority. Col. 2:16. The five years of war, during which Christians of various lands and creeds intermingled as never before, and the Sunday laws were dumb, *inter arma*, not only in the field, but among the home churches, did perhaps even more to break the force of the tradition, and to lead in a perilous and demoralizing reaction. Some reaction was inevitable. The church must needs suffer the evil consequences of overstraining the law of God. From the Sunday of ascetic self-denial—'a day for a man to afflict the soul'—there was a ready rush into utter recklessness of the law and privilege of rest. In the church there was wrought sore damage to weak consciences; men acted, not from intelligent convictions, but from lack of conviction, and allowing themselves in self-indulgences of the rightfulness of which they were dubious, 'they condemned themselves in that which they allowed.' The consequence in civil society was alike disastrous. Early legislation had not steered clear of the error of attempting to enforce Sabbath-keeping as a religious duty by civil penalties, and some relics of that mistake remained, and still remain, on some of the statute-books. The just protest against this wrong was, of course, indiscriminating, tending to defeat the righteous and most salutary laws that aimed simply to secure for the citizen the privilege of a weekly day of rest, and to secure the holiday thus ordained by law from being perverted into a nuisance. The social change which is still in progress along these lines no wise Christian patriot can contemplate with complacency. It threatens, when complete, to deprive us of that universal, quiet Sabbath rest which has been one of the glories of American social life, and an important element in its economic prosperity, and to give in place of it, to some, no assurance of a Sabbath rest at all; to others, a Sabbath of revelry and debauch."

#### Testimony From Baptists.

Equally important statements from the pen of Prof. W. C. Wilkinson, a Baptist then of Tarrytown, N. Y., and later, a Professor in Chicago University, appeared in

\*The commentaries on the Catechism, which are many, like Gemara upon Mishna, build wider and higher the "fence around the law," in a fashion truly rabbinic.

the *Christian Advocate* of New York, the leading Methodist newspaper in the United States in 1885. Dr. Wilkinson's article was headed "Decay of Sunday Observance Among Christians." The full article is found in the files of the *Advocate* for that year. Among other things Mr. Wilkinson cited example of James G. Blaine, who had then lately traveled on Sunday, journeying from Chicago to New York:

"Sunday, then, may be taken still to have, even in view of a reporter attached to a Sunday-issue-printing-newspaper, a certain character simply as Sunday. I suppose it really has, but at the rate we go on now it will not have much longer. Sunday observance is a fond superstition, a relic of former use and want, that is fast passing away from among us. I do not call attention to Mr. Blaine's disregard of Sunday to criticise it. His disregard of the day seems, indeed—for we must be carefully just—not to have been a total disregard. Mr. Blaine regarded Sunday enough not to compete with the churches for audience at this point or at that as his train paused from its roaring rush along the road. He only disregarded it enough to travel all day long, from the first moment of Sunday to almost the last. I say I do not refer to this conduct on Mr. Blaine's part to criticise it. I simply refer to it in the way of argument, by instance or illustration. It is for me a striking case in point, recent, and perhaps not too recent. That is all. It exhibits, for it exemplifies, now 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 be practically a confessed pious 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 unchallenged 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 criticise 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 to and fro for preaching appointments, and from the apparently unconscious proneness 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 from the pulpit the doctrine 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 seriously 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, is it, can it be, useful for us to talk piously against the Sunday newspapers, Sunday excursions, Sunday concerts, Sunday opening of places of amusement?"

\* \* \* \*

"Sunday-observance must be revived among Christians, or the institution is doomed. And the doom is ready even now presently to crack."

#### What It Means.

The foregoing words from the best friends of Sunday and the most careful students of the present situation indicate how serious the situation is, and what a thorough revolution must take place in religious circles before Sabbath reform can be secured from a religious standpoint. Surely it is a case where "judgment must begin at the house of God," and with Protestant Christians. Read again that paragraph from Dr. Wilkinson's pen beginning with the sentence: "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. We join with Dr. Wilkinson and others in deep regret—not to say alarm—over the decay of conscience touching Sabbathism, which the decay of regard for Sunday evinces. But that decay must be emphasized as a help in leading Christians to higher ground. One fact stands out with great clearness.



Higher spiritual and religious ground must be taken by Christians, Protestants leading, before religious Sabbath reform can be attained. That much valuable ground has been lost through popular notions and prevailing practices which foster no-Sabbathism few, if any, will venture to deny.

**A Novel Solution to the Sabbath Question.**

A daring solution of the Sabbath question has been proposed by an East End clergyman. In his sermon on Citizen Sunday, the Rev. Atherton Knowles, Vicar of St. James', Ratcliff, suggested that for half the year the weekly day of rest should be Saturday and for the other half the Sunday.

He suggests that if Christians prepared this concession to the Jews, the Jews should do the same for the Christians. In reply to those Christians who might urge that it would be degrading for them to "knuckle under" to the Jews, the Vicar asked whether some reparation was not due for the sins of mediæval England against the Jews, and expressed the opinion that such a concession would be in accord with the principles proclaimed by the founder of Christianity. The proposal is certainly an interesting one, for however impracticable it may be, it is at least novel to find this attitude towards Jews preached from Christian pulpits.—*Jewish Chronicle, of London.*

## THE OLD WESTERLY, OR THE FIRST HOPKINTON CHURCH<sup>1</sup>

Prepared by Corliss F. Randolph

(Rev. Thomas Hiscox, whose portrait appears on the front cover of this issue of the SABBATH RECORDER, was the fourth "Leading Elder," or pastor, of the old Westerly, now First Hopkinton, Seventh-day Baptist Church. He was the son of Rev. William Hiscox, the first pastor of the Newport Seventh-day Baptist Church. His wife was Bethiah Clarke, a great-grandniece of Rev. John Clarke, of Newport, Rhode Island, and a great-granddaughter of Samuel Hubbard, and the daughter of Rev. Joseph Clarke, of Westerly, Rhode Island. The original portrait of Thomas Hiscox was painted by FEKE. The portrait was ordered and paid for by Governor Collins, of Newport, who was a great admirer of him. In 1852, this portrait was supposed to be in the possession of some one of the descendants of Governor Collins. Soon after the death of Mr. Hiscox, an engraving was made on copper, and prints were published October 25, 1773.)

It was not long after the Newport Church was organized, that numbers of converts were made to the principles which distinguished it from other churches of New England. A new settlement had been made in a portion of the Narraganset country, called Misquamicut, or Squamicut, which, from its important results, we deem worthy of a particular account. The Rev. John Callender, in his *Century Sermon*, delivered in Newport in 1738, and republished in the *Collections of the Rhode Island Historical Society*, says:—

About 1665, a number of the members of the church under Mr. J. Clarke removed to the new settlement at Westerly; among whom Mr. John Crandall was a preacher and an elder. They afterward did generally embrace the seventh-day Sabbath, and their successors are now a very large and flourishing church.

The district of country referred to was included in the charter of Roger Williams, which was signed March 14th, 1644, and

consequently belonged to the Colony of Rhode Island. It extended about fifteen miles in length by seven in breadth, bounded on the west by the Pawcatuck River, and south by the Atlantic Ocean. This tract was purchased in 1657 and 1658, but the conflicting claims of the colonies led the purchasers to petition the Legislature in form for protection in their lawful enterprise. We insert, from the *Collections of the Rhode Island Historical Society*, some of the documents relating to the settlement, as matters of curiosity to those who may feel an interest in the origin of what in the progress of events became a Seventh-day Baptist colony.

**PETITION TO ASSEMBLY.**

To the Honorable Gentlemen of the Court of

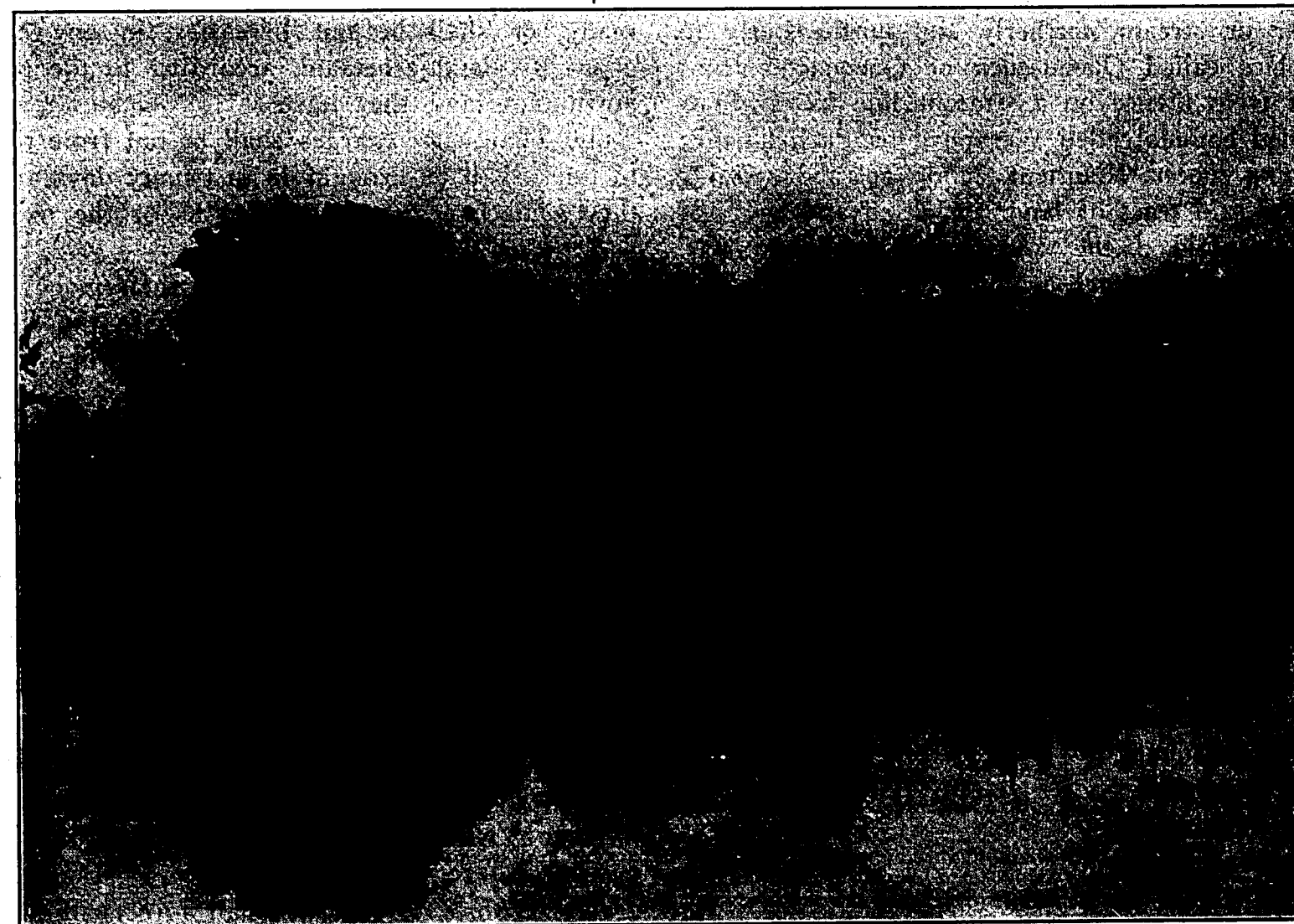
<sup>1</sup> The sources from which the material for this article were drawn, for the most part, are the *Seventh-day Baptist Memorial*, and a paper by the Rev. Lewis A. Platts, D. D., entitled "Seventh-day Baptists in America previous to 1802," obtained from advance sheets of *Seventh-day Baptists in Europe and America*, now in press.

