

The Sabbath Recorder

Seventh Day Baptist History

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OF RHODE ISLAND

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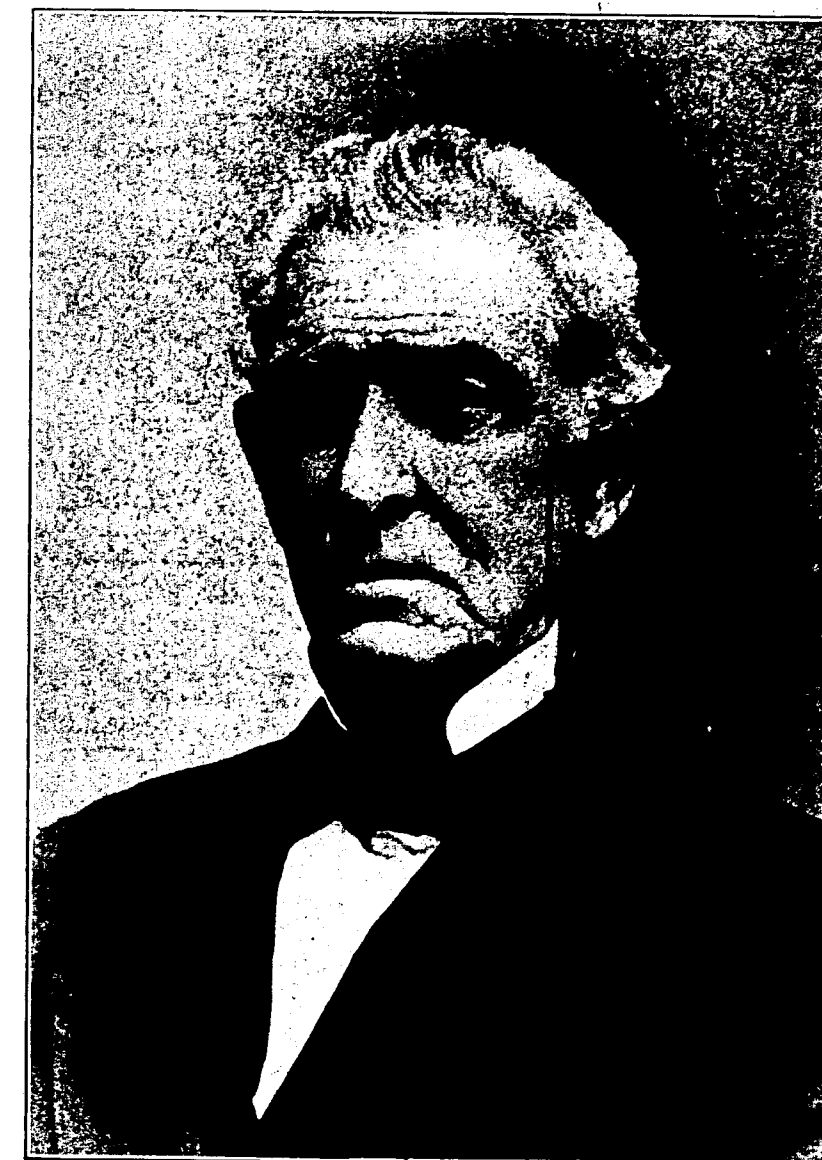
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The Sabbath Recorder

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PLAINFIELD, N. J., MARCH 23, 1908.

WHOLE NO. 3,290.

SABBATH REFORM

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

A Memorial to Congress.

The following from the *Congressional Record*, of March 3, 1908, pp. 2891-2892, shows an important transaction to which the attention of the reader is especially called. Those who framed the Constitution of the United States—the "highest law of the Nation,"—wisely safeguarded against religious legislation. For at least twenty years past renewed efforts have been made to secure some form of legislation at the hands of Congress, in support of Sunday. This has been attended, indirectly, by provisions attached to appropriations of money for national expositions. But those who defend Sunday legislation seek direct legislation as an "entering wedge," through the District of Columbia, in hope that it will lead to larger legislation, that will supplement and buttress the failing State laws, concerning Sunday. The importance of the movement is greater because of that to which it may lead, than because of the immediate application to the District of Columbia. Because the issue is fundamental and far-reaching the following Memorial has been presented:

Sunday Legislation.

Mr. Kean, [Senator from New Jersey]: "I present a memorial of the Seventh-day Baptists of the United States, signed by Stephen Babcock, of Yonkers, N. Y., president and Rev. Abram Herbert Lewis, of Plainfield, N. J., corresponding secretary. I ask that it be read." There being no objection the Memorial was read, as follows:

MEMORIAL AGAINST SUNDAY LEGISLATION.
To the Honorable Senate and House of Representatives, in Congress Assembled:

The Seventh-day Baptists of the United States, for and in behalf of whom this Memorial is laid before you, beg leave to call attention to their record as advocates and

defenders of constitutional, civil and religious liberty ever since their organization in Newport, R. I., in 1671 A. D. That record includes colonial governments, the Continental Congress, where they were represented by Honorable Samuel Ward, the services of German Seventh-day Baptists of Ephrata, Pa., and other points of interest. Having such an history and inheritance, we respectfully and confidently ask and petition that you will not enact any of the following Bills, now in the hands of the Committees on the District of Columbia, namely:

S. 1519. A bill to prevent Sunday banking in postoffices in the handling of money orders and registered letters.

H. R. 4897. A bill to further protect the first day of the week as a day of rest in the District of Columbia.

H. R. 4929. A bill prohibiting labor on buildings, etc., in the District of Columbia, on the Sabbath day.

H. R. 13471. A bill prohibiting work in the District of Columbia on the first day of the week, commonly called "Sunday."

S. 3940. A bill requiring certain places of business in the District of Columbia to be closed on Sunday.

We base this memorial on the following grounds:

First. The Constitution of the United States declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." That Sunday Legislation is forbidden under this act is shown by the records of Congress from 1808 to 1830. The question came to the front under an act of April 30, 1810, establishing the Postal Department and requiring the opening of post-offices, and the transmission of mail, *on every day in the week*. Remonstrances and petitions followed the enactment of this law.

Postmaster-general Gideon Granger, January 30, 1811, reported that he had sent the following instructions to postmasters:

"At postoffices where the mail arrives on Sunday, the office is to be kept open for the delivery of letters, etc., for one hour after arrival and assorting of the mail; but in case that would interfere with the hours of public worship, then the office is to be kept open for one hour after the usual time of dissolving the meetings, for that purpose."

He also reported that an officer had been prosecuted in Pennsylvania for refusing to deliver a letter on Sunday, not called for within the time prescribed, and said he doubted whether mail could be legally refused to any citizen at any reasonable hour on any day of the week.

(American State Papers, Vol. 15, p. 45).

Reports, discussions and petitions concerning Sunday mails crowd the annals of Congress from 1811 to 1830. Mr. Rhea, Chairman of the Committee on Post-offices, reported adversely concerning efforts to secure a change in the law requiring Sunday opening, on January 3, 1812, June 15, 1812, and January 20, 1815. Postmaster-general Granger made adverse report January 16, 1815, saying:

"The usage of transporting the mails on the Sabbath is coeval with the Constitution of the United States."

January 27, 1815, Mr. Daggett made an adverse report, that was considered by the House in Committee of the Whole, February 10, 1815, and after various efforts at amendment, was passed, as follows:

"Resolved, That at this time, it is inexpedient to interfere and pass any laws on the subject-matter of the several petitions praying the prohibition of the transportation and opening of the mail on the Sabbath."

March 3, 1825, an act was passed "To Reduce into one the Several Acts Establishing the Post-Office Department," section eleven of which reads as follows:

"And be it further enacted, That every postmaster shall keep an office, in which one or more persons shall attend on every day on which a mail shall arrive, by land or water, as well as on other days, at such hours as the Postmaster-general shall direct, for the purpose of performing the duties thereof; and it shall be the duty of the postmaster, at all reasonable hours, on

every day of the week, to deliver, on demand, any letter, paper, or packet, to the person entitled to, or authorized to receive, the same."

This renewed the discussion throughout the country, and Congress was flooded with petitions and counter petitions which were referred to the Committee on Postoffices and Post roads, of which Richard M. Johnson was chairman. He made an elaborate report to the Senate, January 19, 1829, and to the House, March 4 and 5, 1830. These reports were exhaustive and able documents. They centered around the question of Congressional legislation on religious subjects, all phases of which were considered with marked ability and candor.

When he presented the Report before the Senate, Mr. Johnson said:

"Now some denominations considered one day the most sacred, and some looked to another, and these petitions for the repeal of the law of 1825, did, in fact, call upon Congress to settle what was the law of God. The Committee had framed their report upon principles of policy and expediency. It was but the first step taken, that they were to legislate upon religious grounds, and it made no sort of difference which day was to be set apart, whether it was the first or the seventh, the principle was wrong. It was upon this ground that the Committee went in making their report."

(Register of Debates in Congress. Volume 5, pp. 42-3.)

Representative passages from Senator Johnson's Report are as follows:

"Extensive religious combinations, to effect a political object, are, in the opinion of the Committee, always dangerous. This first effort of the kind calls for the establishment of a principle, which, in the opinion of the Committee would lay the foundation for dangerous innovations upon the spirit of the Constitution and upon the religious rights of the citizens."

* * * * *

"Congress has never legislated upon the subject. It rests, as it ever has done, in the legal discretion of the Postmaster-general, under the repeated refusals of Congress to discontinue the Sabbath Mails."

* * * * *

"While the mail is transported on Saturday the Jew and the Sabbatarian may ab-

stain from any agency in carrying it, from conscientious scruples. While it is transported on the First day of the week any other class may abstain from the same religious scruples. The obligation of the government is the same to both these classes; and the Committee can discern no principle on which the claims of one should be respected more than those of the other, unless it should be admitted that the consciences of the minority are less sacred than those of the majority."

(Senate Documents, 2d Session, 20th Congress, Document 46—; also Register of Debates, Vol. 5, Appendix, p. 24).

The adoption of Mr. Johnson's report settled the question of Sunday legislation by Congress for many years. Its revival calls forth this memorial asking that Congress will not reverse its decision made in 1830.

Second. In addition to the fact that after a discussion lasting twenty years, Congress determined to abide by its constitutional restrictions touching Sunday laws, we offer another objection to the Bills now before it. Leaving out the historic fact that Sunday laws have always been avowedly religious, we call attention to the religious elements and principles contained in the bills now before you. They create crime by assuming that secular labor and ordinary worldly affairs become criminal at 12 o'clock on Saturday night, and cease to be criminal twenty-four hours later; they assume that the specific twenty-four hours known as the First Day of the week may not be devoted to ordinary affairs, because of the sinfulness and immorality resulting from such use of those specific hours. The fact that religious leaders are the main promoters of Sunday legislation, shows that religious convictions are at the basis of Sunday laws and that religious ends are sought through their enforcement. The terms used, although somewhat modified in modern times, denote that the proposed laws spring from religious conceptions. There can be no distinction between "secular" and "sacred," "worldly" and "unworldly," except on religious grounds. There is no reason, either in logic or in the nature of our civil institutions, why the First Day of the week should be legislated into a day of idleness any more than the Fourth Day. Through all history, cessation from "worldly pursuits" on either the Seventh or the

First Day of the week has been considered a form of religious duty.

Actions and transactions intrinsically right, which promote prosperity, good order and righteousness cannot be changed into crimes at a given moment,—by the clock,—and purged from criminality "by act of Parliament" twenty-four hours later.

If there be need of protecting employed persons from abuse, or overwork, that need will be met in full by some law like the following:

"Be it enacted, That every employed person shall be entitled to one day of rest each week. The claiming of this right shall not prejudice, injure nor interfere with any engagement, position, employment, or remuneration as between employed persons and those by whom they are employed."

In view of the foregoing and of many similar reasons, your memorialists respectfully urge Congress not to enact any of the Sunday-law Bills now before your honorable Body.

In behalf of the Seventh-day Baptists of the United States, by the American Sabbath Tract Society, Plainfield, New Jersey.

STEPHEN BABCOCK, A. M., President,
48 Livingston Ave.,
Yonkers, New York.

ABRAM HERBERT LEWIS, D. D., LL. D.,
Corresponding Secretary,
633 W. 7th St.

Plainfield, New Jersey.

February, 1908.

Some of the facts referred to in the opening of the foregoing Memorial are these: Through the Hon. Samuel Ward and others, Seventh-day Baptists took a prominent part in the struggle by which the nation was brought into existence. Being then governor of the colony of Rhode Island, Mr. Ward was the first of the colonial governors who refused to enforce the Stamp Act of 1765. His published letters—Westerly, R. I., December 31, 1773; and Newport, R. I., May 17, 1774,—had much influence in the formation of the Continental Congress, that met at Philadelphia, September 5, 1774. Mr. Ward and Stephen Hopkins were the first two delegates to that Congress, elected by any colony. They were chosen June 15, 1774. Mr. Ward was a member of subsequent Congresses until his untimely death, March 26, 1776, because of which his name did not appear among the signers of the Declaration of Independence. He was one of the most prominent and efficient men in Congress. John Hancock called him to be presiding officer of Congress, sitting in "Committee of the whole" May 26, 1775, in which committee all the important work of Congress was formulated. Mr. Ward occupied that place almost continually during the sessions of

1775 and 1776. In his official capacity, June 15, 1775, he reported the appointment of Col. George Washington of Virginia to be commander-in-chief of the Continental forces. His published correspondence with Washington and others are important documents touching the work of the Continental Congress. Mr. Ward's son, Samuel, was a captain in the 12th R. I. Regiment. George Washington wrote to Governor Ward, from Cambridge, Mass., in August, 1775, speaking highly of his son as a competent officer.

