

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

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TABLE OF CONTENTS. EDITORIALS.—Unanswered Prayers; God in History; Ex It the Historic Argument; Protestantism in New England; Strong Words on Socialism; Great Canals. 769-770

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Life and thought have gone away Side by side. Leaving door and windows wide; Careless tenants they!

THE DEEPER MEANING OF THE BIBLE.

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EXPERIENCE AND STUDY HAVE BROUGHT ABOUT A BETTER UNDERSTANDING OF CHILD LIFE AND THE PLACE WHICH CAREFUL TRAINING AND EDUCATION HAVE IN THE RELIGIOUS LIFE OF CHILDREN.

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of God as our Heavenly and Redeeming Father, a simple faith in Christ, by whom redemption comes, and a joyous submission to God's will and commands. These experiences must draw men to the Bible, develop in them a full recognition of its authority, and an abiding faith in its power and promises. The fruits of evangelism should make men and women more loyal to the church; they should promote its unity, fellowship and power. For such evangelism there is ample field and abundant need. That evangelists, and their work among Seventh-day Baptists, seek these results and higher ideals, the RECORDER believes. Hence it welcomes and commends their work; but it repeats the suggestion that newer fields and pastorless churches demand such work far more than larger churches having pastors, ought to, and that permanent culture in Christian life is demanded rather than brief excitation of feelings. Undoubtedly our readers will agree in these general conclusions, but we desire by these words to strengthen the hands and hearts of our evangelists, and to draw closer the bonds of holiest fellowship and love which bind our churches in one blessed Household of Faith.

Damages for Murder by Mob. FROM a moral, as well as a legal, point of view, a suit for damages because of a lynching affair in Ohio has attracted no little attention. The result is now announced, namely, that the "heirs, administrators, and assigns of one Charles W. Mitchell, who was lynched at Urbana in June, 1897, have obtained a verdict of \$5,000 against Champaign County." Naturally the taxpayers of that county are not pleased by this judgment, and are paying for the misdeeds of the Urbana rioters with extremely wry faces. It is safe to say that they will look with very little leniency upon similar pleasures of the mob in the future. It is well that legal considerations will sometimes secure good results which higher considerations fail to attain.

Sunday in St. Louis. In spite of a formal agreement with the United States concerning the opening of the World's Fair in St. Louis on Sunday, the observance of Sunday in St. Louis is at a low ebb. On the second Sunday of November, Rev. Frank Foster, of the North Presbyterian church of that city, spoke sharply concerning the disregard for Sunday there. He described the moral laxity and the indifference to religion which permits almost every form of evil in public life, and notably upon Sunday, the popular holiday. This, he said, includes boozing, indecent public amusements, all sorts of gaming upon Sunday, together with every form of pleasure excursion. He said: "The terrible accident last Sunday reminds us that in our city the Street Commissioners have forgotten that there is a Sabbath, and so have the contractors that are making new St. Louis. We have made a desperate effort to obtain a guarantee that the World's Fair shall be closed on Sunday, and yet construction is allowed and thousands of visitors are admitted on the Sabbath." No one familiar with the history of St. Louis in the past, and with the general state of Sunday-observance throughout the county, expects that the formal agreements made with the United States, for the sake of

its appropriation, will be honestly carried out in connection with the coming exposition. In some way, or many ways, the holidayism which marks this century, and the disregard for Sunday which finds expression through it, will attain such pleasure-seeking as the masses desire.

Persecutors Presented. On page 798 will be found the statements and comments of the Public Ledger, of Philadelphia, Pa., concerning the action of a Grand Jury touching the execution of the Sunday law of Pennsylvania. It is well said by that able journal, that the case is unique and hitherto unknown. Our readers are familiar with the fact that the Philadelphia Sabbath Association has been unusually active, for many months past, in persecuting the small dealers in fruits, candies, cigars, etc., who do business, in a quiet way, in Philadelphia, on Sunday. This course has been pursued in the name of Sabbath Reform. To secure the evidence hired "spotters" are used, often men with records which will not bear investigation. Such men break the law as much as those do whom they tempt to violate it, by assuming to be honest purchasers, rather than hypocritical spies. Philadelphia is cursed by a brood of crimes and criminals of all kinds, as few cities are, and as to Sunday-observance, the larger dealers and the stronger business enterprises disregard the law at will; but the Sabbath Association, knowing that these stronger interests can defy the law, have persisted in the persecutions which the Grand Jury has now denounced. Christianity, to say nothing of actual and genuine Sabbath Reform, has been discounted and injured through the course pursued by its representatives; for justice and fair play are fundamental elements in Christian practice. The fact is, that the Sunday law of Pennsylvania is so nearly dead, is so effete and out of joint with the best sentiment of the years and the people, that it cannot be enforced except in such cases as those noted above. If it were ever vigorous, it is now too weak to do more than perpetuate petty persecution.