Commissioners, assembled together in his Majesty's name for the Colony of Providence Plantations at Portsmouth the 27th of August, 1661:

PLEASE YE HONORED GENTLEMEN:—There being an opportunity or presentment of a certain piece or tract of land, lately discovered or made known, which tract of land lyeth in a situation in the furthest or remotest corner of this colony's jurisdiction, called by the name of Ascomicut; which tract of land is fairly promised to a certain number of adventurers upon the design of purchasing it; which adventurers are members of this colony, and well-wishers thereto, who desire to do nothing

and honor of the colony, we humbly crave your favorable approbation, countenance, and assistance to us in the settling of a plantation or township in or upon the above said tract of land, called by the name of Ascomicut; which number of persons may probably extend to 30, 40, or 50, or thereabouts; which thence are to inhabit; thereof many are persons constrained to make inquisition and seek out land for a comfortable livelihood.

So, honored gentlemen, if it be your pleasure to grant your petitioners' request, as we are, so we subscribe and remain, your humble petitioners and servants, to our power, for our-



THE OLD BAPTISMAL POOL OF THE OLD WESTERLY, OR FIRST HOPKINTON, CHURCH.  
(From a recent photograph.)

ing that shall prove prejudicial to the interest and honor of the colony's privileges or advancement; but are now confronted by adversaries of the colony, which, by a species of intrusion, are seeking to make inroads upon our privileges of colonies' jurisdiction; these premises considered, your petitioners are bold, under correction, to pray, in case we can make the adversary, which is both to the colony and us, to retreat, which we question not, in point of right and title from the natives;

Therefore, We being willing to proceed in all points of loyalty that may suit with the advance

ment, and in the behalf of the rest of our company

WILLIAM VAHAN, — his mark,  
JOHN COGGESHALL,  
JOHN GRANDALL,  
HUGH MOSHER,  
JAMES BARKER,  
CALEB CARR,  
JAMES ROGERS, I. R. his mark,  
JOSEPH TORRY,  
JOHN CRANSTON.

A COPY OF THE PURCHASE OF SOSOA, THE TRUE OWNER OF MISQUAMICUTT.

This deed or writing, bearing date this present twenty-ninth day of June, one thousand six hundred and sixty, witnesseth, that I, Sosoa, an Indian Captain of Narragansett, being the true and lawful owner of a tract of land called Misquamicutt, for a valuable consideration in hand paid to my content, have bargained and sold unto William Vaughan, Robert Stanton, John Fairfield, Hugh Mosher, James Longbottom, all of Newport, in Rhode Island, and others their associates, which said tract of land being bounded as followeth: Easterly by a place called Weecapaug or Passpatanage, joining to Nianticut land; on the south by the main sea; on the west by Pawcatuck River, and so up the chief river or stream northerly and northeasterly to a place called Quequatuck or Quequachonacke; and from thence on a straight line to the first-named bounds called Weecapaug or Pachatanage; joining upon Nianticut land, as above said; which said tract of land, so butted and bounded as aforesaid, I the said Sosoa do, for myself, my heirs, executors, administrators, and assigns, surrender up all right, title, claim or interest whatsoever to the said land, &c., &c.

The mark of [ ] SOSOA.

Sealed, signed in presence of

Jeremy Clarke,  
Latham Clarke,  
Henry Clarke,  
Awashwash — his mark,  
The mark W° of Nucum, Interpreter,  
George Webb,  
George Gardiner.

The title was confirmed by

Cachaquant, Awashous,  
Sammecat, Poatock,  
Pessicus, Unkaguent,  
Wawaloam, Ne-O-Wam.

(Wife of Miantinomy.)

#### ARTICLES OF AGREEMENT.

These Articles of Agreement, made in the year one thousand six hundred and sixty or sixty-one, March the two and twentieth, between us whose names are underwritten, about a tract of land bought of an Indian Captain called Sosoa, of Narragansett, the land being called Misquamicutt, as appeareth by deed by us, John Fairfield, Hugh Mosher, Robert Stanton, and James Longbottom:

First, That we whose names are above written, do give, grant, ratify, and confirm the same privileges with ourselves, unto all those whose names are underwritten, according to their proportion of land in the aforesaid purchase.

2ly. That all we whose names are under-

written, or the major part of us, may transact anything that we see cause in or about the aforesaid land.

3ly. That if any of us transact anything about the aforesaid land without the consent of the whole, or the major part, shall be disowned and of none effect.

4ly. That all charges that hath been already out about the aforesaid land, shall be repayed to the disbursers suddenly, without delay, so soon as the disbursers bring us their account to the rest of the company.

5ly. That each of us whose names are here underwritten, or shall be hereafter added, shall bear equal charges to what have been out already, or shall be out hereafter, in any case about the land aforesaid, according to the proportion of land they have.

6ly. That what charges shall be out from time to time, shall be brought in in twenty days after they shall have warning from us or the major part of us.

7ly. In case that any bring not their money as is above said, nor give satisfaction to the company, shall forfeit their land, and what they have been out already.

8ly. That the deed and all other writings about the aforesaid lands, shall be kept in William Vaughan's house, and that each of the purchasers shall have (if they desire it) a copy of the deed or any other writings that thereto belong, paying for the draught thereof.

9ly. The parties that have interest in the aforesaid land are William Vaughan, having a whole share; Robert Stanton, having a whole share; Hugh Mosher, having a whole share; John Fairfield, having a whole share; James Longbottom, having a whole share; Shubal Painter, having a whole share.

10ly. Whosoever that we shall agree with shall have a proportion of the land aforesaid, shall have the same privileges as ourselves, provided that, according to his proportion, he set to his hand to those or the like articles.

11ly. That we shall meet to consult about the aforesaid land, so often as occasion shall present, at William Vaughan's house.

12ly. That to all the aforesaid articles we engage each to other to be faithful and true to perform the aforesaid articles that is here above written, whereunto we set our hands.

Hugh Mosher, William Weeden,  
William Vaughan, John Maxson,  
John Fairfield, Joseph Clarke,  
James Longbottom, Pardon Tillinghast,  
John Green, John Nixon,

Jeremy Willis,  
John Coggeshall,  
Edward Smith,  
John Crandall,  
James Rogers,  
James Barker,  
William Slade,  
Henry Timberlake,  
Ed. Greenman,  
Ed. Richmond,  
Edward Larkin,  
Shubal Painter,  
John Cranstone,  
Caleb Carr,

Anthony Ravenscroft,  
James Babcock, Sen.,  
John Room,  
William Codman,  
William Dyre, Sen.,  
George Bliss,  
John Richmond,  
James Sands,  
John Tyler,  
John Lewis,  
Hugh Parsons,  
Francis Braiton,  
William Foster,  
John Havens,

Samuel Dyre,  
Thomas Brownell,  
Robert Hazard,  
Gideon Freebord,  
Henry Perry,

Christopher Almy,  
Mahershallahabuz Dyre  
John Cowdal,  
John Albro,  
Ichabod Potter.

The hostility of the united colonies of Connecticut, Massachusetts, and Plymouth, towards Rhode Island, was so violent and active, that no means were left untried which could in any way strengthen their claims to the Narragansett country. Each claimed a portion, and they were ready to annex the "little colony," piecemeal or otherwise, to their own jurisdiction; but the



Old Seventh-day Baptist Meeting-House, Westerly, R. I.

This house is supposed to have been built about the year 1680, by the church then known as the Westerly Church, but now as the 1st Hopkinton Church. The lot upon which it stood was a gift from Peter Crandall, a son of Eld. John Crandall, one of the first settlers. Its site is now marked by the "Ministers' Monument," (see illustration on page 1422).

(Reprinted from the *Seventh-day Baptist Memorial*.)

Joseph Torry,  
Robert Carr,  
Tobias Saunders,  
Henry Basset,  
William Gingill,  
Obadiah Holmes,  
Jireh Bull,  
William Holmes,  
Richard Dunn,  
John Jones,  
Thomas Waterman,  
Mathew Boomer,  
John Spencer,  
Nicholas Cotterall,

Jeffry Champlin,  
Richard Morris,  
John Tripp,  
Lawrence Turner,  
Robert Burdick,  
Emmanuel Wooley,  
John Maccoone,  
Andrew Langworthy,  
Philip Sherman,  
Thomas ———,  
William Haven,  
Thomas Manchester,  
John Anthony,  
Samuel Sanford,

people of Rhode Island were too well acquainted with the intolerance of those united against them, to submit to their claims without a struggle. They had bought the land of the original proprietors, who were ready to sustain them in their possessions, and they were also sustained by the Royal Charter of the colony, made in 1644. Nevertheless, there was a constant jealousy on the part of the Puritans, which would often manifest itself in acts of aggression and annoyance to their less powerful neighbors.

The new purchasers of Misquamicut



were exposed to a full share of these annoyances. They had appointed trustees to manage the affairs of the company, and several individuals had gone to reside at the settlement, for the purpose of keeping possession in the name of the proprietors; but successive irruptions were made, and arrests were effected of those residents. A kind of constable warfare was maintained across the lines of the conflicting colonies for some time, till a more serious participation of the colonial authorities took place. Robert Burdick, a son-in-law of Samuel Hubbard, and Tobias Saunders, were forcibly abducted, and confined in prison at Boston till they should pay a fine of £40 that the government of Massachusetts had inflicted upon them.

The following extract of a letter from the Assembly at Boston, dated May 8th, 1861, to the Assembly of Rhode Island, exhibits the nature of the authority set up by Massachusetts:

You may hereby have notice, that two of your people, namely Tobias Saunders and Robert Burdick, being long since taken on the place, and secured by us to answer their trespass, we have now called them before the court, and find nothing to justify their proceedings. Therefore, the court hath fined them £40 for their offense and towards satisfaction for the charges expended in carrying them before the authority; and that they stand committed till the fine be paid, and security be given to the Secretary, to the value of £100, for their peaceable demeanor towards all the inhabitants of this jurisdiction for the future.