The assembly of Rhode Island led in the movement for a colonial navy. On the third of October, 1775, Mr. Ward presented the recommendations of the Rhode Island Assembly, and on December 11th of that year Congress acted upon those recommendations, and the first thirteen ships were ordered; these being the nucleus of the navy of the United States. Mr. Ward's last letter was dated at Philadelphia, March 6, 1776. It was a high type of Christian patriotism, and his relations with Benjamin Franklin are shown in the closing sentence: "Dr. Franklin does me the favor to take charge of this letter." March 15, he was compelled to leave his place while Congress was in session. Virulent small-pox developed, from which he died, March 26, 1776. The Continental Congress, the General Assembly of Pennsylvania, the Mayor and Councilmen of the city of Philadelphia, attended the funeral, officially, and the members of Congress wore mourning crape for a month in memory of Mr. Ward. The published correspondence of John Adams describes Mr. Ward's funeral, and speaks in high terms of his ability and influence.

IN PENNSYLVANIA.

The German Seventh-day Baptists of Pennsylvania were also prominent supporters of the colonial government, through their representative at Ephrata, Pa. After the battle of Brandywine, Sept. 11, 1777, the public buildings of the Seventh-day Baptists and their private homes were thrown open as hospitals, in which not less than five hundred sick and wounded soldiers became the guests of the Seventh-day Baptists during the dreary winter of 1777-1778. "Typhus" became epidemic and many soldiers died, together with a number of Seventh-day Baptist women who acted as nurses. These soldiers were buried in the Seventh-day Baptist cemetery, where a fitting monument stands above their dust.

When the Declaration of Independence was to be sent out, through which the infant Republic asked place among the nations of the world, Peter Miller, a Seventh-day Baptist scholar of Ephrata, translated that Declaration into various foreign languages, and copies of these were prepared in the printing office of the Seventh-day Baptists at Ephrata.

The Vice President:—"What reference does the Senator from New Jersey desire to have made of the Memorial?"

Mr. Kean: "It should be referred to the Committee on the District of Columbia, I think."

Mr. Gallinger [Senator from New Hamp-

shire]: "Mr. President, in connection with the Memorial I feel it my duty, as chairman of the Committee on the District of Columbia, to make a very brief statement.

"For several years we have had bills before that Committee along the lines of the bills that are named in the Memorial, and I believe there is one such bill before the Committee at the present time. During the last Congress the Committee had one or more hearings on the subject, but no conclusion was reached. The bill now before the Committee will have consideration in the near future to the extent of a hearing, to which all the parties in interest, of course, will be invited.

"I think it proper I should say that, in respect to Sunday legislation, the District of Columbia is somewhat unique. Only a few days ago I was in a photograph gallery in Washington when a man employed there said to me, "I wish Congress would enact some legislation concerning Sunday as a day of rest." I inquired how it affected him, and he said: "Simply because our photograph gallery is open all day Sunday; we are doing work here precisely as we do on week days; and we are compelled to do it because all the other galleries in the city of Washington are open for that purpose."

"Mr. President, I am not going to intrude upon the Senate my views on this subject, but I do think it is of sufficient consequence to have the matter thoroughly heard before the Committee and thoroughly discussed in this body; and as Chairman of the Committee on the District of Columbia, I shall endeavor to see that that shall be done in the near future."

The Vice President: "The Memorial will be referred to the Committee on the District of Columbia."

Sunday Legislation at Albany.

Sunday legislation is quite in evidence in the legislature of the state of New York, at this time. Much of the immediate interest in the question results from efforts made to close theatres and other places of amusement in New York City on Sundays, day and evening. A bill is now in the hands of the "Committee on Codes," of the Assembly, which proposes "local option" as the solution of the Sunday amusements issue. It places the matter in the hands of the local government instead of continuing

it under the state law, as at present. A "hearing" on that bill was had March 11. Many more appeared in favor of the bill than against it. We make no prophecy concerning it.

The "Strauss Bill" is also in the Codes Committee. This bill proposes to grant "Conscientious Sabbath keepers" who close their places of business on that day, freedom from interference or arrest, if they open on Sunday. This is a just and much to be commended effort to overcome the injustice which the present law makes possible. It is well known that money is demanded by representatives of the city government as security against arrest and annoyance, at the present time. This bill had a hearing March 11. It was opposed by Rev. Mr. Hubbell, Secretary of the New York Sabbath Committee; Mr. Brush, a representative of the "Committee of one hundred," of Brooklyn, New York; and by a representative of the "Marketmen's Association." It was championed by Rabbi Drachman, Silverman and Mendes, of New York City, and by other representatives of the Hebrews, who were present in large numbers.

Rev. C. H. Edwards, a Seventh-day Adventist, and the writer also appeared in behalf of the Bill. The writer was delegated to open the debate. He recalled the fact that his maternal uncle Deacon John Maxson of DeRuyter, N. Y., suffered fine and imprisonment under the Sunday law, during the first half of the last century and that the present "Exemption" in favor of Sabbath observers was secured by the efforts of Seventh-day Baptists at that time, after a prolonged and earnest struggle. He defended the present Bill on the broad ground of religious and constitutional liberty. We clip from the New York papers of the next morning the following summaries made by reporters:

A letter from Louis Marshall, a member of the Constitutional Convention of 1894, declared 1,000,000 persons in the State make Saturday their Sabbath—industrious and law-abiding people—who are thus practically compelled to refrain from productive labor on two days of the week—a serious loss to the State.

The Rev. Dr. Bernard Drachman, of New York, said the question was not one of religion, but rather of American citizenship. The Hebrew people, he said, were strong for Sabbath observance.

"But they say," continued Dr. Drachman, "they

cannot keep their Sabbath, for if they work on Sunday the police arrest them. Now, don't make us an inferior class. We want to be the equals of other citizens. The principle of American liberty should make no such demand upon us as is imposed by the present laws."

The Rev. Dr. H. P. Mendes, of New York, protested that Hebrews born in this country or naturalized here should not be treated as aliens. The existing law, he said, was partial to one religion and prejudicial to another, in violation of the spirit of the Constitution.

"If you don't allow the Jews to keep their Sabbath," he declared, "They will fall away from their religion and become Atheists and finally Socialists and Anarchists."

The Rev. Dr. A. H. Lewis, representing the Seventh-day Baptists, said there was no reason why an act should be a crime at 12 o'clock one night and not be a crime at the same hour another night. He declared that Catholics and Protestants alike were responsible for the decay of Sunday. Prohibiting the Jews from doing business on Sunday, he declared, was an injustice to a million people.

Charles H. Edwards, who said he spoke for the Seventh-day Adventists as well as for the Jews, said the Jews were not asking for class legislation. "We are not asking even for liberty," he insisted, "but simply want to be tolerated."

Assemblyman Oliver said: "We have stolen everything the Jew had but his honor and we ought to be satisfied. If you put it to a vote in New York City there will be no doubt as to whether the Jews would be permitted to conduct their business on Sunday."

We think this is the most thoroughly representative movement on the part of the Hebrews which has been made for a long time. That it is instituted by men of such culture, standing and ability as Strauss and Marshall among lawyers, as Drachman, Mendes and Silverman among clergymen, lifts it high above "peanut politics" or narrow characteristics. The legislature ought to honor itself and do justice to Sabbath keepers by passing the bill.

Dr. Haley of the "Market Men's Association" opposed the bill on business grounds. His argument equals this: Compel Sabbath keepers to lose one day's business each week, because they have religion enough to be conscientious, and thus protect the "great majority" against possible loss of trade, because of the few who care more about God's law than they do for the profits of business.

The Rev. Dr. Hubbell, for the New York Sabbath Committee, opposed. He said building contracts were being made on the east side for seven days' work a week.

Former Senator Brush, representing the

Committee of One Hundred, of Brooklyn, said the bill was vicious, as it raised class distinction. Eventually it would mean three Sabbath days in the week, as the Mohammedans observed Friday.

We have heard before of the terrible danger of the American people being forced to observe *three Sabbaths in a week*. That coming disaster never appears, however, except when "Statesmen?" desire to prevent Sabbath keepers from their constitutional and God-given rights. And that *Mohammedan peril!* It must be akin to Bryan's candidacy for the presidency, or the teeth of the "Tammany Tiger." A passage from an Ancient Litany, slightly modified, would be an appropriate ending to the Brush plea. "For what we are about to receive, good Lord, deliver us."

The writer listened to the discussion concerning "local option," and Sunday amusements. The New York *Herald* reported the substance of the leading address in favor of the bill. Dr. Hubbell and Mr. Brush opposed it on the ground that it is better that Sunday amusements be governed by the state law. The following is from the *Herald*:

Dr. Ernest Richards, of Columbia University, made the statement before the Codes Committee of the Assembly today that the keeping of Sunday is only a ceremonial and not a moral celebration which has come down to us from the savages. Dr. Richards added to the sensation his remarks created by saying that any Christian could decline to keep Sunday without doing moral wrong.

Dr. Richards favored the passage of the bill on the ground that the present strict Sunday laws breed in the minds of the people a contempt for the law.

"It is better that we were less governed," he said, "than governed at the expense of the conscience of so many people. It is the sacred duty of every good citizen, no matter what opinions or interests he may represent, to join in an energetic and persistent effort to bring about a revision of our Sunday laws, so that a reasonable statute, based on mutual concessions, may be enacted which will secure the moral support of the community, so that it can be enforced, and which at the same time will put an end to the prevailing spirit of discontent and to graft, which are retarding the healthy development of our Commonwealth.

"Such a law may be so framed that the State will thereby recognize the inalienable right of the people to the pursuit of happiness on Sundays, according to the dictates of their own conscience, in so far as that may not be inconsistent with the protection, under the police power, of every phase of religious worship from

any manner of actual disturbance, interference or annoyance.

"It is only a small percentage of Christians who have held and are still holding the erroneous view that the observance of Sunday in the strict form of the Jewish Sabbath is Divine law, and even these few have arbitrarily accepted only those rules which they were pleased to select and which they now assume to impose upon all others. If it were a Christian duty to observe the strict Sabbath of the Hebrews, whence did these Christians derive their authority to make any changes at all? The argument of those who uphold the 'blue laws' on the claim that 'this is a Christian State' is unsound, as these laws are not based on true Christian doctrine."

Repeated observation and experience at "hearings" have shown the writer that few men get down to first principles when great questions are under consideration. The world rises slowly; *but it rises.*

Evolution of Sunday Legislation.

Colonial Sunday Laws in Massachusetts.

Puritanism in America was introduced from Europe by way of Holland and England. The first company reached America in 1620, and settled at New Plymouth. In 1629 a large colony from England joined them. Thus came the birth of New England, and the establishment of Puritanism in America. The civil government which these men adopted was the direct outgrowth of their religion. The "theocracy" of the Hebrews furnished the model after which it was patterned. The result was more than a union of Church and State; it was a State within the Church. Hence, the civil laws of those times were the practical expression of orthodox theology; and the execution of those laws was an index to the vitality and power of the prevailing religion.

The following are representative laws enacted and enforced in the Plymouth Colony.

There were no direct statute laws concerning the observance of Sunday during the earlier years of the Plymouth Colony. There was a rigid "common law," founded on the laws of the Jewish theocracy. In 1650, June 10th, the general court enacted the following:

Further be it enacted, that whosoever shall profane the Lord's day by doing servile work, or any such like abuses, shall forfeit for every default ten shillings, or be whipped.

In 1651, June 6th:

It is enacted by the court that whatsoever person or persons shall neglect the frequenting the public worship of God that is according to God, in the places where they live, or do assemble themselves upon any pretense whatsoever, contrary to God and the allowance of the government, tending to the subversion of religion and churches, or palpable profanation of God's holy ordinances, being duly convicted, viz., every one that is a master or dame of a family, or any other person at their own disposing, to pay ten shillings for every such default. ("Plymouth Colony Records," vol. xi., pp. 57, 58.)

It is also

Enacted by the court, that if any in any lazy, slothful or profane way doth neglect to come to the public worship of God, shall forfeit for every such default ten shillings, or be publicly whipped. ("Plymouth Colony Records," vol. xi., p. 58.)

In 1658, we have the following:

Whereas, complaint is made of great abuses in sundry places of this government of profaning the Lord's day by travelers, both horse and foot, by bearing of burdens, carrying of packs, etc., upon the Lord's day, to the great offense of the godly, well-affected amongst us: It is therefore enacted by the court, and the authority thereof, that if any person or persons shall be found transgressing in any of the precincts of any township within this government, he or they shall be forthwith apprehended by the constable of such town, and fined twenty shillings to the colony's use, or else sit in the stocks four hours, except they can give sufficient reason for their so doing; and they that transgress in any of the above said particulars, shall only be apprehended on the Lord's day; and on the second day following shall either pay their fine, or sit in the stocks as aforesaid. ("Plymouth Colony Records," vol. xi., p. 100.)

The general laws concerning attendance on public worship passed in 1651, were repealed in 1659, and the following enacted, and repeated in 1661:

It is enacted by the court, that whatsoever person or persons shall frequently absent or neglect upon the Lord's day, the public worship of God that is approved of by this government, shall forfeit for every such default ten shillings. ("Plymouth Colony Records," vol. xi., p. 122.)