Sunday Law Creates Crime. BEFORE the Grand Jury condemned these cases of persecution, thoughtful men had condemned the law as the creator of fictitious crime. It takes acts and transactions which are wholly good, permissible and able at all other times, and makes them criminal for a specific twenty-four hours. When the clock marks midnight, honest work, the work of widows to support fatherless children, and of cripples to keep themselves from becoming paupers, is changed to crime, and the farce is gone through with again the next midnight, when crime becomes a thing to be commended, and criminals become wholesome citizens. Inconsistency could not go farther than this Dr. Jeckyl-like law does. If the representatives of the Philadelphia Sabbath Association demur at this, they must fall back upon the historic fact that this Sunday law belongs to the state-church system, that it was and is a religious institution which seeks to compel all men, regardless of faith or conscience, to be idle on Sunday, according to the dogma of certain denominations of Christians, which proclaims Sunday to be the Sabbath, sacred time,

which men may not disregard without being sinful, and legally criminals, whom the state must punish. The time has fully come when the true nature of Sunday law should be set forth and considered. Unless this is done, and men heed the behests of logic and the voice of justice, matters will grow worse and worse. That the Philadelphia Sabbath Association should have carried its foolish and unchristian persecutions far enough to call forth the rebuke administered by the Grand Jury is another proof of the fact that "Whom the gods wish to destroy, they first make mad." Paganism learned that truth. The Philadelphia Sabbath Association ought to study Pagan history.

Successful Skin-Grafting. A REMARKABLE case of skin-grafting has just been completed at Muhlenberg Hospital in Plainfield, N. J. The RECORDER has watched the case with interest and the results justify this notice for the sake of all our readers. The patient was Wilson S. Frederick. He was a victim of the Westfield wreck on the Central Railroad of New Jersey, and his body was so scalded that fully one-third of the skin was destroyed. His death seemed a matter of a few hours, but he outlived the expectations of the Muhlenberg Hospital physicians until they resolved to try skin-grafting. Piece by piece, during the past ten months, little patches of skin, about an inch long and a quarter of an inch wide, were cut from Masonic brothers of the scalded man and from willing employes of the express company for which Frederick had worked, and were placed on the raw, quivering flesh. They grew, and healed; and now Frederick has a whole skin and has been discharged from the hospital as cured. This triumph of surgery is marvellous because of its extent, the heroic constitution of the man which enabled him to endure the long treatment, and the liberality of the unusually large number of friends who have contributed to his restoration. Had each one insisted upon putting his name on the piece of cuticle contributed, Frederick would have looked much like a memorial patchwork quilt, for about 4,200 patches were contributed to Mr. Frederick's new covering, by about 200 people. The attainments in surgery of all kinds and the marvelous wonders connected with that mystery we call life, are among the miracles of these years.

A Veteran Gone Home. REV. DR. HENRY CLAY TRUMBULL, who for nearly thirty years has been editor of the Sunday School Times, died of apoplexy in his home, 4103 Walnut street, Philadelphia, Dec. 8. He was descended from an old Connecticut family, of which "Brother Jonathan" Trumbull was another distinguished member. He was born in Stonington, Conn., June 8, 1830, and received his education in the Williston Seminary. In 1858 he became a missionary for the State Sunday School Association, which had its headquarters in Hartford. When the Civil War broke out he became a chaplain in the Tenth Connecticut Regiment. In 1863 he was taken prisoner before Fort Wagner on the charge of having acted as a spy on a previous visit to the Confederate lines under a flag of truce. He was sent to the Charleston jail, and later to Libby Prison, where he was held for several months. After

a military trial he was relieved of the charge. He was the author of a number of valuable books touching war experience, and concerning his favorite work, Bible study. Dr. Trumbull went abroad in 1881, traveling in Egypt, Arabia, and Syria, where he studied the track of the Exodus and identified the site of Kadesh-Barnea. As a result of these travels he wrote "Kadesh-Barnea," "The Blood Covenant," "The Ten Commandments as a Covenant of Love," "Light on the Story of Jonah," "Studies in Oriental Social Life," "The Threshold Covenant, or the Beginning of Religious Rites," and "The Covenant of Salt." In his most recent book, "A Lie Never Justifiable," he asserts the indefensible obligation of entire truthfulness. His death closes the earthly work of an earnest Christian, a prolific and instructive writer, and a genial companion.

PROTEST AGAINST PERSECUTION.