The next year Connecticut obtained a new charter, and by virtue of it renewed her claim to the territory of Misquamicut. The old patent of Rhode Island included the Narraganset country, Pawcatuck river being the boundary on the west; Connecticut claimed the Narraganset river as the Eastern boundry of her territory; hence the disputes about jurisdiction, which annoyed the new settlement. As no arrangement could be effected, the Commissioners of Connecticut went to the plantations east of Squamicut, in the name of the General Assembly of Connecticut, and demanded the submission and obedience of the people to its authority and laws; hence the arrest and imprisonment of settlers on both sides.

In 1671, John Crandall and others were

carried off by the Connecticut authorities, and imprisoned in Hartford jail.

In 1669, the territory of Misquamicut was incorporated, and named Westerly; and in March following, John Crandall and others, all of whom, with a single exception, were Seventh-day Baptists, were commissioned as conservators of the peace, in accordance with the request of the town. The same year the Assembly directed the Governor to hold a court at Westerly, which was accordingly held on the 16th of May, and a warrant was issued to the constables to require all the inhabitants to appear the next day at the house of Tobias Saunders, when, accordingly, the following named persons appeared and promised to stand by the colony, viz: John Crandall, Tobias Saunders, Joseph Clarke, Robert Burdick, John Maxson, John Randal, Job Babcock, James Babcock Jr., Thomas Painter, Shubael Painter, Jeffry Champlin Sen., John Lewis, Richard S. Waite, John Mackoon, Richard Segar, George Lanphear, Stephen Wilcox, Jonathan Armstrong, Nicholas Cottrell Jr., Daniel Crumb, John Fairfield, Edward Larkin, and James Babcock; but Jeffry Champlin Jr., and Augustine Williams did not appear.

This list of the inhabitants of Westerly affords some information as to the extent of the accession made to the church in Newport on their embracing the Sabbath, which they generally did about this time, with John Crandall, their pastor, who was continued conservator of the peace.

The country was at that time filled with Indians of different tribes, who were often treated with great injustice and severity by the "United Provinces," which led to frequent conflicts between them and the settlers. Rhode Island sometimes experienced the evil effects of this warfare. Though the efforts of Roger Williams and his Baptist associates were generally in favor of peace, yet the extensive defection of the natives, through the exertions of Philip, Sachem of the Wampanoags, involved them also in the common danger.

The war commonly called King Philip's War, broke out in 1675, and lasted about one year, during which the colony was greatly exposed. Many of those living in Westerly took or sent their families to Newport for protection. A detailed account of the relation of Westerly to this war was

written by Samuel Hubbard in his MS. journal, which was lost some sixty years ago. A letter which he wrote to the Rev. Dr. Edward Stennett, of London, follows:

NEWPORT, R. I., Nov., 1676.

God has been long waiting with patience, by several signs and warnings, these forty years, as I can witness; but we, in our turnings, have not so turned to the Lord as we ought to have done, and his displeasure is broke forth in the country by the natives, who were forced thereto, as some of them said, and in very deed I judge they said truly. They have done much harm in our bordering towns; as Warwick, destroyed by fire, only most of the people are here, and their goods, and some of their cattle; and the like at

Squamicut, (Westerly,) and his wife being there, he said unto me, "Come, let us send a boat to Squamicut; my all is there and part of yours." We sent a boat and his wife, his daughter, and son-in-law, and all their children, and my two daughters, and their children, (one had eight, the other three, with an apprentice boy,) all came, and Bro. John Crandall and his family, with as many others as could possibly come. My son Clarke came afterwards, before winter, and my other daughter's husband came in the spring, and they all have been at my house to this day.

Now, dear brother, although we are not destroyed by the Indians, God hath visited this land by taking away many by death; and in this



Meeting-House of the Pawcatuck Seventh-day Baptist Church,

Dedicated February 23, 1848.

(Reprinted from the *Seventh-day Baptist Memorial*.)

Pautuxet and Providence, though not altogether destroyed, for a garrison remaineth there to this day. And for the other side, over against us on the main, which once was ours, and is, I judge, by the charter, many are killed by the Indians; the rest came to us, with what they could bring. "Connecticut," "Plymouth," and "Bay" armies being there, wasted very much. When they left it, the Indians burnt nearly all that was left. In Plymouth the war began, and is sore wasted. The Bay lost very many men. Connecticut did most service, and have not heard of one town destroyed or fired in that colony.

In the beginning of these troubles of the war, Lieut. Joseph Torrey, elder of Mr. Clarke's church, having but one daughter, living at

place of all sorts. Of the old church, first, Mr. Joseph Torrey; then my dear brother John Crandall, then Mr. John Clarke; then William Weeden, a deacon; then John Salmon. A sad stroke in very deed—young men and maids. To this day, I never knew or heard the like in New England. Last week four or five were buried in this town. Bro. Turner went to war, and God prospered him for a time, but he is now killed by the Indians. The rest are all well, and enjoy their liberty. Mr. Miles, that was at Swansey, is now with them. Bro. Wm. Gibson, who came from old England with Bro. Mumford, is now gone to New London, to visit our brethren there.

In 1708, the Seventh-day Baptists living in Westerly who had hitherto retained

their membership at Newport, were organized into a church known as the Seventh-day Baptist Church of Westerly; but subsequently, when the town was divided and the town of Hopkinton created, the church took the name of the First Seventh-day Baptist Church of Christ in Hopkinton, the name it still retains.

From the time of its organization, the growth of the church was substantial and steady, although it was not free from trouble within and without. It ran the course of internal dissension incident to the usual colonial church, the cause of complaint being, for the most part, personal, but occasionally there were doctrinal questions such as that of close communion. Without, it was beset with the same persecution that confronted the Newport Church. The doctrinal disturbances also included the "Rog-erens," and the "New Lights."

The French and Indian, and the Revolutionary wars, both, claimed their full share of attention at the hands of the Westerly Church.

The effect of the war of the Revolution, particularly, was severely felt by this church. The zeal of Gov. Samuel Ward, whose membership of this church terminated with his death while attending the Continental Congress, at Philadelphia, on the 26th of March, 1776, had its influence with many. His son Samuel, who graduated at Brown University in 1771, partook of his father's patriotic enthusiasm, and receiving a captain's commission at the commencement of the war, organized a company from among the young men of Westerly. Some of these men fell at the storming of Quebec, and others during the war, so that few if any of them ever returned to fill their places in the town or church. Ebenezer David also joined the army as a chaplain, and died near Philadelphia. There were many members of Seventh-day Baptist families in the army, both from Rhode Island and New Jersey; and it might have been one of the motives of Ebenezer David in entering the army, that inasmuch as there were many of his own brethren and friends there exposed to the pernicious influences of army morals, he might, by his position and influence, help to mitigate them. Capt. Ward was his intimate friend; they were in college together, where he was his senior but one year. Both

stood high in their respective classes, and both graduated with the highest honors; but they soon separated to meet no more. Young Ward attained the rank of Colonel, but at the end of the war his parents, and his young associates with whom he had entered the war, were low in the dust. Others had enlisted from year to year, and on July 7, 1780, there was a general muster, for at that time a dark cloud hung over the prospects of the American cause, and the war-cry resounded among the hills of Westerly, and died away as the sound of the fife and drum receded in the distance towards the battle-field.

Owing to the exposure of the seaport towns to the ravages of the British soldiery, a number of the members of the church at Newport went to places of more security in the interior, and many came to Hopkinton, for the purpose of evading the enemies of the country. John Tanner, and Col. Job Bennet were among those who came to Hopkinton. They were invited to take part in the meetings of the church as members. Mr. Bennet held no office in the church at Newport, yet he was an active member, and noted for his integrity. During their stay with the church, they were appointed, at nearly every meeting, to some public duties, and were very serviceable to the church.

But though few returned to be known as Revolutionary heroes, in after times, yet the church was awakened, and at the close of the war was made joyful in the embrace of many converts to her cause.

There were those, however, who remained at their homes at Newport to participate in the adventures of war—adventures, in some cases, worthy of note.

While the British troops occupied Newport, and Gen. Sullivan occupied the hill towards Tiverton, the house of Rev. William Bliss being in the valley between, was occupied by the British officers, who quartered upon him. Upon the embankment on either side of the valley were seen the flags of the respective armies, floating in the breeze. It so happened, that one day, when the attention of the British was drawn off in an other direction, these daughters of William Bliss went up to the embankment, and hauling down the colors, tore the bunting into thirteen stripes, and returned it to its place. Upon the re-



(Son of Governor Samuel Ward.)

turn of the officers, a great search was made for the enemy who had laid such violent hands upon the British honor; a reward was offered for the discovery of the offender; but the young ladies so managed

as to elude the vigilance of the British. Had they been detected, they would likely have paid the forfeiture of their lives.

On another occasion, a younger sister, Mary, who afterward married Caleb Max-





THE MINISTERS' MONUMENT.

(Dedicated August 28, 1899.)

This monument marks the last resting place of the ashes of twelve of the early pastors of the old Westerly, or First Hopkinton, Church, and of the wives of four of them. The names of the ministers are as follows: Thomas Hiscox, John Burdick, Joseph Maxson, Abram Coon, Daniel Coon, Matthew Stillman, Joseph Clarke, John Maxson, John Maxson Jr., Thomas Clarke, Joshua Clarke.

son, while the British officers were at dinner, went up stairs where the arms were deposited, and took one of the finest swords, with its scabbard, and thrusting it through a hole in the plastering, let it drop between the ceiling and clap-boarding, where it remained till after the war, when it was taken out and kept as a trophy of female valor, till it was destroyed by the conflagration of her father's house.

In the meantime the steady growth of the church continued, so that early in the nineteenth century, about the time of the or-

ganization of the Seventh-day General Conference, its membership numbered upwards of six hundred, living in Western Rhode Island, Eastern Connecticut, and the eastern end of Long Island. Long before, a tide of emigration had set in, and settlers from Westerly were forming the *nuclei* of new churches in Connecticut, New York, New Jersey, and other states, until at the present time, there is scarcely a Seventh-day Baptist Church in the United States, but is connected more or less directly with the old Westerly Church, or as it is now known, the old First Hopkinton Church.

## JOHN TANNER<sup>1</sup>

Prepared by Corliss F. Randolph

John Tanner, a wealthy merchant of Newport, Rhode Island, was born in the year 1712. His parents appear to have lived at Westerly, Rhode Island, and were members of the Seventh-day Baptist Church at that place.

Although a man of great activity, Mr. Tanner does not appear ever to have held public office. He was, nevertheless, a public-spirited man, showing, for example, along with Governor Samuel Ward and other Seventh-day Baptist citizens, a keen interest in Rhode Island College (now Brown University), and an abiding faith in its importance and usefulness to the Colony and to the religious denomination which he represented. He likewise appears to have been a connoisseur of fine book-bindings and of silver plate, and as such, it is more than possible that he contributed to the movement started by Henry Collins, and his associates which has resulted in the Redwood Library of Newport.