The following "Sunday Excise Law" was enacted in 1662:

Whereas, complaint is made of some ordinary keepers, in this jurisdiction, that they do allow persons to stay on the Lord's days drinking in their houses in the interims of times between the exercises, especially young persons and such as stand not in need thereof: It is enacted by the court and the authority thereof, that no ordinary keeper in this government, shall draw any wine or liquor on the Lord's day, for any, except in case of necessity, for the relief of those that are sick, or faint, or the like, for their refreshing,

on the penalty of paying a fine of ten shillings for every default. ("Plymouth Colony Records," vol. xi., p. 137.)

In 1662 the court urges the strict enforcement of the laws against traveling and unlawful meetings on Sunday. ("Plymouth Colony Records," vol. xi., p. 140.)

In 1682 the general court, sitting at Plymouth, enacted the following:

To prevent profanation of the Lord's day by foreigners, or any others, unnecessarily traveling through our towns on that day: It is enacted by the court, that a fit man in each town be chosen, unto whom, whomsoever hath necessity of travel on the Lord's day in case of danger of death or such necessitous occasions, shall repair, and making out such occasions satisfyingly to him, shall receive a ticket from him to pass on about such like occasions, which if the traveler attend not unto it shall be lawful for the constable or any man that meets him, to take him up, and stop him until he be brought before authority, or pay his fine for such transgression, as by law in that case is provided. And if it after shall appear that his plea was false, then may he be apprehended at another time, and made to pay his fine as aforesaid. ("Plymouth Colony Records," vol. xi., p. 258.)

The same court protected other days besides Sunday, as follows:

It is enacted that none shall presume to attend servile work or labor or attend any sports on such days as are or shall be appointed by the court for humiliation by fasting and prayer, or for public thanksgiving, on penalty of five shillings. ("Plymouth Colony Records," vol. xi., p. 258.)

In 1674:

It is enacted by the court, that as to the restraining of abuses in "ordinaries," that no ordinary keeper shall sell or give any kind of drink to inhabitants of the town upon the Lord's day; and also that all ordinary keepers be required to clear their houses of all town dwellers and strangers that are there (on a drinking account), except such as lodge in the house, by the shutting in of the daylight, upon the forfeiture of five shillings, the one half to the informer, and the other half to the town's use. ("Plymouth Colony Records," vol. xi., p. 236.)

In the year 1665, the following law was enacted against "Sleeping in Church:":

Whereas, complaint is made unto the court, of great abuse in sundry towns of this jurisdiction, by persons there behaving themselves profanely, by being without doors at the meeting house on the Lord's day in time of exercise, and there misdemeaning themselves by jesting, sleeping, or the like: It is enacted by the court and hereby ordered that the constables of each township of this jurisdiction shall, in their respective towns, take special note of such persons, and to admonish them; and if, notwithstanding, they shall persist on in such practices, that he shall set them in the stocks, and in case this will not

reclaim them, that they return their names to the court. ("Plymouth Colony Records," vol. xi., p. 214.)

Four years later, July, 1669, this law was further added to as follows:

It is enacted by the court, that the constable or his deputy in each respective town of this government, shall diligently look after such as sleep or play about the meeting-house in times of the public worship of God on the Lord's day, and take notice of their names, and return such of them to the court who do not, after warning given them, reform.

As also that unnecessary violent riding on the Lord's day; the persons that so offend, their names to be returned to the next court after the said offense.

It is enacted by the court, that any person or persons that shall be found smoking of tobacco on the Lord's day, going to or coming from the meetings, within two miles of the meeting house, shall pay twelve pence for every such default to the colony's use. ("Plymouth Colony Records," vol. xi., pp. 224, 225.)

In 1668 the matter of attendance on public worship was again taken up, and the following law enacted:

Whereas, the court takes notice of great neglect of frequenting the public worship of God upon the Lord's day; it is enacted by the court and the authority thereof that the selectmen in each township of this government shall take notice of such in their townships as neglect, through profaneness and slothfulness, to come to the public worship of God, and shall require an account of them; and if they give them not satisfaction, that then they return their names to the court. ("Plymouth Colony Records," vol. xi., pp. 217, 218.)

This not having the desired effect, the following was enacted in June, 1670:

For the further prevention of the profanation of the Lord's day, it is enacted by the court and the authority thereof, that the selectmen of the several towns of this jurisdiction, or any one of them, may, or shall, as there be occasion, take with him the constable or his deputy, and repair to any house or place where they may suspect that any slothful do lurk at home, or get together in companies, to neglect the public worship of God, or profane the Lord's day; and, finding any such disorder, shall return the names of the persons to the next court, and give notice also of any particular miscarriage that they have taken notice of, that it may be inquired into. ("Plymouth Colony Records," vol. xi., p. 228.)

In 1652, and again in 1656, laws were passed prohibiting Indians from hunting, working, or playing on Sunday, within the limits of the colony. ("Plymouth Colony Records," vol. xi, pp. 60, 184.)

In 1691 Plymouth became united to Massachusetts under a new charter, from which time their histories are identical.

MASSACHUSETTS BAY COLONY.

There were no formal statutes concerning Sunday by the local authorities of this colony during the first years of its existence. The "first general letter" from the governor and deputy of the "Company" in England, dated April 17, 1629, contained the following instruction:

And to the end the Sabbath may be celebrated in a religious manner, we appoint that all that inhabit the plantation, both for the general and particular employments, may surcease their labor every Saturday night throughout the year, at three of the clock in the afternoon, and that they spend the rest of that day in catechising, and preparations for the Sabbath, as the ministers shall direct. ("Records of Massachusetts Bay," vol. i., p. 395.)

This instruction and the "common law," like that of the Plymouth Colony, formed the basis of the earliest customs. In the formation of the government, upon those points wherein the civil authorities were in doubt concerning any question, the matter was referred to the "elders." Among the "Answers of the reverend elders" to certain questions propounded to them," November 13, 1644, is the following:

The striking of a neighbor may be punished with some pecuniary mulct, when the striking of a father may be punished with death. So any sin committed with an high hand, as the gathering of sticks on the Sabbath-day, may be punished with death, when a lesser punishment might serve for gathering sticks privily, and in some need. ("Records of Massachusetts Bay," vol. ii., p. 93.)

Concerning this point, Hutchinson, the historian, says:

In the first draught of the laws by Mr. Cotton, which I have seen corrected with Mr. Winthrop's hand, diverse other offenses were made capital, viz., profaning the Lord's day in a careless or scornful neglect or contempt thereof. (Numbers 15:30-36.) ("History of Massachusetts," vol. i., p. 390.)

On the 4th of November, 1646, the general court decreed:

That wheresoever the ministry of the Word is established, according to the order of the gospel, throughout this jurisdiction, every person shall duly resort and attend thereunto, respectively, upon the Lord's days and upon such public fast days and days of thanksgiving as are to be generally held by the appointment of authority. And if any person within this jurisdiction shall, without just and necessary cause, withdraw himself from hearing the public ministry of the Word, after due means of conviction used, he shall forfeit for his absence from every such public meeting five shillings. ("Records of Massachusetts Bay," vol. ii., p. 178.)

Some questions have arisen concerning the meaning of the passage "after due conviction used," in the above law, it was explained May 10, 1649, as meaning "legal conviction." A little later, a general court, sitting at Boston, on the 30th of August, 1653, enacted the following:

Upon information of sundry abuses and misdemeanors committed by several persons on the Lord's day, not only by children playing in the streets and other places, but by youths, maids and other persons, both strangers and others, uncivilly walking the streets and fields, traveling from town to town, going on shipboard, frequenting common houses and other places to drink, sport, and otherwise to misspend that precious time, which things tend much to the dishonor of God, the reproach of religion, and the profanation of his holy Sabbath, the sanctification whereof is sometimes put for all duties immediately respecting the service of God, contained in the first table: It is therefore ordered by this court and the authority, that no children, youths, maids, or other persons, shall transgress in the like kind, on penalty of being reputed great provokers of the high displeasure of Almighty God, and further incurring the penalties hereafter expressed, namely, that the parents and governors of all children above seven years old, (not that we approve of younger children in evil,) for the first offense in that kind, upon due proof before any magistrate, own commissioner, or selectman of the town where such offense shall be committed, shall be admonished; for a second offense, upon due proof, as aforesaid, ten shillings; and if they shall again offend in this kind, they shall be presented to the county courts, who shall augment punishment, according to the merit of the fact. And for all youths and maids, above fourteen years of age, and all elder persons whatsoever that shall offend and be convicted as aforesaid, either for playing, uncivilly walking, drinking, traveling from town to town, going on shipboard, sporting or any way misspending that precious time, shall, for the first offense, be admonished, upon due proof, as aforesaid; for a second offense, shall pay as a fine, five shillings; and for a third offense, ten shillings; and if any shall farther offend that way, they shall be presented to the next county court, who shall augment punishment according to the nature of the offense; and if any be unable or unwilling to pay the aforesaid fines, they shall be whipped by the constable not exceeding five stripes for ten shillings fine; and this to be understood of such offenses as shall be committed during the daylight of the Lord's day. ("Records of Massachusetts Bay," vol. iii., pp. 316, 317.)

The foregoing gives a good view of Sunday legislation in what became Massachusetts, for the first thirty years, after the landing of the pilgrims at Plymouth. Other representative laws of the Colonial period of Massachusetts' history are the following.

At a general court held in Boston in 1667, the Sunday laws were amended by an act of the 24th of May, running as follows:

This court, being desirous to prevent all occasions of complaint, referring to the profanation of the Sabbath, and as an addition to former laws, do order and enact, that all the laws for sanctification of the Sabbath and preventing the profaning thereof, be twice in the year, viz., in March and in September, publicly read by the minister or ministers on the Lord's day in the several respective assemblies within this jurisdiction, and all people by him cautioned to take heed to the observance thereof. And the selectmen are hereby ordered to see to it that there be one man appointed to inspect the ten families of his neighbors, which tything man or men shall, and are hereby, have power in the absence of the constable, to apprehend all Sabbath-breakers and disorderly tipplers, or such as keep licensed houses or others that shall suffer any disorders in their houses on the Sabbath day, or evening after, or at any other time, and to carry them before a magistrate or other authority, or commit to prison as any constable may do, to be proceeded with according to law.

And for the better putting a restraint and securing offenders that shall any way transgress against the laws, tittle Sabbath, either in the meeting house by abusive carriage or misbehavior, by making any noise or otherwise, or during the day time, being laid hold on by any of the inhabitants shall, by the said person appointed to inspect this law, be forthwith carried forth and put into a cage in Boston, which is appointed to be forthwith by the selectmen, to be set up in the market-place and in such other towns as the county courts shall appoint, there to remain till authority shall examine the person offending and give order for his punishment, as the matter may require, according to the laws relating to the Sabbath. ("Records of Massachusetts Bay," vol. v., p. 133.)

The same court made additional laws concerning Quaker meetings, ordering all constables, on penalty of the forfeiture of forty shillings, to "make diligent search" for such gatherings, especially on the Lord's day, and if denied admittance, to break down the doors and arrest the frequenters according to law. It also ordered that persons complained of, as being absent from public service on Sunday, who would neither affirm that they were present nor that they were "necessarily absent by the providence of God," should be thereupon adjudged as convicted, and punished accordingly. ("Records of Massachusetts Bay," vol. v, p. 134.)

In 1691, Massachusetts, including Plymouth Colony and other territories lying north and east, was reorganized under a new charter from King William and Queen

Mary. The change did not, however, materially affect the status of the Sunday laws.

On the 22d of August, 1695, a general act was passed which embodied the substance of all the former colonial laws. By this, all "labor and sporting" was prohibited under penalty of five shillings fine. All "traveling," except in cases of great necessity, was punishable by a fine of twenty shillings. The keepers of public houses were forbidden to entertain any except travelers and boarders, on penalty of five shillings fine. Any one justice of the peace was empowered to try the cases, and on his judgment to pass sentence, and the fines, if not forthcoming, were to be collected by distraint. If the offender was unable to pay the fine, he was to be "set in the stocks," or "caged," not more than three hours. These acts were in force from sunset on Saturday, until sunset on Sunday. All civil officers and parents were enjoined carefully to enforce these acts. ("Acts and Laws of the Province of Massachusetts Bay, from 1692 to 1719," folio edition, London, 1724, pp. 15, 16.)

In 1711, this law was added to, in that twelve hours' imprisonment was made one of the penalties of transgression, and constables were especially empowered and instructed to labor diligently to prevent profanation of the Sunday. ("Acts and Laws of the Province of Massachusetts Bay," p. 277.)

Four years later, in 1716, we find Sunday desecration on the increase, since, although many laws have been passed, it is said, "Many persons do presume to work and travel on the said day;" so that the authorities saw fit to increase the penalty for "working or playing" to ten shillings, and that for traveling to twenty shillings for the first offense. For the second offense these fines were doubled, and the parties made to give "sureties" for good behavior in the future. A month's continued absence from the public Sunday services was also made finable in the sum of twenty shillings, or "three hours in the stocks, or cage." ("Acts and Laws of the Province of Massachusetts Bay," p. 328.)