A mass meeting, called by business men, was held at Industrial Hall, Broad street, Philadelphia, on the evening of Dec. 10. The purpose of the meeting was expressed in the call, in these words: "All lovers of justice are earnestly and respectfully invited to attend. This meeting is for the purpose of opposing persecution." The following is a summary of the remarks made by the editor of the RECORDER on that occasion:

Rev. Dr. A. H. Lewis, of Plainfield, N. J., editor of the SABBATH RECORDER and Corresponding Secretary of the American Sabbath Tract Society, spoke upon "The Origin, Evolution and Decay of Sunday Legislation." Dr. Lewis has a National reputation as a writer on Sabbath Reform. He is the author of several books on the Sabbath Question, including a "Critical History of Sunday Legislation" from 321 A. D. to the present time (D. Appleton & Co., New York.) He spoke forcibly against the petty persecutions which have been carried on against the smaller merchants in Philadelphia on Sunday, but the main purport of his address was to show that such results are unavoidable because of the decay of the regard for Sunday, among all classes, and the consequent weakness and inoperativeness of our ancient Sunday laws. He showed that Sunday legislation began in 321 A. D. as a part of the Pagan State-Church system of the Roman Empire. It was gradually incorporated into the Christian system in the evolution through which Christianity became the State religion of the Empire. Such laws, historically and logically, belong to the State-Church system, and they have never been vigorous nor enforceable under any other system. During the Middle Ages the time made sacred by law extended from 3 P. M. on Saturday until sunrise on Monday, and fabulous tales are recorded of miraculous punishments which fell from heaven on those who did not cease all work the instant the clock struck three on Saturday. The most rigid of our American laws grew from the Puritan legislation, under Cromwell, in England, and the milder ones from a law of Charles II. In the New England Colonies and in Pennsylvania, the rigid forms had full support from religious faith and practice and from public opinion. In spite of this, their decline began at an early day and has gone forward until, through enlightened public opinion, better conceptions of religious liberty, and marked changes in our civilization and habits, the Sunday laws

are dead or dying. The primary cause which has produced this decline, Dr. Lewis said, is:

Changed opinions and loss of regard for Sunday among Christians. The "Puritan Sunday theory, i. e., the idea that the Sabbath might be transferred from the seventh to the first day of the week, was a compromise between the Roman Catholic idea of Church authority and the Seventh-day Baptist contention that complete Protestantism required a full return to the Bible as supreme authority, and, therefore, to the Sabbath. English Puritanism came to the Seventh-day Baptist position in every point except the observance of the specific seventh day of the week. The change-of-day theory has been abandoned, and Christians now contend that there is no specific sacred day, that the Sabbath law of the Bible demands no more than the observance of one-seventh of time. The controlling opinion among Protestant Christians has removed the whole Sabbath question from the basis of any specific day. This is notably the case whenever they wish to turn aside the arguments of Seventh-day Baptists. With such a change in the religious world, the decay of Sunday legislation has been inevitable. When Protestant Christians teach that the Fourth Commandment binds no one to the day nominated by it, the civil law cannot enforce regard for the specified twenty-four hours named by it. Dr. Lewis read extracts from prominent Protestant writers of the present time, who say that Christians are mainly responsible for the general decline of regard for Sunday. (He has published a volume of such extracts under the head of "Swift Decadence of Sunday," etc.)

Among other reasons for the decay of Sunday laws, Dr. Lewis placed the fact that these laws do not deal with actual crime. They create a mythical crime, for a specific period. Transactions, good, wholesome and desirable, are changed by the Sunday law, in a second of time, from wholesomeness to criminality, and law-abiding citizens become criminals when the clock ticks the first second after midnight. Twenty-four hours later, at the same instant, the crime-creating hours cease; but in Philadelphia scores of men and women are held as criminals, awaiting punishment, for wholesome deeds done during the sacred hours created by the state of Pennsylvania an hundred years ago. Such a travesty on justice cannot endure the light of the twentieth century many years, and the greater shame is that it can exist at all, even in Philadelphia, which the President of the Sabbath Association truthfully declares is the worst-governed city in the United States.

Dr. Lewis would lessen the complications between the Sunday law and the liquor traffic by substituting a law granting optional rest to every employed person, and separating the liquor business from all other forms of business, under the law.

From the standpoint of history, and the conclusions of logic, the Doctor placed the Sunday law question in a new and emphatic light, one which the friends of that law will do well to consider. He showed clearly that the situation is one in which judgment must begin with Protestant Christians. He denounced all actual crime, but condemned the idea that a specific twenty-four hours can be

made sacred by civil law, so that the touch of any minute during those hours converts wholesome acts into crimes, and wholesome citizens into criminals.

