## THE BABBATH RECORDER.



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A. H. LEWIS, D. D., LL. D., Editor.

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## VOLUME 59. No. 45.

I PRAY Thee, Lord, that when it comes to me To say if I will follow truth and Thee. Or choose instead to win, as better worth My pains, some cloying recompense of earth-

Grant me, great Father, from a hard-fought field. Forespent and bruised upon a battered shield Home to obscure endurance to be borne. Rather than live my own mean gains to scorn

Far better fall with face turned toward the goal At one with wisdom and my own worn soul, Than ever come to see myself prevail Where to succeed at last is but to fail

Mean ends to win and therewith be content---Save me from that! Direct Thou the event As suits Thy will; where'er the prizes go, Grant me the strug gle, that my soul may grow -EDWARD S. MARTIN.

#### 333

CHRIST did not ask his followers Christ's Ideals to do the impossible, but he did present standards and ideals of For Us.

notions of life pronounce impossible. While he presented highest ideals, he taught that we are to expect and may be assured of divine help in seeking to obey. Our great failure is ir not counting more on divine aid. Neither do Christ's teachings demand immediate atered, and therefore that instruction. develop. | heaven. ment and time, are essential factors in our efforts to obey. Men are likely to take present attainments and present surroundings as final, and to conclude that since they themselves, and circumstances in general are thus and thus, higher ground cannot be gained. What Christ asks of all his followers, is that they walk by faith, believing that they can attain toward the best, and finally unto it. Paul put it correctly when he said he had not yet attained the highest, but he bent every energy and all efforts to attain, as the victorious contestants did in the Grecian running contests between athletes.

#### **\*\*\***

# NOVEMBER 9, 1903.

double source of strength. The devout and personal determination is wanting. If such obedient soul gives quick response and is determination should take hold of every lifted to higher life when it believes that it is pastor and every church member, half of the God's will and purpose, that the apparently seeming impossibilities would vanish in a impossible shall be done through and by us, day. Perhaps we do not well to say, "If such His children. But these truths must take on determination should take hold," etc. That positive and vital form in a man's life before may suggest too great passiveness on our any valuable attainment can be made. He part. If so, let this be said: If every pastor must determine that he will make highest and church member would determine, in the ideals his own. The fundamental choices of sight and in the strength of God, to rise to men determine character, attainment and newness of life touching denominational indestiny. God's basis for judging men, now | terests and work, half of the apparent obstaand always, in this life or the next, is their cles would disappear. God knows all the deliberate and definite choices. He who has roads across the Alps which confront us, but chosen truth as his portion, and determined he can do nothing through an army which to obey what it demands, is God's child and lies in camp at the foot of the mountain. Christ's brother. The fruit of men's lives listening to reports of engineers who think life and action which ordinary grows from their inner and deeper choices and that it is useless and impracticable to atdeterminations. Paul's catalogue of the tempt a passage. "fruits of the spirit" is also a catalogue and index of the choices men have made. Ex-MERE formalism in religious matternal actions and spoken words tell Habit In ters is empty, but the permanent the trend of life which comes through Religion. good of forms and ceremonies, as choices and determinations. This did an element in religious habits, is according to its nature and purpose. Oaks.

tainment of highest things; but they do Christ declare in the peroration of his Ser- large and valuable. History shows that outdemand immediate and continued effort mon on the Mount, when he said: "Not ward expressions of religious faith, crystalized toward such attainment. He recognized the everyone that saith unto me Lord, Lord, in forms, ceremonies, customs, and to a large fact that men are but babes in knowledge shall enter into the kingdom of heaven; but extent in creeds, are an essential part of true and strength, when such ideals are consid- he that doeth the will of my Father who is in religion. All life takes on specific forms, pines and willows, among trees, spring from DOUBTLESS many of our readers the one plenum of tree life. The same influ-Application <sup>o</sup> who are face to face with their ences and agencies nourish them; but the seventh-day duties as individuals, and as Sev- forms and habits of each are determined by Baptists, enth-day Baptists, in these stren- personal characteristics of life. In nature. uous times, with their seemingly impossible where laws work without the diversions and demands, will ask, "How can I rise toward perversions which come through human higher, and the highest, ideals of life and choices and experiments, these differences in duty?" The central point is your determi- outward forms are imperative and unending. nation thus to do. Helps and hindrances By a similar law, truths and purposes in are minor considerations. Wishes and hopes | religion clothe themselves in forms and cereare of some value, but these will hinder, in monies. Such forms and ceremonies as are the end. unless they eventuate in determina- essential and abiding, grow naturally. They tions. When the engineers sent out by Na- are not created artificially. The Jew believes poleon to find a path for his army over the that to uncover one's head in worship, is to MEN do not appreciate as they Alps, that he might invade Italy, returned lack reverence for Jebovah. therefore he wears High Ideals Ought that the highest ideals and with the report that, while they deemed the his hat and stands when he prave. but Chrisare God's will standards set by Christ are the attempt impracticable, success might be tian and Jew alike, bow the head or the whole expression of God's will con-possible, his reply was, "Move the army body in prayer. These general facts, rightly cerning us. Christ spoke for God, when he forward." That order was fulfilled. You apprehended, will make men careful as to said to his followers, i. e., to us: Be ye per- will never do what Christ calls you to do denouncing forms or discarding ceremonies. fect as God is perfect. In this, as in all else without such determination to act at once. For example, he who bows his head in the he taught, Christ unfolded to men the will of This does not mean rashness, but it does attitude of prayer when coming to his seat in God concerning them, more fully and clearly mean determination and action. Our work the House of God, on the Sabbath, is more than the best of the Ancient Hebrew prophets | languishes. Our denominational societies | likely to offer in thought, a prayer for blesshad done. Every one who grasps the full struggle with demands far above their re- ing and guidance in worship than he is who meaning of this fact is made strong for en sources to meet. Interest in Sabbath Re- takes his place as he would in a lecture room deavor and attainment. The consciousness form, and in the plans of the Tract Society, to or other public gathering where no thought that God waits to aid us in doing and attain- which that work has been committed, is low. of prayer comes in. That he who prays not ing what Christ teaches and commands, is a Hopefulness is wanting. But above all else, at the opening of such a service for worship.

WHOLE NO. 3063.

is inevitable. This illustration suggests many large part engaged as editor of the Cumber- panies that transport tens of thousands of similar ones.

Quakers and Roman Catholics

ments which are fundamentally different, one from the other. sometimes aid each other. This

is shown by some facts relating to the early mend the Association and its work to our society by declaring the ancient statutes in settlement of Colonial New Jersev. The Friends, Quakers, were a controlling element | Chicago, Ill. in the early history of that state. They taught religious tolerance and a larger religious liberty than any other people, except Seventh-day Baptists. As a result, Roman Catholics, who were then ostracized and crowded out from England and elsewhere in Europe, were welcomed in New Jersey. So it came about that the Society of Friends, although opposed to Roman Catholicism on every point of faith and practice, were among the first to welcome their religious and theological adversaries to the New World. Therein, was a genuine expression of religious freedom.

Shall a Tent Be Used at **Conference**?

in which the services of Anniver-

sary Week are to be held, rather than a tent The unfavorable features connected with a Tycho, two years younger, is regarded as an tent are well known. Heat, wind and noise are among the prominent ones. Boards, with roofing paper, present several advantages. It-will sometimes happen also that the main room of the meeting house can be utilized, if the additional audience room be made of boards, and connected directly with the house. At all events, we ask the people of Nortonville to consider the matter fully, and we write at this early day that there may be ample time for such consideration. Tents must be pitched low, as a safeguard against wind. This gives serious objections on account of heat. The ease with which tent roofs increase the "droppings of the sanctuary " when it rains, is well known. Such sprinkling of adults and infants is not conducive to either comfort or piety. Cannot a better way be found? Consider it.

AT the late election in Rhode Island. Hon. George H. Utter, a Mr. Utter deacon in the Pawcatuck Seventh-Honored day Baptist church, Westerly, was chosen Lieutenant Governor. On previous occasions Mr. Utter has filled the offices of Assemblyman, Senator and Secretary of State. His running mate, Colonel Colt. the candidate for Governor, was defeated. The RECORDER congratulates Mr Utter on his well-deserved success, and the state of Rhode Island may congratulate herself on the good fortune of securing him for such a place.

The Religious Education of General Secretary to the Asso-Association.

ciation has been filled by the election of Ira Landrith, LLD, of Nashville, Tenn. Dr. Landrith is a Southern man. He day, it is equally criminal to buy and sell of home training where there are brothers was born in Texas in 1865, and received his newspapers. Our great industrial establishcollegiate and theological training at the schools of the Cumberland Presbyterian ations on Sunday, are violators of the law. church in Lebanon, Tenn. During the past | The law is violated by the baker and the | the most worthy ambitions."

land Presbyterian, the official organ of people every Sunday to enjoy their one day that denomination. Dr. Landrith entered of recreation in close contact with nature in HISTORY often shows that move- upon his duties as General Secretary of the the park or in the study of the beautiful in Association November 1, and will make his art in the galleries and museums. Is the residence in Chicago as soon as his relations whole community to be arrested and fined? in Nashville can be terminated. We comreaders. Address 153-155 La Salle Street.

PROF. THEODORE MOMMSEN, the historian and scholar of interna Professor tional reputation, died at Char lottenburg, Germany, on the

morning of November 1, 1903. He was the son of an evangelical clergyman, and was born at Gordering, Schleswig, November 30, 1817. He was educated at Kiel, graduating in 1843. His great work on Roman History began to appear in 1854. It is not yet completed. Although unfinished, the volumes. which have been published, have been translated into all the leading languages and many editions have been printed. He is THE RECORDER wishes to call at- | highest authority on Latin inscriptions. tention to the question of using extent of knowledge, accuracy and versatility wood for the temporary building Prof. Mommsen had few if any equals. He was distinguished as a historian, a jurist, a numismatist and philologist. His brother authority on Greek and Roman chronology.

### SUNDAY LAW IN PHILADELPHIA.

Agitation of the Sunday law question continues in Pennsylvania, and promises to be yet more prominent during the coming winter. The execution of the ancient Sunday sweeping declarations can be made that will law of that State has become a farce and a cover all homes, and no rules can be laid shame, so far as consistency and justice are concerned. That Philadelphia is not a holy conscientious people must decide for themcity is well known, and when small dealers in candy, fruit, etc., are singled out and punished under the Sunday law, while other forms of civilization, up to this time, aside from all of business are unmolested, and flagrant moral considerations, indicates that as life forms of vice flourish on all days, the charge of inconsistency, to put it mildly, must come against the clergymen who push such measures. The Public Ledger of Philadel is a partial answer to some questions conphia, for October 30th, devotes a long editorial to the situation, under the heading, "The Gambler or the Sunday Cigar Seller." Among other good things the Ledger says: or none, are to be desired, rather than the

"Suppose that a man who has worked all the week and has earned his Sunday rest rant and vicious, where poverty combines should wish to indulge himself in a cigar; and suppose that the man or woman who keeps the little shop around the corner shall sell a cigar to him; is that a crime to be visited by arrest and punishment? The man might go to an illicit drinking place and drink and gamble away his earnings with none to molest; but if he gave his child a nickel to buy an orange, the poor fruit vender who was so wicked as to sell an orange on Sunday would be pounced upon by the constable the next day and mulcted in more than the been the association of large families of chil-THE Religious Education Associ- | whole earnings of the week. And this travation announces that the office esty of justice is carried on in the name of morality and religion!

"Where is this thing to end? If it is criminal to traffic in ice cream and candy on Sunments, which cannot wholly suspend oper-

begins the service at disadvantage and loss, thirteen years he has been at Nashville, in milkman, and above all by the railway com

"The courts have come to the defense of applicable to works of recognized necessity. and the busybodies are driven to seek their victims among the little shopkeepers, who can disturb nobody, but who have nobody to protect them. The constable gets his fees and the informer his share of the fines, but wherein is the public benefited? The whole proceeding is selfish, intolerant, unjust. It is the more strenuously to be deprecated because of the reproach it brings upon the cause of public sobriety and reverence which it misrepresents, straining at small offenses while flagrant vice, in gambling den and brothel, on Sundays and weekdays alike, flaunts its hideous form unchecked by official power and unvexed by the self-constituted censors at whose misdirected zeal the vicious laugh and the judicious grieve."

It needs no special prophetic gift to see that those who are engaged in such inconsistent and unjust discrimination against the weaker violators of the law are hastening its repeal.

There is much of deep meaning in the best utterances which are being made relative to Race Suicide. Thoughtless people may laugh at these utterances, but it will remain true that the questions involved are vital. No down that will fit all cases. Intelligent and selves the problems involved. First of all, it must be recognized that an universal law becomes more intellectual and strenuous the birth-rate decreases. This may be due to the one sidedness of civilization, but the fact nected with Race Suicide. Malthusianism offers no desirable solution of the problem; but it must be admitted that fewer children, swarms from the so-called homes of the ignowith ignorance and sin, to flood the world with children who feed the criminal classes, as leaves feed fires in autumn. Bishop Potter, of New York, speaking on Race Suicide, lately, said:

. "Asked if he thought Americans of to-day are opposed to large families. Bishop Potter said: "I fear it is true, and it is to be regretted. In Webster's time, say, the best men and women of the young republic came from large families. I think it must have dren with each other, the doing for each other, the self-denial, each one for the others and for their parents, that made the men of strong character and the women of noble domestic life, of other generations. This sort and sisters, mingling together, under the same roof, instils into boys and girls, young men and young women, the noblest instincts,

## RACE SUICIDE.

When all has been said, it remains true that sions

## WHY DO SEVENTH-DAY BAPTISTS EXIST? A. H. LEWIS. CHAPTER THIRD. CHRIST AND THE SABBATH. (Continued from last week.)

toward the Sabbath is in accord with the attitude of Christ upon the same question, a fundamental consideration touching denominationalism as represented by Seventhday Baptists. Probably a want of knowledge concerning the Sabbath and its observance by the Jews, at the time of Christ, is a prominent cause why Christ's attitude toward the Sabbath has not been more genermodern Christians. It is therefore important | erty to which men have an equal right, like to note what that attitude was.

chapter that in all religious matters the Jews | ditch of certain dimensions, or a city with had sunk into a rigid formalism through walls and gates, was known as a "Private which the spiritual side of their religion had Place." A place not described as "Private" been almost destroyed or pushed out of or "Public," as for example, an open plain or sight. Since the Sabbath law dealt with ac- the ocean, was known as a "Free Place." tions as well as with the inner life, it offered a | The application of the Sabbath law in each of large field for the development of formalism. these different places was made with a view With the decay of inner spiritual life this in- to outward obedience but actual disobediflux of formalism resulted in countless efforts | ence. To cover this deceitful formalism anto evade the spirit and letter of the law, and other extended system of "mixtures," called in interpretations made in order to seem in the Talmud "erubin," that is "com-mixobedient while being disobedient. It was tures" or "connections," was introduced to concerning these matters of formalism, out- facilitate evasions and actual disobedience. ward observance, and evasion that Christ A single example will suffice: "Removals and the Pharisees were in almost constant | from a private to a public place on the Sabantagonism, and the Sabbath question | bath are of two kinds, of these are four inside was one upon which this antagonism, (the place), and there are two (other removwas most frequently and prominently als.) of which there are four outside." For exexemplified. His lofty conceptions and ample: "A beggar stands without, and the spiritual interpretations of the Sabbath master of the house within. The beggar wounded their prejudices and awakened their into the hand of the master of the house, or bitter opposition. Geikie has well said, con- takes something from it and brings it out. cerning the attitude of the Jews upon the The beggar is guilty and the master of the was subordinate to the Sabbath, not the stretches his hand outside and puts some-Sabbath to man. This harshness was not | thing into the hand of the beggar, or takes the design nor the will of God. The Sabbath | something from it and brings it in, the mashad been given by him for the good of man, | ter is guilty and the beggar is free. In case which made the Sabbath of immeasurably beggar takes something from it or gives -the Son of Man-is the Lord of the Sab- sents the type of Sabbath observance which bath. This was a proclamation of spiritual | Christ so sharply condemned. These unmeanfreedom."