In 1727, the fine for "working or playing" was increased to fifteen shillings, and that for traveling to thirty shillings for the first offense, and for the second, three pounds. If the offender failed to pay, he

was liable to the stocks or cage for four hours, or to imprisonment in the county jail, not to exceed five days. At this time, also, funerals, since they induced "great profanation" of Sunday, by the traveling of children and servants in the street, were prohibited, except in extreme cases, and then under license from a civil officer of the town. The director of a funeral transgressing this was to be fined forty shillings, and the sexton or grave-digger twenty shillings. Shops for the retailing of strong drinks were also to be searched by the proper officers, and if any were found there drinking, the proprietor, and the drinker were each to pay five shillings. ("Acts and Resolves of the Province of Massachusetts Bay," vol. ii., p. 456.)

In 1741 an additional act was passed against slothfully loitering in the streets or fields, making the penalty twenty shillings for the first offense and forty for the second, with costs, and imprisonment until paid. Appeal to the next court was allowed. ("Acts and Resolves of the Province of Massachusetts Bay," p. 1071. Boston edition, 1874.)

In 1760 a general amendment was made by repealing all former laws relative to Sunday, and enacting a new code. The reasons for repealing are thus stated:

Whereas by reason of different constructions of the several laws now in force relating to the observation of the Lord's day, or Christian Sabbath, the said laws have not been duly executed, and, notwithstanding the pious intention of the legislators, the Lord's day hath been greatly and religiously disposed persons, therefore, etc.

The preamble to the new law is as follows:

And whereas, it is the duty of all persons, upon the Lord's day, carefully to apply themselves publicly and privately to religion and piety, the profanation of the Lord's day is highly offensive to Almighty God; of evil example, and tends to the grief and disturbance of all pious and religiously disposed persons, therefore, etc.

The main features of the new code were the same as those of the former laws. The provisions were these:

1. Work or play, on land or water, is fined not less than ten or more than twenty shillings.

2. Traveling by any one except in extremity, and then only far enough for immediate relief, is liable to the same penalty.

3. Licensed public-house keepers are forbidden to entertain any except "travelers,

strangers and lodgers" in their houses or about their premises, for the purpose of drinking, playing, lounging, or doing any secular business whatever, on penalty of ten shillings; the person lounging, etc., also paying not less than five shillings. (On the second conviction, the inn-keeper is made to pay twenty shillings, and on the third offense to lose his license.

4. Loitering, walking, or gathering in companies in "streets, fields, orchards, lanes, wharves," etc., is prohibited on pain of five shillings fine; and on a second conviction, the offender is required to give bail for future obedience.

5. Absence from public service for one month is fined ten shillings.

6. No one is to assist at any funeral, not even to ring a bell, unless it be a licensed funeral, on penalty of twenty shillings fine. In Boston, however, a funeral might be attended after sunset without a license.

7. The observance of the Sunday was to commence from sunset on Saturday.

8. Twelve wardens were appointed in each town to execute these laws; these were to look after all infringements, enter all suspected places, examine or inquire after all suspected persons, etc. In Boston, they were to patrol the streets every Sunday (very stormy or cold days excepted), and diligently watch and search for offenders. In case any one convicted on any point in this code failed to pay his fine at once, he was to be committed to the common jail, not less than five, nor more than ten days. These laws were to be read at the "March meeting" of the towns each year. ("Acts and Laws of the Province of Massachusetts Bay," folio edition, pp. 392 to 397. Boston, 1759.)

In 1761 this code was supplemented by another act making it five pounds fine to give any false answers to a warden, or to refuse him aid or information when called upon. ("Acts and Laws of the Province of Massachusetts Bay," folio edition, pp. 397, 398.) These were all carried over, in essence, to the State laws.

Thus our readers have valuable material for present information and future reference concerning Sunday legislation in its earliest forms in New England. It is a pertinent picture at the present time when the "Continental Sunday" holds possession of New England.

The Teachers' Meeting.

Why Have It and How Conduct It.

MRS. SARAH WARDNER.

Read before the Sabbath School Institute held in New Market, New Jersey, March 14, 1908.

Christ in one of his parables says, "The children of this world are in their generation wiser than the children of light."

The saying might with equal propriety be repeated in these days. Business organizations, federations of different orders, and educational boards of universities, colleges, and schools have regular meetings to discuss methods and means. Institutes and associations convene our public school teachers for instruction; but the fact that the Sabbath School teacher needs any such aid seems slow to be recognized,—partly, it may be, because the teacher, trusting in his ability to work out his own plans, to search out his own information, to originate his own methods, begrudges the extra hour which calls him from a quiet, restful evening at home.

There is no disputing the fact that our hours of leisure are few and far between. The constant succession of daily duties and cares, the social obligations which face us on every hand, are persistently and surely crowding out the spiritual side of our religious life and our interest in affairs that pertain to and are conducive to its growth and nurture.

Not only in Sabbath School work, but in every sphere of our Christian activity is the stress of worldly affairs evident. All through the week we labor for the bread that perisheth, or indulge in pleasures that cause us to turn with loathing from the food which the Master offers; then, in a perfunctory spirit, we go to the place where prayer is wont to be made and wonder why the meeting is so lifeless. On Sabbath we sit at ease in God's house, our torpid senses scarcely receiving the impress of the earnest message which he has sent us. The services over, we satisfy ourselves as we leave with a comment of praise on the sermon, or an expression of censure, or with passing on to our neighbor the coat which might well be donned by ourselves. And the seed of the sower—God alone knows its fruitage.

Already the rising generation is bearing witness to the neglect of religious training in the home. Few of the children of today will count among memory's treasures, the morning and evening prayer circle around the family altar, the quiet talk with the mother at twilight, the Bible stories which that mother made so dear to the childish heart. Few are the families where the Sabbath School lesson is talked over and explained beforehand. Not only in the infant class, but in the classes of every grade, the teacher faces the evidence of lessons all too cursorily prepared; and often the discouraging fact of no knowledge of even so much as the lesson topic. Then comes the threefold task of winning the attention, bringing out the lesson story with its connections, and finding and emphasizing the hidden truth of the lesson.

Too often the teacher has, through stress of other duties, deferred the study of the lesson and goes before the class feeling entirely inadequate to cope with such conditions. And here lies the answer to the question, "Why should we have the Teachers' Meeting?"

We may study and prepare our lessons as individual teachers never so carefully; we may go before our classes with prayer in our hearts that God will bless our efforts; and we cannot fail, in a measure, to meet with some response. But in a Sabbath School of a dozen teachers, differing in personality, in ideas, in methods, the consensus of all would make common stock from which each might draw and carry to class variety in information and in presentation of the lesson; while the very fact that a certain time had been set apart for such a meeting, would impel us to some preparation for it, thus insuring fuller knowledge of the subject to be considered. The depths of thought developed by the comparison of ideas would make our individual efforts seem very superficial.

Second, How shall such a meeting be conducted? Two essentials are, regular attendance and punctuality. It is an inspiration to a leader to have a circle of eager, waiting faces at the time for opening a session. On the other hand, a small attendance is dispiriting, and the late-comers not only lose the introductory work, but

by their entrance divert the attention of the class.

A very important factor in the Teachers' Meeting is the leader. While it is true that some are born to lead it would seem best that no one person should monopolize the position. Here, as elsewhere, change not only insures variety of methods, but it brings out capabilities which might otherwise lie dormant. We are all prone to cast the responsibility for non-success upon the shoulders of a leader, although we are none too ready to bestow our laurels in case of success. So if the responsibilities and honors are shared, there will at least be a fair division.

Maps illustrating the localities around which the lessons in both the Old and the New Testaments cluster should be conspicuous and freely consulted; the assignment of topics to different members for preparation would insure division of labor and promptness of presentation; and a few moments spent in the discussion of points which come up in almost every lesson would be a means of stimulating interest and energy.

From the teachers of the Primary Department to the instructor of the veterans, all may give, all may gain, and none need feel that an hour a week has been void of value.

Teachers' Meetings are an old institution. Centuries ago a little company of twelve wandered with their Leader through towns and villages, over the fields, by the lake side, and sat on the mountain slope listening to the truths and the counsel which they, in turn, were to carry and scatter as seed. Aye, and the seed, so faithfully sown in tribulation, has brought forth rich harvest.

In those meetings there were discussions. Not without argument would sturdy Peter always listen; but never failing was his submission in the end. And even though there were teachings hard to comprehend and sayings almost impossible to believe, the faithful few heard, believed,—some of them slowly, and obeyed; and we, today, after 1,900 years, are bearing witness to the faithfulness of those disciples who gladly attended, and carried out the teachings of their Great Leader and ours.

DERUYTER INSTITUTE

1836—1874

(It had been hoped that Rev. L. E. Livermore would be able to write a historical sketch of DeRuyter Institute especially for this number of the Monthly Edition of the RECORDER, but the state of his health for some time past has been such as to render it inadvisable for him to undertake such work. We have therefore availed ourselves of the very interesting sketch which he wrote for the forth-coming *Seventh-day Baptists in Europe and America*. We are greatly pleased, moreover, to present a sketch of Rev. Alexander Campbell, written particularly for this occasion, by his nephew, Rev. Charles A. Burdick, who was intimately acquainted with him, and who edited his uncle's *Autobiography* a quarter of a century ago. Charles A. Burdick was a student at DeRuyter about the year 1848. Leander E. Livermore was the last principal, before the Institute was abandoned as a denominational school. CORLISS F. RANDOLPH.)

Deep in the heart of an earnest, consecrated young man, who hungered for the higher educational advantages that could not be found in the denomination of his choice, was planted the germ from which grew DeRuyter Institute.

Alexander Campbell came of sturdy, Presbyterian parentage, and having, from childhood, strong religious convictions, early became a disciple of Christ. At the age of sixteen, though much in advance of his associates, he thirsted for a thorough education and faithfully made use of all the means of self-improvement within his reach.

When a young man of twenty, he came under the ministrations of Elder Russell Wells, who was working as an evangelist in Adams Centre, New York. Attracted by curiosity to see one who "kept Saturday for the Sabbath," and being favorably impressed with the spirituality of the man, and also by his teaching, he began to investigate the Biblical authority for the observance of Sunday. Failing to find this he was brought to a decision to identify himself with Seventh-day Baptists. The pastor of the Presbyterian church, of which he was a member, spent one whole night in an effort to convince him that his path of duty still lay with that body which stood ready to provide, without cost to himself, what he so intensely desired, a liberal education,



REV. LEANDER E. LIVERMORE, A. M.

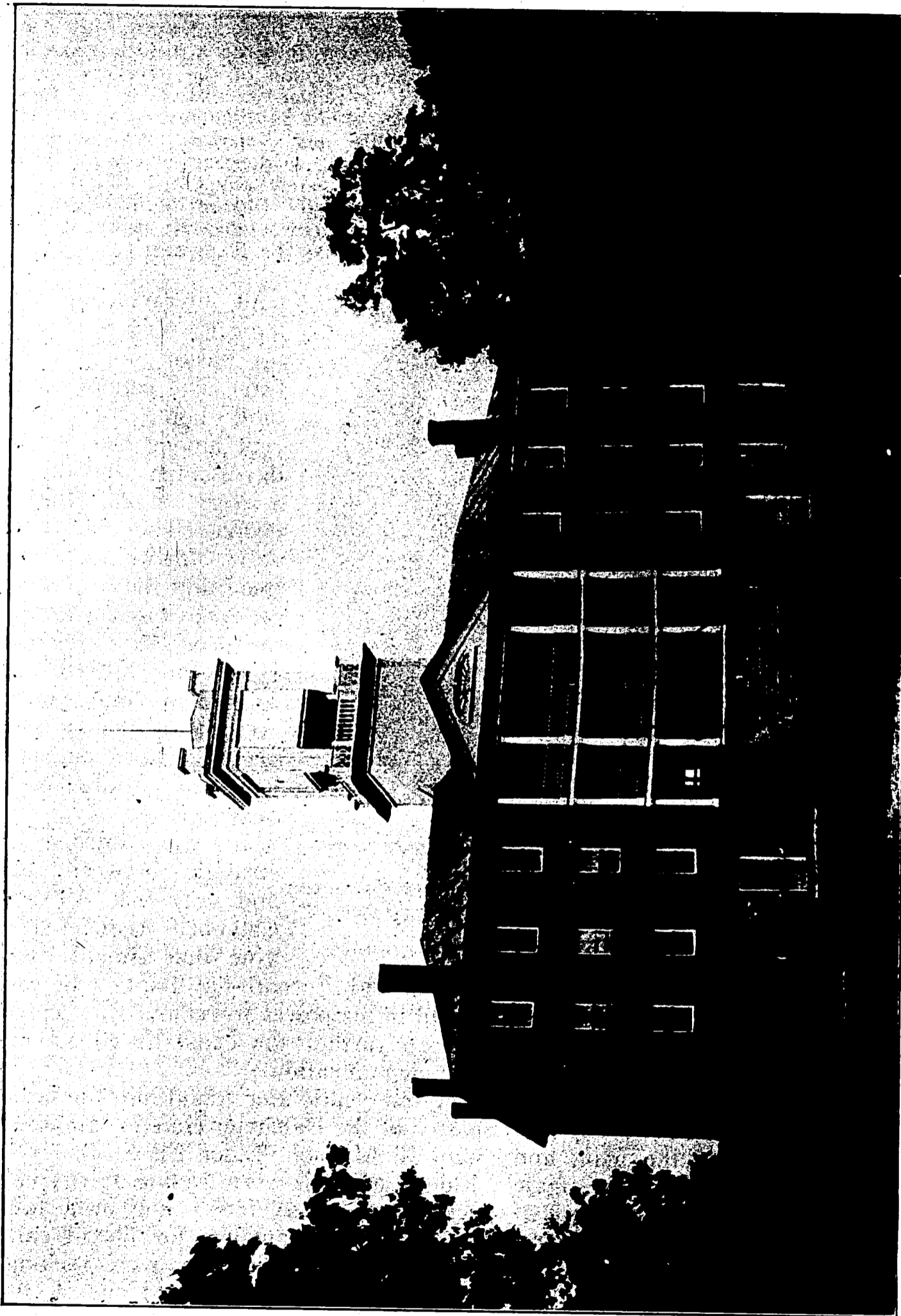
1835-
Last Principal of DeRuyter Institute.
Seventh-day Baptist Minister. Editor of
SABBATH RECORDER.

both literary and theological. As a final appeal his pastor said, "If you leave us I cannot see any other home for you except among the Seventh-day Baptists and they are a very small, illiterate people. They have no literary institution among them and they cannot offer you an encouraging prospect of usefulness. How can you be conformed to shut yourself up among that ignorant people and abandon all hope of future usefulness?"