WHY DO SEVENTH-DAY BAPTISTS EXIST?

A. H. LEWIS.

(Continued from last week.)

CHAPTER SEVENTH.

SUCH COMPROMISE MUST BE TESTED.

It is a part of the philosophy of history and of the ruling of Divine Providence, that in every great reform men must learn the value of truth and obedience through personal experience. The largest factor in all final decisions comes through that which men learn by testing their own theories in the light of God's opinion, that is, in the light of on-going history. Hence it came about that a comparative handful remained firm and true to radical Protestant principles of Sabbath observance, and organized themselves as Seventh-day Baptists.

From that point in history to the present the necessity and wisdom of such a course has been demonstrated in so many ways that it will be necessary to note but few of these evidences in order to reach competent and ultimate conclusions concerning the present situation.

The bitter opposition which Protestantism met in England and Holland turned the stream of immigration toward America, and Puritanism was soon established in New England, where an open field and full opportunity to build, religiously and politically, granted largest opportunity for testing their theories and practices. In the earliest New England colonies the authority of the church dominated and dictated the organization of civil government. Legislation concerning Sunday, and ecclesiastical teachings and requirements concerning it, were almost identical with the most rigid forms that ever appeared in the history of Judaism, touching the Sabbath. The general result is so well known that it needs only to be stated. In spite of the fervor of religious faith and the strength of ecclesiastical requirements, regard for Sunday soon began to decline. With the War for Independence, came a correspondingly marked decline of regard for Sunday. The change in public opinion and the decline of regard for Sunday have been accelerated from that time to this, being emphasized acutely at various periods. The original Puritan theory concerning the Sabbath question, and the observance of Sunday, has disappeared. Holidayism upon Sunday has increased in the same proportion, and at the opening of the Twentieth Century few questions are more complicated in religious, political and social circles, than is the Sabbath question. Holidayism, both on the seventh and on the first day of the week, is the ruling tendency, and the strong trend of public thought favors increasing rather than lessening this holidayism.

As a result of these combined influences the Sabbath question has been carried to a point where the immediate and impending problem is: Sabbath or no Sabbath. The one question which is oftenest upon the lips of devout Christian men with reference to it is: "Can any form of Sabbath observance be sustained in the United States during the Twentieth Century?" It has therefore come about that the fundamental issues touching the

whole. Sabbath question must be re-considered, and new ground must be taken promptly, or Sabbathism will be swallowed up in holidayism, and the best interests of Christianity and Judaism, together with all social and political interests, will pass into a zone of danger greater than at any similar period for centuries past. At such a time it is pertinent and important to note what God has directed by his providence, concerning the question of Sabbath reform as represented by Seventh-day Baptists since their organization in the English reformation.

CHAPTER EIGHTH.

SEVENTH-DAY BAPTISTS IN AMERICA.

The appearance of Seventh-day Baptists in America was in fulfillment of God's purpose to keep the interests of the Sabbath alive; the same purpose which appears in the existence of the scattered groups of Sabbath-keepers from the beginning of the Roman Catholic dominance to the Reformation, and the organization of English Seventh-day Baptists in the Puritan movement. Soon after the arrival of the Puritans in New England, Stephen Mumford, a Seventh-day Baptist, came from England and found a home at Newport, R. I., the only place in New England where there was sufficient recognition of the fundamental principles of religious liberty to allow a Baptist, a Quaker, or a Seventh-day Baptist, to exist, unmolested. As the result of the coming of Mr. Mumford, the first Seventh-day Baptist church in America was organized at Newport in 1671. For a long time it was in close touch with the Seventh-day Baptists of Old England. A second center of Seventh-day Baptist organization was at Philadelphia, under the immediate influence of Abel Noble, another Seventh-day Baptist from England. This was the only other place in the American Colonies where religious liberty permitted Seventh-day Baptists a home.

From these two points, as the spirit of religious liberty found expression in other places, and with the tide of immigration, the organization of Seventh-day Baptist churches has continued, until now they are found in every section of the United States. In spite of all opposing influences they have continued to grow, increasing slowly under circumstances which must have ended their existence, or even prevented its beginning in the United States, had their existence and development not been part of the divine plan for continuing the fundamental principles upon which Sabbath Reform rests. This conception of the rise and development of Seventh-day Baptists, namely, that not from human choice but from the immediate guidance of the providence of God have they come, is the only explanation of their history, and of their present status. Trained in the school of adversity, compelled to be thoughtful and broad-minded, as all such minorities are forced to be, the growth of Seventh-day Baptists has been identified with the lines of religious, social and political progress. From the first they have been eminent in their devotion to the cause of education, in seeking the highest and best culture for themselves, in establishing schools, and in filling important positions in the world of education and of letters. In political life they have been among the foremost of reformers, and in all social and civil and political matters they have sought for the

best and highest ideals. Religiously and theologically they occupy a position in common with the larger bodies of Protestants. Everything has conspired to develop in them the grace of patient waiting, or strong faith, and of permanent hope that the fundamental principles of Sabbath Reform for which they stand will finally gain a hearing and find acceptance, with Protestants, if not with Catholics.