Christ's treatment of the Sabbath, or rather tire religious life of the Jews was pervaded his treatment of the opinions and practices and perverted by them. A few other things which the Pharisees had fastened upon the may be noted. A teacher might superintend Sabbath. While outwardly the Jewish lead-pupils reading by the light of a lamp on the ers often referred to the general principle in- Sabbath, but he himself could not read. Cer-

tions. A whole Mishnaic treatise bearing the cooked before the sunset on Friday. Lamps those who are physically unfitted for parent- name of Sabbath is occupied with the Sab- might be lighted on the Sabbath, but not hood, and those who are too low in the scale of bath question, in addition to which twenty- with the following substances: cedar moss, moral and social life to be worthy and capa- four chapters, equivalent to 156 double folio unhacked flax, floss silk, wick of willow, wick hle parents, ought not to come into that pages, are devoted to the Sabbath question of nettles, water weeds, pitch, wax, nor castsacred relation. The whole question is too in the Babylonian Talmud. These chapters off oil. An oven heated for cooking late on great and grave for sneer or jest, and too were published in the Sabbath Outlook for Sixth-day, while the process might continue large to be settled by any superficial conclu- January and April, 1889. The article 'thus after the Sabbath began, could not be heated published was from the pen of Rev. Bernhart by ordinary fuel, such as stubble or wood, Pick, Ph. D., a well-known and noted scholar but might be heated with oil-dregs or with in matters pertaining to Judaism, especially weeds. A camel might be led forth on the the Talmud. The reader who wishes to ex- Sabbath for watering, but the male camel amine them in detail is referred to the files of must be led with a "head stall," and the fethe Sabbath Outlook. We give here a few male with a "nose-ring." A man could not representative specimens, that the reader go out on the Sabbath with hob-nailed san Whether the attitude of the Christian world | may be better prepared to understand what | dals, nor with one sandal when the other foot attitude Christs followers ought to have as was diseased so that a sandal could not be sumed from the first, and to occupy at this used. A woman might not go out upon the Sabbath carrying a needle having an eye, nor time toward it. a signet ring, nor a spiral head-dress, por a Thirty-nine principal occupations were properfume box, without being guilty and obliged hibited by the Jewish interpretation of the to make confession through a sin offering. Sabbath law. Concerning carrying burdens Neither could she go out wearing false hair, on the Sabbath, space was divided in such nor ornaments sewn into her cap, nor wearways and with such interpretations as to ing/a bit of medicated cotton or wool for the give opportunity for constant evasions while ally known and more clearly understood by claiming to obey the law. All common proptooth ache. A man might make a single letter in writing, but not two. Any attention to one's person, like cutting of nails, plaiting highways and streets, etc., were called "Pubof hair, etc., was forbidden under severe pen-We have already shown in the preceeding | lic Places." Property inclosed by a wall or a alty. These examples must suffice in this connection to show that it was not the Sabbath law, nor the Sabbath in any of its higher and true aspects, which Christ opposed. The charges of Sabbath breaking made against him were all covered by his opposition to these false requirements, burdensome exactions, and false evasions which secured disobedience, with name of obedience. So far as the ethics of Sabbath keeping are concerned. it is clear that the disobedience thus practiced in the name of obedience was the prominent

reason for the attitude which Christ assumed. Since Christ's followers must accept him as the supreme standard concerning Christian duty, it is incumbent upon them to be firm and loyal in their adherence to the larger interpretations of the divine law which he gave. and to be unceasing in their efforts to secure attention to these truths. It must, therefore, go without saying that in so far as the delaw not only condemned their practices, but | reaches his hand within and gives something | nominational position of Seventh-day Baptists accords with the larger interpretations of truth laid down by Christ, their denominational existence and work are not only justifiable, but necessary in the highest degree, for Sabbath question: "By their system man house is free. The master of the house the common good of the Christian church. (To be Continued.) DEATH OF MRS. MAIN. Our readers will join with the RECORDER and was to be a day of refreshment, peace the beggar reaches his hand within and the in the surprise and grief which came with the and joy, not of pain, sorrow and terror. master takes something from it, or gives announcement of the sudden death of Mrs. Jesus therefore proclaimed expressly that something into it, and he (the beggar) brings A. E. Main, beloved wife of Dr. A. E. Main, man is greater than the Sabbath, in direct it out, both are free. Suppose the master of Dean of the Theological Seminary at Alfred. contradiction to the Pharisee's teachings the house reaches his hand without and the N.Y. A note from President Davis says: "She was stricken with apoplexy while sitgreater worth than man. Man, and still more something into it, and he (the master) brings ting at the supper-table last evening [Nov. Christ himself as the representative of hu- it in, both are free." This brief description [1.] She lost consciousness about 10 o'clock manity, in his abiding dignity and right in the matter of removals, places, etc., repre- P. M., and gently fell asleep at 7.30 this morning. It is a dreadful shock to us all." Funeral services were held at Alfred on Fifth-day, Nov. 5, 1903. ing and foolish constructions of the Sabbath Mrs. Main was a woman of strong charac-These words point to the central feature in law had reached such an extent that the enter, fine culture, and marked executive ability. Noble Christian womanhood found high expression in her as woman, wife and mother. We hope for a full notice in our next issue. To the bereaved husband and sons, the RE-CORDER extends fullest Christian sympathy volved in the Sabbath law, they covered it tain kinds of food, as flesh, onions and eggs, and regard. She has paseed beyond the out of sight by their false and vicious addi- for use on the Sabbath, must be sufficiently shadows, which so often gather here.

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### HISTORICAL SKETCH OF THE AMERICAN SABBATH TRACT SOCIETY.

INCLUDING ALL SEVENTH-DAY BAPTIST PUBL CATIONS AND SABBATH REFORM WORK.

Prepared by Arthur L. Titsworth, Recording Secretary, and presented at the Annual Meeting of the Society at Ashaway, R. I., August 24, 1902.

THE SEVENTH DAY BAPTIST PUBLISHING

# SOCIETY.

### Its Origin. (Continued from last week.)

Art. 8. Should there at any time, on the presentation of the Annual Report of the Board of Managers, be a surplus on hand over and above what may, in the judgment of the Board, be required to meet the wants of the establishment, the Society shall divide such surplus in equal sums among the following benevolent objects, viz: Missions; the circulation of religious tracts; the education of candidates for the ministry; and the support of indigent, superannuated ministers or their widows and orphans. Should the Society, for any reason be dissolved, its property, if any, shall be divided in the same manner as above provided in case of surplus. Art.9. This Constitution may be alteredy at any Annual Meeting of the Society, by a vote of two-thirds of the members present.

work of framing a Constitution, appointed a \$1,000 of its indebtedness, the indebtedness v. 1. In another place he called this feature Prudential Committee, consisting of Lucius being paid in full later; but financial difficul- of the old dispensation, a "School master to Crandall, Thos. B. Stillman and Geo. B. Ut- ties seemed to continue, so in 1862 the RE- bring us to Christ." Let us see whether we ter, to take such steps as they should deem necessary to secure members, and prepare Utter, individually. The Publishing Society once that Paul is addressing a company of for the organization of the Society.

BATH RECORDER, a number of brethren met at the Seventh-day meeting-house in New done by the Society, except to elect officers at York City on May 23, 1849, and received the the annual meetings. foregoing report, adopted the constitution as presented, and elected the following offi-

President-Lucius Crandall, of Plainfield, N. J.

Vice Presidents-Matthew Wells, Jr., of DeRuyter, N. Y.; Joshua B. Maxson, of Stephentown, N. Y.; Charles Potter, Sr., of Adams, N. Y.; John A. Langworthy, of Genesee, N. Y.; Nathan V. Hull, of Alfred N. Y.

Corresponding Secretary – Thomas B. Stillman, New York City.

Recording Secretary-George B. Utter, of New York City.

Treasurer-Benedict W. Rogers, of Williamsburg, L. Trustees-George Greenman, of Mystic, Ct.; John D. Titsworth, of Plainfield, N. J.; Wm. M. Rogers, of Brooklyn, L. I.; Isaac D. Titsworth, of Shiloh, N. J.

The record of this first annual meeting cites the fact that Bro. Lucius Crandall had served the society in securing members 47 days, at a salary of \$20 per month, and his report noted the receipt of a pair of gloves and a pair of stockings, both worth 50 cents. He also reported that negotiations had been entered into with the Publishing Committee of the SABBATH RECORDER, and by them the paper with its equipment and patronage was offered to the Society for \$295, and on these terms the Publishing Society purchased the SABBATH RECORDER, and secured George B. Utter as editor and general agent of the Society, and Thomas B. Brown as joint editor. At the meeting of the Board in July, 1849, Thomas B. Stillman as Corresponding Secretary, and George B. Utter as Re- than Maxson, Jr., 1851-1855; Clarke Rogers, 1855cording Secretary, exchanged offices, the office of Corresponding Secretary being more naturally in the line of Bro. Utter's work as 1859-1866; Geo. Maxson, 1859-1863; Gordon Evans, editor and general agent.

This Society published the SABBATH RE-

CORDER from 1849 to 1862; the Sabbath School Visitor, from 1851 to 1860: the Seventh-day Baptist Memorial, from 1852 to 1854; and a collection of hymns entitled 'The Carol," in January, 1855.

These were its only publications, the essen tial work of the Society being the publication of the SABBATH RECORDER.

The Society relied entirely for pecuniary means upon the income from its publications. receiving no contributions from the people to support the work.

The receipts were as follows:

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This was an average of \$3.600 a year.

This income supported the work well unti 1859-60, when the receipts fell off (owing in part to the financial stringency of the times). but by special efforts in 1860 nearly \$5,000 were secured, enabling the Society to pay law of ceremonies that Paul had in mind The Convention, having thus completed the all expenses for the year and to liquidate when he thus spoke to the Galatians.-Ch. 5, CORDER was transferred by sale to George B. | can prove this statement. Gal 3. We see at maintained its existence as a separate or- | Jews at Galatia, on a topic that has faith on Agreeably to a call published in the SAB- ganization until 1866; but the last three oneside and law on the other. Verse 2 reads, vears no work is recorded as having been

The officers of the Society were:

Presidents-Lucius Crandall, 1849-1857; Wm. B. Maxson, 1857-1859; Nathan V. Hull, 1859-1865; Jonathan Allen, 1865–1866.

Vice Presidents-Matthew Wells, Jr., 1849-1850; oshua B. Maxson, 1849-1850; Charles Potter, Sen., 1849-1857, and 1860-1861; John A. Langworthy, 1849-1857, and 1861-1866; Nathan V. Hull, 1849-1859; Wm. B. Maxson, 1850-1857; James H. Cochran, 1850-1853; David Dunn, 1850-1857; Isaac D. Titsworth. 1850-1857 : Alfred B. Burdick, 1850-1857 Stillman Coon, 1850-1856; James Bailey, 1853-1857: Wm. Dunn, 1853-1857; Eli S. Bailey, 1855-1857; James R. Irish, 1855-1857; Benj. Maxson. 1855–1857: Abram D. Titsworth, 1855-1857 Ephraim Maxson, 1855-1857; Nathan Rogers, 1855-1857: Geo. Irish, 1855-1857; Martin Wilcox, 1855-1856; Christopher Langworthy, 1855-1856; J. M Allen, 1855-1856; D. C. Barber, 1855-1856; David Rogers, 2nd, 1856-1857; Jonathan Allen, 1857-1858; Chas. M. Lewis, 1857-1858; J. Croffut, 1858-1859 ; Leman Andrus, 1859-1866 ; Geo. Greenman, 1859-1861; T. E. Babcock, 1859-1860; Jason B. Wells, 1861-1866.

Corresponding Secretaries-Thos. B. Stillman, 1849-1850: Geo. B. Utter. 1849-1859; Jonathan Allen, 1859-1860. Wm. C. Kenvon, 1860-1865; Thos. R. Willliams, 1865-1866.

Recording Secretaries-Geo. B. Utter, 1849-1850; Thos. B. Stillman. 1849–1859 ; David R. Stillman, 1859-1866.

Treasurers-Benedict W. Rogers, 1849-1853; Wm. M. Rogers, 1853-1857; Eliphalet Lyon, 1857-1859; Clarke Rogers, 1859-1866.

Titsworth, 1849-1850; Geo. Greenman, 1849-1851; John D. Titsworth, 1849-1858; Walter B. Gillette. 1850-1855; Randolph Dunham, 1850-1857; Jona-1857; P. L. Berry, 1855-1859; Lucius Crandall, 1857-1859 : David Dunn. 1857-1859 ; Wm. Dunn. 1858-1859; B. F. Langworthy, 1859-1866; Elisha Potter. 1859-1860: Barton W. Millard, 1860-1866.

[To be Continued.]

THE SABBATH OF THE NEW DISPENSATION.

A sermon by Rev. C. S. Sayre, Alfred Station, N. Y. We are now living in the New Dispensation "Old things are passed away; behold, all things are become new."-II Cor. 5: 17. And yet this dispensation is nineteen centuries old It is new, because upon the advent of Christ. Jehovah's religion, as he had presented it to the Jews, took upon itself a new dress. Prior to that event, it had been dressed in sacrifices and ceremonies.—See Book of Leviticus.

An altar must be erected, a lamb chosen. his blood shed, his flesh consumed, incense burned, sacrifices offered for sin, for peace. and for mercy. There were many washings and purifyings, long lists of fasts, feasts and Sabbaths; yes, ceremonial Sabbaths that were commanded beside the weekly Sabbath. the "Sabbath of Jehovah."-See Lev. 23: 32-38. But Paul called those Sabbaths "A shadow of things to come."-See Colo. 2: 16. 17. All these and a vast deal more of ceremony was demanded of every person, through the officiating priest. And when we get this very meagre survey of what they had to go through under the old dispensation, we are led to exclaim :

What a "voke of bondage!" It was this "But that no man is justified by the law in the sight of God, it is evident, for the just shall live by-faith." There can be no mistake about what he means by faith, but what does he mean by law? We notice that in verse 16 he settles down to explain, and in that verse he shows that the promise made to Abraham was "One seed," and that was Christ. In the next verse he explains how that promise was not rendered void by the law. which was four hundred and thirty years after that promise, and in the next verse (18) he showed that "If the inheritance that is the inheritance of peace and joy and life, be of the law, it is no more of promise," but he declares, "God gave it to Abraham by promise." Now he reaches the point of our question, verse 19, "Wherefore then serveth the law?" "It was added because of transgressions." This leads us to the conclusion that it must be the law of ceremonies he is talking about, for he declares that it was added because of transgressions." And we know that the ten commandments were first given and afterward the "Levitical," a ceremonial law, and Paul here declares that this law of which he was speaking was added. He could not have meant the Decalogue, for it being first given there could be nothing to add to it, and besides the moral law must first be established before there could be transgressions. But in that same verse he told how long that "added" law Trustees-Wm. M. Rogers, 1849-1850; Isaac D. should last, "Till the seed should come to whom the promise was made." All agree that this refers to the time when Christshould come; the law was added "till" that time.

But, he goes on to say, that the fact that this law of ceremonies, sacrifices, etc., was brought in to take the place of Christ, even after God had clearly promised the Saviour, "Is the law then against the promise of God?