It was during that struggle between desire and duty that Alexander Campbell registered the vow that should his lot

be cast with Seventh-day Baptists he would do all in his power to remove this reproach and to further the cause of education in that denomination.

A few years later found him the beloved pastor of the DeRuyter church. Elder William B. Maxson, Elder Eli S. Bailey and Elder Campbell were leading spirits in the denomination. A few young men, failing to find any advantages for liberal culture among their own people, were seeking it at Brown University and Union College. Elder Campbell says, "It frequently came to my ears that some of our young men of promise were drifting away from us because the advantages they sought could not be obtained among us. I began to feel intensely upon the subject." Constrained



DERUYTER INSTITUTE

(From a recent photograph.)

Erected in 1836-1837. Remained under Seventh-day Baptist control until 1874, when it passed into the hands of the public school authorities and was used as the public school of DeRuyter, New York, until very recently, when it was supplanted by a new building placed directly in front of it.

by this fact he consulted his most intimate friend and adviser, Deacon Henry Crandall, and they together counselled with Dr. Ira Spencer, with the result that a public meeting of the citizens was called of which Le Baron Goodwin, of the Society of Friends, was made chairman. A committee was appointed which drafted the following resolution and presented it at a subsequent meeting: "WHEREAS, The Seventh-day Baptist people are disposed to make an effort to establish an institution of learning in DeRuyter, or in its vicinity, to be owned and controlled by that people; therefore, Resolved, That we, the citizens of DeRuyter and vicinity, will subscribe for said institution the sum of three thousand dollars upon condition that the Seventh-day Baptists erect a suitable building for such high school, in or near this village, that shall cost ten thousand dollars." This resolution was carried without opposition and Elder Campbell was appointed to circulate a subscription among the citizens to obtain the \$3,000 pledged. Acting trustees were chosen who also appointed him their agent to canvass the denomination for subscriptions to complete the \$10,000 needed. In performing the duties of this agency he made a tour of the denomination three times in three years, securing pledges and collecting the same. During these visits his efforts were by no means confined to the presentation of financial matters, but he awakened the people of the several localities to a strong sense of the need of higher education and held many revival meetings in various churches.

When nearly \$10,000 was pledged a legal organization was effected and Elder Campbell appointed General Agent to look after the enterprise, thus making him its executive head. The incorporators were Samuel P. Burdick, Ira Spencer, Alexander Campbell, Elmer D. Jencks, Matthew Wells, Jr., Benjamin Enos, William Max-

son, Henry Crandall, Eli S. Bailey, Perry Burdick, John Maxson and Ephraim Arnold. All these have long since passed to their reward.

A farm of one hundred acres was secured in the heart of the present village, the design being to institute an agricultural department in connection with the school, a plan never made practical. A part of this was used as the site of a stone building "64 by 90, including the wings," which was built at a cost of \$32,000.

The stones used in the structure, with the exception of those for the massive front steps, which were brought from Manlius all cut and ready to set, were obtained at

five different places within a few miles of DeRuyter. The sand for the mortar came from the Pardon Coon farm, five miles north of the village, and the timber was cut near by and prepared in the old Red Mill. The beautiful maples, now surrounding the grounds, were set by contract at eighteen cents each and were taken from the adjacent woods.

Work on the building was commenced in the spring of 1836 and late in that year the plant of the *Protestant Sentinel* was moved into it and the paper sent out from there. In the early spring of 1837, as the building was near completion, a Pri-

mary Department was taught for one term under the efficient direction of Miss Robinson, of Troy, New York.

In the autumn of that year the institution was formally opened with Eber M. Rollo as principal and Miss Mary L. Bonney as preceptress. These did excellent work. The attendance the first term was 140. There was no one among our own people yet qualified to fill these responsible positions, but Solomon Carpenter was then in Brown University and Miss Lucy Clark was attending a Ladies' Seminary in the West. They were married and entered upon their work as principal and precep-

HENRY C. COON, M. D., PH. D.
1828-1898

Student and teacher in DeRuyter Institute.

Professor of Physics and Chemistry in Alfred University.

tress in the autumn of 1838. Their occupancy of these positions was comparatively brief as their chosen life work was on the foreign mission field, to which they subsequently went. During the first school year, 1837-1838, the attendance was 216.

When the time arrived that Elder and Mrs. Carpenter must be regretfully released, correspondence was held with William C. Kenyon, then of Schenectady, but his services were rejected because his penmanship was not pleasing to some members of the Board of Trustees and so DeRuyter missed what Alfred enjoyed in the labors of this efficient and consecrated teacher.

The itinerary of the churches resulted in a general awakening to the need of educational advantages and students from the East and the West were in attendance. Being strangers in a strange land, many of them were hospitably received into the home of their one acquaintance, Elder Campbell, who with his estimable wife did all that was possible to make them feel at home. but with board at \$1.25 a week and flour at \$10 a barrel we may well believe Elder Campbell when he says, "The profit was out of pocket."

Following Elder Campbell's principalship, Giles M. Langworthy and Miss Caroline Wilcox were at the head of the school. They were succeeded at the end of the year by M. L. Wood and Miss Severance.

The school year was di-



WILLIAM AUGUSTUS ROGERS, PH. D., LL. D.
1832-1898

Student at DeRuyter Institute. Professor of Mathematics, Alfred University, 1859-1866. Professor of Industrial Mechanics, Alfred University, 1866-1869. Assistant Harvard Observatory, 1869-1875. Professor Astronomy, Harvard University, 1875-1886. Professor Physics and Astronomy, Colby University, 1886-1898. Professor-elect Physics and Astronomy, Alfred University, at time of his death. Active in Seventh-day Baptist denominational affairs.



REV. OSCAR UBERTO WHITFORD, D. D.
1837-1905

Student at DeRuyter Institute. A prominent Seventh-day Baptist Minister. For thirteen years Corresponding Secretary of the Seventh-day Baptist Missionary Society.

vided into three terms of fourteen weeks each. Tuition was \$2.00 to \$3.50 a term for elementary instruction and \$5.00 for higher studies. The school attempted little in the way of instruction besides such work as is now offered in preparatory academies or the high schools of cities and large villages. This instruction was necessarily elementary and depended upon the qualifications of both instructor and pupil.

The institution was fitted with dormitories for both ladies and gentlemen. "Students rooming in the building must furnish their own bedding." The old original folding bed was one of the furnishings of the room. In 1839 the Trustees of DeRuyter Institute sang the praises of its location as follows: "Among the many advantages which DeRuyter affords may be reckoned the purity of its water, the agreeableness of its natural scenery and its facility of communication with all parts of the country, there being three daily stages passing through it!" We can hear in memory the early blast of the stage horn and see the lumbering vehicle come in at night loaded with accumulations from the horrible roads. One smiles now at the "facility of communication" which DeRuyter enjoyed in those days.

J. D. B. Stillman was principal for a year. At the close of his administration the property was sold on a mortgage and the school was closed for a time. The financial difficulties being adjusted,

In 1865 the Central Association undertook the task of serving the school which had suffered from lack of patronage because

Elder James R. Irish was called to the principalship about the year 1845. He occupied the position for twelve years with the exception of one, during which Gurdon Evans was at the head of the school. Among the assistants were J. W. Morton, Miss Aurilla Rogers, Mrs. Ambrose Spicer, Miss Caroline Maxson, Miss Josephine Wilcox, Miss Miranda Fisher and others. During the administration of Elder Irish the trustees made it painfully clear that the income from the school must, through the principal, pay the several instructors, including his own salary of \$600, and that in no instance must the trustees be held responsible for any deficiency.

DeRuyter Institute was reincorporated in 1847 by the Regents of the University of the State of New York and it was required that all the incorporators should be Seventh-day Baptists.

At a meeting of the Trustees, held August 25th, 1848, the following resolution was adopted: "Resolved, That C. A. Burdick be employed as bellman the ensuing term and that William A. Rogers be sweeper for the like term of time," and later Charles A. Burdick was, by resolution, instructed to "ring the bell right" and "in case of absence he should furnish a substitute to perform the like service in the same manner." The use of tobacco and intoxicants was strictly prohibited.

In 1865 the Central Association undertook the task of serving the school which had suffered from lack of patronage because



REV. WILLIAM CLARKE WHITFORD, D. D.
1828-1902

Student at DeRuyter Institute. President of Milton College for more than forty years. Member of legislature, Wisconsin. State Superintendent of Public Instruction, Wisconsin. Editor of Wisconsin Journal of Education.

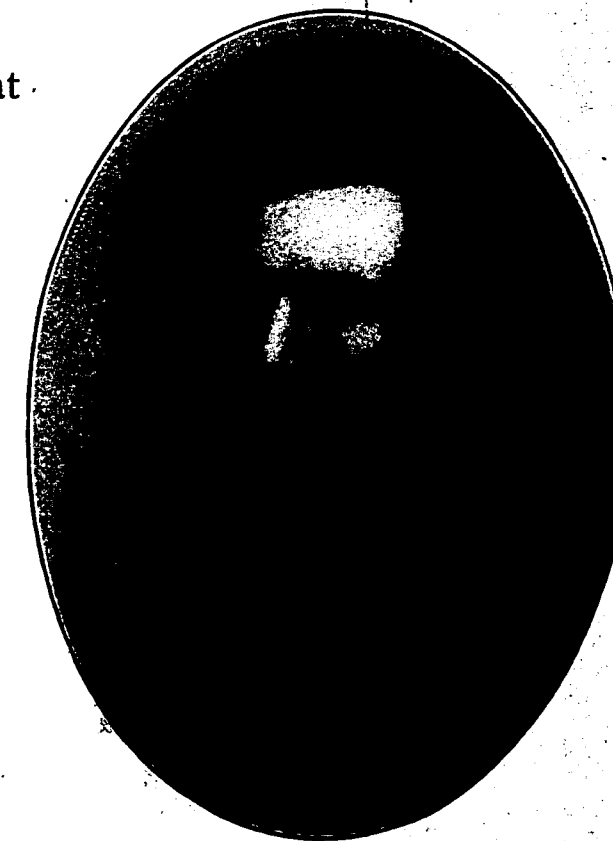
of the multiplication of schools of higher education so that its income was not sufficient to pay expenses. Herman Hull, of Brookfield, was called to the work of raising an endowment of \$10,000. Albert Whitford, of Milton College, was elected principal and Mrs. Whitford accepted the position of preceptress. Misses Ella Weaver, Sarah Summerbell, Miriam M. Jones, and others were engaged as assistants. This period being at the close of the Civil War, a large number of returned soldiers were among the students. These were rejoicing in freedom from military restraint and were somewhat restive under what they considered rigid discipline in the school.

The standard of scholarship was raised under Principal Whitford's administration and excellent work was done.

Later, Professor Forte, of Cazenovia, with Dr. H. C. Coon as assistant and Mrs. Coon as preceptress, were secured as teachers. L. E. Livermore succeeded Professor Forte and continued in the school, as long as it was maintained as an academy.

The cost of sustaining the school was so much greater than its income, that despite the heroic efforts of its friends it was impossible to continue it longer as an academy. In 1874, on the establishment of a Union Free School, the building was purchased for \$2,535.00 and has since been occupied by the public school.

The instructors of DeRuyter Institute were, perhaps, without exception,



REV. DAVID H. DAVIS, D. D.
1845-

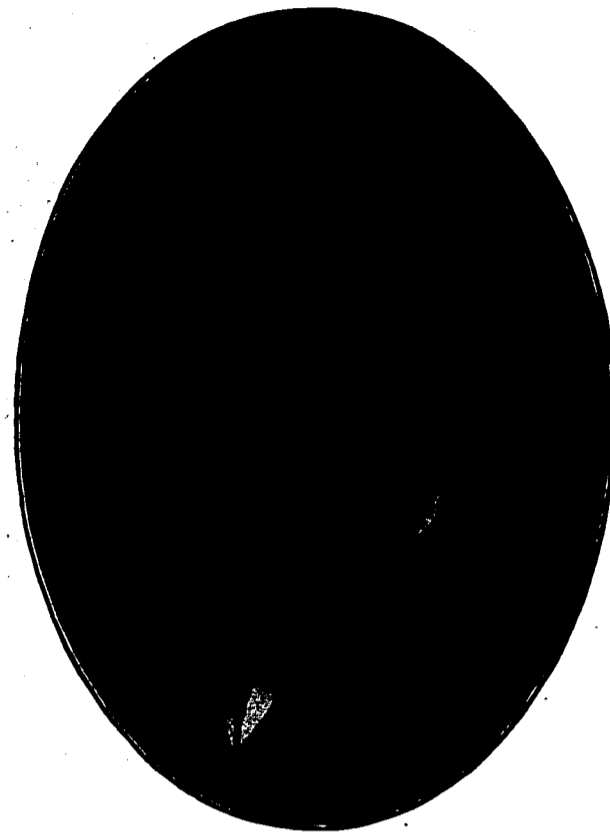
Student at DeRuyter Institute. Has been a Seventh-day Baptist Missionary to China for more than twenty-five years.

men and women of sterling character and deep consecration and left their impress for good on the young men and women under their charge. Who shall judge how far-reaching that influence has been?