The opening years of the twentieth century are filled with influences adverse to their position and to the cause of Sabbath Reform, whether connected with the Sabbath itself, with the Sunday, or with any other day of the week. That century meets an almost irresistible sweep in the tides of holidayism and Sabbathlessness, which all denominations feel, and through which public opinion and public practice is being radically modified.

The careful student of history finds many instances in which definite epochs appear in the progress or retrogression of fundamental principles and practices, every two or three centuries. During the lives of from three to six generations of men there is usually marked progress or marked retrogression, in many directions. This at least is true of Western civilization, while it is well known that comparative stagnation has marked the Eastern or Greek Church, and the nations under its control. According to this law, the three hundred years which have elapsed since the introduction of the Puritan Sunday have brought the Christian world, notably in the United States, to a definite crisis touching Sabbath-observance and Sabbath Reform, together with many cognate reforms and issues. Seventh day Baptists are, therefore, justified in believing that, after centuries of waiting, and in spite of adverse influences, the times are ripening for the development of Sabbath Reform, under the great law of re-action. It is well known that reforms usually come by this law of reaction, and that the average man pays little attention to the necessity for reform until great evils endanger highest interests.

[To be Continued.]

TRACT SOCIETY—TREASURER'S REPORT.

Receipts for Nov., 1903.

Theodora W. Jones, London, England, "Debt".....	\$ 4 87
Mr. and Mrs. Luther S. Davis, Riverton, N. J.....	5 00
A Sabbath keeper, Talent, Oregon.....	5 00
A friend, B-Wis. "Debt".....	5 00
H. W. Stillman, Edgerton, Wis.....	25 00
Woman's Board.....	28 59
Churches:	
Milton, Wis.....	15 50
New York city.....	22 65
Second Brookfield, N. Y. On debt.....	5 33
.....	9 74
Pawcatuck church, Westerly, R. I. On Debt.....	47 50
Chicago, Ill.....	6 75
New Market, N. J.....	18 00
Adams Center, N. Y.....	33 00
Salem, W. Va.....	10 00
East Portville, N. Y.....	4 30
Friendship, N. Y. On Debt.....	4 50
.....	5 50
Plainfield, N. J.....	89 78
Albion, Wis.....	7 75
Demand loan.....	353 76
Publishing House receipts.....	500 00
.....	231 31
.....	279 28
Total.....	\$1,364 35

E. & O. E. F. J. HUBBARD, Treasurer. PLAINFIELD, N. J., Dec. 7, 1903.

SMITH—"Brown is certainly doing his duty as a parent." JONES—"How's that?" SMITH—"He's trying his best to bring up his children the way he should have gone."—Chicago Daily News.

THE EVOLUTION OF YOUNG BANDITS.

Four young Chicagoans have just been brought to the close of a short career of crime so bloody as to startle the country. These young villains shot down officers and other men as hunters do rabbits. The worst desperadoes of the West never abandoned themselves to a more wanton slaughter of their fellow men.

In trying to account for the evolution of such murderers one of our daily papers gives us a cartoon representing them as beginning with dime novels. But we shall miss the explanation of this matter if we charge it all up to dime novel reading. It is not at all clear that these boys were given to dime novel reading, except in the imagination of some enterprising reporter. It is clear however that they were pupils in our public schools, and that in these schools it is made a dreadful offense to punish bad boys. Into these young minds was instilled the idea that penalty for wrong doing is a relic of barbarism, of old fogyism, of savage cruelty, or some other old and hateful thing. It is simply notorious that teachers in the public schools of Chicago are suspended and otherwise punished for attempting to suppress or hold in bounds bad boys.