Upon his death, Mr. Tanner bequeathed to Rhode Island College a large clock, one hundred pounds in money, besides giving it his library, or so much of it as was not otherwise disposed of.

As a citizen, he was loyal and patriotic. Being sixty-three years of age when the Revolutionary War broke out, he could not join the army but he did what he could to promote the Colonial cause in other and, doubtless, more efficient ways. In fact, his patriotic zeal was so great that it marked him for active persecution at the hands of the invading army during the British occupancy of Newport, and he was compelled to remove with his wife, for the time being, to Westerly. The war practically wrecked his business, that of goldsmith, and caused him great financial loss.

His greatest grief, however, was the loss of his wife, who died during their stay in Westerly. She, too, was a member of the Newport Seventh-day Baptist Church, with which she united after baptism, May 1, 1738. She was buried in the graveyard of the old Westerly, or Hopkinton, Church. Her gravestone bears an inscription as follows, in part:

Here lieth the dust of Mrs. Mary Tanner, wife of John Tanner, Esq., of Newport, Rhode Island, who, to escape the storms and dangers of an unnatural and cruel civil war, took refuge in a rural retreat, where his pious and worthy consort, after a long and continued weakness, died March the 12th, 1776, aged 64 years, 8 months. She was a holy and exemplary member of the Sabbatarian Church of Newport.

Soon after he became a member of the Newport Church, August 28, 1737, Mr. Tanner was elected a trustee of the church, and served in that capacity for several years. In the year 1750, he was elected clerk of the church, and on the 22d of June, 1760, he was ordained a deacon, both of which offices he held until his death, in 1785.

At his own expense, he erected the two tables of the Ten Commandments, which still adorn the walls of the old Newport Meeting House, above the pulpit, and to which the building is indebted for escape from desecration by the British Army during their occupancy of the city of Newport in the Revolutionary War.

The private meetings of the church were frequently held at the home of Mr. Tanner, and no member was more constant in attendance upon all the appointments of the church than himself. During his temporary exile from home in the Revolution, he participated actively in the work of the Westerly Church.

Upon his death, he bequeathed to the Newport Church various gifts, including a commodious parsonage, a small, but for that time, a well-selected, pastor's library, and sixty pounds in money. He also gave the First Hopkinton Church the sum of sixty pounds, and the Piscataway Seventh-day Baptist Church, in the town of Piscataway, New Jersey, thirty pounds, all of which was to be regarded as endowment, and the interest, or income, only to be used to apply on the salaries of the respective

<sup>1</sup> The present writer is indebted to the *Seventh-day Baptist Memorial*, and to the paper by the Rev. Lewis A. Platts, D. D., entitled, "Seventh-day Baptists in Europe and America Previous to 1802," in the forthcoming *Seventh-day Baptists in Europe and America*, for much of the information contained in this article.

pastors, retaining the principal, in each instance, unimpaired forever.

His death is entered upon the records of the church as follows:

January 20th, 1785, departed this life our pious and much beloved brother Dea. John Tanner, in the 73d year of his age. He served the church as Deacon and Clerk above twenty-four years, with the greatest fidelity, and manifested his love to the church in his last will and testament in the gift of a handsome parsonage house and the following books. (Here follows a list as named in the will below.)

For the sake of the valuable information which it contains as to the prevailing conditions and manner of living of a prosperous Newport merchant of colonial times, Mr. Tanner's will is given here in full. It is as follows:

IN THE NAME OF GOD, AMEN. The twenty-sixth day of August, Anno Domini, one thousand seven hundred and seventy-six, I, John Tanner, of Newport, in the County of Newport, in the State of Rhode Island and Providence Plantations, goldsmith, being in good health of body and a sound and well-disposing mind and memory, (blessed be God for the same,) and being mindful of my mortality and the time thereof being very uncertain, do make, publish and declare this to be my last will and testament, in manner following: that is to say, principally I recommend my soul to God, hoping that through the merits, death and resurrection of my blessed Lord and Saviour Jesus Christ, to have full and free pardon and remission of all my sins, and to inherit eternal life through Jesus Christ my Lord; and my body I commit to the earth, to be decently buried by my executors, hereinafter named; and as touching and concerning such worldly estate wherewith it hath pleased Almighty God to bless me, I give, devise, and bequeath the same as follows, viz:

*Imprimis*—My will is that all my just debts and funeral expenses be fully satisfied and paid within some convenient time after my decease.

*Item*—I give and bequeath unto the Sabbatarian Baptist Church in Newport aforesaid, (whereof I am a member,) for the use of the minister or elder thereof for the time being forever, the dwelling house and lot of land which I bought of Mr. John Barker, in said Newport, the rents and profits of the same to be paid unto the said minister or elder for the time being, forever. I also give to the said Sabbatarian Baptist Church the sum of sixty pounds lawful money, to be let out at interest for the use of the minister

or elder of the said church, and the income thereof to be paid to the said minister forever. I also give to said church, for the use of the communion thereof, one three-pint silver flagon, unless I should give one in my life-time. I also give unto said church, for the use of the said minister or ministers thereof, for the time being, forever, the following books, viz: Doctor Guise upon the New Testament, three volumes in quarto; Doctor Gill's Works, two volumes in quarto; Mr. Joseph Stennett's Works, five volumes octavo; Doctor Stennett's Works, two volumes, octavo; Doctor Mayhew's Works, two volumes octavo; Doctor Watts upon Prayer; Mr. Willard upon the Lord's Supper; Revelation Examined with candor, two volumes octavo; Mr. Cornthwait's one volume octavo; Mr. Piggot's Works, one volume octavo; Mr. Braymond's Life and his Journal, two volumes octavo; Witherel's Orations; Ray on Creation; The Afflicted Man's Companion; to be kept in good order for the use of the said minister or ministers of said church forever, and not to be lent; and my mind and will is, that the trustees of said church for the time being shall visit the minister or ministers at least once a year, in order to view said books, and see that none are lost, and that they are kept in good order.

*Item*—I give and bequeath unto the Sabbatarian Church of Baptists in Hopkinton, in said State, whereof Messrs. Joshua Clarke and John Burdick are the present ministers, the sum of sixty pounds lawful money, to be put out and kept at interest, and the income thereof to be equally divided between the present ministers and their successors for ever.

*Item*—I give and bequeath unto the Sabbatarian Church in Piscataway, in New Jersey, whereof Mr. Jonathan Dunham is the present minister, the sum of thirty pounds lawful money, to be let out and kept at interest, and the income thereof to be given yearly to the said minister and his successors for ever.

*Item*—I give and bequeath unto the Trustees of the Rhode Island College, for the use of said college, my clock, that has my name upon the face of it, to stand in the college hall forever. I also give unto the said Trustees, for the use of said College, all my books that are not herein particularly given away in my will, and the sum of one hundred pounds lawful money.

*Item*—I give and bequeath unto my only and loving brother, James Tanner, the sum of one hundred pounds lawful money.

*Item*—I give and bequeath unto my well be-

loved nephew, John Tanner, my silver punch bowl, two of my silver porringers, four large silver spoons, my watch, and the sum of two hundred pounds lawful money.

*Item*—I give and bequeath unto my well beloved nephews, William Tanner and Hilliar Tanner, to each of them thirty pounds lawful money.

*Item*—I give and bequeath unto my much respected kinsman, Francis Tanner, Esq., of Hopkinton, the sum of thirty pounds lawful money.

*Item*—I give and bequeath unto my friend and kinsman, Isaac Tanner, of South Kingstown, son of Francis Tanner, Esq., of Hopkinton, the sum of fifteen pounds lawful money.

*Item*—I give and devise unto my well beloved nephew James Tanner, and to his heirs and assigns forever, my large mansion house in Newport aforesaid, in which I used to dwell, with my shop and stores, and the whole of my lot of land they stand on; my quart silver tankard, two silver porringers, two large silver spoons, my large Bible, my best bed, with the blue Harriteen curtains, two pair of my best blankets, and two pair of my best sheets, and one of my best quilts, six of my best chairs, with leather bottoms, and my best looking-glass, and the sum of one hundred pounds lawful money.

*Item*—I give and bequeath unto my much esteemed friend and brother in the Lord, William Bliss, of Middletown, one of the best suits of clothes that I shall leave at my decease, and three of my shirts, my silver shoe-buckles and knee-buckles, and my gold buttons, my large silver can, my large octavo Psalm Book, one of Mr. Stennett's hymn books bound in blue Turkey leather, and the pew that the widow Sanford sits in and the widow Hastic. I reserve a seat in it for Mrs. Hastic as long as she lives. I also give to the said William Bliss the sum of fifteen pounds lawful money.

*Item*—I give and bequeath unto Elder John Maxson the sum of fifteen pounds lawful money.

*Item*—I give unto the first of Mr. Bliss' daughters that shall marry, my best feather bed, bedstead, and blue chintz curtains, with a good quilt, two blankets, and two pair of sheets, and three pewter platters of different sizes, six pewter plates, one of my large maple tables, six red chairs, the looking-glass with a gilt frame, and six pounds lawful money.

*Item*—I give and bequeath unto Elizabeth Bliss, daughter of William Bliss, my octavo Bible, Mr. Stennett's book of hymns, containing the version of Solomon's Song, bound in blue Turkey leather. And to his daughter Barbara Bliss, my pocket Bible in two volumes, and a Psalm Book of Tate and Brady's version. And to each of his

other daughters a Psalm book of the same version. And I give to the youngest daughter he now has the sum of fifteen pounds lawful money.

*Item*—I give and bequeath unto Mary Tanner, now an infant daughter of Joshua Tanner, of Hopkinton, two of my large silver spoons and my smallest silver cup, two pewter platters, one large and one small, six good pewter plates, and fifteen pounds lawful money, to be paid to her when she arrives to the age of twenty-one years, or upon her marriage, that which shall first happen.

*Item*—I give and bequeath unto Amie Clarke, daughter of Benjamin Clarke, of Stonington, where I now reside, the sum of twelve pounds lawful money.

*Item*—I give and bequeath unto William Pitt Clarke, son of the aforesaid Benjamin Clarke, a pair of silver shoe and knee buckles, with steel clasps and tongues in them, and a set of stone sleeve buttons, to amount in the whole to two pounds two shillings lawful money.

*Item*—My will and pleasure is, that at my decease my negro man Scipio shall be set free, and I give and bequeath to him my great coat, my surtout coat, my every-day clothes, two of my shirts, three of my check-shirts, three pair of my winter stockings, and three pair of my worsted stockings, and two neck-handkerchiefs, and two pocket ones, and my shoes and boots; and my mind and will is, and I do hereby order, that in case my said negro man Scipio shall become chargeable to the town of Newport, that my nephew, James Tanner, shall indemnify the said town from all such charges out of that part of my estate which I have given him in this my will.

*Item*—All the rest, residue, and remainder of my estate, both real and personal, I give, devise, and bequeath unto my afore-named nephew, James Tanner, and to his heirs and assigns forever.