All honor to DeRuyter Institute, founded in the tears and prayers, and heroic labors of Elder Alexander Campbell and his faithful coadjutors, and to the members of the Seventh-day Baptist denomination, both East and West, who contributed more than \$20,000 to build and equip a school of higher education. Without these many, and generous gifts, DeRuyter Institute could not have been.

All honor to those noble teachers, men and women, through whose heroism and self-sacrifice that institution was fostered and for many years sustained.

To enumerate the names of all its students who have gone out to be a blessing to the world would be beyond the scope of this paper. Among those called to the Christian ministry and honored in its service are the names of James Bailey, Lester Courtland Rogers, Thos. R. Williams, Elston M. Dunn, Benjamin F. Rogers, Joshua Clarke, O. U. Whitford, Charles A. Burdick and David H. Davis. Among educators, William C. Whitford, Henry C. Coon, Francis M. Burdick and many others. Some of both these classes have done double duty as pastors and teachers. In the



WILLIAM JAMES STILLMAN
1828-1901

Student at DeRuyter Institute.
Landscape painter, litterateur, journalist, and archæologist. United States Consul at Rome (1861-65), and at Crete (1865-69). Art critic of *New York Evening Post* (1883-1885), and correspondent of *London Times* (1875-1885). Author of *Cretan Insurrection, On the Track of Ulysses, Autobiography of a Journalist*, etc. Member of First Seventh-day Baptist Church of New York City for 35 years.



IRA J. ORDWAY
Student at DeRuyter Institute.
Has been a prominent business man of Chicago for nearly forty years. A prominent Seventh-day Baptist leader.

world of business, Charles Potter, George H. Babcock, Ira J. Ordway and scores of others. In literature, William James Stillman, Charles Dudley Warner and Mrs. M. F. Butts have gained a world-wide reputation.

Within the sacred walls of DeRuyter Institute were awakened in the hearts of these, and many others, a desire for knowledge and that incentive to higher culture which sent them out to obtain the necessary preparation for the high achievements of their later career.

All honor to DeRuyter Institute, the pioneer of higher education in the denomination. It has been a great blessing in the community where it was located; it has been an inspiration to higher culture for our whole denomination; it has sent out a grand company of men and women eminent in the various walks of life and a blessing to the world.

The writer wishes to acknowledge valuable data for this paper furnished by Rev. Charles A. Burdick, Professor Albert Whitford, and Charles H. Green, and also that gleaned from the *Autobiography of Rev. Alexander Campbell*.

"Look within! You know that in your highest moments an ideal purity, honesty, sincerity, loveliness, shines within you. Let that be your constant guide and companion as you work day by day, molding your life into its likeness."

ALEXANDER CAMPBELL

By Rev. Charles A. Burdick

On a campus in DeRuyter village, New York, stands a large four-story stone building, surmounted by a belfry and cupola,—a memorial of the most important epoch of our denominational history; for here was established the fountainhead of our educational life.

From DeRuyter went forth many earnest-hearted young men and women, to engage in the battle of life, with inspiration caught here; and, though the educational work begun here was taken up in later years by other schools, leaving the building to the occupation of the village public school; yet there stand its massive walls, a monument to him in whose fertile brain the institution had its inception, and whose enthusiasm and unconquerable will carried it to its complete establishment as our first denominational school.

It is as the recognized founder of DeRuyter Institute that I am asked to furnish a sketch of the life of Alexander Campbell, with especial reference to his connection with and work for that school.

It is impracticable in the limits of this sketch to give a history of his life, and I shall only give such features, incidents and illustrations as shall bring out the main traits and characteristics of the man who accomplished so important a work for us. When he was six years old his parents emigrated from the place of his birth, Plainfield, New York, to the unbroken wilderness of Henderson, Jefferson County, New York. In this wilderness environment he developed a character possessing some marked traits that distinguished him from all the companions of his boyhood years. Among these were an investi-

gating spirit, a tenacity of purpose, and a sensitive conscience that kept him aloof from all things that he believed to be sinful, and which gave him the name among his companions of "The Deacon." Undoubtedly a remarkable conversion experienced when a very young boy exerted much influence upon his character through boyhood and youth to make him different from his companions.

When he was fifteen, there was an extensive revival in that region. At that time he made a public profession and united with the Presbyterian church, his parents being of that faith. From the time of his public profession he became very active in religious work, and came to be recognized as a leader in the religious meetings held in the neighborhood.

In his seventeenth year he awakened to the importance of an education. To supply the want of school advantages, he bought a share in a public library in Smithville and became a diligent reader. At the age of nineteen, he taught school.

His attention was first called to the subject of the Sabbath when he was about twenty years of age. It was on this wise; hearing that a Jew had given out an appointment to preach at a house about four miles away, his curiosity to see a Jew was so great that he walked that distance to see and hear him. At the close of the meeting he learned that the supposed Jew was a Seventh-day Baptist missionary by the name of Russell Wells, from Rhode Island. He says, "But the thought troubled me 'Why does he keep Saturday for the Sabbath?' I will look into this matter a little."

For a full and thoroughly interesting ac-



REV. CHARLES ALEXANDER BURDICK, A. M.
1820-

Student at DeRuyter Institute.
Nephew of Rev. Alexander Campbell. Editor *Autobiography of Alexander Campbell*. Seventh-day Baptist Minister. At one time Recording Secretary of the Seventh-day Baptist Missionary Society.

count of the experience he passed through, the many obstacles he had to meet, the struggles of soul that seriously affected his health, and the final victory resulting in peace, comfort, and joy, the reader is referred to the *Autobiography of Alexander Campbell*.¹

After Mr. Campbell began keeping the Sabbath the Presbyterian church of which he was a member appointed a committee to labor with him. This they failed to do because they could find no Scriptural support of their ground. They then sent their minister to convince him of his error and try to reclaim him. When the minister reported to the church the failure of his mission and the attitude of Mr. Campbell, it was proposed that they should allow him to fellowship with them, and answer his own conscience in the keeping of the day.

He had now a growing impression that God had for him a more important work than that in which he was engaged. And he began studying the Bible with greater diligence.

The Presbyterian church also thought he would be a valuable addition to their ministry if they could hold him. Their minister spent all of one night with him urging him to enter their ministry, and telling him that his church with others

was making arrangements to give him a thorough education. Among the arguments to induce him to remain with them was that of the lack of education among Seventh-day Baptists alluded to farther on in this article.

In the twenty-fourth year of his age, he was baptized and joined the Adams church. Whereupon the church requested him to receive a "license to preach." Though he had been an active leader and exhorter in neighborhood meetings he had not, up to this time, attempted to preach.

After preaching a few times he was called, upon recommendation of Joel Green, to labor with the little church on Truxton

(now Cuyler) Hill. That church was unable to do much for his support, and he labored with his hands in summer season, and taught their district school in winter. This marks an important transition in his life, from his Presbyterian environment in Jefferson County, to the rugged hills of western New York, and to the self-denying toils of a Seventh-day Baptist minister. In the autumn of 1826, in the 25th year of his age, at the request of the Truxton Hill church, he received ordination at the hands of Eld. Joel Green and Eld. Job Tyler.

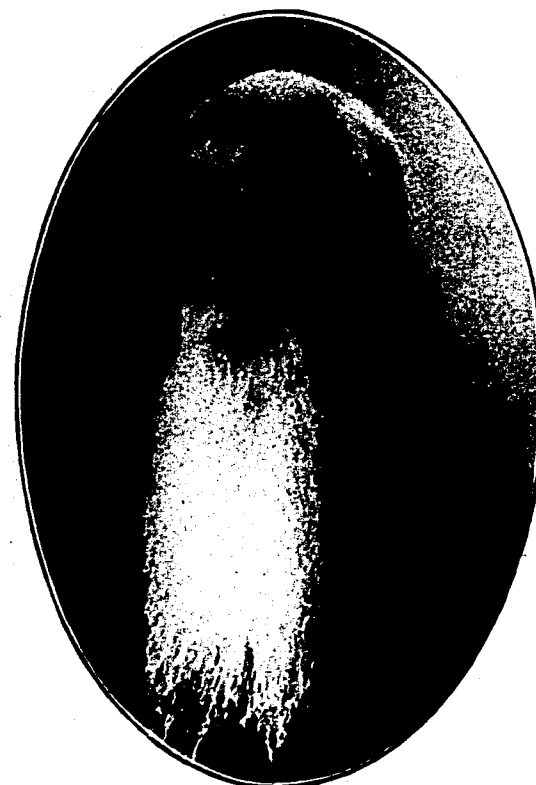
He was soon employed by the Seventh-day Baptist Missionary Society. Passing over that part of his history in which, under the employ and direction of the Missionary Board, he visited the churches of western New York and Pennsylvania, and his labors as a missionary in West Virginia, which were attended with extensive revivals and incidents of great interest, we come to that period in which he took the great responsibilities and bore the heavy burdens involved in the building up of DeRuyter Institute. On page 65 of his *Autobiography*, after referring to his labors up to that point, he says:

"This brings me down near to the time of the beginning of my efforts to build DeRuyter Institute."

He then refers to the conversation between himself and the Presbyterian minister formerly referred to, as follows:

It will be remembered, that in the early part of this narrative I mentioned a conversation with my Presbyterian pastor in which he said that the Seventh-day Baptists were a very small and illiterate people, having no institution of learning among them, etc.; that I felt this reflection very keenly, as I was then looking toward that people for my Christian home; and that I then and there resolved that, should my lot be cast among them, with God's help I would do all in my power to bring into being an institution of learning to be owned and controlled by Seventh-day Baptists.

I now believed that the time had come. So far as I knew, no one had made any move in this direction.



CHARLES POTTER
1824-1899

Student at DeRuyter Institute. A prominent inventor and manufacturer of printing presses. For sixteen years President of the American Sabbath Tract Society. Benefactor of Alfred University.

It frequently came to his ears that some of our young people were drifting away from us because the educational advantages they sought could not be obtained among us, and he had come to feel intensely on the subject.

He says:

I first mentioned this subject to Dea. Henry Crandall, one of the most active, liberal and influential members of our church.

We together called the attention of Dr. Ira Spencer to this subject, and he readily fell in with our views, and deeply sympathized with us in this matter.

After we had several conferences together, we thought best to call a public meeting of the citizens of the village and vicinity.

A meeting was called and Eld. Campbell stated the object of the meeting. The meeting then organized and chose a chairman, and proceeded to discuss the subject presented to them; viz., that of building a school among them. They appointed a committee to draft resolutions and plans to be presented at another meeting, and adjourned for one week. Eld. Campbell was appointed chairman of the Committee on resolution.

At the next meeting, which was larger than the first, the following resolution, as nearly as Eld. Campbell could remember, was passed without opposition:

WHEREAS, The Seventh-day Baptist people are disposed to make an effort to establish an institution of learning in DeRuyter or its vicinity, to be owned and controlled by that people; therefore,

RESOLVED, That we, the citizens of DeRuyter and vicinity, will subscribe for said institution the sum of three thousand dollars, upon condition that the Seventh-day Baptists erect a suitable building for such high school in or near this village, which shall cost ten thousand dollars.

This resolution, after considerable discussion was passed without opposition, and Eld. Campbell was appointed an agent to circulate a subscription in DeRuyter and vicinity to obtain the sum pledged. After

the completion of the canvass, the acting trustees appointed Eld. Campbell to circulate a subscription through the denomination to obtain the remainder of the \$10,000.

In doing this work he generally, on visiting the neighborhood of a church, would preach a few times, present the importance of education and waken people to a sense of its needs, and then canvass the neighborhood by a house to house visitation for subscriptions.

When he found a minister, he would first strive to get him interested and secure his co-operation in the work; and in some neighborhoods he got much help in this way. For example, in New

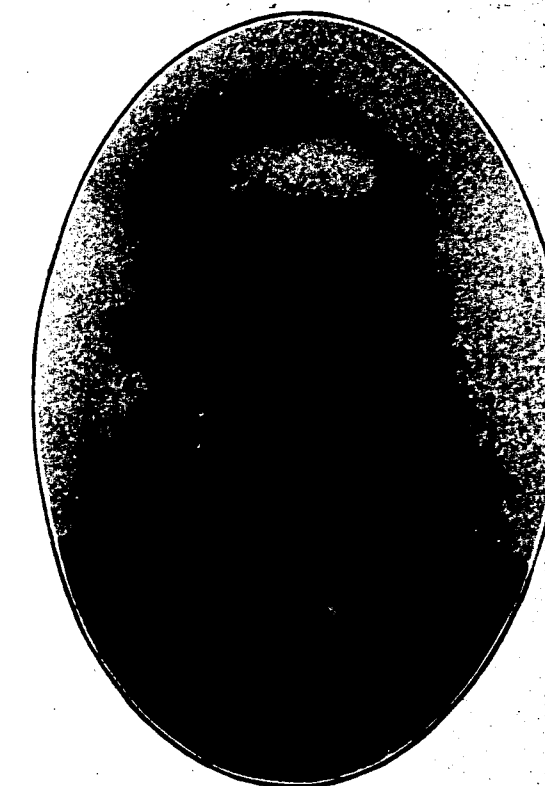
Jersey, he met Eld. William B. Maxson, who at once entered into sympathy with his work, and in addition to subscribing fifty dollars (\$50) for himself, travelled with him through the State from East to West Jersey, and his influence was a great help in the work.