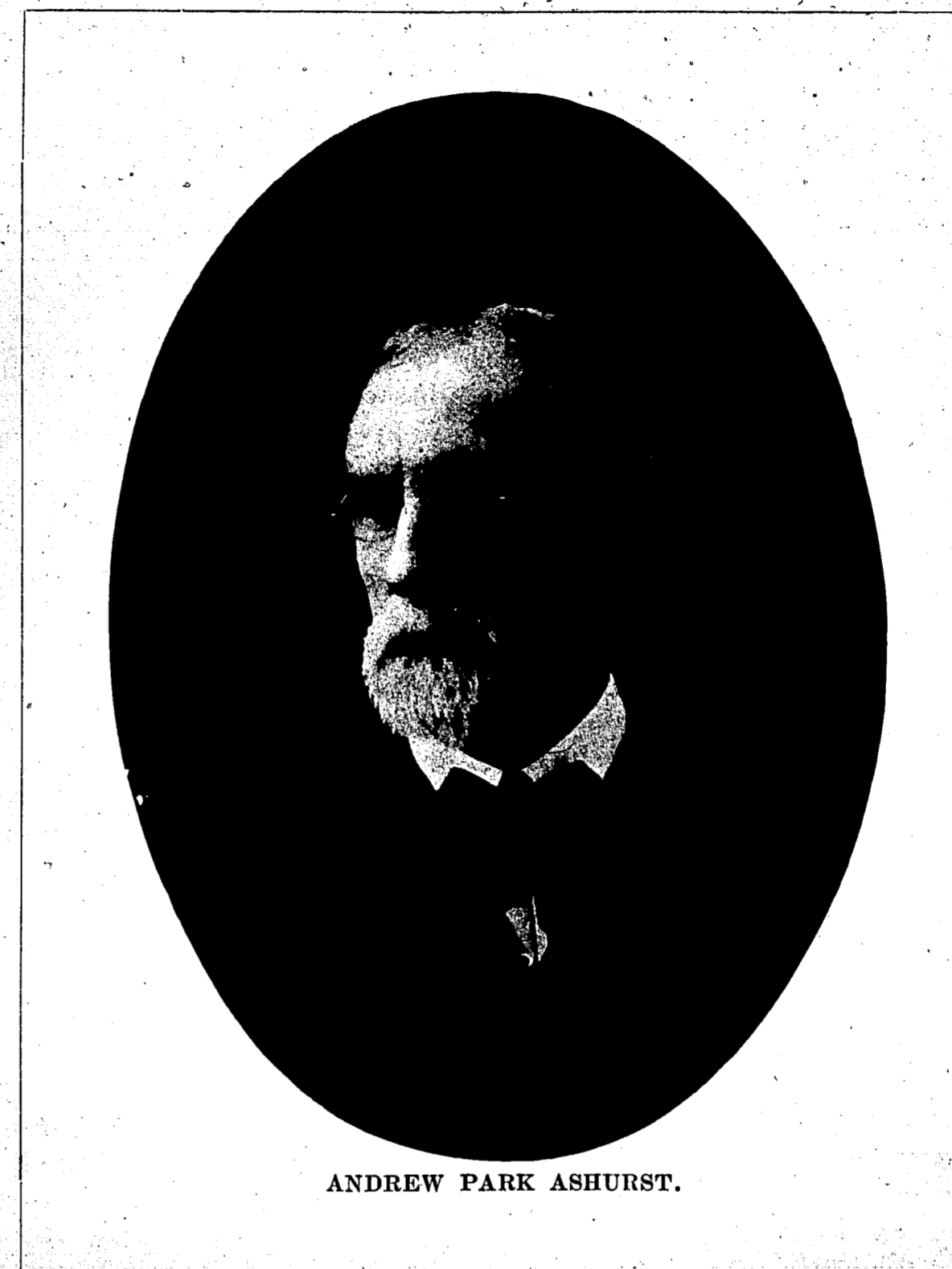
Going out into the world with the idea that penalty for badness has been abolished from good society and progressive circles, these budding bandits begin to appropriate lead pipe, gas fixtures, etc., from vacant houses. The landlord, failing to see the appropriateness of such separation from his property, has the offenders arrested and brought into court. Too often the judge beams upon the boys and frowns upon the landlord. It has happened more than once that the prosecutors of juvenile offenders have been tongue-lashed and sent out of court, and the bad boys sent back to their old haunts.

Still further confirmed in the idea that punishment for evil doing is a misfit in modern society, the young travelers in the way of transgression arm themselves with "magazine guns" and tackle a few saloon keepers at late hours of the night. If the man behind the bar is not sufficiently impressed by the presence of a revolver under his nose, the young kid pulls the trigger and blows the top of his head off. This is so convincing that no further argument is needed, and the bandits wipe their guns and go around the corner and go to bed. The next morning they buy the papers and enjoy the sensation. Incidentally they also divide the haul and proceed "to blow it in." Then the detectives, of whom there seems to be a vast number, begin to suspect everybody but the real offenders.

Having now become fully assured that the Chicago people know less about the evolution of young criminals in their midst than they do about the habits of the man in the moon, the bandits next get their eyes on the money changers in one of the car barns. It "looks easy," and with a magazine gun in each hand they break in. When the smoke has cleared away two or three good citizens are dead, and the boys have money enough to lie off for a while.