God forbid." The fact that that law took the | tion between the ten commandments in the | ments"-love to God and love to man-"hang place of Christ until he should come did not old dispensation and those in the new, when all the law and the prophets," and John said, destroy the promise of the Saviour, those he said, "Thou shalt love the Lord thy God |"This is the love of God that we keep his ceremonies served as a substitute. In verse with all thy heart and with all thy soul and commandments." 23 he said, referring to the old dispensation, with all thy mind. This is the first and great and this time he puts the question beyond law and the prophets."-Matt. 22: 37-40. caval. "Wherefore the law was our schoolmaster to bring us to Christ."

cross for the sins of the world.

As they washed and opurified themselves things to come under the dispensation of fied in the law of ceremonies, they could see in it a "shadow" of the rest that would come under the dispensation of faith, the time when burden of this old law. Then in verse 25, are no longer under a schoolmaster." Because | Christ. Christ came, and by his death and resurrection. he "nailed," Colo. 2:14, to the cross unity of the law love and Decalogue we read once and forever this "handwriting of ordi- from I John 2: 7-11, "Brethren, I write no God thundered it forth from Sinai, just as commandment which ye had from the begin-Christ the Lord of heaven and earth taught ning." Then to show them that it was the and kept it, and today it stands just as God same old law with this new phase, or dress, intended we should keep it. If not, then be- put upon it, he said, "Again a new commandyond the possibility of a doubt our God of ment I write unto you, which thing is true in mercy and love would have provided some him (Jesus) and you." That is, this new phase means by which we could know of a change.

and remains in force until it is repealed. Pre- true light now shineth." But we notice that eminently is this true of God's government. even before he ventures to suggest this new Keeping the ten commandments alone, of phase of the "old commandment," he stated course, will save no man; for we read in the definitely and clearly in verses 3 and 4 Word that it is by faith in Jesus that we are "Hereby we do know that we know him, if we saved. Paul said to the Ephesians: "By keep his commandments. He that saith. I grace are ye saved through faith; and that know him, and keepeth not his commandnot of yourselves; it is the gift of God. of works lest any man should boast," Eph. | This is pretty strong language, but it is from 2:8,9; and again he said, "The just shall | the loving John and he knew what he was live by faith."-Heb. 10: 38. But lest some | talking about. But it seems that John was one should take advantage of this teaching | very anxious to bring out clearly this unity "But wilt thou know, O vain man, that faith of God," and in chapter 5 he again brings it without works is dead," James 3: 20, and up, verses 2 and 3, "By this we know that we again he said, "Ye see then how that by love the children of God, when we love God works a man is justified, and not by faith and keep his commandments. For this is the only."-James 3: 24. But in chapter 2 he love of God, that we keep his commandments put it still stronger when he said, "For who- and his commandments are not grievous." weakest link. But Jesus showed the connec- love him. Jesus said "on these two command-

But. savs some one. "Do you think all "We were kept under the law, shut up unto commandment. And the second is like unto these wise and good men who keep Sunthe faith which should afterwards be re- it, Thou shalt love thy neighbor as thy self. day will be lost?" I thank God that I do not vealed." and then he explained still farther, On these two commandments hang all the have to be the judge in that great day, and so far as what I think is concerned, you No one can mistake the fact that Jesus is would only have my opinion. But Jesus here talking about the ten commandments. spoke in no uncertain tones along this line in Please observe that there is not one thing It is easy to see that in these few words he Matt. 7: 21-23. "Not every one that saith in the moral law that teaches of Christ or gives a summary of the ten commandments. unto me, Lord, Lord, shall enter into the hints about faith, or suggests in the slightest | This "first and great commandment" covers | kingdom of heaven; but,"-please observe, degree that there will ever be such a person as and constitutes the first four commands of "he that doeth the will of my Father which Christ. The moral law condemns a man, and the law, or our relation to our fellow men, and is in heaven. Many will say unto me in that it leaves him there, and there is not the how we ought to treat God. The day," that is, in the judgment day, "Lord, slightest suggestion of forgiveness or of sal. other one that was like the "first Lord, have we not prophesied in thy name? vation. But in that old ceremonial law, the and great commandment," covers and con- and in thy name have cast out devils? and passive, resentless lamb typified the meek and stitutes the other six commands of the in thy name done many wonderful works? lowly Jesus. His flowing blood and death law, or our relation to our fellow men, and how And then will I profess unto them, I never typified and taught the shedding of Christ's we ought to treat them. Now it looks knew you: depart from me. ve that work blood and his death. As the lamb was offered queer that any part of the Decalogue was, or iniquity." on the altar for the sins of the people, it ever will be, abrogated or amended, since Let every one take note that Jesus defi-"On these two commandments hang all the ments, but others accepted them as true, ing section; doing the will of his Father in

taught that Christ would be offered on the Jesus here couples and combines the law of nitely states that there will be many in the God which was given to his people on Sinai, judgment day who will be able to report that with the principles involved in the new dis- they have prophesied in His name, and cast with the water, that rite taught the purifying pensation. For he shows to those people and out devils in His name, and in His namedone efficacy of Christ's blood, while they observed | to the whole world, that the whole law is em- | many wonderful works. He does not hint the feast days, that told them of the good bodied in these two commandments, saying, nor imply that they are false in their statefaith. As they observed the Sabbaths speci- law and the prophets." Not part of the law and puts the whole trouble back in but all the law; not the ceremonial law but | the introduction of this very short but burnthe Decalogue. Christ's two commands of love constitute heaven. They had prophesied in His name: they would be relieved from the bondage and the fundamental principle upon which the law they had cast out devils in His name: of God was first founded, though this phase that was the only way they could be cast out. Paul says, "But after that faith is come, we of it was but dimly seen before the time of See Mark 3: 23-26. They had done many wonderful works in His name, but that did not entitle them to eternal life; somewhere To prove this statement and to show the they were rebellious, somewhere they were going their own way, just a little different nances." But the Decalogue stood just as new commandments unto you, but an old from God's requirement. They are free moral agents-at liberty to do as they choose-but if they were prophesying in Jesus' name and casting out devils in Jesus' name, and doing many wonderful works in His name, no doubt they did great good in the world. Indeed they must have done good. But we can see of the old law, or love, is true in Jesus and in by these words of Jesus that the whole scheme Every law made by our government stands you, "Because the darkness is past and the of salvation hinges on doing his Father's will. We have already established that the Father's will in the old dispensation and in the new is one and the same. And now will any man dare stand up and say it does not matter what day you keep? It is clearly evident from all these passages which we have noted, that according to apostolic writings we are to obey God's law in its entirety. And Not | ments, is a liar, and the truth is not in him." if so important a change as a transfer of the seventh to the first day had even been hinted at as suggested, certainly so loving a man as John, a man so solicitous for the salvation of and try to live on faith alone, James said, of the law of love and the "commandments the world, would never have left so important a subject as this, without some little reference to it. For we see it was Paul's manner to preach on the Sabbath day, not upon the Sunday. Acts 17:2.

Now if these people were Jews, and Paul met with them on that day because they kept soever shall keep the whole law, and yet Now, if "all the law" and the prophets hang the Sabbath, why didn't he teach them the offend in one point, he is guilty of all."- on this law of love, and we have Christ's own error of their way? Simply because at that James 2: 10. That is, 1 understand him to words for it—and if the "love of God" is in | time the observance of the first day of the say, the man who will violate one of God's keeping his commandments-and John de- week as a Sabbath, had never been heard of. commandments, under proportionately equal clares that it is-there can be no rational And besides Paul reasoned with them out of temptation he would violate any of them. In | means by which we can evade part of the law | the Scriptures, which he could not have done other words, a chain is no stronger than its and still claim that we know God, or that we consistently had he practiced Sunday keep-(Continued on page 716.)

# **Missions.**

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

THE work of any denomination is two-fold. First, it is to preach the gospel of Jesus Christ and be earnest and active in the work of saving men from the degradation and ruin of sin. Second, it is to teach and emphasize those truths which make it a denomination,—a separate people. To do this work there will be denominational enterprise to support and advance, important interests to maintain, fields to occupy, open doors to enter, laborers to send forth and support, various means and appliances to use. Who are under obligations to support these denominational interests? The denomination that made these interests, none other. Methodists will not advocate and support Presbyterian enterprises, they are under no obligation to do it. Seventh-day Baptists are under the responsibility of maintaining and advancing their own denominational enterprises. That does not mean simply the leaders, the officers, the few, but all the people are to support and push those interests that make them a separate people. The very fact of being a member in the household of Seventh-day Baptist faith carries with it the obligation to advance and support denominational efforts, if they are right. It is supremely selfish to be a member of a church or a denomination, to be simply and solely a recipient of the benefits and blessings which it confers. One should feel it not only a pleasant duty but a sweet privilege to give moral and financial support to all interests that make for denominational life, growth and success.

HAVING considered briefly the right to be a denomination and what constitutes its work. we next ask. Is it right to be denominational? Certainly. If it is right to be a denomination | During the mutinies and uprisings in Uganda it is right to be denominational. What will they have sought to protect life and propbecome of a denomination if the people that erty. At the siege of Peking the conspicuous constitute it are undenominational? What and brilliant services of missionaries in deis it to be denominational? It is to be im- fending the legation, during that perilous bued with the spirit, purpose and mission of summer of 1900, were universally acknowlthe denomination. It is to take an active in- edged. The successful issue was due in no terest in its work and help maintain it by small measure to the skillful and heroic parpersonal effort and substantial gifts. It is to ticipation of missionaries in that victohave a legitimate and proper pride in its in- rious defense. Not only were the lives of the stitutions, its efforts and successes. It is to ambassadors saved, but international conhave a denominational esprit de corps. It is sequences were averted, which might have right to be denominational but not right to precipitated unparalleled calamities. There be sectarian. To be denominational is to be is a manifest value, moreover, to the sercatholic, tolerant, charitable, co-operative vices of missionaries in the sphere of phiand possess a broad Christian spirit. It is to | lanthrophy. In times of famine, earth-| out Christendom that remarkable code of work for the great ends of Christianity through | quake, epidemics, and great disasters, symdenominational methods and channels. It is pathy and help are given and charitable funds | eighty and sacred in its dignity-which we striving to bless all mankind by teaching administered. That international scourge truth which makes men free indeed. Its pur- and scandal of the slave-trade has been has been perpetuated and extended among pose and end is not to exalt the denomina- | checked and all but abolished largely through | Asiatic and other foreign peoples largely by tion but through it to exalt truth, advance the helpful co-operation of missionaries. In the initiative of missionary teachers and the saving work of Christ and glorify God. the promotion and establishment of peace statesmen. They have sought to introduce To be sectarian is to be narrow, bigoted, in- among the nations there is also an un- the humane provisions of that code in times tolerant, uncharitable and exclusive. It ex- doubted value to the service and influence of of war, and they have secured also among alts sect, it seeks first and paramount its own | missionaries. They neither strive nor cry, | many savage tribes the practical recognition interests. Its vision is always within the nor is their voice heard in the streets, nor of another of its requirements—the safety of bounds of the sect. It looks upon all things have they the power of diplomats or rulers shipwrecked mariners. On the other hand, through sectarian glasses. It is always or tho- to determine issues; but they, nevertheless, missionaries have not been unmoved specdox, often heterodox. In its narrowest do a quiet and unique service of counsel, con- tators of infractions or dubious applications spirit it unchristianizes all others, and it pos- ciliation and restraint. The work that they of the international code by Western powers sesses the true faith. The true denomination- do in promoting good government is, more- in their contact with Oriental nations. The alist has no likeness to a sectarian. He has over, in the interests of peace. Mission con- missionary protest in the face of some notano resemblance in spirit, purpose or charac- verts are men of peace, not the advocates of ble lapses in these respects, especially in ter.

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TREASURER'S REPORT.	in ang ¥ € Marana (ng Ang Marana (ng Ang	
For the month of October, 1903.	L.	~
EO. H. UTTER, <i>Treasurer</i> ,		
In account with		
THE SEVENTH-DAY BAPTIST MISSIONARY	Socie	TY
DR.		
ash in Treasury, Oct. 1, 1903	\$2,296	45
ash in Treasury, Oct. 1, 1903 B. Prentice, North Loup, Neb., Gold Coast Villiam E. Witter, Oneida, N. Y		10
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China Mission	0	
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Irs. S. E, Pierce, Ingersol, Okla—debt		00 00
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ohn C. Crandall, Friendship, N. Y.—Life membership	. 25	00
eventh-day Baptist Memorial Board:		
Income Missionary Society Fund	8	
One-half income D. C. Burdick farm	1 .	
Sarah P. Potter bequest income 3 7	5 - <b>\$</b> 33	89
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I. A. Place, Ceres, N. Y.,Comp Life membership M. A. Plac ollection semi-annual meeting churches in Minnesota	. 4	40
. H. Coon, Utica, Wis	. 4	50 00
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r. and Mrs. C. F. Cobb, Scott, N. Y.—Debt Irs. G. F. Barber, Scott, N. Y	. I	20 10
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rs. C. Champlin, Medford, Okla harles H. Green, Alfred, N. Y.—Gold Coast rimary Sabbath-school, Alfred, N. Y.—Chinese schools abbath-school at New Market, N. J.—Debt	. 5	00
naries H. Green, Alfred, N. Y.—Gold Coast	. 10	110
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. U. Whitford, balance salary and traveling ex- penses, quarter ending Sept. 30	3	
Advance on traveling expenses	) 275	
irst Church, Westerly, R. I., quarter ending Sept. 30, 1903. mith's (`ash Store, San Francisco, Cal., order D. H. Davis	. 43	75 00
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G. Burdick, salary in September and October, 1903 terest	. 100	00 66
xpenses, legal feas, etc., of "Committee on Consolidation."	39	55
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MISSIONARIES IN TIMES OF WAR.

Not only in connection with diplomacy, but in times of war and public calamity, the services of missionaries have been of benefit.

iendliness and forbearance rather than to eachery and violence, and in the face of ome very appreciable Oriental perils they nay at times safeguard as hardly any other gency can do, both the lives and property foreigners. The Moravians in their work Dutch Guiana, during the latter half of he eighteenth century and until the middle the nineteenth, achieved a victory over he Bush Negroes, which was a boon to the outch Government. The work of early misionaries in South Africa was an influential actor in solving native problems and pronoting their peaceful solution. In times of isorder and massacre in the Turkish Empire hey have acted as mediators, pacificators. nd saviors of lives and property, as in lount Lebanon during the troubles of 1860. nd in Armenia throughout the massacres of 895-96.

The exposition and accentuation of the orinciples of international law have also een a feature of missionary service. Vereck did important preliminary work in this irection in Japan, and Martin in China. hen the latter went to reside in Peking in 863, he carried with him a translation into hinese of Wheaton's "Elements of Interna ional Law." This was welcomed by the hinese Foreign Office as a timely guide amid ne perplexities arising out of the new inernational compacts into which they had ist entered. Dr. Martin supplemented the bove translation by Chinese versions of oolsey, Bluntschli and Hall, on internaonal relations. Chalmers taught the very phabet of the law of nations to the natives New Guinea, and in 1899 Secretary Wardw Thompson, of the London Missionary Society, reported the curious fact that Mr. Abel, one of their missionaries in New Guinea, was instructing the people, and especially the school children, "to repeat a brief statement of the British laws which has been prepared for the benefit of all the inhabitants of British New Guinea. These simple rules of conduct are learned as the commandments are learned, and thus law and order are associated with religion." It is certainly a novel feature of education and of religious worship to associate the commandments, the creed, and the laws of the land in an all-around summary of human duty. Here seems to be an admirable hint for the reformer and the earnest advocate of higher standards of citizenship.

The immensely effective and beneficial influence of Christianity in evolving throughnational chivalry-voluntary in its soverhave come to designate as international law, massacre and disorder. They are inclined to China, has been vigorous and uncompromising. On the subject of opium the missionary body is a unit, and this is substantially true also of their opposition to the territorial dismemberment of the Chinese Empire. - The Missionary Review.