*Lastly*—I do hereby make, ordain, nominate and appoint Mr. William Bliss, of Middletown, and my said nephew James Tanner, to be my executors of this my last will and testament, and I do hereby utterly disallow, revoke and disannul all and every other wills, legacies, bequests and executors by me at any time heretofore made, named, willed or bequeathed, ratifying, allowing and confirming this, and no other, to be my last will and testament. In witness whereof, I have hereunto set my hand and seal, the day and year first above mentioned. And my will is that my executors have one year to collect in my debts before they pay the legacies. Before ensembling, the words (dwelling house and lot of land which



I bought of Mr. John Barker in said Newport) over the twentieth line of the first side, and the word (being) over the twenty-first line of the same side, and the word (widow) over the last line of the same side, were introduced.

JOHN TANNER. [L. S.]

Signed, sealed, published and declared by the said John Tanner, as his last will and testament, in presence of us,

WILLIAM DAVIS,  
JOSIUS LYNDON,  
ELIZABETH DAVIS.

[Mr. Bliss and John Bours appear to have been the executors of the will of Dea. Tanner, probably in consequence of the death of James Tanner.]

### What a Layman Can Do.

Six years ago the town of Alma, in Allegany County, N. Y., was under the dominance of liquor. A Seventh-day Baptist physician living in the village of Allentown in that township, started a fight for righteousness that year, but the temperance forces were overwhelmingly defeated. It looked like a knockout, but Dr. Hulett had in him the blood of Ethan Allen, of Ticonderoga fame. He kept up the struggle. For the past three and a half years the town has been dry, and at the late election, it went over two to one against license. Every business man in Allentown announced that he would vote against liquor. I would like the RECORDER readers to see the two documents sent out to all the voters just before the election. The first was prepared by Dr. Hulett. The "mother" who wrote the poem would not let her identity be known; but some people will think they can guess it when they know that she is also a Seventh-day Baptist and related to the doctor by marriage. You might add to the heading, therefore, "What a Laywoman can do."

### REASONS WHY YOU SHOULD VOTE FOR NO LICENSE.

1. They tell us they sell as much liquor without a license as with license. If true, they must be foolish to pay out \$150.00 for a license. Do not believe them. It is false.

2. If the town of Alma goes wet, and the towns of Wellsville and Bolivar dry which seems quite possible this year, would you wish to live in the town of Alma, and try to bring up your boy or girl there?

3. Women whose husbands drink tell us that they positively know that there has been less drunkenness since no license went into effect. Let us keep it so for their protection.

4. Fathers, dare you vote for license whereby your boy may begin the career of a drunkard? Who would be the guiltier party, you or the saloon keeper, for ruining either yours or somebody else's boy?

Think, think seriously, and Vote No on all propositions.

### A PLEA FOR NO LICENSE.

By a Mother.

Our town for license now must go,  
Some business men are saying,  
It is too quiet—too dead—too slow;  
Our trade is scarcely paying.  
We want an up-to-date hotel,  
A bar and all its trappings,  
To liven up the town a bit  
And rouse it from its nappings.

Again they say, (and with some truth)  
That liquor has been selling  
Despite existing laws which should  
Indeed have been compelling,  
But is not wrong that sulks and hides.  
Scorn of true men enduring,  
Less to be feared than that which flaunts  
Itself in garb alluring?

These then, the arguments they use  
For licensing the demon,  
And flimsy arguments they seem,  
With very little reason,  
For when that bar a foothold gains  
Those longed-for dollars surely  
Will in the KEEPER'S well-filled purse  
Be pocketed securely.

But, grant this argument was true,  
(Though there are many doubt it)  
Would dollars pay for souls destroyed?  
What do you think about it?  
Would dollars pay for broken hearts,  
For mothers' sad despairings  
O'er sons whose manhood's pride seems lost  
In drinking's reckless daring?

Oh, if you knew the mother-heart,  
Its depths of love and longing;  
Its power for suffering for those  
Astray, to it belonging,  
IF YOU BUT KNEW, you men would rise  
In chivalric protection,  
And vote the dread destroyer down  
At the near-by election.

Ah, but we mothers joyously  
Would cheer you in the downing,  
And Heaven's benediction too  
Your labors would be crowning.  
But all a mother now can do  
Is just to keep on praying,  
Or may be with her tongue or pen  
A bit of evil staying.

So listen, men of Alma, well,  
To one, a wife and mother,  
Who pleads not for herself alone,  
But for a host of others.  
Granted your arguments are strong  
(Though many sound minds doubt it)  
Would dollars pay for broken hearts?  
What do YOU think about it?

## The Sabbath Recorder

THEO. L. GARDNER, D. D., Editor.

N. O. MOORE, Business Manager.

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## EDITORIAL

### The Sabbath Question.

For several weeks an interesting discussion upon the Sabbath question has been going on in the *Bridgeton Evening News*, of Bridgeton, N. J. It was begun with the following article, by Rev. W. H. Bawden, pastor of the First Baptist Church, and we publish it below, with a reply from the editor of the RECORDER:

"WHICH IS RIGHT, THE FIRST DAY OR THE SEVENTH?"

*To the Editor of the News:*

"There seem to be some people in our city whose minds are unsettled on the sabbath question, who have asked for an authoritative statement. Since there may be more inquirers than the writer knows of, a public statement may be appreciated.

"First, regarding the Jewish sabbath. The sabbath day, which means day of rest, was undoubtedly regarded as given unto the Jews by Jehovah as a day for worship and religious meditation. Its rest features are incidental, except as they serve to make possible the worship. After six days of toil came this seventh day of rest, that man might devote at least one day during the week to his spiritual well-being. Now seventh is an ordinal, not a cardinal number, and denotes, not any specific day, but a day in relation to others. Who would dare say that the day we now regard as the first day of the week has been so regarded through all the centuries? The burden of proof would rest upon him making the assertion. There is a general consensus of opinion in regarding Sunday as the first day of our week and Saturday as the seventh; but if anybody wishes to regard Monday as the first day of his week, and Sunday as the seventh, nobody could prove that he was not right, nor that he was doing anything out of the way except running counter to public opinion. So the purpose of the Old Testament sabbath is subserved if man observes one day in seven as a day of rest and for worship, no matter upon what particular day by name that day may be. After six days of labor should come a day of

rest, and that day, whether Saturday, Sunday or any other day, should be remembered to be kept holy. The prepondering majority of the Christian world unite in observing what is generally regarded as the first day of the week as this sabbath, this day of rest, and on it unite in worshipping God.

"Now just why the Christians should have agreed upon Sunday, instead of Saturday, is an interesting historical question. The Jewish sabbath was observed on the seventh day of the week; but it was on the first day of the week that Jesus rose from the dead, which day was observed by his followers as the Lord's day. At first, all the followers of Jesus were Jews, and believed in all particulars but one as did their Jewish brethren. All Jews believed in the Messiah, or Christ, but only the followers of Jesus believed that he was this Messiah. As good Jews, these believers in the messiahship of Jesus still conformed to Jewish practice, and observed the temple worship, of which there is abundant evidence in the New Testament. But as followers of Jesus they felt the necessity of meeting together and talking about the meaning of his messiahship and about the establishment of the kingdom which he professedly came to found. On what day more naturally should they meet than on the first day of the week, when this Messiah rose from the dead, a day upon which he had appeared to them more than once after his resurrection, a day that they came to regard as the Lord's day. There is every reason to suppose that this double practice, that of meeting as Jews in the temple on the Jewish sabbath, the seventh day of the week, and of meeting as Christians in their own assemblies on the Lord's day, the first day of the week, continued until the destruction of Jerusalem and the temple. After this time, their hope as mere Jews being practically wholly destroyed, they dropped the observance of the seventh day, and concentrated all their worship and the like in the observance of the first.

"But in the meantime another development had been taking place, which aided all the more to this end. When Paul undertook to evangelize the gentiles, it was with the express purpose of converting them to Christianity without asking them to become first Jews. This was strenuously opposed at first by the Jewish Christians and a special conference on the matter was held at Jerusalem, the details of which are recorded in the Acts, the result of which was that Paul won his point. So these gentile Christians of the churches of Antioch, Ephesus, Philippi, Corinth and Rome, not to mention other cities, accepted Jesus as the Savior of the world, as the one indeed prophesied in the Old Testament, as the Messiah, and yet one to whom they might give their allegiance without becoming Jews. The consequence was that they made no attempt to follow the Jewish observances, among which was the observance of the seventh day of the week, but at once started out by observing the first day as the Lord's day, as the day of rest and of worship. Of this there is also evidence in the New Testament for it was while Paul and his companions sojourned at Troas for seven days that it is recorded that it was upon the first day of the week, when they were

gathered together to break bread, that Paul discoursed with them, intending to depart on the morrow, and so prolonged his speech until midnight. This is in embryo the Christian service on the first day of the week of today. Of course, after the destruction of Jerusalem, both Jewish and gentile Christians together continued their observance of the Lord's day, which for them fell upon the first day of the week, in contradistinction to the seventh day which the Jews had observed as their sabbath; and we are continuing the practice today.

"One further word. It is entirely probable that at a later day there were some who were troubled about this distinction between the first day and the seventh, as now. We can readily imagine that thereupon those in authority in some one church spoke out, to assure the Christian mind. But the question was practically settled long before this opinion was uttered, long before the Papal church came into existence. *Wm. H. Bawden, Pastor Baptist Church, in Bridgeton Evening News.*

Nov. 12, 1907.

### "THE SABBATH QUESTION"

"WHICH IS RIGHT, THE FIRST DAY OR THE SEVENTH?"

*Editor Evening News:*

DEAR FRIEND:—My attention has been called to an article in the *News* of November 12, under the above heading, written by Wm. H. Bawden. I am interested in it for three reasons. First, because I am a Seventh-day Baptist; second, my acquaintance with the churches, and Christian life of your city and surrounding country during my eleven years as pastor at Shiloh, and third, because you have a host of readers who conscientiously observe the Seventh-day.

The seven churches in Bridgeton alone, where it was my great joy to preach the gospel so many times during those years, will all bear me testimony that I never thrust my Sabbath views upon them; but whenever questions were asked, they always found me ready to give a "reason for the hope" that was in me. Many happy memories of those Christian people will cling to me through life.

Since you so generously offer your columns to any one who writes upon the above question in the right spirit, I will ask your permission to say a few words to your many readers. I always wish to show the right spirit, and if I am in error I pray for grace and strength to change my ways.

There are some things in the article referred to that do not seem quite clear, and

for which the writer offers no Bible authority. I take it for granted that its author accepts the Bible as the only rule in Christian faith and practice; and I know that all the Christian people of your city do the same. To them there can be no "authoritative statement" that is not based upon the Bible, and that will not stand the Bible test. Your readers would all like a "Thus saith the Lord" for an "authoritative statement" regarding the Sabbath, as well as upon other Christian doctrines. They must certainly see the weakness of any statement that does not furnish this.