Finally, after some more men have been killed, they are arrested, and in course of time they will be hanged. When the ropes are around their necks and their feet on the deadly trap, they will probably realize that there is such a thing as penalty against evil doing. But it takes a hanging and costs several valuable lives to undo their education.—The Advance.

THE CHURCH AT HAMMOND.
Sketch of the Life of its New Pastor--History of the Organization of the Society.



ANDREW PARK ASHURST.

The settling of a new pastor at Hammond, Louisiana, gives occasion for giving our readers the accompanying pictures. The RECORDER is anxious to promote the acquaintance of all our churches and their pastors with each specific church and pastor, by such notices. We hope to pursue this purpose from time to time as similar occasions arise in connection with other members of our Household of Faith.

ANDREW PARK ASHURST.

Mr. Ashurst was born at Eatonton, Georgia, July 2, 1846. He was the only son of Col. John Milton Ashurst, a lawyer of Eatonton, Ga., and who at the time of his death was Solicitor General of Oakmulgee circuit. His mother's maiden name was Sarah G. Park, of Eatonton, Ga. When the subject of this sketch was born his mother presented him to God with a prayer that he might be called to preach the gospel. This, however, was not made known to him until he informed his mother, at the age of twenty-five, that he was called to preach. Previous to that time he had been a salesman in a dry goods store in Columbus, Ga. He was converted and joined the Baptist church at Hamilton, Ga., when about thirteen years old. Before entering the ministry he attended the Southern Baptist Theological Seminary. He was also for a short time at Mercer University at Macon, Ga.

Mr. Ashurst was married to Miss Roda Miller of Buena Vista, Ga., in 1874, and began to preach to some country churches about that time. He was pastor of churches in Georgia, Alabama, and Florida for several years. He was the founder and editor of the Florida Baptist Witness, still published in Florida, and is the organ of the Baptists of that state.

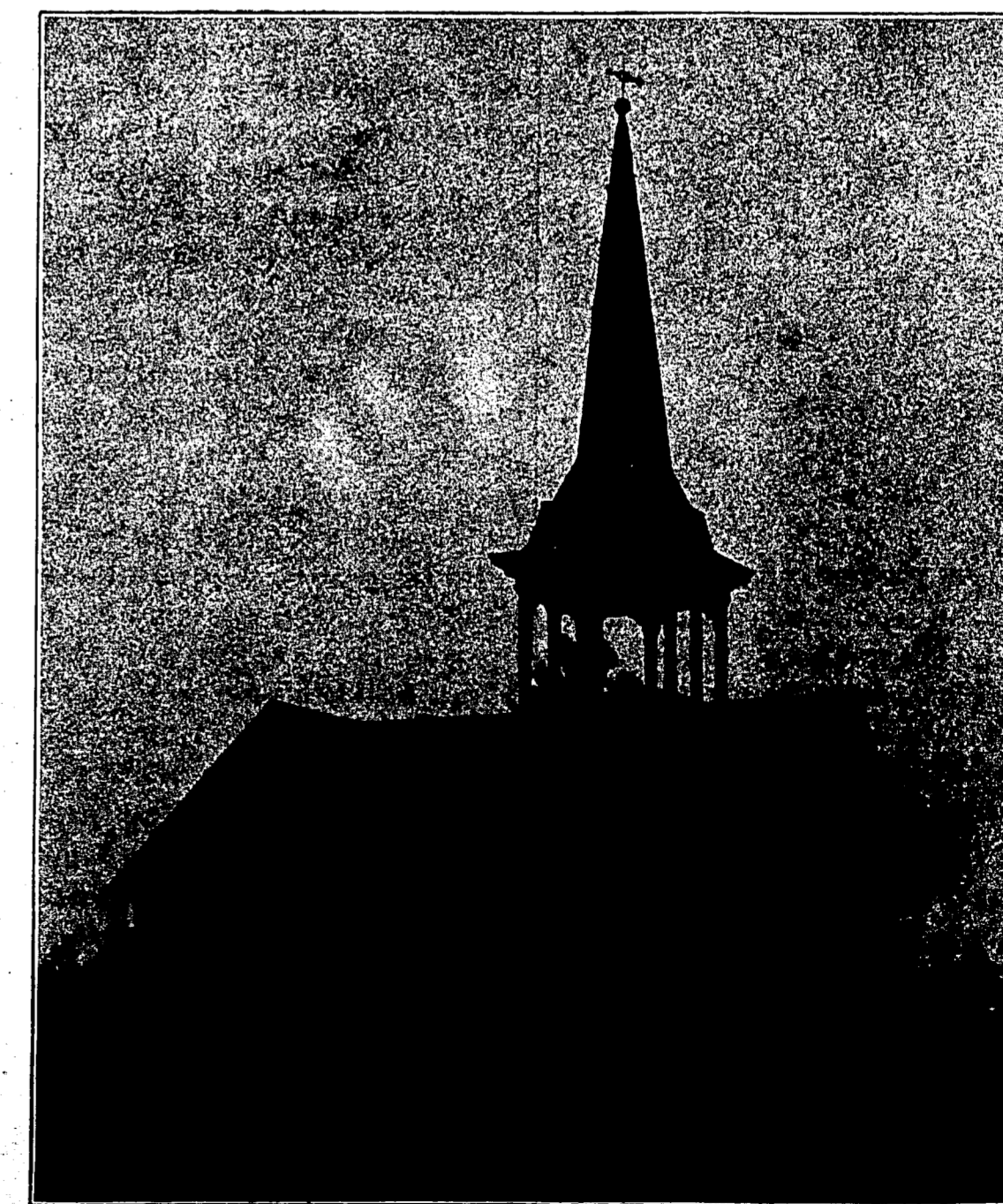
Elder Ashurst was converted to the Sabbath in 1894. He served the Second Seventh-day Baptist church of Alfred, N. Y., during the years 1895 and 1896. He returned to Georgia as general missionary of the Seventh-day Baptist Missionary Society in 1897-8. From 1899 to 1903 he represented the American Sabbath Tract Society, as the manager of the southern branch office located in Columbus, Ga. During that time he collected about 30 000 names of heads of Baptist families, and distributed among them over one million pages of Sabbath tracts. On July 29, 1903, his wife, who had been an invalid for several years, died. In October of that year he received a call to become pastor of the Hammond, (La.) Seventh-day Baptist church, which he accepted and began work as pastor Oct. 30.