### BE CALM.

Does fretting make us the least more prudent? Does anxiety make us the least more and says: "There is no use in struggling. If Hubbard; and Lydia, wife of John Cottrell; it will come, it must come." He has lost spirit for work and lost the mind for work, too. His mind is so full of these dark fears that he cannot turn it to laying any prudent plan to escape from the very things he dreads.

And so, in a less degree, with people who fret and are anxious. They may be in a great bustle, but they do not get their work done. They run hither and thither, trying this and that, but leaving everything half-done, to fly off to something else. Or else they spend time unprofitably in dreaming and expecting and complaining which might be spent profitably in working. And they are always apt to lose their heads and their tempers just when they need them most; to do in their hurry the very last thing which they ought to have done; to try so many roads that they choose the wrong road after all, from mere confusion, and run with open eyes into the very pit which they have been afraid of falling also seven brothers, Joseph, Paul, Zebulon, and hopeful men, who went about their business with a smile on their faces and took the changes and chances of this mortal life like Jonathan J., and Barton. men, facing rough and smooth alike as it came, and so found the truth of the old proverb, that "good times and bad times and all times pass over." Nine-tenths of the mistakes we make in life come from forgetting the fear of God and the law of God and saying not: "I will do what is right," but "I will do what will profit me; I will do what I like." If we would say to ourselves manfully all our lives through, "I will learn the will of God and do it whatever it cost me," we should find in our old age that God's Holy Spirit was indeed a guide and a comforter, able and willing to lead us into all truth which was needful for us. We should find St. Paul had spoken truth when he said that godliness has the promise of this life, as well as that which is to come.—Baptist Commonwealth.

Let your devotion be the language of filia love and gratitude; confide in this kindest of fathers every want and every wish of your heart.-Selected.

The mark of a saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself with- his three-years-old daughter by a previous out reserve to God.-B. F. Westcott.

EUNICE EDWARDS LACKEY.

Referring to the obituary column, the reader will see that Mrs. Lackey had passed her 99th birthday. One who had lived thus long, and had been such an one as she was. deserves this more extended notice. The picture below was taken when she was 95 years biographical sketch given here.

Eunice Edwards, daughter of Daniel and D. C., and Walter L. Greene of Alfred, N. Y. industrious? On the contrary, I know noth- | Lois (Stillman) Edwards, was born in Charles-Mrs. Lackey was converted in young woming which cripples a man more and hinders | town, R. I., Sept. 11, 1804. Her father was anhood. at the time of a wonderful ingatherhis working manfully than anxiety. Look the son of Daniel Edwards, whose sons were ing of souls at the First Hopkinton church. at the worst case of all-at a man who is Daniel, Clark, John and Thomas; and whose under the labors of Rev. N. V. Hull in the melancholy and fancies that all is going daughters were Prudence, wife of Elder Abram early years of his ministry. After coming to wrong with him and that he must be ruined, Coon; Hannah, wife of James Coon; Polly, Genesee she united with the First Genesee and has a mind full of all sorts of dark, hope- wife of Jonathan Johnston; and Sarah, who Seventh-day Baptist church, of which she reless fancies. Does he work any the more or married a Lewis, (name unknown to writer). mained a faithful and devoted member until try to escape one of these dangers which he | Her mother was the daughter of Dea. Joseph | her death. A deep sense of her own unworthifancies are hanging over him? So far from and Eunice (Stillman) Stillman, who had four ness caused her seasons of doubting her acit, he gives himself up to them without a sisters, Desire, who died in childhood; Saberah, ceptance with God, and only the very few to struggle; he sits moping, helpless and useless, | wife of Ezra Babcock; Amy, wife of James whom the deep wells of her spiritual life had been opened, could ever have known the heights or the depths of her abiding faith in the Saviour or her reverence for God and his holy word. Her interest in denominational affairs never waned, and none more eagerly looked for a welcomeguest in their home, than she looked for the SABBATH RECORDER. Under pressure of "hard times" she once stopped the paper for a brief period, but since then she often said that if necessary to choose between the two, she would go without her supper that she might have the RECORDER. Two bound volumes of the Protestant Sentinel, but recently given to the Tract Society, were among her choicest possessions.



always interested in the notable events of the into. As we sometimes say, they will go all Daniel. Abel, Barton and Adam. Eunice's time. through the wood to cut a straight stick and mother was a second wife. The first wife was Aunt Eunice was the last of her generation bring out a crooked one at last. Even in a Anna Stillman, who left three children, Joseph, in the Edwards line. Her father was born in mere worldly way, the men whom I have seen William, and Nancy, who married Arnold 1757, and the records in the Pension Bureau succeed best in life have always been cheerful Hiscox. To her father and mother were born at Washington, D. C., show twenty-two eight children, Daniel, John, Eunice, Paul S., months of service as a soldier in the Revolu-Amv. wife of Pardon W. Kenvon, Horace, tionary War, probably in the state militia. The revolutionary spirit, love of country, There being no school near the home of her | love of freedom, of equal rights and of personal responsibility in government affairs, were parents, when five years of age little Eunice was sent to her grandfather Stillman's that marked characteristics of this noble representative of an honorable and honored New making yearly visits home, until the death of England family. Both Mr. and Mrs. Lackey her grandfather in 1825. In 1835, she, with were well known in Allegany county, N.Y., no word of condemnation having ever been her father, mother and brother Barton, came to Genesee, where her two older brothers had spoken of either so far as the writers know. And now, after nearly a century of characterbuilding, a devoted, loving mother, a conyears before; Daniel having married Clarissa stant friend, a woman full of good works. Gifford, and John had married Harriet Gifford, tender, affectionate, faithful, "a very mother of Bristol Ferry, R. I. For forty-two years in Israel," has gone to her reward.

she might attend school. where she remained. made their home in the wilderness several these two brothers and Eunice lived within a mile of each other. John being the first to pass away in 1877, at the age of seventy-six years. The other members of the family have now all passed from earth, each of them being eighty years old or more at the time of his death. The mother Lois died at seventyeight, the father, Daniel, at eighty-eight. It is not strange with such a record of family longevity that Eunice should have so nearly reached the century mark.

October 22, 1836, Eunice married Palermo Lackey, taking the place of mother to Betsy marriage. Five children were born to Mr.

and Mrs. Lackey. Their only son, Orson C., gave his life for his country in the war of the rebellion. The daughters, Mrs. Sophronia B. Greene of Alfred, Mrs. E. R. Crandall, Harriet E. and Mary A. of Little Genesee. survive her. old. The RECORDER is under obligation to her daugh. | Her husband died in 1897. She leaves three ter and niece, Miss Lackey and Mrs. Rich, for the grandchildren, Albert C. Greene of Centralia, Washington: Elwyn Greene of Washington.

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Her love of literature, both prose and poetry, and her skill in artistic needlework, in later life, have proven her a woman of much talent. For two or three years past failing sight had hindered the work of her hands. She retained her faculties in a remarkable degree, and was

> M. A. L. M. E. R.

### PORTIA'S SPEECH ON MERCY. WILLIAM SHAKESPEARE.

The quality of mercy is not strain'd. It droppeth as the gentle rain from heaven Upon the place beneath. It is twice blest : It blesseth bim that gives and him that takes 'Tis mightiest in the mightiest: it becomes The throned monarch better than his crown His sceptre shows the force of temporal power. The attribute to awe and majesty, Wherein doth sit the dread and fear of kings; But mercy is above this sceptered sway ; It is enthroned in the hearts of kings, It is an attribute to God himself ; And earthly power doth then show likest God's. When mercy seasons justice.

## Woman's Work. MRS. HENRY M. MAXSON, Editor, Plainfield, N. J. SOMETHING EACH DAY. Something each day—a word. We cannot know its power; It grows in fruitfulness

As grows the gentle shower. What comfort it may bring. Where all is dark and drear For a kind word every day Makes pleasant all the year. Something each day—a deed Of kindness and of good. To link in closer bonds

All human brotherhood.

Oh, thus the heavenly will We all may do while here, For a good deed every day Makes blessed all the year

-Southern Churchman.

WORD has been received of the sudden death on November 2, of Mrs. Arthur E. Main, at Alfred, N. Y., of apoplexy. Those who knew Mrs. Main had learned to love her and appreciated her sterling worth, and to a large of friends her death will come as a personal loss. The sympathy of all will be extended to the bereaved husband and sons.

## MRS, EMMA BOOTH-TUCKER.

In the sudden death of Mrs. Booth-Tucker, Consul of the Salvation Army in America, her | of the new methods of the younger world. followers have met with a great loss.

Mrs. Tucker was the second daughter of General William Booth, founder of the Salvation Army, and was forty-three years old at family breakfasted together, then she went the time of her death. She became a worker in the army when but a young girl, and at the age of twenty had charge of the training schools where hundreds of young women were taught the methods of work in the Salvation Army.

On her marriage in 1888, she went with her husband to India to establish a branch of the army in that country, and there she started a missionary work among the lower classes of the natives. When, in 1896, there was trouble between Gen. Wm. Booth and hisson, Ballington Booth, who was at the head of the Salvation Army in America, Mr. and Mrs Booth-Tucker came to this country and took command of the army here. The Ballington Booths at that time founded an organization somewhat similar which they called the Volun teers of America, a work that is now being carried on by them.

R

Mrs. Tucker has always been untiring in her efforts and has shown great strength, energy and wisdom in the performance of the duties that have devolved upon her. Since taking up the work in this country, she has held equal rank with her husband, has done much public speaking, has written many articles for the press and performed a large part of the executive work of the army.

Although so active in all matters pertain ing to her work and obliged to be away from home much of the time, her first thought was always for her children. "She was a great mother," were the words spoken of her by one of her companions. Although she had had nine children of her own, six of whom are now living, her heart was so full of her love for children that she adopted a little two-year old waif a few years ago, and took her into her home as one of her own children.

When but little more than a child herself she had a home for orphans, where, with the aid of a nurse, she cared for thirty orforty of She will be buried at Woodlawn Cemetery. the Dorchester church, we see, that had led the orphan children of the army officers.

When at home she attended to many of children are already buried

the wants of her children that are often relegated to others. It was her pleasure to personally attend to their baths. She always Tract and Woman's Board, engaged Mrs. that they should be not only sufficient for the understanding that her field should be in their needs but should also consist of food the Northwest, especially in Wisconsin and that should contain the greatest amount of Iowa. Since that time conditions have neurishment for young children. She bought almost entirely changed upon this field, with their clothes, and often cut and made them very few exceptions the churches being now herself. She was interested in their school supplied with pastors. This, together with the work and was well acquainted with their financial condition of the Boards, and the teachers.

her children that they should become of ficers in the Salvation Army. The two older | little perplexity and discussion concerning her ones have already commenced their training | employment during the coming year. for the work.

Mrs. Tucker had no thought for, or interest in, many of the questions that interested other women. For her the woman's club, suffrage, the daily papers and other periodicals were of small moment. Her secretary gathered for her the items from the press in which she would be particularly interested, and so she was kept in touch with the outside world. The good old English way in which she and her sisters and her mother had been brough up. was good enough for her children without any

The last day spent with her children was like many others, but will always be remembered by those who knew and loved her. The with the children to her room where they had a season of prayer. She saw that the older ones were ready and started for school, then kissed the little ones and started on the journey that was to be her last.

The tragic death of Mrs. Booth-Tucker is one of the things so hard to understand in this world. She, with some of the army officers had been to visit a farm colony at Amity, Col., had stopped to inspect the Workingman's Hotel in Kansas City, in which she was deeply interested, and had started for Chicago, where she was to meet her husband and assist in holding a series of meetings Eighty-five miles east of Kansas City the rain ran into an open switch and she and one of her companions were killed and twenty others seriously injured. Arrangements had been made for her to stay over night at Kansas City, but at the last minute she decided not to do so. She was unable to secure the cus tomary sleeping accommodations and was temporarily located in one of the cars destroyed. If she had followed the arrangements first made and stayed in Kansas City, or if she had secured the usual sleeping accommodations the result might have been so different. are the thoughts that will ever arise in the minds of her followers. They will, however, undoubtedly feel as her father expressed himself in his message of sympathy to the bereaved husband, quoting the last words of President McKinley, "God's ways are not our ways. His will be done."

Her death will be keenly felt not only by her immediate family, but by the whole Salvation Army in America, in which she has been such an able worker.

just out of New York City, where two of her the young man to this region.

One year ago, the three Boards, Missionary cut their hair. She supervised their meals M. G. Townsend to do colporteur work, with fact that, in the Woman's Board, so little It was Mrs. Tucker's highest ambition for has been contributed directly for this purpose during the past year, has occasioned no

Consultation, through correspondence, has The Woman's Board ask the women of the

decided the Board to continue the work upon the same terms as other colporteurs employed, and Mrs. Townsend, under the direction of the Missionary Board, is now with the small churches in Southern Illinois. denomination for funds for their share of her support—one-third salary and expenses

ONE of the great American railroads on its advertisements gives the following, which is such sound and wholesome advice that we feel constrained to repeat it here. Would that every passenger who rode on this line might learn it and live it:

Learn to laugh. A good laugh is better than medicine. Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick-room. Learn how to keep your troubles to yourself. The world is too busy to care for your ills and sorrows.

Don't cry. Tears are well enough in novels. but are out of place in real life. Learn to meet your friends with a smile. A good-humored man or woman is always welcome, but dyspeptics or hypochondriacs are not wanted anywhere, and are a nuisance as well. Above all, give pleasure. Lose no chance of

giving pleasure. You will pass through this world but once. Any good thing, therefore, that you can do, or any kindness that you can show to any human being, you had better do it now. Do not defer it or neglect it, for you will not pass this way again.-Ex.

# History and Biography.

Conducted by the Committee on Denominational His tory of the General Conference.

## SAMUEL HUBBARD, OF NEWPORT.

RAY GREENE HULING, PH D., CAMBRIDGE MASS. This article is reprinted from The Narragansett Historical Register, Vol. V, No. 4, published at Providence, R. 1, D. cember, 1887. Dr. Hu ing is a descendant of Samuel Hubbard, and this sketch is interesting because written from the standpoint of one who is not a Seventh-day Baptist. It will be observed that herein, Dr. Huling says that the note book of Rev. Isaac Backus contained much of Samuel Hubbard's journal, and a few letters. C. F. R. (Continued from last week.)

In this emigration the young carpenter from Mendelsham was swept along, but curiously enough he appears first, not among the Watertown people at Wethersfield, but at Windsor. How was this? There is no trouble in explaining the fact if we remember that Memorial services were held in Chicago and | Hubbard was then not quite twenty-five, and at Carnegie Hall, N.Y., on Sunday, Nov. 1, that the Windsor emigration included perand later at the barracks on 14th Street, N.Y. sons of both sexes. It was a fair member of "Tase Cooper" came to Dorchester June 9,

### FROM THE WOMAN'S BOARD

1634. and united with the church there seven small fleet we sent out, that those that reappear to have been among the number who where else. clung to the infant settlement, for on January 4, 1636, (probably 1636-7) they were married at Windsor by Mr. Ludlow.

been able to find no truce. She had a brother John who lived in London in 1677 and in 1680, and also a brother Robert who writes from Yarmouth in 1644, highly praising New | gan their house-keeping. England as a place of residence. There were others of the same family name on the Connecticut River at this period, but none from | tions and animosities which extended to the Dorchester and none with whom she can be inhabitants not church members. In conseconnected. From whatever source she came. she proved a noble woman and a faithful wife. Through the long years of their life together she constantly appears as a worthy | these were divided three against four, the help-meet, courageous, resolute and ready, frequently a little in advance of her husband | of the factions in the community. The three in the settlement of any question of religion, | included the officers, who, claiming to be the her woman's intuition marking out more church, insisted on the right of remaining. rapidly the path which his logical reasoning and urged that the others should depart in finally compelled him to traverse. As to her the interest of peace. The four claimed that name in full, we can only conjecture. Mr. Hubbard appears to have written it "Tase' without exception; later writers have agreed upon "Tacy." Was it an abbreviation of Anastasia?