1. In regard to the Sabbath being "Jewish" and "given to the Jews," let me say that it was given hundreds of years before ever a Jew was born (Gen. 2:3). Before the commandments were given at Sinai, God made the Sabbath the *test point* with Israel to "prove them whether they will walk in my law or no" (Ex. 16:4). Moses brought the test without even telling the elders, and when it came the people showed that they knew all about it. And when they did reach Sinai, God there reminded them of his ancient Sabbath, telling them why it had been made at Creation, and urging them to "remember" it. He gave it the central place in the Decalogue, where the signature often appeared in ancient documents, and it was the only commandment telling *what* God made the law. Any heathen god might claim the authorship of the Decalogue, if this fourth commandment were not there to show that it was made by the God who created the heavens and the earth. This ruled out Baal and all the gods of the heathen, so none of their priests could claim this law as given by their gods. Thus the fourth commandment was God's signature to the moral law.

According to the New Testament Christ also must have had a hand in making this Sabbath (John 1:1-3).

2. Mr. Bawden is correct in saying, "After six days of toil came the seventh day of rest;" but there was but *one seventh-day* in God's week, and that day he made holy. No other day could stand in its place or be called the seventh. He blessed and sanctified this day of the week and no other, and it was to remain holy. And when Christ came as the divine Logos, who was with the Father before the worlds were made, and without whom was nothing

made—not even the Sabbath—he kept his Sabbath to the end of his life, and said it was made for man (Mark 2:27), and that he was Lord of the Sabbath. We find him "as his custom was," in the synagogue on the Sabbath, teaching men how to keep it. He said he "came not to destroy the law but to fulfil." One fulfils the law when he obeys it. Christ spoke not as a Jew to Jews, but as the divine man to humanity. When he went away, he left his disciples to be the light of the world, and yet gave them no hint about so remarkable and radical a change as that of a change of Sabbath. In the very last talk with them before his death he said, "I have kept my Father's commandments." Then after he had been gone for years, the four evangelists wrote the Gospels, and every one of them wrote of the Sabbath as the day before the first day of the week (Matt. 28:1; Mark 16:1, 2; Luke 23:36 and 24:1; John 19:31-42 and 20:1).

Fifteen years after the Resurrection, the Apostles write about Sabbath-day services with such expressions as, "every sabbath," "the next sabbath day," and three sabbath days as his manner was," in Corinth, Ephesus, Philippi, and Thessalonica, where Paul preached to Gentiles as well as Jews. "The Gentiles besought him to preach to them the next sabbath." And "The next sabbath day came almost the whole city together to hear the word of God." (Acts 13:44).

Now if these people were keeping two days at that time, as Mr. Bawden says "there is every reason to suppose," why did not the Gentiles come the very next day—First day—instead of waiting for another "sabbath" to roll around? Indeed, if Mr. Bawden's supposition is true, why did not Paul speak right up and say, "Come tomorrow; that is the Christian Sabbath now?" This he surely would have done if he had known of any such change on account of the Resurrection.

Paul preached a great deal about the Resurrection, even basing all our hope upon that, and yet he gave no hint whatever of the creation Sabbath being changed to a resurrection Sabbath.

For years Paul went about in Gentile cities, even after that memorable council over affairs at Antioch, preaching to both Jews and Greeks. The meetings on Sabbath days were frequently mentioned, as

at Philippi, sometimes not in a synagogue, but "by the river side on sabbath day where prayer was wont to be made;" but there are no qualifications by any writer as if the Sabbath was ever called in question. They speak of the Sabbath just as it is elsewhere spoken of in the Bible. Thirty years after the Resurrection, Paul declares to Jews at Rome that he had done "nothing against the customs of our fathers." This he could not have said if he had gone back on the so-called Jewish Sabbath. Before Felix he spoke of "believing all things which are written in the law and the prophets." This he could not have said if he had rejected the central commandment in that law.

3. The question is asked, "Who would dare say that the day we now regard as the first day of the week has been so regarded through all the centuries?" Then the writer adds, "The burden of proof will rest upon him making the assertion."

Nay; but whoever dares to say it is *not* the same now as in New Testament days, will find the burden of proof resting on him. Christ and the Apostles undoubtedly knew; and does any one suppose that a world full of people could possibly forget, all at once, a day of the week? One man might forget, but it is doubtful if a *family* could. And it is preposterous to suppose that a *world* could forget a day of the week! Of course not, for Mr. Bawden claims that the keeping of First-day which began in Paul's time, "we are continuing to the present day." Even if dates were so changed as to shorten a month to correct the calendar, that would make no difference with the days of the week. In regard to that council where "Paul carried his point." Of course he carried it. But the Sabbath was not an issue in that council. The questions of circumcision, meats offered to idols and other purely Jewish ceremonials were all the points settled there. "Paul carried his point," to be sure, but that point did not involve the weekly Sabbath (Acts 15:1, 22-29). The Sabbath was never even questioned by Paul or any other disciple.

There were *ceremonial* sabbaths belonging to the ceremonial laws of the Jews regulating their festivals, but these were entirely distinct from the weekly Sabbath placed in the centre of the moral law. It is folly for men to speak of these two laws



and sabbaths as if both meant the same thing. This is the error of the fourth term in logic and always brings confusion.

The Bible is extolled and urged upon men as the only rule of life, and then, by the most illogical and unscriptural methods, the plainest command in it is deliberately set aside for a mere human substitute! The simple, trusting child of God with the Bible in hand, would have no trouble to see what day God "sanctified" and made "holy" as a perpetual Sabbath unto him. This trusting child, in study of the holy Book, readily finds that God made this Sabbath a test of loyalty to him oftener than any other thing, and that he repeatedly pronounced woes upon his children for disobedience of this command. Furthermore the New Testament plainly shows to this Bible student the Son of God—God manifest in the flesh—claiming to be Lord of the Sabbath, and keeping throughout his entire life this same holy day which God had blessed. This Bible student is, therefore, satisfied. His soul is at rest. He finds his life in harmony with the teachings of the Bible regarding the Sabbath.

What a shock must come to such abiding faith, when prominent teachers accept a civil day in the place of God's holy day, and then try to persuade men that God will not care, only so they attach the sabbath idea to the substituted day. All this effort to strain every point of logic in order to harmonize contradictories, must be disastrous and undermining to faith. I fear that this very thing will account for much of skepticism.

Let me ask: What if the Brother should treat the Bible teachings about baptism according to the same rules of interpretation which he applies to the Sabbath question? He could not hold his own a single moment with pedo-baptists by such treatment of Bible texts as he gives the passages about Sabbath and Sunday. Why should not our Baptist brethren be as straightforward and as loyal to the letter upon the Sabbath question as they are regarding baptism?

Mr. Bawden also thinks that the "preponderating majority" should settle the question. This is almost too absurd to mention here. Where would the writer's own denomination stand if tested by the "majority" argument? Where would the early Christians have stood if "the con-

sensus of opinion" and "the preponderating majority" had settled the questions of faith and practice for them? Mohammedans would certainly have the right of way if majorities were to settle questions of religion.

This article is already too long, and I will close by quoting words of Dr. H. P. Henson, a Baptist divine of national reputation upon the Sabbath question, in the April number of their Sunday School quarterly last year. After making a splendid point upon the purpose of the Sabbath as ordained by God, he goes on to say: "It was not merely a Jewish institution as many absurdly suppose. It antedated Judaism by thousands of years. It was ordained by God at the very beginning of human history, and the Son of God declared that it was made, not for any one people, but for man as man. The Decalogue of which the Sabbath law was a part, was indeed formally promulgated at Sinai, and yet that law was in the world from Adam to Moses. Sinai only made to blaze before the eyes of men laws that had lost their vividness. Every one of the ten commandments had a beneficent reason underlying it, and that reason will last for all time. The rest of the Sabbath is more needed now than ever before, because we are living at such a furious pace." To Dr. Henson's good words, let me add a few from the late Dr. John Hall. He said: "God in his word by a positive and perpetual commandment, binding all men in all ages, hath particularly appointed one day in seven for a Sabbath to be kept holy unto him." This, too, is good doctrine, and the great world today has no difficulty in telling without mistake which day of the seven that was—consult the world's calendar for A. D., 1908. Dr. Hall continues: "Nothing will bind the conscience but the authority of God \* \* \* \* The fourth commandment, like all other precepts of the Decalogue, is of moral and perpetual obligation. It has behind it the authority of God. It is made for man in every age." This is good enough Seventh-day Baptist doctrine for me. And if all such men would be consistent, they should practice what they preach, and reinstate the dethroned Sabbath of Jehovah in the hearts of men. If this were done, so that divine authority could be given to quicken the consciences of men, it would do more to

stay the tide of Sabbathlessness, than anything since the day of Pentecost.

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#### Death of Mrs. Seeley.

We are sorry to learn of the bereavement of Brother George Seeley, of Petiscodiac, New Brunswick, by the death of his wife. She passed away on the 18th of November, after a few days of sickness. All RECORDER readers will sympathize with Elder Seeley in his great sorrow. Further notice will be given later.

#### The Theology of Our Fears.

Theology, which often becomes a target for the shafts of wit, and the bitter gibes of the ungodly, has its foundations planted not only in the Scriptures, but in the thoughts of the human heart. Ridicule theology as one may, he has after all a theology. And if all the sentiments and convictions, which deep down in the heart of man really exist, were plainly written out and arranged, his theology would be found to be one of no inconsiderable compass. It might not be a theology of his love, but rather a theology of his fears; yet none the less a system of religious truth, enstamped in some way upon the human spirit, and thus confirmatory of what is contained in God's written revelation.

Take, for example, the belief in a spiritual world. This is one of the things which has called out volumes of doubt and denial. But how often sudden fear at some unusual appearance will bring out from a man the avowal of his belief that spirits are realities. The disciples, when they saw Jesus walking on the waves, cried out in their terror, "It is a spirit." One may say, yes, these were pious people, already committed to a belief in spirits. But King Saul, who was very far from being a pious man, entreated, in his gathering fears, that the spirit of the dead Samuel might be called up to counsel and comfort him. Ninety-nine out of a hundred, Pharisees or Sadducees, pious or impious, wise or simple, believe in spirits. The philosopher Hobbes, however bold in his writings, was always tormented with a fear of ghosts, and would never sleep without a light in his chamber.

Then as to the belief in a living God, who even in this world brings retributive judgment upon men for their iniquities,

how often the notion is utterly scouted. But the rough seamen who manned the ship in which Jonah had taken passage were for casting lots to ascertain whose wickedness had brought the storm upon them. And the simple islanders of Melita, when they saw the viper fly out and fasten on Paul's hand, exclaimed at once, "No doubt this man is a murderer, whom \* \* \* vengeance suffereth not to live." These men believed in judgment. They believed that there was a God, whose eyes behold and whose eye-lids try the children of men. And these navigators and islanders of old were not different from the men of subsequent ages. There are times when the worldliest and the wickedest of men practically confess that they stand in awe of one who sits upon the throne of the heavens judging right, that the curse of the Lord is upon the house of the wicked, and his blessing upon the good and just.