HISTORY OF THE CHURCH.

The Seventh-day Baptist church at Hammond, La., was organized on Sabbath, Feb. 2, 1889, by Rev. A. E. Main, D. D., who was at that time the field secretary of the Seventh-day Baptist Missionary Society.

During the two years previous to the organization, the company of Sabbath-keepers at Hammond had held regular service on the Sabbath, first in private homes and afterward in the public school building, use of which was kindly granted them. During these years a Sabbath-school had also been maintained.

Directly following the organization, the (Continued on page 796.)



THE HAMMOND CHURCH.

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

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temptation and struggle. His nights were spent in pleading prayer. His holiness was not a spectacular thing lived apart from men, as the monks lived in selfish and un-

GLORIA IN EXCELSIS: A CHRISTMAS ANTHEM. REV. CHARLES W. STUBBS, D. D. Dean of Ely. I. O blessed town of Bethlehem Within thy gray-green shade, Ringed round with terraced vineyard And depth of olive glade:

What music of the heavens— What magic song of bliss— What vision of the night— What mystic light is this? The silly sheep are blinded, The shepherds in amaze Stand awestruck, all the hillside With glory is ablaze!

HARNACK, the greatest of church historians, describes Christianity in the New Testament times as "A life with God and in God." That is a beautiful definition, and those who can realize its meaning must be lifted and blessed by such realization.

OUR readers belong to that class of men and women who ought to rise easily to the higher conceptions of Christmas and the Christmas time.

What music of the heavens— What magic song of bliss— What vision of the night— What mystic light is this? The silly sheep are blinded, The shepherds in amaze Stand awestruck, all the hillside With glory is ablaze!

O blessed town of Bethlehem, How happy is thy state! How blest above all palaces The stable at thy gate! For there in manger-cradle (Oh true the angel word!) As King enthroned of all the worlds Reigns Jesus Christ the Lord.

With God and in God. HARNACK, the greatest of church historians, describes Christianity in the New Testament times as "A life with God and in God." That is a beautiful definition, and those who can realize its meaning must be lifted and blessed by such realization.

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stayed on Thee. This tradition—concerning Augustine, most devout of the men of his time, ought to be fully realized and expressed in us. Earthly experiences do much for us, but the source of spiritual life is above earth and the stars.

EARLY in the month of December it was announced that the Christmas mails for foreign countries were unprecedentedly large, notably those going to Italy. This suggests many facts, the most satisfactory of which is the interest and regard of friends for friends, though the Atlantic Ocean lies between them.

OUR readers belong to that class of men and women who ought to rise easily to the higher conceptions of Christmas and the Christmas time.

OUR readers belong to that class of men and women who ought to rise easily to the higher conceptions of Christmas and the Christmas time.