The newly-married pair soon fixed their residence at Wethersfield, probably led thither by the fact that the bridegroom's sister Rachel with her husband John Brandish and five children had come from Watertown to settle there. They found the little colony in feeble straits. In all three of the towns there were about eight hundred souls including two hundred adult men. Between the Hudson on the west and Narragansett Bay on the east dwelt Indian tribes that if united, could have brought upon them four or five thousand warriors. The fiercest of these savages, the Pequots, who had not fewer than a thousand fighting men, were already in hos tility. Wethersfield itself had been attacked in the winter of 1636–7 with a loss of nine by death and two by capture. Then in sheer self-defence the little company determined to administer to their merciless foes a lesson not to be forgotten. Though not far from starvation themselves, they equipped and vic tualed ninety men from the three towns, more than a third of their whole number, and sent them upon the expedition under Capt. Mason which obliterated the Pequot nation and gave the land rest for forty years. Their first summer had been occupied in breaking roads and building habitations. If in that autumn of 1635 there were, as Winthrop says, only 30 plows in Massachusetts, there could have been but half a dozen in Connecticut: "In f following winter their cattle suffered greatly from food and shelter, and provisions borean enormous price; hunting and fishing, moreover, were exceedingly dangerous since the savages were ever hanging about the neighborhood. Thus stood matters when this pair began their married life. During the campaign, successful as it proved, evils were accumulating. There were few men to raise provisions. Wrote Ludlow at Windsor to Pynchon at Springfield, May 17, 1637.

"Our plantations are so gleaned by that | since it is insurmountable.

He shall fell the story in his own plain way: weeks later. Both she and Samuel Hubbard main are not able to supply our watches, "God having enlightened both, but mostly went to Windsor in the following year, prob- which are day and night, that our people are my wife into his holy order of baptizing only ably in that ill-starred company of sixty who scarce able to stand upon their legs. And for of visible believers, and (she) being very spent their autumn upon the journey and planting, we are in like condition with you. | zealous for it, she was mostly struck at and found the river frozen on their arrival. They | What we plant is before our doors; little any- | answered two times publickly; where I was also said to be as bad as she and sore threat-Meanwhile a debt was incurred for war ex- ened with imprisonment to Hartford jail, if penses leading to an onerous tax, and at the | not to renounce it or to remove; that Scripsame time the towns must keep themselves | ture came into our minds, if they persecute Of the parentage of Tase Cooper, I have supplied with military stores and each settler you in one place flee to another. And so we must see to his arms and ammunition. Such did 2 day of October, 1648. We went for were the conditions of life, both at Windsor | Rhode Island and arrived there the 12 day. I and at Wethersfield, when the Hubbards be- and my wife upon our manifestation of our faith were baptized by brother John Clarke 3

The church at Wethersfield at this time had | day of November, 1648." no settled pastor, and had got into conten-(To be Continued.) **DESTROYING THE PILLARS.** A coal mine near Wilkesbarre, Pa., had quence there was already considerable dispolong been suspected of being unsafe, but one sition toward another removal. The church morning in early September, the watchman seems to have had but seven members and hastened to give the alarm, "The roof was working. All the men must leave without ratio perhaps containing the relative strength delay." They made haste to obey: not even taking time to get out the poor animals employed in the works. A few minutes later the back ceiling fell in with a terrific crash, and the air was expelled with such violence that timbers and ventilating doors were shivered numbering a majority they had the right to into kindlings, and loaded cars blown from stay and constitute the church. With the the tracks like autumn leaves. Over 100 small company who did conclude to remove acres of the surface above was affected : a long went Samuel and Tase Hubbard, and their strip of half a mile sinking from three to five little one of six months, whom they were soon feet, and the whole was seamed by deep fissures. to lay away under the sod of their new home. The men were all saved, but the poor mules Northward went the little band to the beauwere left to their fate. Yet all this danger tiful site upon which the Roxbury settlers had and destruction was caused by cutting away planted their recent settlement. Everything the great coal pillars which had been left here, as on the river banks below, was still here and there to support the roof. All overnew on that Mayday in 1639 when the Wethhead seemed so strong and firm that it ersfield party arrived. It was yet a time of seemed foolish to waste so much good coal beginnings at Springfield. in those unnecessary supports! So one by The records extant give little trace of the one the careless workers picked them away years spent by Mr. Hubbard here. We know and ran the risk. We look with surprise at that soon a little church was gathered conthese fool-hardy miners; yet they were wise taining four men beside himself, and that not men compared with those who would take long thereafter his wife was added to the away the Bible pillars which alone make this number. Here were born to them those three world a place of safety and comfort.

girls, Ruth, Rachel, and Bethiah, who were to become the ancestors of all the Burdicks and Langworthys, and many of the Clarkes, of

We give away very cheerfully sample bot-Rhode Island. Here, too, was given to them, tles of a constipation cure that actually and quickly snatched away, a son. Full of cures. It is Vernal Saw Palmetto Berry daily cares, of struggles and deprivations Wine. It is not merely a relief. It permanmust these days have been, but this couple ently cures any kind of a case of constipation, were not given to complaining. In due time no matter of how long standing. It is not a the wilderness was to blossom as the rose. purgative nor an irritant cathartic. These Mr. Hubbard's stay at Springfield covered simply lash and hurt the bowels and bring eight years. In the interval, the sister Rachel but temporary relief. The condition left bewhom he had followed from Salem to Waterhind is worse than the first. Vernal Saw town and thence to Wethersfield, had lost her Palmetto Berry Wine does just the opposite. husband by death, and having remarried was It is a tonic laxative of the highest order. living in the latest settlement of all, Fairfield It tones, strengthens and gives new life and Here on the shore of Long Island Sound. vigor to the bowels. Only one small dose a Roger Ludlow had, in 1642, with a few famiday removes all the causes of the trouble lies from Wethersfield, planted the outpost of and leaves the bowels well and able to move the English colonies on the side of the Dutch. themselves without the aid of medicines. It From some cause, on the 10th of May, 1647 cures dyspepsia, kidney and liver troubles, the Hubbards with their little families and all indigestion, headaches, catarrh of the stomtheir belongings departed from Springfield. ach and all other diseases and conditions doubtless by the river and floated down to growing out of a clogged condition of the begin the founding of still another home,-in system. Try it free. Not a patent medicine Fairfield. What the cause was is not stated or liquor. A list of ingredients on every in his journal. Perhaps we may divine it a package. A free sample bottle for the asklietle later. Once arrived at the young settleing. Send for the sample today. Address, ment, and well settled in the new home, he Vernal Remedy Co., 235 Seneca Bldg., finds himself confronted with a difficulty dis-Buffalo, N. Y. couraging enough, from which he wisely flees. Sold by all leading druggists.

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### A CHEERFUL GIVER.

## Young People's Work. LESTER C. RANDOLPH, Editor, Alfred, N. Y.

Treasurer's Report.

J. D. Clarke, Tr. asurer Young People's Permanent Com-

RECEIPTS. From Aug. 1st to Nov. 1st, 1903.

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### Societies:

Welton \$ 5   1st Verona 10   Shiloh 10	00
Shiloh 10	
	00
North Loup 40	00
Pawcatuck 21	25
Adams Centre 40	-00
Alfred	00
Milton Junction 12	50
Little Genesee	
Albion	

### Jacob Bakker's Work.

ROTTERDAM, HOLLAND.) 21 Keten street, Sept. 3, 1903.

Dear Brethren. Sisters and friends of the First Alfred Seventh-day Baptist church:

A few weeks ago I received a request from one of the members of the Missionary Committee of the C. E. Society to tell them something of the work I am keyw doing, or am intending to do, and it is a great pleasure for me to do so.

Most of you know that I had given my life to the work in British Central Africa, but it seemed best that the work there be discontinued by us. Now it will be very easy for to. But the meeting was put off until near you to understand that I kept looking about to see if God had not something for me to do in some other part of the world, because it never seemed right to me after I had given my life to God for such special work, to take it back and follow my usual business again. Now we have a Seventh-day Baptist lady in unanimously called and installed to spend his Java, Dutch East India, who has been doing missionary work there for about ten years, of \$400 a year. The evangelist retired from and is in much need of help. Her name is Marie Yansz, a daughter of a retired Dutch Salem was well worth looking after. This re-Reformed minister. So somehow I was impressed to offer myself for that work, and then it appeared that the people here had already | Jackson Centre, Ohio, he seemed to lose his thought of me in connection with the work power as an evangelist, informed me of the there. Not long afterward my lady friend fact, and requested me to go to Jackson Cen gave herself also to the work, so that now we are waiting for more funds to pay for our passage and outfit. This will take about \$500 for both of us. The work in Java is being carried on along industrial lines, and when I get there, it will be my aim, the same as it was in Africa, to try to make the work self-supporting, which I believe will be possible. Java is a very fertile island with a population of about twenty-five millions, and very little missionary work being done there. More than six weeks ago Rev. Velthuysen of Haarlem, who is editor of the Boodschapper, and much interested in the work in Java, sent an article to the SABBATH RECORDER, translated from the Dutch as it appeared in the July number of the Boodschapper, telling of the work and its needs in Java, so that the friends in America might know something about it. If any of you wish to know more about this work, or to help it along, kindly write to me and I will tell you all about it. I want to ask you all to pray for this cause and for us that God may be with us. With Christian greeting Yours in His service, to you all,

JACOB BAKKER.

### All Day Revivals.

day Baptist preacher under whose preaching | the next train for home. He said we would so many people have been converted, as have | try to have them in the daytime.

been converted under the preaching of Elder S. D. Davis. His words, as given below, are meeting for the next day, and said, we would worthy of very careful reading:)

Some years ago Elder C. M. Lewis, of We met a small congregation the next mornprecious memory, came to Lost Creek, W. | ing at half-past ten. There was one conver-Va., where we held a short series of meetings sion that day and being in obedience to the which resulted in a glorious revival of re- command of the Master, as understood by ligion, and in quite an ingathering to the the disciples and holy women, we enjoyed an church. This meeting ran day and night. old-fashioned revival of religion. Later he went to Salem. W. Va., and held a series of meetings, which could only be held in the evenings, as the church house was oc- Holv Ghost not many days hence," and in cupied in the daytime by the school. Of this just four days and nights there were forty we heard at Conference. This meeting was of persons converted, as reported to me by mysome length, but did not result in a revival of colleague, and I came away feeling that my \$182 75 | religion.

After a lapse of time Elder Lewis was sent again to this field for a more extended mission, and stopped first with me and told us lieve in the over-ruling providence of God, of his plans. My wife was brought up at Salem, and she insisted that he go at once and hold a series of meetings there. This he declined to do, saying he didn't think there was much at Salem any way. She said there ings. were at least twenty-five Sabbath-keeping adults living within hearing of the church bell that were unconverted.

This astonished the missionary and he finally agreed to go to Salem and hold a series of meetings if Mrs. Davis and I would meet him there and assist. This was agreed the close of the time allotted him by the Missionary Society for work on this field, and it was necessary that it be short.

But it ran day and night and resulted in a glorious revival of religion, and many were gathered into the church. A pastor was entire time with the church at a fixed salary the field well-nigh worn out, but feeling that vival continued for over three years.

When Elder John Huffman was pastor at tre and conduct a series of revival meetings for him. He added that we could not hold them day and night there, as in West Virginia, to which I replied: "Then I will not go; I cannot consent to fritter away my time in that way."

He said then we would have meetings in the laytime if we could get the people to come, and I decided to go and try it.

This effort was a grand success, and proved, | reply. beyond all doubt, that he had lost his power by yielding to the modern custon instead of following the command of the Saviour, as carried out by the Apostles and holy women, before the glorious old-fashioned revival of | daytime." He was in the meeting every day religion enjoyed on the day of Pentecost.

county, W. Va., to assist in a revival effort | section. there. I reached the town on the second day of the week and went immediately to the church house, expecting to find worshipers there. But I found the house 'ocked, and going in search of the minister found him at raised. I sold it for two dollars a bushel." least a half mile out of town, where he had gone to get his dinner. The dinner was a vival work but, obeying the command of the good one and I enjoyed it with him. But I Master as understood by his disciples, I would told him emphatically that if the meetings trust in his promises, pray for divine guidance, (There is probably no other living Seventh- were to be held only at night, I would take and do as I was impressed by the Holy Spirit.

I preached that night, and he announced a be there if no one else was.

Then was fulfilled the promise of the Holy One who said, "Ye shall be baptized with the labor had not been in vain in the Lord.

I would not recommend revivals of religion as a means of making money. But I do beand know from long experience and observation that there is nothing lost by devoting ten or fifteen days wholly to revival effort. and this is long enough for any revival meet-

I was holding a meeting in a schoolhouse near Long Run Station late in the spring, and ungodly men became affrighted, fearing there would be no corn raised in that section. But the crop that fall proved to be the best ever raised in that section.

I held revival meetings in a schoolhouse on Horn Creek, Gilmer county, W. Va., late in the spring of two successive years. Each series was a graud success.

While attending the last one I was invited, by an irreligious man, but a close observer, to go home with him to dinner. I accepted the invitation and took a friend with me. My friend said to him, "How did it happen you came to meeting this beautifulday? You said last spring when we were attending meeting here, we should all starve." To this he replied, "Yes, I said so, and I thought so. But I watched the matter, and I know that those who attended the meeting most last spring raised the best crops."

I was holding a series of meetings in a schoolhouse on Buckeye Run, Doddridge county, W Va., late in the fall. Dr. Carder, who owned a farm near by, came one night to meeting, and his heart was touched with the precious revivals we were enjoying.

He said to me that night after the meeting closed, that he could not come to the meetings in the daytime it was so very late in the season for sowing wheat, and he hadn't his sown. But he would come at night. I made him no

Then he added. "It does not look right to give to God only the time we cannot use for ourselves." To which I replied, "It is not right. Doctor, you come to the meeting in the until the meetings closed. When harvest time I was called to West Union, Doddridge came he had the best wheat raised in all that

When I met the doctor later I told him what I heard about his wheat crop, and he said, "Yes, and you may add to that the fact that this wheat did me more good than any I ever

I would not follow human methods in re-Eld. Alexander Campbell was holding a revival meeting at Salem, W. Va., and was im-

pressed while preaching to leave the pulpit and go to the door. This he did, and, turning about, was impressed to say, "We shall soon see the greatest demonstration of the power of the spirit that we have ever witness-This he said, and the demonstration came. The house shook, the saints shouted for joy, and the sinners in the house fell down and cried for mercy. This is as he told it to me himself. Surely it was an old-fashioned revival of religion.

I went to hold some meetings with our dear little Roanoke church, and found it to be in the most lukewarm state I had ever known it to be in. At our first meeting the congregation assembled in the rear of the church, the chorister occupying the back seat. I was about to leave the stand and go near the congregation to preach, when I was impressed that I must not do that. Then I asked the congregation to come forward and occupy the front seats. This they largely did. But one of the church members said to his seatmate. "We will not move." I preached that day and evening from passages of Scripture selected from the book of Jonah. as I was impressed to do, and tried to show how our lack of fidelity to God endangered not only our own souls, but all those with whom we were associated.

At the close of the sermon I gave an opportunity for testimonies, and the confessions made brought us all to see our need of an oldfashioned revival of religion, which would make us better men and women, more holy, more devoted and more like Jesus. At our next appointment the following morning there were nine conversions.