Take the doctrine of the resurrection. Probably there is no doctrine of the Scripture that has encountered more scornful criticisms and vehement denial than that. But we may remember how a Roman magistrate, and he a most ungodly and wicked wretch, remembering a certain inhuman act in his own life, exclaimed in a panic of fear, "This is John the Baptist: he is risen from the dead." In ordinary circumstances he would have laughed at such a suggestion. But hearing a certain wonderful preacher was abroad in the land, and remembering the power of John's preaching, he began to tremble with apprehension that John had returned from the dead as an avenger. He feared that John had come up out of the grave to punish him.

So we might proceed to other articles of belief, which men's fears bring to the surface of their consciousness. The efficacy of prayer, for example. The wicked Jeroboam wanted the prophet to pray for the restoration of his withered hand. Good men pray. Bad men pray in moments of extremity. Hypocrites pray. The writer knows of a case in which an imperiled steamer's company heard ungodly people praying for deliverance, though none had ever heard them pray before.

Salvation from sin and the future blessedness of the righteous are often unwittingly confessed as articles of belief by the most irreligious of people, in letters, in con-

versation, in the implications of daily speech. The exclamation of the Roman centurion amid the shudderings of nature at the crucifixion, "truly this was the Son of God," may be taken as a type of the belief of many who disobey Christ and scoff at him, who yet in their hearts confess that he was the Son of God.

Here, then, are the outlines of a veritable theology really held by all men, religious or irreligious. That theology, if not held in love, is held at least in our fears, and is from time to time unconsciously, or unwittingly avowed. And what are the main elements of that theology? What is it that most men, say what they will, really believe? Why, they believe in a spiritual world; they believe in the existence of God; they believe in retribution; they believe that men may come up out of their graves; they believe that it will be ill for the wicked, and well with the righteous. As Paul once wrote: "That which may be known of God is manifest in them, for God hath showed it to them."

—*Christian Work and Evangelist.*

#### Deacon Jonathan Pettibone.

Jonathan Pettibone was born August 4, 1835, in the town of Hornellsville, N. Y., in that portion which was later set off as the town of Hartsville, and died at his home which is located in the same place as the log cabin in which he was born. His parents were Jonathan and Harriet Millner Pettibone.

He was baptized at about the age of sixteen years, and joined the Methodist Episcopal church at Alfred Station. At about the age of twenty-two, having been convinced for some time that he ought to keep the Sabbath, he united with the Seventh-day Baptist church of Hartsville, of which he was a consistent member the remainder of his life.

He was called to the office of deacon by his fellow church-members and was ordained in November, 1882. He also served the church as treasurer for twenty-five years, resigning this charge a few years ago on account of failing health. He was a man on whom the church relied, and was faithful in that which was committed to him.

Jonathan Pettibone was married Dec. 3, 1857, to Miss Harriet C. Clair of Alfred,

who after nearly fifty years of married life survives him. To them were born four sons, two of whom died in infancy. Fred Pettibone died when about thirty-five years of age, leaving one son, Bernard. The one surviving son is Frank L. Pettibone, who with his family has been living at the old homestead.

There also remain two sisters, Mrs. Langford Whitford, and a half-sister residing in Indiana, Mrs. Emeline E. Fuller.

Deacon Pettibone was a good citizen and an honored member of the community. He was always a strong advocate of total abstinence from intoxicating liquors, and was a Prohibitionist in politics from conscientious conviction. He will be missed not only by his near relatives, but also by a wide circle of friends. He is a good man gone to his rest. He has heard the Master say, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

The funeral services were conducted at the Hartsville church on Sunday, November 3, at one o'clock, Rev. William C. Whitford, officiating, assisted by Rev. Jesse E. Hutchins. At the conclusion of the service Brother Pettibone's favorite hymn was sung: "God be with you till we meet again."

#### The Catholic Encyclopedia.

Volume II, of the Catholic Encyclopedia "Assize-Brownr," has just reached our table. It fully sustains the expectations that were awakened by Volume I, which was noticed by the RECORDER a few months since.

The interest with which the first volume of the Encyclopedia was received seems to have stimulated the editors and publishers to even greater efforts in the second volume of the fifteen, which will constitute the entire production. Many interesting articles, coming very close to the minds and hearts of all readers who wish to ascertain the Catholic view of the world, appear in this volume. The greatness of the enterprise is more substantially shown than before, especially in the treatment of the philosophic and Biblical questions which fall within the lines of the second volume. In the articles dealing with research and discovery in Assyria and Babylonia especially is the up-to-dateness of the work shown in an expected degree. The relation of these discoveries to the Bible are pointed out clearly.

The eminent scholars who contribute to the work, state the facts in all their bearings, including not only much of history, but showing at the same time their relation to the history of Israel, the Old Testament record, etc. In this respect the positions taken indicate the well-known diplomacy of the Catholic church, and also its centuries-old policy, to change its attitude towards great issues, while it keeps its original purpose of world-empire in the realm of religious and political thought. Seen from the standpoint of literature alone, the Cyclopedia will challenge the attention of thoughtful men, but the student of history and of the genius of Catholicism will see in this second volume, as in the first, a deep, world-wide and all inclusive purpose of making Catholicism the leading force and factor in the thought of the world. The "Atonement," "Atheism," "Bankruptcy," its moral aspect; "Betting," "Biogenesis," and similar themes relating to practical life, to Eternal Verities, and to modern science, enrich the volume.

But the treatment of the Bible in the light of modern criticism and research forms the central feature of the volume. This is the more apparent in view of the late "Encyclical on Modernism," put forth by the Pope. That document seemed to follow so nearly the narrower dogmatic lines of former centuries that both Catholics and Protestant scholars wondered what its effect would be. Reading between the lines—we cannot think of those who have the making of the Cyclopedia—as not being in close and constant touch with the Pope. The article on pp. 557-558, "Biblical Commission," appears like a supplement to the "Encyclical." To show our readers the estimate placed upon it in connection with the words of the Pope, we give the following comment from Catholic sources:

#### "MODERNISM AND THE BIBLE.

"It may not be the fault of the average Catholic layman if recent non-Catholic newspaper talk has somewhat confused and bewildered him as to the Pope's recent Encyclical on "Modernism." In this rushing age the average layman can hardly be expected to make a profound and exhaustive study of the Encyclical itself and the history of nineteenth-century thought which led up to it, which would be necessary to reach any clear and well-defined idea as to what "Modernism" really means. The thing meant seems, in fact, to be rather a diffused taint in the intel-

lectual atmosphere than any compact body of doctrine; the Modernists, says the Holy Father, 'present their doctrines without order and systematic arrangement into one whole, scattered and disjointed.'

"And yet there is a solid nucleus to this impalpable noxious vapor of Modernism. The nebula seems to thicken round and about the field of sacred letters, where the ex-esis of some Catholic scholars has been far too accommodating to the modern spirit of scepticism. The new volume, the Second, of *The Catholic Encyclopedia*, comes opportunely to summarize and to illustrate our position in the matter of Pius X. and 'Modernism.' Those whose function it is to watch over the safety of God's flocks have long since perceived that here was a danger for which the Chief Shepherd must immediately find a remedy. The article 'Biblical Commission,' in this volume, tells, within the relatively small compass of one page, how that body was constituted by Papal authority in 1901, to investigate the menacing conditions and suggest a remedy, it tells of the personnel, the official authority, and the work of the commission, and a perusal of that one, clearly and tersely written page is as the beam of a great searchlight striking through the fog which our non-Catholic contemporaries have raised. So much for clear instruction; for illustration the same volume gives us, among others of similar scope, an article entitled "Biblical Antiquities"—eight pages—which in years to come will serve to mark the degree of enlightened freedom fairly sanctioned by the Church in Old-Testament exegesis. Let no good Catholic with this volume before him be afraid that Pius X. is going to "turn off the light" which modern research has afforded to Christian scholarship; the last-named article and those on "Assyria," "Babylonia," and "Baal" (all by the same author, the Rev. Dr. Gabriel Oussani) give ample assurance that in our day, as heretofore, the Catholic Church can afford to tolerate a proper freedom of criticism in her exegeses in perfect consistency with her own inflexible principles."

The Encyclopedia adds emphasis to the well-known fact that Catholicism seeks to build for all the centuries.

#### The Girl and the Test.

The teacher stood watching the class in algebra take a test. It was a fair examination, containing no "catch" questions, but problems similar to those which the pupils had solved day after day. There was no need of haste, for the teacher had said, "Work carefully, taking the problems in order; I shall rank you on what you do, whether five or two." Again, "Do not hurry; it is correctness, not amount, which counts."

The boys were working deliberately, with here and there a frown at a problem which would not "come right;" but there was no



such placidity among the girls. Each face was tense, fingers flew, there were mad dashes after erasers, gasps of consternation, and one girl, with hands clenched, actually jumped up and down in her seat. At the striking of the gong they filed out of the room, utterly wearied. All this nervous force was expended on an ordinary test, the like of which, in some study, they met once a week.

The papers handed in were such as one would expect under these conditions. Those written by girls who work best under pressure were perfect, but most of them fell below the daily work; several contained portions of each problem, but not one completed. The owners proffered time-worn excuses with glibness: "I never do anything on tests;" "I always go to pieces;" "I had a headache;" and over and over, "I was nervous."

For once they received no sympathy; the teacher had been considering whether or not an examination is such an ordeal as it is customarily considered. When she returned the corrected papers she talked not about the failure in mathematics but the failure in self-control.

"I can teach you mathematics," she said, "but I can't teach you self-control. No one but you yourself can teach that. You offer 'nervousness' as an excuse for failure. You are on the road to being nervous women—the kind of women who 'go to pieces' in an emergency, who have nervous prostration when things go wrong. All of you know women of that class, and many many of you know how much unhappiness one causes. If you want to be that sort of a woman, no one can stop you. On the other hand, if you want to be a helpful, reliable woman, the kind one naturally turns to in trouble, you can make yourself so, but you have got to begin now to control your nerves.

"You can start in learning to take tests calmly. Tests do not stop with school; there will be test days all your life. If you go into an office, there will be days when your employer will be ugly, the accounts will be tangled, and you will make mistakes in your dictation. They will be test days. If you are a teacher, there will be times when the classes will be maddeningly stupid and the pupils exasperating. If you are a housekeeper, there will be mornings

when the bread will not rise, the cake will burn, the milk sour, and the meat fail to come from the market.

"You are going to meet those test days just as you meet school tests now. If you keep your head, you'll win out. If you lose your grip and go to pieces as you did yesterday, you will be a failure. Anyone can work when all is smooth; it is a crisis that shows what one is made of."