In those days ministers were comparatively scarce, and when he visited a church where there was evidently a low state of religion, he would preach a number of times before beginning his canvass. In a number of churches genuine revivals attended his visits.

Thus was his first canvass of the whole denomination accomplished, with

the exception of two or three churches not visited. He returned to his home in DeRuyter with subscriptions that amounted to a little less than \$10,000. The trustees were chosen, a legal organization effected, and a building was soon begun.

But at this stage a difficulty arose as to the exact location of the institution, which by agreement was to be decided by a two-thirds vote of all in the town of DeRuyter who had subscribed to its funds. Some citizens of influence were dissatisfied with the location decided upon, and became enemies of the institution, doing all in their



GEORGE H. BABCOCK
1832-1893

Student at DeRuyter Institute. A versatile inventor, and successful manufacturer. Corresponding Secretary of the American Sabbath Tract Society. President of Trustees of Alfred University. Non-resident lecturer on Steam at Cornell University. Benefactor of Milton College and Alfred University.

¹. Published at Watertown, New York, 1883. Edited by Rev. Charles A. Burdick, A. M.

power to injure it. But in spite of this, the work proceeded.

And now the agent must go all over the ground again and collect the subscriptions. It should be remarked here that Eld. Campbell remained the agent of the institution through the history of its founding, from the beginning to its final establishment as a full officered institution. The raising of money, overseeing the work of construction, looking out for teachers, fathering of young students,—the whole weight rested upon his shoulders. He was in the full acceptance of the term often applied to him, "Father of DeRuyter Institute."

A third canvass of the churches was required to finish up collections and to get funds to meet the constant demands for various things, such as furniture for rooms, etc.

The Institute received annually some help from the Regents of the State University. In the meantime the school prospered.

Tribute to the Memory of Mary E. West.

Again has our society been called to part with a dearly loved member—Mary Eliza West—one who was faithful and efficient and always ready to do her part.

She was of a very retiring nature, but every one valued her highly, and those who knew her best gave their love and esteem for all the graces which adorn Christian womanhood. Her generous nature and true kindness of heart were shown by her many acts of liberality to those in need and by faithful devotion to her friends.

We feel a vacancy has been left which never can be filled, and extend our sympathy to her family, commending them to the watch-care of Him in whom she put her trust.

"We think of all her struggles, all her gain;
The joy of victory, the conflict past;

A primary department was opened under a Miss Robinson, and in the fall of 1837, the first term of the Institute was opened under the principalship of a Mr. Rollo.

Following his work in building up the Institute, Eld. Campbell gave his life to pastoral and evangelistic work, having great hold on the hearts of the people, owing to his loving, sympathetic nature.

One who was asked to state what characteristic of Eld. Campbell's labors impressed him most replied that there was manifest "a longing for souls, and a seeming fear that some time or opportunity for seeking souls would be lost."

He retained his powers remarkably in old age, laboring in missionary work up to his eighty-second year and

writing his *Autobiography* at about his eighteenth year.

He spent most of his last years at his home in Adams Centre, New York.

No longer dying daily, racked with pain,
But safe and happy, free and strong at last.

"The body sown in weakness, raised in power;

The mortal clothed in immortality.
Sure, if we loved her, this would be the hour

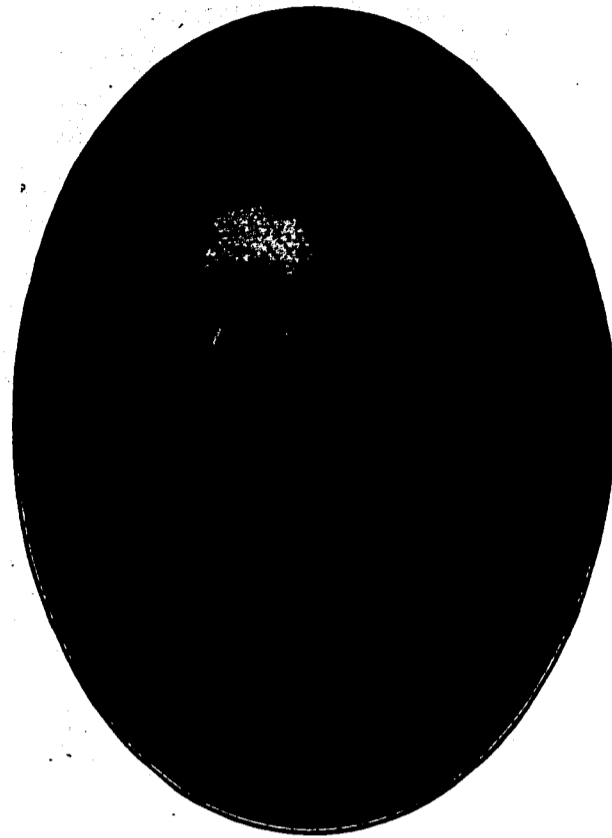
When we, forgetting self, would thankful be.

"Oblessed words with hope and comfort rife,
If only we can feel the thing they mean;

Our loved one has but 'entered into life.'
And more abundantly than we can dream."

MRS. NETTIE L. CRANDALL,
MRS. ADDIE RANDOLPH,
MRS. HATTIE GLASPEY,

Com.



CHARLES DUDLEY WARNER
1829-1900

Student at DeRuyter Institute.
Author and journalist. In conjunction with Samuel L. Clemens (Mark Twain), he wrote *The Gilded Age*, besides writing numerous books. He edited the *American Men of Letters*, a series of biographies, and the *Library of the World's best Literature*.

The Sabbath Recorder

THEO. L. GARDINER, D. D., Editor.
N. O. MOORE, Business Manager.

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EDITORIAL

The Great Fleet at Magdalena.

Great interest in the progress of the United States flotilla has been manifested in all countries, and it seems that the grand success of the movement has materially changed the opinion of army and navy men abroad as to the merits and ability of the American Navy. For instance, before the fleet sailed there appeared to be much doubt as to its ability to make so long a voyage in safety, and experts in foreign countries spoke lightly of the matter. Frenchmen seemed to think the heavy strain of a long sea voyage would so weaken the ponderous ships, and so damage and strain their machinery that they would most likely be ready for the repair shops or the scrap pile, by the time they should reach the Pacific coast. Much doubt was expressed about the ability to navigate such a flotilla in rapid movements, on long voyages. But every week the eyes of the world have watched with much interest its progress around the continent of South America. They have admired its safe passage through the dangerous straits of Magellan, followed by the quick voyage in Pacific waters, north to Panama, and now they see it has arrived two days ahead of schedule time, in better condition than when it sailed, and all ready for target practice. This has been an eye-opener to the nations. I noticed last week that French experts had changed their attitude, and speak of the American Navy as being equal to the world's best seagoing fleets. This successful voyage has raised the United States in the estimation of the powers, and this alone should tend to pre-

vent wars with us. Every American will be proud of any movement that gives this nation standing as a world power.

Concerning Rates to Conference.

The committee on transportation for delegates and others to the General Conference for 1908, are able to announce a "Summer Tourist Rate" daily, beginning as early as July 1st and good to return as late as October 31st, at \$30.00 for the round trip from Chicago to Denver. From Kansas City, St. Joe, Atchison and Leavenworth at \$17.50, with similar rates from principal points west of Chicago and St. Louis and east of the Missouri river. The regular one-way rate from Denver to Boulder is 90 cents, with a possible round trip somewhat less than the double one-way rate.

This is as good a rate as we can reasonably hope to get. Fuller announcements as to choice of routes, extra accommodations for parties, etc., together with any further information concerning rates which may come to hand, will be made later.

I. J. ORDWAY,
L. A. PLATTS.

March 12, 1908.

The Wrong Port.

One of the strangest events reported in the nautical news of the Boston papers is this: The Italian barque "King Alfred," set sail from Junin, in Chili. She carried a cargo of nitrate, and a captain who took things for granted. This captain, as he sailed away from Chili, looked at his outward manifest to see whither he was to take his cargo, and read that he was to go to "Charlestown." Simply that; no state was named. Well, the captain had heard of Bunker Hill, and so he knew of Charlestown, Massachusetts. So without deigning to ask any advice, to Charlestown, Massachusetts, he directed his course.

It is a long journey, a long and tedious journey around Cape Horn and up the eastern coast of South America, and through the West Indies and along the coast of the United States to Massachusetts; but the barque crawled steadily onward, weathering bravely the winter storms of the North Atlantic. At last, with stiff sails and hulls sheathed in ice, and a half-frozen crew, the "King Alfred" entered

Boston harbor and found wharf-room under the shadow of Bunker Hill monument. She had spent 135 days on the voyage.

And then, going ashore, this captain, so full of confidence in himself learned that his nitrate was not intended at all for Charleston, Massachusetts, but for Charleston, South Carolina! He had sailed right by his destination, plowing through all those storms to no purpose, and had needlessly prolonged his journey nearly two thousand miles! Chagrined, the blundering captain was for setting out again straightway; but the crew—small blame to them!—insisted on waiting till they and the "King Alfred" had recovered from the effects of the storms through which they had passed. Many a soul navigates life's seas without taking his place of destination into account. Traveler, whither art thou bound?—*Selected.*

The Value of a Foreman.

A new foreman had been appointed on a certain piece of work by a contracting company and his friends were offering him their congratulations.

"Dave, I think you are just the man for the place," said one of the men in the office; "you are just lazy enough to make a good foreman."

On the surface this remark would not appear to be eminently complimentary; but maybe it has a deal of truth in it after all.

A foreman, if he is superintending work of any consequence, cannot afford to spend his time doing the work of the men under him. If he sees to it that they accomplish their work,—and do it properly, systematically, with the least expenditure of time and the least consumption of power and wear of equipment, he has earned the money that is paid him.

The story is not a new one of the employer who found a high-priced overseer doing the work of an unskilled laborer, while the man who should have done it looked on. "How much are you getting now?" inquired the employer.

"A hundred and fifty dollars a month," said the foreman, thinking that his show of being "willing to take a hand at anything" was to be rewarded with an increase.

But the employer was not that kind of a man.

"Hereafter you will get \$1.50 a day," he said. "That is all this concern can afford to pay for that kind of work."

Then the foreman saw a great light. He began to realize that what the company wanted of him was to so systematize his department as to produce a maximum output with a minimum expenditure, rather than to make an appearance of always being "busy."

Many a man becomes a foreman, or reaches some other position of supervision, through influences other than his ability. But these seldom keep him there. Favoritism will sometimes win a man a place, but there are few business men that will sacrifice earnings to provide a place for an incompetent favorite. He must make good or lose favor.

The man who is more interested in the operation of a machine than the working out of an industrial system is not the man for a foreman. He had better stay in the ranks, for unless he is remarkably fortunate he will get back there sooner or later.

The same rules also apply to men higher up.

The man whose business it is to oversee the work or meet the patrons of a concern, must apply himself to that, if he would be successful, just the same as the man who operates a drill, a lathe or a crane must "stick to his own job." The man who must continually be "busy," and is not content to leave other people's work to those other people, is not fitted for a position of responsibility and command.—*The Contractor.*

The Glad Homeland.

Life changes all our thoughts of heaven;
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.
But in the afterward of years
It is a more familiar place,
A home unhurt by sigh or tears,
Where waiteth many a well-known face.
With passing months it comes more near,
It grows more real day by day,
Not strange or cold, but very dear—
The glad home land not far away.
Where none are sick, or poor, or lone,
The place where we shall find our own.
And as we think of all we knew
Who there have met to part no more,
Our longing hearts desire home, too,
With all the strife and trouble o'er.
—*Browning.*

HOME NEWS

FRIENDSHIP.—Sabbath day, February 20, four more of our young people asked for baptism and church membership. Three of these are members of the young women's Sabbath School class. The total number to take this step, to date, is eighteen. Nine are between fourteen and twenty years of age—from two classes in the Sabbath School, and nine are under fourteen years.

There are others who have shown an interest in this most important matter, but who as yet have not committed themselves publicly to the Christian life.

At our last prayer meeting in February we decided to continue to meet on Wednesday evening as well as Friday evening of each week, through March. One week ago last night there were more than fifty present. Last night there were as many, although the sleighing was not first class.

All who have lately started in the new life are members of the Sabbath School, and are regular attendants. This fact together with the spirit which prevails in the church makes the conditions favorable for the grounding in the faith of these young people. The dangers of a reaction are reduced to a minimum, because the conditions under which decisions were made have been assumed by the church, for the present at least, as the normal conditions.

PASTOR BOND.

Nile, N. Y., March 12, 1908.