There were many others converted in that short series of meetings. One day when all in the house were engaged in praying and praising, there came in a traveling agent, who sat down on the back seat. He seemed filled with wonder and astonishment for a time, then rising from his seat, he laid off his traveling bag, came forward, fell down at my feet and prayed for mercy and forgiveness of sins. He soon found pardon, and after benediction went on his way rejoicing. The goodly number that joined the church as a result of that meeting, are all now, as far as I know, either members of the church on earth or the church triumphant in heaven. One of that goodly number is now in the Theological Department of Alfred University.

Yours for Christ and the Church,

S. D. DAVIS.

JANE LEW, W. Va., Oct. 18, 1903.

### FALL TIME.

FRANK L. STANTON.

Fall time in the country ! ain't it out o' sight ? Hick'ry nuts a-droppin' an' fires blazin' bright ! 'Taters in the ashes, apples on the shelf-Pass aroun' the cider till you hardly know yourself.

Fall time in the country—people full o' life, Everybody happy with his sweetheart or his wife ! Blue smoke from the cabins-up an' up it curls, While we go a-rollickin' an' ridin' with the gyrls !

Fall time in the country---hardest time to beat ! Follerin' the banjer an' the fiddle with your feet ; Never nuthin' like it--happy day an' night, Cider in the jimmyjohn an' fires blazin' bright !

Don't wait for great things; for while you wait the door to the little ones may close.— Galax Leaf.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.—Emerson.

# Children's Page.

KITTIE AND MOUSIE.

Once there was a little Kitty, Whiter than snow ; In the barn he used to frolic Long time ago.

In the barn a little Mousie Ran to and fro. For she heard the Kitty coming Long time ago.

Two black eyes had little Kitty, Black as a sloe ; And they spied the little Mousie,

Long time ago. Four soft paws had little Kitty, Paws soft as dough,

And they caught the little Mousie Long time ago.

Eight pearl teeth had little Kitty. All in a row : And they bit the little Mousie Long time ago.

When the teeth bit little Mousie, Mousie cried out, "Oh !" But she got away from Kitty-Long time ago.

#### WHAT PEGGY LENT,

Peggy watched Mrs. Toomey go away wit look of relief on her tired face.

"Oh, mama," Peggy said, "I wish I coul end something to somebody, too!" "Well, why not?" mama said, cheerily.

"Truly?"

Peggy hurried to the door, but Mrs. Too mey's calico dress was just a little blur o dingy red in the distance. It was too late to call her back.

"And there isn't anybody else with seven little mites o' children and a landlord,"Peggy said, coming back into the kitchen slowly. "Besides," she added, as a sudden after-

thought, "I spent my ten cents—I forgot." Mama smiled. She had just taken out a pan of sugar cookies, and she selected two of the golden-brownest ones, and tucked them all warm and spicy into Peggy's hands.

"Never mind, dear heart," she said; "there are other people to lend to besides Mrs. Toomey, and plenty of other things to lend besides money. Now run out on the piazza steps and eat your cookies."

It was cool and shady out on the front piazza, but just outside the reach of the great leafy branches of the linden tree how sunny gentle. and hot! Peggy munched her cookies, and pitied the people going up and down the street. She made believe the avenue was the Desert of Sahara, and it really did make a good one. There was such a wide stretch of glaring white dust to cross from curb to curb. Only, of course-Peggy laughed at the ideaof course, there wasn't a steady procession of camels going up and down the Desert of Sahara! On the avenue the cam-I mean the horses and the cars-went back and forth always.

"There goes that blind music-teacher-he's going to cross the Desert o' Sa'rah," mused Peggy lazily. "He always stops the longest time and listens first. I shouldn't like to cross the Desert o' Sa'rah in the pitch dark, either—my, no!"

Out on the curbstone the blind man waited and listened. His face was turned toward Peggy sidewise, and looked anxious and uncertain. There were so many wheels rumbling by! The hot sun beat down on his head pitilessly.

"He's going to give to Tilly Simmons a music les—"

But Peggy never finished the word. A sudden wave of pity swept over her. The next

moment the blind man on the corner felt a little cool hand slip into his, and a shy voice was saying something in his ear.

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"It's me-I'm Peggy," it said. "I'll lead you 'cross the Desert o' Sa'rah, just as soon as that 'lectric car goes by-there, now!"

Together they crossed the wide, hot avenue in a whirl of dust. Peggy's bare yellow head caught the sunlight like a nugget of gold. Her earnest, care-stricken face was red and moist. On the further curbing she slipped away and ran across again, back to the rest of her cooky on the piazza steps. By and by she remembered the return trip the blind man must take.

"I'm going back there, and wait for him, so's not to miss him," she decided promptly; and away she flew.

But it was hot-my!-on the other side of the avenue! There was no linden tree over there, and Peggy thought it wouldn't be polite to sit on other people's doorsteps.

"Tillie Simmons takes pretty long music lessons," she thought, with definite sympathy for Tillie and a general compassion for everybody else who had to wait around on sunny avenues without a hat on.

The return trip across the Desert of Sahara was made safely and the blind man plodded his careful way home with a happy spot in his heart. And Peggy–Peggy went home with a glad spot, too. She had never thought to be glad for her eyes before.

Mama opened the window and beckoned to Peggy. "Well, was it as nice as you thought, dear?" she said. smilingly.

"What?-was what as nice, mama?" asked puzzled Peggy.

"Lending things to people."

"Why-why, I haven't lended a single thing to anybody. mama!"

"No, not a single thing—two things, dear. I think you must have enjoyed it very much."

Peggy looked decidedly astonished. What in the world had she lent to anybody? Two things, mama said—mama said such funny things.

"Oh!" cried Peggy, suddenly, laughing up at mama. Then her face sobered and grew

"Yes-oh, yes, I liked it; mama," she said. -Pittsburg Christian Advocate.

### BACKBONE.

CHARLES MACKAY When you see a fellow mortal Without fixed and fearless views, Hanging on the skirts of others. Walking in their cast-off shoes. Bowing low to wealth or favor, With abject, uncovered head, Ready to retract or waver. Willing to be drove or led Walk yourself with firmer bearing, Throw your moral shoulders back ; Show your spine has nerve and marrow— Just the things which his most lack.

> A stronger word Was never heard In sense and tone Than this-backbone.

When you see a politician Crawling through contracted holes. **Begging for some fat position** In the ring or at the polls, With no sterling manhood in him. Nothing stable, broad or sound Destitute of pluck or ballast, Double sided all around ; Walk yourself with firmer bearing. Throw your moral shoulders back, Show your spine has nerve and marrow— Just the things which his most lack.

> A stronger word Was never heard In sense and tone Than this-backbone.

## THE SABBATH OF THE NEW DISPENSATION.

#### (Continued from page 709.)

ing. For he certainly could not make the Old Testament-and that is what he reasoned from-agree with such a course of conduct.

But now, some will ask me this question: Why did not Christ repeat the Sabbath commandment as he did all the others if he meant that we should keep it? In the first place let me ask: Where was the need of it, when they were going to excess in its observance? Where was the need of it, when it was one of the commands in God's immutable law? Where was the need of it, when Christ kept that day? Mark 1:21. Where the need of it, when he declared that he himself was Lord of the Sabbath? the only weekly Lord's day mentioned in the Scriptures. See Matt. 12: 8; Mark 2: 28; Luke 6: 5. But in othe second place. I will say that, if we are to conclude that the Seventh-day is no more the Sabbath, because Jesus did not repeat the Fourth Commandment, word for word, then the third command is not binding, and we can profane the name of God all we like, for Jesus never repeated that command. Oh, but, you say, he taught that we must not swear. Very well. He taught also how we should keep the Sabbath. See Matt. 12: 12. But if you say we are not to keep the Sabbath because Jesus did not give some kind of a positive, definite command, then I will say we are at liberty to worship idols with impunity, because Jesus never said one word about idolatry, so far as the Bible record goes, and that is our guide. But on the other hand, Jesus said, "The Sabbath was made for man." See Mark 2: 27. And in the very bath-day." next verse he declared that he was "Lord also of the Sabbath-day." Now it seems strange that Jesus should say "The Sabbath was made for man" if he did not intend us to use it as a Sabbath. It looks to an ordinary reader and student of Scripture, that, if Jesus really did say that "The Sabbath was made for man," then man must be refusing to accept the day which God made for him when he refuses to keep the Sabbath.

But again, Jesus prophesied about the 23:56. destruction of Jerusalem, and commanded the peoplethus: "Pray ye that your flight benot in the winter neither upon the Sabbath-day.' Matt. 24: 20. Jerusalem was destroyed about forty years after Jesus had gone back to Glory, the new dispensation had then been fully inaugurated, the Apostolic doctrines and practices had reached full growth and vigor, like a man at middle age. But Jesus kept at that time, that he wanted them to pray that their "flight be not in the winter neither on the Sabbath-day." Now, where in the words of Christ can you find teaching so definite concerning the worshiping of idols?

shalt love the Lord thy God with all thy Gibson. And the last named puts it beautiheart and with all thy soul and with all thy fully when he said, "After blessing comes 22:40. Please observe, he said all the law. kingdom of heaven." This shows, at least,

from idols and from profanity.

met on Sunday and observed it in commemoration of Christ's resurrection. From the arguments already advanced we are forced to the conclusion that Jesus never hinted nor intimated that such a practice should ever obtain among his followers. And besides such a practice would be in direct opposition to his wish when heasked them to pray that God would so order things at the destruction of ferusalem that they would not need to go out on the Sabbath-day. And it would be a blank refusal to accept the day that Jesus definitely stated "was made for man." Again: If the Lord forgot to have it recorded that Sunday was to take the place of the Sabbath, how did the Apostles learn of it? And why did they not say something about it? If Paul, for instance, knew that Jesus wanted them and us to keep the first day of the week, why did he not come out in his usual bold way and tell us so? Such a change in God's law certainly would have been a great theme for Paul. And if such a change ever did occur, and if Paul knew about it, what a coward he was to meet with the people on the Sabbath-day, and make a practice of it. too, see Acts 17:2, and never say one word about this important change. If Jesus intended that Paul should teach only the Gentiles-not the Jews-to keep Sunday, certainly he neglected his duty and set a false example by getting them together on the Sabbath. See how he preached to the Gentiles on the Sabbath-day. Acts 13:42-47. And that it, too, was at their request that he addressed them the next "Sab-

Every one who will stop to think know that the Gospels of Matthew. Mark and Luke were written after the ascension. or after the plan of salvation was completed, and therefore they were written after the new dispensation was fully established; but we notice that they each one speak of the Sabbath as an existing institution, which certainly would permit a wrong inference if the day was to be changed. See Matt. 28:1; Mark 16:1; Luke

Now let us examine Matt. 5: 17-19, American Revision: "Think not that I come to destrov the law or the prophets; 1 come not to destroy, but to fulfill." And then for fear that some one would try to make out of this, that, inasmuch as he fulfilled the requirements of the law perfectly during his life, therefore the law is fulfilled, and therefore it is now done away, He hastened to say: was so particular about having the Sabbath "For verily I say unto you"-note the emphasis—"Till heaven and earth pass away, one jot or one tittle shall in no wise pass Oh, but you say, Jesus covered that com- will deny. Meyer takes this view; also Rice, mandment in his law of love to God: "Thou Jano, Faucet, Brown, Schaff, Peloubet, and mind." Exactly so. And he covered the obligation-after beatitude, law." But Jesus If the Fourth Commandment was to be left that Jesus wanted every commandment kept.

great commandment" of love, as refraining once mentioned in the sacred Scripture. "The first day of the week" is mentioned eight But I am told that the Apostles certainly | times in the New Testament. Six of these are in the Gospels, and every one of them refers to the very same Sunday as first day. And that Sunday was the first one after Christ arose, and it was treated like an ordinary secular day, by the women and disciples. On the day previous, they "Rested according to the commandment." See Luke 23:56. But on this first First-day the women took their spices and went to embalm the body of Jesus. Two of the disciples traveled to Emmaus and back to Jerusalem.a distance of about twelve or fourteen miles, and the Lord himself made the trip. See Luke 24:27-31. In the evening of "The same day," the disciples had shut themselves up "For fear of the Jews." See John 20: 19. Whatever may have been the cause of this gathering of the disciples, there is a conspicuous absence of any statement or hint that they were praying or having service of any kind, or that they were celebrating Christ's resurrection, for they had not yet accepted the statement that he had been seen; for when he appeared to them at this time "They were terrified and affrighted," and supposed they had seen a spirit." See Luke 24:37. But if they were now celebrating "The Lord's Day," as Sunday is called, how strange that no mention is made of it! How strange that they have left us no statement or inference that would lead to that idea! And if their gathering "After eight day," see John 20: 26, was on Sunday, and if they met in honor of the Risen Lord, and to keep it in honor of his resurrection, in the place of the Sabbath—how conspicuous is the absence of any statement or hint, or suggestion that would furnish the least inference that would substantiate such a conclusion! And certainly if this was Sunday, and this great change was made, this above all other times would have been propitious for its announcement and establishment, for the Lord was present with them in person, and at this time gave them their great commission and specific directions concerning it. See last chapters of Matt., Mark and Luke. And in the last verse of Matt. 28-he said: "Teaching them to observe all things, whatsoever I have commanded you. Certain it is that he never left on record any command to teach Sundaykeeping, and the disciples left no record of any such teaching; and for that very reason for doubt, no chance.

But there are two first days yet to notice, one in the Acts and one in 1 Cor. Acts 20:7 reads: "And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow." Now a great many away from the law till all things be accom- first-day commentators seek to deduce the plished." That Jesus is here referring to the fact that this gathering was, according to moral law as well as the prophets few people | Jewish reckoning of time, on what we call "Saturday night." And that would make the first day of Paul's journey to Jerusalem Sunday. But it does not matter about that, the verse quoted declares that the object of the disciples in coming together was to break Fourth Commandment at the same instant, adds in verse 19, "Whosoever therefore shall bread, and if that proves that the first day of for he said "On these two commandments | break one of these least commandments, and | the week is the Sabbath, then every day is hang all the law and the prophets." Matt. shall teach men so, shall be called least in the the Sabbath, for in Acts 2:46 we read: "And they, continuing daily with one accord in the temple, and breaking bread from house to out, then he could not have said "all" the And in verse 18 he establishes the eternal house, did eat their meat with gladness and law. Yes, indeed, Sabbath-keeping plays as perpetuity of the law. But where is the singleness of heart." And farther, there is large a part in our keeping that "First and ground for Sunday-keeping? Sunday is never | not one word in that seventh verse of the

twentieth chapter of Acts, nor in any other verse of the chapter, that hints or implies or suggests that the day was the "Lord's Day," or a memorial day, or a Sabbath day, or a holiday. In fact nothing was said about the day, only on that day" the disciples came together to break bread."

The next mention of the first day of the week is 1 Cor. 16:2: "Upon the first day of Society, was held at the home of Mrs. John the week let every one of you lay by him in Wheeler. A large number were present, and store, as God hath prospered him, that there | the receipts were very satisfactory. The mu be no gatherings when I come." Again there is a painful absence of any hint or implication from which an inference can be drawn that Sunday was now the Sabbath, or the "Lord's Day," or a memorial day. It was not even a day in which they should make their gifts as some would try to teach so as to make it a day of worship by means of giving. But Paul told them to "Lay by them in store." And that, no doubt, meant that they were to figure up their accounts on that day, and lay by the tithe, which does not mean that they were to give on that day, but only to "lay | to Richburg and to Brooklyn. Last Sabby." If they were in the habit of having services on that day, it seems a little strange that Paul should designate that very day to do a thing that he implies would hinder the Brookfield, where Pastor VanHorn had been services when he came.