Some of the girls giggled, some sulked, but most of them appeared to be considering the new idea that "nervousness" is not unconquerable. When the time of the next examination came, the teacher said:

"This is to be not only a test of your knowledge of algebra, but also a test of your self-control. Whether you do all or none of the problems, one thing you are to do—keep a grip on yourself."

During the next hour, whenever she saw the tense look, the rigid pose, she said firmly, "Quiet down; we are not going to be nervous today," and the girl instantly relaxed. As a natural consequence, the papers of this easily taken examination were the best of the term.

If teachers in school and parents at home would unite in discouraging the view of examinations which holds them unavoidable but abnormal ordeals in which "cramming" and luck are prominent factors, and substitute the thought that just as school work is a forerunner of world work, so school tests are preliminary training for life tests, the pupils themselves would come to look upon the matter in the same light. A test should never be considered a legitimate excuse for "nervousness." An actually nervous girl should be under a physician's oversight—eating, sleeping and studying according to his directions—but in most cases the nervousness is under the girl's own control, though she may not believe it. Some girls insist that they cannot help constant giggling in class, but when every outburst of hysterical snickering is instantly and severely punished, they find that they are able to control themselves. If nervousness could be treated in its true character of a contagious disease, to be avoided when possible, and its victims isolated, it would no longer be a handy excuse nor an interesting state; and wondrous peace would settle over girlhood.—*The Interior*.

#### Historic Bibles in America.

This is the title of an interesting book by Dr. J. H. Wright, which was published last year. From the extensive notice of the volume in the *Nation* we take these paragraphs:

We learn that George Washington's family Bible (Baskerville's edition, printed in Birmingham in 1772) is now owned by Christ Church Parish, Alexandria, Va., to whom it was presented by George Washington Parke Curtis in 1804. Washington also owned a copy of the folio edition of Brown's "Self-Interpreting Bible," printed by Hodge & Campbell in New York in 1792. This was the first Bible printed in New York. It was issued in forty numbers. Washington was an original subscriber, and his name heads the list of subscribers printed in the book. Martha Washington's Bible, which contains her autograph signature in three places, is now owned by C. F. Gunther, of Chicago, who seems to be the largest single owner in the United States of "historic" Bibles. The Bible described by Dr. Wright as the "Bassett-Washington" Bible, on account of its having belonged to Ella Bassett, widow of Lewis D. Washington, should have been called Mary Washington's Bible. There is no reason to doubt that it originally belonged to Mary Ball Washington, the mother of George Washington, from whom it descended to her daughter Betty, who married Fielding Lewis. Dr. Wright apparently was not aware that the family record which he quotes (which is on a blank sheet, wafered into the book with sealing wax) is probably in the autograph of George Washington. The first entry is the record of the marriage of Augustine Washington and Mary Ball, on March 6, 1730-31. The second entry is of the birth of George Washington: "Born ye 11th day of February, 1731-32, about 10 in the morning and was baptised the 5th of April following." The eleven days which were stricken out of September, 1752, made the eleventh day of February, old style, the twenty-second, the day we celebrate. This valuable and interesting volume is no longer at Mount Vernon, as Dr. Wright indicates, but has since been offered for sale by a well-known firm of booksellers in New York City.

Harvard University owns one of the most valuable and interesting Bibles described by Dr. Wright. It was printed at Cambridge, England, in 1637, and in itself the book would have almost no market value. On the New Testament title-page, however, is the autograph of John Bunyan. Another interesting Bible is John Alden's, now owned by a descendant. This has this inscription on a fly leaf:

John Alden owns this booke  
God give him grace to one it looke  
the rose is reed the leaves is  
green and soe god save our noble  
Kinge.

Written by me John Alden  
the 14th of April 1661.

The following extract from a letter of Miss Beaber, Habriz, Persia, read at a meeting, in Chicago, of the Women's Board of Foreign Missions, and published in *The Interior*, shows some of the "human nature" that "makes the world akin."

Of school experiences in one of Persia's newest stations, Mrs. Schuler of Resht tells: "The wee Sayid matured so rapidly at one time that I had to nip him in the bud. He appeared one morning with a man's celluloid collar about his little neck, twirling a cane in his hand. On one finger of this hand blazed a very large red stone in a very small silver setting. A seal depended by a string from his buttonhole, and a case full of cigarettes occupied the inside pocket of his flowing coat! I wouldn't have nipped nearly so hard if all the boys had not eyed him with wistful admiration.

"Our great trial this year has been Yeghesa, who could not learn to read fluently. 'Oh, Yeghesa, cannot you see the words?' 'Yes, lady, my eyes see them perfectly; but when I open my mouth, they won't come out that way.' And really if you have ever seen a puppy trying to get a cobweb off his nose, you can easily picture Yeghesa trying to evolve his Armenian words from his inner consciousness."

The Treasurer of Conference would call particular attention to pages 118, 119, and 120, of the Conference Minutes, just published. There is a pressing need for money now. Address William C. Whitford, Alfred, N. Y.

## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, D. D., Professor of  
Biblical Languages and Literature in  
Alfred University.

LESSON XIII. DECEMBER 28, 1907.

REVIEW LESSON.

*Golden Text.*—"Thou crownest the year with  
thy goodness." Psa. 65: 11.

DAILY READINGS.

First-day, Joshua 1: 1-11; 3: 5-17.  
Second-day, Joshua 6: 8-20; 14: 6-15.  
Third-day, Joshua 20: 1-9; 24: 14-28.  
Fourth-day, Judges 7: 9-23; 16: 21-31.  
Fifth-day, Ruth 1: 14-22.  
Sixth-day, 1 Sam. 3: 1-21; 7: 1-13.  
Sabbath-day, Psalm 98.

The Lessons of this Quarter, with the exception of the Temperance Lesson, come from the Old Testament Books, and belong to the time of the conquest and early occupancy of the Land of Canaan by the people of Israel. Six are from the Book of Joshua and concern events in the life and time of that hero. The other five are from the Books of Judges, Ruth and Samuel.

Of the six Lessons from the Book of Joshua Lesson 6 gives us the best picture of the character of this great leader. He was faithful unto Jehovah to old age and anxious that the people should not turn from their God.

Lesson 4 gives a good idea of Caleb, another man especially distinguished for his faithfulness. Lessons 2 and 3 show how Jehovah wrought for Israel and began to drive out the people of the land to give place for the nation that he had brought out of Egypt.

Lesson 1 is for the encouragement of Joshua and the people as they are about to undertake a conquest which to the natural eye seemed impossible. Lesson 6 gives an idea of the cities of refuge which mark a distinct step in the progress of civilization.

The two Lessons in the Book of Judges picture for us two of the most popular heroes of that age. Gideon (Lesson 8) is famous for his confidence in God shown by his attack upon the host of Midian with an army of only three hundred men armed with trumpets and torches. Samson (Lesson 9) is the man of strength will-

ing to sacrifice himself for victory over his enemies.

In Lesson 10 we have a glimpse of one of the most famous women of history, famous not for her prominent place in the affairs of the world or for the power she exercised, but for unselfish and loving devotion. She is a worthy ancestress of our Lord.

Lesson 11 is an attractive lesson for children, since it shows the child Samuel ministering to Jehovah and receiving a revelation from him. An outsider would have thought that the aged Eli was the man of God to receive a revelation from heaven rather than the little boy. Man looketh on the outward appearance, but Jehovah looketh on the heart.

Lesson 12 tells of the prominence of Samuel in the nation, and of the deliverance of Israel from the power of the Philistines.

The Review hour may be made interesting by short papers on each of the prominent persons mentioned in the Quarter, and upon one or more of the following topics:

The Extent of the Conquest of Canaan during the Lifetime of Joshua.

The Influence of the Philistines upon Israel.

The Cities of Refuge and the Law of Blood Revenge.

Israel's Relation to Jehovah during the Age of the Judges.

## SPECIAL NOTICES

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

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 Lynch building, No. 120 South Salina street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street, between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 933 Jenifer Street.

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## SEVENTH-DAY BAPTISTS

The SABBATH RECORDER represents the Seventh-day Baptists in the United States. They are essentially Baptists, differing from "Regular Baptists" mainly in the observance of the Sabbath rather than Sunday. They were an immediate product of the "Reformation" in England, because they insisted upon a complete Protestantism by returning to the Sabbath. They were represented by groups of Sabbath-keeping Christians in all the preceding centuries, back to Christ and the New Testament Church.

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

There were but two places in the early Colonies in America where religious liberty made it possible for Seventh-day Baptists to organize—Newport, R. I., and Philadelphia, Penn.

Roger Williams, the first Baptist in America, after his banishment from Massachusetts Colony in 1636, settled with a few kindred spirits, at Providence, Rhode Island. Probably early in 1639, he organized the first Baptist Church in America. In 1644 there was organized at Newport, Rhode Island, a second church under the leadership of John Clarke. In 1664, Stephen Mumford, a Seventh-day Baptist, came from London, England, and settled at Newport. His observance of the Sabbath attracted attention, and several members of the Newport Church adopted his views and practice. They did not alter their church relations, however, until in December, 1671, when after some correspondence with the Seventh-day Baptist Church in Bell Lane, London, and with Dr. Edward Stennett, the pastor of the church of the same faith at Pinner's Hall, London, there was organized at Newport, the first Seventh-day Baptist Church in America.

Seventh-day Baptists adhere to the Sabbath on the authority of Jesus, its "Lord." His example and teaching de-judaized the Sabbath, Christianized it and taught its spiritual relations to the Kingdom of God on Earth. The Sabbath law is no more a "figment of Judaism" than is the law against idolatry, impurity, dishonesty. Seventh-day Baptists do not hold to the Sabbath on any Judaistic ground, in any way nor in any degree. They do stand for it as an institution of religion, the central purpose and meaning of which is spiritual, not materialistic nor ceremonial. They reject the idea of a "Civil Sabbath," and stand by the verdict of all Christian history, that civil legislation creates holidayism, as is now shown in the prevailing holiday Sunday. They have no "Creed" in the usual acceptance of that term. The following is a statement of what they think the Bible teaches along the lines noted.

### EXPOSE OF FAITH AND PRACTICE

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.

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.

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.

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.

We believe that man possesses 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.

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.

We believe it to be the duty of all men to repent, believe in Christ the Saviour, and 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.

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

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; Ex. 20: 8-11; Heb. 4: 1-11.

We believe there will be a resurrection of the dead, both of the just and the unjust; that the righteous will be everlastingly justified, 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.

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

Further information can be found in their publications issued by the American Sabbath tract Society, Plainfield, N. J. Inquiry will be welcomed.



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### Giant Work of a Glazier.

How the ice-fields of Mount Tacoma are made to light streets and run cars nearly a hundred miles away is interestingly told by Day Allen Willey in the "Technical World Magazine." Says Mr. Willey:

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