The expression "Lord's Day" is used but once in just that form, in the sacred Scrip- be at Unadilla Forks, was for many years tures .Rev. 1:10: "I was in the Spirit on the deacon of the First Seventh-day Baptist Lord's Day." But there is not the remotest | church of Brookfield (Leonardsville). He is shadow that will lead one to any conclusion as to what day of the week it was. We have | friends of those days who remain. His grand absolutely no means of telling whether it was Sunday or Wednesday or Friday. But we is nominated for Lieutenant Governor of should truly be glad that John was in the that state, and his Leonardsville friends, of "Spirit" on the "Lord's Day," because while whom he has many, rejoice that he is thus in that Spirit he would be able to tell the honored. He has their best wishes for his truth. And I notice that in Rev. 22:14 he success. Good, honest men are needed mandments, that they may have right to the | Baptists as well. tree of life, and may enter in through the gates into the city." Again he said in Rev. 14:12: "Here is the patience (or steadfast-| with them. ness) of the saints, that they keep the commandments of God and the faith of Jesus.<sup>3</sup> —American Version. This verse forever precludes the notion that the commandments of God were done away in Christ. It agrees with what we have proved from other sources : It is the embodiment of gospel doctrine that we keep the commandmnets of God and the faith of Jesus. To substitute in one, would be just as fatal as to substitute in the other. Keeping the commandments of God and the faith of Jesus are compliments of each other. Keeping the commandments makes faith effectual, and the exercise of faith makes the keeping of the commandments effectual, and whatever variation there is in one causes a failure.

#### How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm. WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo. O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

WHAT does the label on your copy of the **RECORDER tell you?** 

# Our Reading Room.

THE COMBINATION OIL CURE FOR CANCER. Has the endorsement of the highest medical authority in the world. It would seem LEONARDSVILLE, N. Y.-Monday, October strange indeed if persons afflicted with can-26. we were visited by a snowstorm. To-day cers and tumors, after knowing the facts, it is melting, and the weather is growing would resort to the dreaded knife and burnwarmer. with a prospect of Indian Summer. ing plaster, which have heretofore been at-On the evening of October 28, a musicale tended with such fatal results. The fact that for the benefit of the Women's Benevolent in the last six years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases sical program was good. It was followed by Persons afflicted will do well to send for free a social hour. during which light refresh book giving particulars and price of Oil. Adments were served dress DR. W. O. BYE, Drawer 1111, Kansas Mr. Abert Whitford, of Westerly, has been City, Mo.

the guest of his parents and old neighbors. We are glad to learn that he has a pleasant and profitable business.

Wednesday, 21, was "Patrons' Day," and Prof. Davis sent out many invitations to the parents and friends of the public school to visit him on that day.

Pastor Cottrell has returned from a visit AMPBELL—HURLEY—At the residence of the bride's bath he preached in his own church, and on brother-in-law, Mr. Andrew Gregoire, in Welton, Iowa, October 29, 1903, by Rev. George W. Burdick, Mr. Sunday, in the Universalist church at Bridge-Zuriel Campbell, of New Auburn, Minnesota, and Miss water. In the evening he preached at West Bertha A. Hurley, of Welton. DEATHS. holding services

Deacon William Utter, whose home used to IGBEE-William Higbee was born in Bridgeton, N. J. November 9, 1830, and died in Walworth, Wis, October 29, 1903. He was baptized in New Jersev in the days of Rev. ames Clawson. In 1852 he was married to Eunice Ann still held in grateful remembrance by the Avers. Four years later they came to Walworth, where he has made his home until called to rest from earth's son. Hon. George H. Utter, of Westerly, R. I toil and pain. He was a man ever at his work, an industrious, intelligent mechanic, with good business nsight. He held offices of trust and honor in Walworth and left abundant evidence of his vigorous career. He was, in later years, a helper in church and society work. The funeral and sustained family worship in his home. service was held in the church, Sabbath morning, Octosaid: "Blessed are they that do his com- fill "the high places," and good Seventh-day ber 31, and was conducted by the pastor. There was a large attendance of friends and neighbors. He leaves a son and a daughter who are faithful workers and helpers Mr. Morris Maxson and family have moved our cause of truth and righteousness.

into the parsonage, and the pastor will board

Остовев 30, 1903.

WESTERLY, R. I.-Rev. Clayton A. Burdick, In a family of six boys and two girls, of which she was the third child, she outlived them all. She was a remarkable woman, having retained her mental faculties to the very last, when she was past 99 years of age. She spent her childhood and youth with hergrandfather, meetings held there by Elder N. V. Hull in the early part -Westerly Sun, Nov. 4. of his ministry, when hundreds were added to that LITTLE GENESEE, N. Y.-In the RECORDER church. In 1835 she, with her parents, drove from Rhode Island to Little Genesee, N.Y., where she since lived. October 27, 1836, she was married to Palermo Lackey, who died March 30, 1897. To them were born four living. She has been a member of the First Genesee church for sixty years. She was interested in, and sup-D. BURDETT COON. ported, to the extent of her ability, all lines of church and denominational life. A woman justly loved and re-Literary Notes. spected by all who knew her. It would certainly seem that the Master might say to her, Well done, good and The World of Today for November is at hand. It confaithful servant; enter thou into the joy of thy Lord. Funeral services were conducted by her pastor from the home, October 1, 1903. D. B. C.

pastor of the Seventh-day Baptist church at Ashaway, has accepted the call from the Seventh-day Baptist church in Westerly, and has tendered his resignation at Ashaway, the Deacon Joseph Stillman. She was converted and united resignation to take effect about Feb. 1, 1904. | with the First Hopkinton church during evangelistic of October 26, page 684, the statement is made that the Little Genesee people made a free-will offering of \$73 towards the reduction daughters and one son. The son, Oscar C, gave his life of the debt of the Missionary and Tract So- for his country in the Civil War. The daughters are all cieties. Instead of \$73 it should have read \$173. tains 150 pages and 110 illustrations. It describes itself as follows, and its contents justify that description

The World Today is issued on the first of every month See also page 711. and contains a complete encyclopedic record of the ROGERS-At Plainfield, N. J., October 27, 1903, Francis world's progress for the preceding thirty days. Each W. Rogers. number contains a cumulative index of the entire

Brother Rogers was born at Preston, N.Y., September 21, 1844. He was the son of Deacon Clarke and Abigail volume. Price, 25 cents per copy, \$3.00 per year. All back | Clarke Rogers, and is survived by two brothers, Thomas numbers can be supplied to complete files at 25 cents per | A. and Charles B. Rogers. For more than thirty years copy. Price for binding per volume in Buckram is 65 | he has been a worthy member of the Plainfield Seventhcents; in Half Leather with Marbled Edges, \$1.00. Self- day Baptist church. From childhood he has been binder mailed prepaid for 75 cents. Remitt ances should afflicted by deafness so that he has never been able to be made by money order or bank draft. Address, The converse readily or mix in society. He was a quiet, pa-World Today Company, 67 Wabash Avenue, Chicago. | tient, Christian man. G. B. 8.

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The Recorder Press does the Good Kind of Printing without the fancy charge.

# MARRIAGES.

LACKEY-Eunice Edwards, daughter of Daniel and Lois (Stillman) Edwards, was born in Charlestown, R. I., September 11, 1804, and died in Little Genesee, N.Y., September 28, 1903

## Sabbath School. CONDUCTED BY SABBATH-SCHOOL BOARD.

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Edited by REV. WILLIAM C. WHITFORD, Professor of Biblica Languages and Literature in Alfred

### INTERNATIONAL LESSONS, 1903,

University.

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### LESSON VIII.—THE CURSE OF STRONG DRINK.

LESSON TEXT.—Proverbs 20: 1; 23: 20, 21, 29-35.

#### For Sabbath day, November 21, 1903.

## Golden Text.-Wine is a mocker.-Prov. 20: 1.

#### INTRODUCTION

Of the four books-Job, Proverbs, Ecclesiaster, and Song of Songs-which contain most of the wisdom literature of the Old Testament, Proverbs is the one which pre-eminently deserves the title, Book of Wisdom. It | other people may sometimes use these interjections, but has a high religious tone throughout, but its teachings for the most part are not in regard to spiritual fellowship with God, but rather concerning the practical conduct of a man in his every day life mingling with his fellow men. The purpose of the writers of this Book is to teach the virtues of thrift, carefulness, industry, chastity, honesty, and many others. In this Book we and so gain wounds for no cause at all. Redness of eyes would expect to find something about temperance, and we are not disappointed. The wise man with great skill shows the folly of intemperance. No man can lay claim to wisdom and still show himself the victim of strong drink.

The Book of Proverbs is evidently of composite structure. There are differences of opinion as to the number of distinct sections. For convenience it may be divided into five parts, as follows: 1, a group of discourses in praise of wisdom, chap. 1-9; 2, a collection of two-line proverbs, chap. 10: 1-22: 16; 3, a group of longer discourses upon various matters of wise conduct, chap 22: 17-24:34; 4, another collection of two-line proverbs, chap. 25-29; 5, a mis ellaneous collection, chap. 30, -31.

As the Book of Psalms bears the name of David, so the Book of Proverbs has the name of Solomon. Since Solomon was pre-eminently the wise man of his day, later writers of wisdom literature grouped their sayings around his name. It is probable that the Book was edited in its present form about the year 200 before Christ. The remark as to authorship in chap. 1:1 can refer only to the first section of the Book, amd it is probable that it is not intended even there as an explicit assertion that Solomon wrote that part of the Book.

PERSONS.—The words of wisdom of this part of the Book of Proverbs are in the form of an address of a father to his son. We may regard them as spoken directly to us.

**OUTLINE:** 

- 1. Wine the Great Deceiver. Chap. 20: 1.
- 2. Wine brings one to Poverty. v. 20, 21.
- 3. Wine Leads one to Misery. v. 29-32.
- 4. Wine Brings one to Imbecility. v. 33-35. NOTES.

20: 1. Wine is a mocker. There can be no doubt but that both here and elsewhere in the Old Testament the word "wine" means the fermented juice of the grape Wine is here personified as the scorner, the one that mocks at all that is good and true. As a man is overcome by intoxicating drink that which is beastly in his possibly, the reference is to the disturbed slumber caused nature gains the upper hand. Strong drink is a brawler. The word translated "strong drink" probably refers to alcoholic liquor derived from any other source than grapes (perhaps from pomegranates or dates). That the strong drink was intoxicating appears from Isa. 28:7. It was forbidden to priests, but seems to have been a not uncommon drink with the people. It is here personified and so to the giddiness of the drunkard. like wine, and its striking characteristic is that it is boisterous, turbulent, uncontrolled. And whosoever erreth | represented as speaking for himself, but only to emphathereby is not wise. Instead of "erreth" it is much bet- | size his own folly. Our nerves are given us that we may ter to translate, reeleth. The man who lets himself be | be reminded through pain of our injuries in order that overcome by wine or strong drink shows lack of wis- | we may avoid them. The drunkard has deadened his dom. It should be remembered also that to the mind of | nerves so that he has not known when he was hurt. the writer of this verse there was no stronger expression | When shall I awake? This is probably equivalent to, I

and also lacking in due regard for God.

23: 20. Be not among winebibbers. This verse is to only to enter upon another. be construed with the one immediately preceding. The wise man urges his son to a prudent manner of life.' In order to live wisely he must not associate with those who drink wine to excess and make themselves drunk. Among gluttonous eaters of flesh. Kindred to the sin of intemperance in the use of wine is the sin of intemperance in the use of food. If a young man would be wise, he should avoid the society of those who eat for the pleasures of eating, and squander upon their own stomachs the bounties that God has provided for our moderate

21. For the drunkard and glutton shall come to poverty. The word here translated "drunkard" is the same | vide joy and peace for them. The influence of as that translated "bibber" in the previous verse. Even it other considerations did not enter into the matter, the fact that the habit of drinking leads to poverty should be enough to condemn it. And drowsiness will clothe a man with rags. The wise man is speaking of that torpor | must feel his divine presence with us, ever diwhich follows excessive eating and drinking. The sin of intemperance leads to the sin of lazines, which is elsewhere in this Book so fittingly condemned.

29. Who hath woe? etc. Our author makes vivid his complete description of the physical ills of the drunkard by the use of questions. The first two of the possessions of the drunkard are represented in the original by interjections. "Who hath oh! Who hath alas!" Of course, they seem to be the particular property of the drinking man. Contentions. The drunkard, since he lacks in self-control, is ready to take offense easily, and so is involved in strifes and contentions. Complaining. He is in utter discomfort. Wounds without cause. Those who drink get into quarrels over some trivial matter Literally dullness. The effect of the liquor is shown in the lack-lustre of his eyes which proclaim him unfit for daily life that exerts a lasting influence over work.

not only those who meet for a drinking bout and make a night of it, but also those who often seek wineeven if it be in private. Mixed wine. We do not know the exact composition of the mixed wine of the ancients, but it vates the Christian character to the highest was probably wine mixed with aromatic spices to give a stronger flavor and, perhaps, a stronger effect.

31. Look not thou upon the wive when it is red. The wine of Canaan was evidently red. There is a certain seductiveness in its appearance which the wise man would guard against. The sparkle of the ruddy wine to drink wine until it was placed before his eyes. When goeth down smoothly. This line has given much trouble to interpreters. Some think that it should be regarded as a gloss and left out since it mars the symmetry of the poetical structure. Prof. Toy, of Harvard, suggests that we insert another line to correspond with it and read: "At first it glides smoothly down, over the lips and the palate, but at last it bites." etc.

32. Biteth like a serpent. It has a hidden sting and is most venomous. The attractive side of wine-drinking may be before our eyes, but there is another side. At first it is pleasant, but at last it is deadly.

33. Thine eyes shall behold strange things. Our author now addresses the drunkard. Under the influence of liquor he has strange hallucinations. Although the wise men give frequent warnings against licentiousness, it is hardly probable that the translation, "strange women," of the Authorized Version, is correct; for the parallelism requires something similar to "perverse things" at the end of the next line. Perverse things Literally, overturned or turned aside. The word is often used in this book as synonymous with "wicked."

34. As he that lieth down in the midst of the sea. The reference is not to a drowning man underneath the water, but rather to one in a boat with water on every side. He lies down to sleep indifferent to the danger. Or. by the tossing of the boat. The top of a mast. This is the last place that a sane person would seek for a sleeping place. The drunkard knows no limit for his recklessness. The word translated mast is peculiar and occurs no where else in the Bible. Some have thought that there is an allusion to a sleeping sailor in a great storm.

35. They have stricken me. The drunkard is now

than "not wise." He means lacking in common sense, hope that I shall awake soon. His experience has taught him nothing. He hopes to recover from one debauch

> C. A. B. We often meet with people whose very presence seems to throw a ray of sunshine and jov

upon all with whom they come in contact. They are happy themselves because they have made others so. They love to diffuse happiness. Their hearts are so filled with love for others, they are ever seeking to prosuch lives is indeed wonderful. Every act and deed goes to show their nearness to-God.

Christ must live in us and we in him; we recting every thought and act if we would lead such winsome, beautiful lives. No great or noble deed may be ours to accomplish; we may not, perhaps, be like the mountain, grand and stately, seen from afar, and add mired by all; but we can be like the grassy dell, beautiful with sunshine. fragrant with sweet flowers, and jubilant with the songs of birds.

Helpfulness in the family circle. a friendly greeting, a pleasant smile, a few cheerful words to those we chance to meet, may be a healing balm to some weary soul, uplifting and leading to a higher, purer life. It is our the world. It is this that tests the value of 30. That tarry long at the wine. The wise man means | the religion we profess, and proves to others that it is pure gold. A holy, every day life is the divine principle which lifts up and eledegree of perfection. It has been suid that an act of kindness never dies; that its influence will be felt through eternal centuries.

Then let us seek every opportunity for doing some kindly deed that will perhaps brighthas drawn many a youth that had no great temptation | en the way for others. By so doing we shall find our own lives growing day by day, more and more in the likeness of the Master.

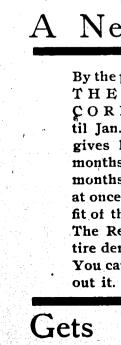
" It was only a helping hand, And it seemed of little availing But its clasp was warm And it saved from harm A brother whose strength was failing; Its touch was tender as angel wings, But it rolled the stone from the hidden springs, Though it seemed but little availing.

' A smile, a word, or touch,

And each is easily given ; Yet either may win A soul from sin Or smooth the way to heaven A smile may lighten the failing heart, A word may soften pain's keenest smart, A touch may lead us from sin apart,— How easily either is given."

ALBION, Wis.

A sunny temper gilds the edge of life's blackest cloud.—Guthrie.



## [Vol. L1X. No. 45.

## WINSOME PEOPLE.

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Nov. 9, 1908.]

D. WHY SHOULD THE SPIRIT OF MORTAL BE PROUD!

#### WILLIAM KNOX.

`O, why should the spirit of mortal he proud? Like a swift-fleet ng meteor, a fast flying cloud, A flash of the lightning, a break of the wave, Man passeth from life to his rest in the grave.

The leaves of the oak and the willow shall face, Be scattered around, and together be laid; As the young and the old, the low and the high. Shall crumble to dust and together shall lie.

The infant a mother attended and loved, The mother that infant's affection who proved, The father that mother and infant who blest-Each, all, are away to that dwelling of rest.

The maid on whose brow, on whose cheek, in whose

Shone beauty and pleasure—her triumphs are by : And alike from the minds of the living erased Are the memories of mortals who loved her and praised.

The head of the King, that the scepter hath borne; The brow of the priest, that the miter hath worn ; The eye of the sage, and the heart of the brave-Are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap; The herdsman, who climbed with his goats up the

The beggar, who wandered in search of his bread— Have faded away like the grass that we tread.

So the multitude goes, like the flower or the weed, That withers away to let others succeed ; So the multitude comes, even those we behold. To repeat every tale that has often been told.

For we are the same our fathers have been ; We see the same sights our fathers have seen ; We drink the same stream, we see the same sun, And run the same course our fathers have run.

The thoughts we are thinking our fathers did think From the death we are shrinking our fathers did shrink :

To the life we are clinging our fathers did cling, But it speeds from us all like the bird on the wing.

They loved—but the story we cannot unfold ; They scorned—but the heart of the haughty is cold They grieved—but no wail from their slumbers will

They joyed-but the tongue of their gladness is

They died-ah! they died-we, things that are now That walk on the turf that lies over their brow. And make in their dwelling a transient abode. Meet the things that they met on their pilgrimage road.

Yea, hope and despondency, pleasure and pain, Are mingled together in sunshine and rain, dirge. Still follow each other like surge upon surge.

'Tis the wink of an eye; 'tis the draught of a breath From the blossom of health to the paleness of death, From the gilded saloon to the bier and the shroud ; O, why should the spirit of mortal be proud !

### THE SILVER LINING.

Her mother goes out by the day to do wash- "Evangeline" be read at least three times:

teacher called to see her. Before reaching the house she heard Mary singing to her baby sister :

> "The underside of every cloud Is bright and shining.

The baby was crying, and she stopped to talk to it for a minute, then resumed her song while the teacher paused at the door:

"The underside of every cloud -Is bright and shining;

And so I turn my clouds about, And always wear them inside out To see the lining."

The teacher rapped gently. Mary, surprised, came forward blushing, and said bashfully: "I didn't think anybody was near. I can't sing very much; but I just coo to Jennie to get her to sleep."

"Your voice sounded very sweet to me," said the teacher, seating herself, "and it has done me a world of good to hear that little verse! I have been worrying over some trials; but it doesn't do any good. I do not see how you can always be so cheerful when you have such black clouds hanging over you."

"Well," replied Mary, "I am not always cheerful, but I try to be. When I feel like saying a cross word, or frowning, I remember God, which each soul needs for daily life and what you said about praying, and I just say growth. in my thoughts, "Lord help me," and then I We cannot know the value of a soul until can smile again, for he helps me that very its possibilities have been computed. minute. My clouds are pretty black, and sometimes it is hard to see the lining. What Special Notices. I call the lining is things to be thankful for; like Ma's having enough work to do, and our WP QUARTERLY MEETING.-The next Quarterly Meetbeing lucky to get old bread at half price,—and ing of the Portville Shingle House and Hebron churches -baby! (she's so sweet), and days when we will be held with the Portville church, Nov. 13, 14 and don't have to waste coal to keep us warm, 15, 1903. and-and-" PROGRAM

"Dear child," said the teacher, with tears Nov. 13. in her eyes, "I am ashamed to say that I Sabbath morning, sermon by Rev. G. P. Kenyon, followed by communion service. have nearly always looked upon the dark Sabbath afternoon, Bible Reading on the Sabbath. by side; and when even the shining edge would Dr. A. E. Main show. I have turned it out of sight; but I Evening after the Sabbath, sermon by Rev. W. L shall try to turn every cloud inside out after | Burdick. First-day, morning, sermon by Dr. Main. this. Shall we pray before I go away? First-day, evening, sermon. have a good many calls to make to-day." All who can are invited to attend these meetings. "Excuse me just a minute," said Mary, as Сомміттеє. she went to putdown the sleeping baby. The SEVENTH-DAY Baptists in Syracuse, N. Y., hold she came back smiling, and said: "I love to Sabbath afternoon services at 2.30 o'clock, in the hall hear you pray." on the second floor of the Lynch building, No.120 South Together they knelt while each prayed; giv- | Salina street. All are cordially invited.

ing thanks and pleading for help and strength. SABBATH-KEEPERS in Utica, N. Y., meet the third As they shook hands at the door there was a Sabbath in each month at 2 P. M., at the home of Dr. reflection upon both of their faces as from the S. C. Maxson, 22 Grant St. Other Sabbaths. the Bibleclass alternates with the various Sabbath-keepers in the shining inside of some cloud. As the teacher city. All are cordially invited. went down the street, she hummed gently:

"The underside of every cloud Is bright and shining : So I will turn my clouds about, And always wear them inside out To see the lining."

ANGELINE ABBEY.

THE Seventh-day Baptist Church of Hornellsville. N. Y., holds regular services in their new church, cor. READ IT BECAUSE YOU NEED IT. West Genesee Street and Preston Avenue. Preaching at It has been said frequently that whatever 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting book is worth reading once is worth reading the preceding evening. An invitation is extended to all And the smile and the tear, and the song and the twice. Some one gives the reason why he and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us. read the "Marble Faun" eight times, about as follows: As a matter of course; because THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building. he was interested in it; because he was going on Randolph street between State street and Wabash to Rome for a few months : because he had avenue, at 2 o'clock P.M. Strangers are most cordially been in Rome; because he wanted to refresh W. D. WILCOX, Pastor, welcomed. himself in the art-life of Rome; because he 516 W. Monroe St. Mary Lee lives in the rickety old house | wished to study over the philosophy of the THE Seventh-day Baptist church of New York around the corner. Her father drinks and book; because he wanted to. Superintendent City holds services at the Memorial Baptist church. swears, and abuses his family shamefully. | Maxwell, of Brooklyn, advises that the poem | Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all ing, or whatever she can find to do. Mary First, for the sake of becoming acquainted visitors. goes to the Mission Bible School when she can. | with the narrative; second, to obtain clearer | E. F. LOOFBORO, Acting Pastor, After she had been absent two weeks, her conceptions of the characters, etc., and for 326 W. 33d Street.



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the purpose of dividing the poem into parts for closer study: and third, for a careful analysis of the poem and a study of the words contained in it. All whose counsel is worth taking, advise that the Bible be read over and over through the life, for many reasons, but especially because it is the word of

Prayer and conference meeting, Sixth-day evening,

SEVENTH-DAY BAPTIST SERVICES are held, regular ly, in Rochester, N.Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

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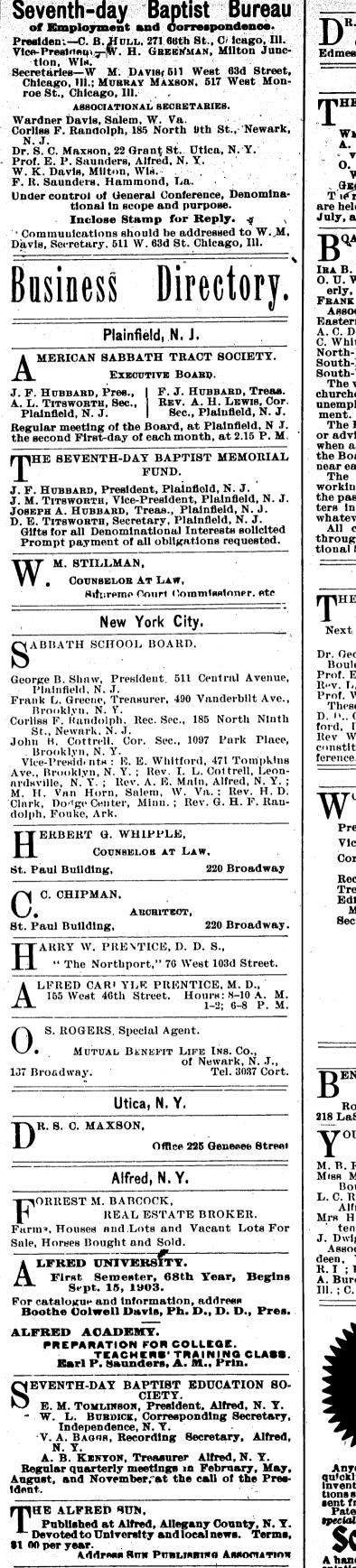
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## DOUBT? HELEN JACKSON.

They bade me cast the thing away, They pointed to my hands all bleeding. They listened not to all my pleading; The thing I meant I could not say; I knew that I should rue the day If once I cast that thing away.

I grasped it firm, and bore the pain: The thorny husks I stripped and scattered If I could reach its heart, what mattered If other men saw not my gain, Or even if I should be slain? I knew the risks: I chose the pain.

Oh, had I cast that thing away. I had not found what most 1 cherish A faith without which I should perish The faith which, like a kernel, lay Hid in the husks which on that day My instinct would not throw away!

## \*\*\*

vent Decay. were "the salt of the earth."

of preventing or checking moral and form. spiritual decay. Such incoming, indwelling and saving is by and through individual men. Waves of thought, of reform or decay, may sweep over society and secure a greater in individual lives. Theories and appeals may aid men in accepting truth and rejecting evil, but reform and decay belong to the inner self. Truth, obeyed and wrought into life and character, saves from decay,-truth as used central elements in the Roman Catholic creed here equals divine life, God's power and presence in men, man by man. The municipal Catholic dominance. When that harvest election in the great city of New York, Nov. trol of municipal affairs. At the last analysis standards as to civic righteousness. So far you as to God?

Board meeting on page 733.

# NOVEMBER 16, 1903.

Our readers who are interested in | the dangers increase fear and failure will com-Any signs of denominational work and our mis- pel good men to turn again to the Law of sion as Sabbath reformers, have God and the example of Christ and give the Promise? the right to ask, "Are there any Sabbath re-consideration and re hearing. As signs of promise in the field of Sabbath Re- | it has often been, so now, growing fear and form?" The RECORDER would be at fault if it | failure must be the beginning of reform. The did not heed such a question and seek for its issues in Sabbath Reform to-day are not so answer. A competent answer cannot be found | much in argument as in experience. Men will unless we look below the surface of things and not heed God's Law and cease from misinterof present tendencies. If present tendencies and preting and disregarding it, until they are prominent phenomena only be taken into the frightened by the increasing chill of death to account, we must say, No. But such tenden- the higher interests of the church of Christ, cies and phenomena are not the true standard through Sabbathlessness, lawlessness, and by which to formulate an answer. They never their attendant evils. The brightest sign of are, under similar circumstances. When men hope from the human standpoint is the fact act from imperfect knowledge, or attempt un- that Protestants, here and there one, --- perhaps justifiable lines of compromise with truth and more than we apprehend, because they are CHRIST touched fundamental truth duty, God leaves them to work out the results yet silent-are learning that the Puritan Com-How to Pre- when he said that his followers through experience, and to reap the harvest promise has borne its legitimate fruit in the from that which ignorance, error and com- rejuvenated Continental Sunday. There is Divine truth and life coming into promise plant. In this universal fact is found hope in the fact that things are bad, that the human hearts from above, is the only means the first sign of hope for true Sabbath Re- thorns and thistles of Sabbathlessness appear in every sheaf of the ripened harvest. It is such hope as darkness and failures nourish, be-Do not fail to read the Minutes on page 733. | cause men finally learn that God is not dead and truth is not decayed, though rejected and **\*\***\* THE history of the Sabbath ques- compromised. It is the dawn which is prom-

number of adherents at one time than an- Harvests Al- tion shows two great typical ised in the truth: "The darkest hour is just other, but all real good, as well as evil, center's ready Gathered harvests. The first is the Conti- before daylight springs to view." nental Sunday, and Sabbathless \*\*\* Have you read the Minutes on page Europe. This harvest grew from no Sabbath-333 ism and the doctrine of church authority in matters of faith and practice, which were A distant correspondent asks what Better Than one sentence in the late annual re-We Hope. port of the Board to the Ameriand in the history of the centuries of Roman can Sabbath Tract Society means, wide-spread and baneful, came to ripeness the sentence which says: "The Sabbath for 3, indicates that evil influences are in con- and the time of reaping, Protestantism did which we stand will be restored, or someexcellent work on many points, but it faltered, thing better still will come." Expanded, of the situation this means that a majority feared, and then compromised on the Sabbath that sentence means to suggest the idea that of the men who voted do not possess high question. That compromise contained much in the re-action for which we hope, it may be truth, but also the fatal error of rejecting the that not only the Sabbath as one day in the as New York is bad, it is thus because individ- Sabbath and claiming the right to transfer week will be recognized and observed, but that uals in New York are severally bad. From the Sabbath law to the Sunday. This was il- the Sabbath idea enlarged and deepened, may this comes collective badness and dominating | logical, unscriptural, and directly disobedient | come to embrace some part of every day in evil. This illustration covers the ground for to the example of Christ. It soon passed the the week, so that church doors will always all cases. If church life is at a low ebb spirit- stage of argument between the Puritan party stand open and religious instruction and ually in a given locality, it is because the and the English Seventh-day Baptists, and worship will form a part of every-day life. members of that church, as individuals, do entered the stage of experience and demon- For years we have longed to see some signs not possess divine life in any high or ade- stration. Three centuries have been given to of such universal Sabbathism, and have hoped quate degree. These familiar facts-too often | that sowing and growing and the harvest is | that the final restoration of the Sabbath overlooked because familiar-show that ripe again. The field is covered with withered would bring views so much larger and richer decay in religious, spiritual, moral, or civic Puritan Sundavism, and the rank weeds of the than we, or any others, have ever entertained matters, can be prevented and kept out, as Continental Sunday have sprung up with re- that pan-Sabbathism would be made possiindividuals are brought into touch and union newed vigor. Everywhere the tares of Sab- ble and actual. In the old Hebrew concepwith right truth-God. Reader, where are bathlessness abound. Men's hearts who have tion of the week, all the days lying between believed in the Puritan Compromise are filled | Sabbaths were spoken of as belonging to, as with fear and foreboding, and Protestant possessed by the Sabbath. In the sentence Read and re-read the Minutes of the Tract | churches are drifting swiftly down on the cur- | referred to by our correspondent, the secrerent of no-Sabbath and its resultantevils. As | tary and the Board intended to suggest the

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