NEW YORK CITY.—The Mission Study class connected with this church has been in existence a year and a half, although no mention of the same has been made in this paper. Last year we used the textbook "Christus Liberator" and this year we are using "Gloria Christi" by Anna Brown Lindsay, author of that admirable little book "What is Worth While."

At a meeting held with Mrs. Eola H. Whipple, March 11, much interest was manifested in the different lines of missionary work. The Home-Mission work is not neglected in our great interest in the work in Foreign Missions, each member of the class apparently holding some phase of the work as being of first importance to her. Mr.

Stephen Babcock is a much esteemed member of the class and has many helpful thoughts to give us on the different topics. Just at present we are anxious that the ground should be purchased and the chapel built in Shanghai, also that some one be sent to Africa very soon; and there are members of the class who feel that there is a great need now of more active Home Mission work.

LILLA YORK WHITFORD.

March 12, 1908.

DODGE CENTER, MINN.—The "appointed correspondent" has gone away and will be greatly missed in every department of our work. Every church should be glad to furnish other communities with active workers; but how sad we feel that, as they go away, we furnish so few inducements for others to come here and take their places.

The annual Sabbath School temperance entertainment was held the evening of March 7, with a full house. The young people are very enthusiastic in this effort to educate themselves as future workers for both temperance and prohibition. Recitations, solos, quartets, choruses, pastor's talk, chalk talk, etc., make up the programs and always a special effort to influence all here in carrying the "city" for no-license at the spring seesaw game of local option.

The no-license fight this year has been an open fight on the part of the temperance forces, but a "still hunt" on the part of the enemy. The two local papers gave the use of their columns to writers for three weeks. This excited the license voters in an unusual way; and with the dodgers distributed from house to house the fight became rather warm, drawing the lines more closely than heretofore. The city went no-license last year by about three majority. It has now gone for license by over forty majority. We are now to have a year's reign of crime once more and some homes here must furnish the boys for the hopper and the grist must grind on and on. God speed the prohibition wave everywhere.

COR. PRO TEM.

Those who are determined to cling to error, will never welcome the truth.

"Open thou mine eyes that I may behold wondrous things out of thy law."

MARRIAGES

BOSS-BARNHART—At the home of the officiating clergyman, in Milton, Wis., March 4, 1908, by Rev. L. A. Platts, D. D., Mr. Louis L. Boss of the town of Milton, and Miss Luella E. Barnhart, of the village of Milton.

DEATHS

DAVIS—Oliver Davis was born at Hopkinton, Rhode Island, September 1, 1832, and died at Hammond, Louisiana, of heart failure, March 1, 1908.

He, with Mrs. Davis, was spending the winter at Hammond. The remains were brought home to Nortonville for funeral and interment.

Brother Davis became a Christian at ten years of age, under the labors of Rev. Alexander Campbell. He united with the Hopkinton Seventh-day Baptist Church. He was married to Miss Sophrona B. Babcock at Adams Centre, March 12, 1860. They lived in Rhode Island for a time, then at Adams Centre, but settled at Albion, Wisconsin, in 1862. At the latter place he was a merchant in company with his brother-in-law, O. W. Babcock. In 1873 they sold out and came to Nortonville, Kansas, since which time their lives have been closely identified with this community and its development.

Mrs. Davis died at Albion, November 10, 1866. On January 23, 1868, he was united in marriage with Miss Elizabeth R. Williams at Albion, who remains, with a wide circle of relatives and friends, in bereavement. He was a worthy member and faithful supporter of the Seventh-day Baptist Church of Nortonville at the time of his death.

Mr. Davis was a man of remarkably strong personality. He was vigorous and clear in his thinking and convictions, and conscientious and loyal to his understandings of right. Wrong and evil he could not excuse or tolerate. He was a practical, quiet man of unassuming ways and but few words. The Lord blessed him with a good amount of this world's goods, with which he was generous, though his charities and benevolences were not done for display; usually but very few knew of them. Frequently the recipients of his charities knew not the source from whence they came. He was a man of large-hearted sympathies, easily touched by the sorrows, sufferings and needs of others. The cause of purity and right appealed strongly to him. As a friend, he was one of the most constant and loyal.

G. W. H.

BURDICK—Deacon B. O. Burdick was born at Scio, N. Y., January 24, 1843, and died at his home in Nortonville, Kansas, March 5, 1903.

A fuller account will appear next week.

G. W. H.

BABCOCK—Juliet Major Babcock was born in Hornell, New York, in 1830 and died at the home of her daughter in Oneonta, N. Y., March 7, 1908.

At the age of twenty she married Edward Utter of Friendship. Two children survive this union: Mrs. W. C. Franklin of North Syracuse, and Mrs. C. E. Miles of Oneonta. About eight years after the death of her husband she married Dr. Brayton Babcock of Friendship, who died just twenty years ago. Two children were born to this latter union and they survive the mother: Brayton Babcock of Oneonta and Claude Babcock of Albany.

Mrs. Babcock was long a member of the Friendship Seventh-day Baptist Church. For several years she has been a non-resident member and an invalid. She kept in touch with the denomination through the RECORDER so long as she was able to read; and with the church through an occasional letter from the pastor. When unable to write, she had some one write for her in response to the annual roll call.

Brief services were conducted in the Baptist Church at Friendship, on the arrival of the body and friends from the East, Tuesday morning, March 10. Burial in Maple Grove Cemetery. Pastor Bond officiating.

A. J. C. B.

BARNHART—In the village of Milton, Wis., March 9, 1908, after a lingering illness, Miss Clara A. Barnhart, aged 45 years, 10 months and 9 days.

Clara was the eldest in a family of four daughters and one son born to Albert and Emily Clarke Barnhart of Milton. The mother and then the father passed on years ago, and Clara is the first of the children to follow them to the better life. When but 15 years of age she confessed Christ in baptism and became a member of the Seventh-day Baptist Church of Milton, of which she remained a steadfast member to the end. She was never very strong physically, even from childhood. Three years ago she suffered a slight injury to one of her fingers which was followed with blood poisoning from which she never fully recovered. More than a year ago she came to the home of her sister, Mrs. Geo. Saunders, too ill to longer care for herself, where she has been most tenderly and lovingly cared for. For the past nine months physicians have given no hope of her recovery. So gradually she wasted away; patiently, trustfully she waited the coming of her Lord, and sank peacefully to rest. Ps. 17: 15.

L. A. P.

CLARKE—At Milton Junction, March 9, 1908, Mariah, widow of the late Almarion Clarke, and daughter of William and Jane David.

The deceased was born in Ohio, December 7, 1835 and was one of five sisters, all of whom have departed this life except Mrs. Mary Livingstone of Milton. She was united in marriage with Almarion Clarke, June 1, 1855, at Berlin, Wisconsin. For a time their home was in Brookfield, New York, later in Wisconsin, at Berlin, Albion, and for the past sixteen years at Milton Junction, where Brother Clarke died June 3, 1905. To them were born five children: Mariah, who died in infancy; Ira, who died in 1894; Silas, who died in 1875, and two yet living,—

Mrs. Mary Garthwaite of Stoughton, and William of Beloit, Wisconsin.

In early life Sister Clarke professed faith in Christ and united with the Seventh-day Baptist Church and has ever continued faithful. At the time of her death she was an esteemed member of this church, at Milton Junction, Wis.

Farewell services were held, March 11, from the Seventh-day Baptist Church, conducted by Elder O. S. Mills. Text, "The Master is here, and calleth thee." John 11: 28. O. S. M.

VELTHUYSEN—At Haarlem, Holland, Mrs. Velthuysen.

Mrs. Sara Louise Kluit, wife of Gerard Velthuysen, Sr., was born March 26, 1839 in the village of Heemstede, near Haarlem. She was God-fearing from her girlhood.

In November, 1856, she was married to Brother Gerard Velthuysen. In October, 1869, she and her husband were received by baptism as members of the "Church of Baptized Christians," Franeker, Holland. Before this, both had been members of the "Netherland Reformed Church." In 1879 both embraced the Sabbath of the Lord, having been earnest and zealous Sunday-keepers for Christ's sake, in their error.

There survive: her husband and two (married) children.—Sarah, wife of G. J. van der Zee, living at Amsterdam, Holland, and Gerard, married to Gertrude Muller, to whom five children are born and who live also at Amsterdam.

The memory of Sister Velthuysen will be an exemplary reminder of true Christian virtues. She served her Saviour and Master in real spiritual devotion. Surely her adorning was the hidden man of the heart in the incorruptible apparel of a meek and quiet spirit, which is of great price in the sight of God.

Funeral services were held in the chapel of the church and at the cemetery.

Letters to the Smiths.

From Uncle Oliver to Roma Gray Smith.

My dear Niece:—I was a most interested reader of your letter to Dr. Lewis concerning card-playing for prizes. I take it that those of whom you spoke are Seventh-day Baptists, yet I do not like to think it. If it be so, I am indeed surprised. I have all my life been a Seventh-day Baptist, and I never saw but one of the members of that denomination play cards at all, or gamble in any way. That one, Roma Gray, was your Uncle Oliver. It was when he was a young boy in the army, and surrounded with special temptations to do such things. He did not play cards there very much, for the restraining influence of his praying father and mother followed him all along the march and went into camp where he did. He yielded just a little to temptation, but that was too much.

This uncle of yours tried, just for luck,

a gambling device. Some whom he had considered his most worthy comrades had done so, and he was tempted to do as they did. At first he gained a bit. It seemed easy, and he tried again, and again won. Then he began to lose, till, almost before he knew it, he had lost five dollars. It was the old, old story. But just at that time your uncle said, "See here, Oliver Smith, this is just what you deserved, and it is good enough for you. You knew when you began this thing that you were doing wrong. Now, don't you ever again, so long as you live, so much as even play pin for keeps. Go right back to your tent and keep out of such influences as these." He went, and he has not since then touched a thing that had in it the least suggestion of gambling. He knows that some have thought him over-particular, but one thing is certain—his course has been a safe one, and he feels that his example in that respect has been safe for young people to follow. He had no business to do as he did back in those days.

This same Seventh-day Baptist got also into the beginning of the habit of both drinking and smoking. He is thankful today that he cut himself just as short from those things as from the playing of cards and other gambling devices. He did the only safe thing to do.

There is a certain thing, Roma Gray, that I have in the years past said time and again to members of other churches concerning my own: "No real Seventh-day Baptist plays cards, gets into the habit of dancing, using profane language or drinking liquor." I have said it because I verily thought it to be true, and I have been proud to say it. I have felt justified in saying it, because in a life of more than three-score years I have never seen any person of our denomination, excepting your Uncle Oliver, do any of these things; and that was a good while ago, for when he got back to his father and mother and his church friends he quit for good.

You may ask how I could say such a thing about Seventh-day Baptists in general, when I have not known the majority of them. Well, I'll tell you. I have from my boyhood days cherished in my heart a pretty high ideal of our church and

(Continued on page 383)

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Apr. 11.	The Raising of Lazarus	.....	John 11: 1-57.
Apr. 18.	Jesus Anointed at Bethany	.....	John 12: 1-11.
Apr. 25.	Jesus Teaches Humility	.....	John 13: 1-20.
May 2.	Our Heavenly Home	.....	John 14: 1-31.
May 9.	The Mission of the Holy Spirit,		John 15: 26-16: 24.
May 16.	Jesus Betrayed and Denied	.....	John 18: 1-27.
May 23.	Jesus' Death and Burial	.....	John 19: 17-42.
May 30.	Jesus Risen from the Dead	.....	John 20: 1-18.
June 6.	Jesus Appears to the Apostles	.....	John 20: 19-31.
June 13.	The Risen Christ by the Sea of Galilee,		John 21: 1-25.
June 20.	Review.		
June 27.	Temperance Lesson	.....	Eph. 5: 6-20.

LESSON I.—APRIL 5, 1908.

JESUS THE GOOD SHEPHERD.

John 10: 1-11.

Golden Text.—"The good shepherd giveth his life for the sheep." John 10: 11.

DAILY READINGS.

First-day, Psa. 23: 1-6.

Second-day, Luke 15: 1-10.

Third-day, Zech. 11: 1-17.

Fourth-day, Isa. 52: 13-53: 12.

Fifth-day, 1 Sam. 16: 1-23.

Sixth-day, 1 Sam. 17: 31-49.

Sabbath-day, John 10: 1-18.

INTRODUCTION.

This Lesson is best understood in connection with the incident of the healing of the blind man. The Pharisees in their anger had excluded this man from the synagogue, thus answering his arguments in regard to the character of his benefactor. Jesus encouraged the man who had been blind to trust in him, and showed to the Pharisees their hypocrisy, telling them that they were themselves really blind in a spiritual sense. He continues his teaching by means of allegories, likening himself to the door of the sheepfold, to the true shepherd in contrast with false teachers, and to the good shepherd in contrast with the hirelings.

The Pharisees had put a man out of the synagogue because he clung to the truth in spite of their instruction. Our Saviour would have them understand that they were presuming to exercise authority which they did not by right possess. Their adherence to selfishness as a cardinal principle and their choice of error when the truth was plainly before them showed plainly

that they were utterly unworthy of their assumed position of leadership over the people.

This Lesson is one of the gems of the Bible, and sets forth the Gospel message with great clearness. Can we refuse to yield ourselves for guidance to the Good Shepherd who has devoted himself unreservedly for our sakes?

TIME—Soon after the restoration to sight of the man born blind concerning which we studied in Lesson 11 of last Quarter. See note on the Time of that Lesson.

PLACE—Jerusalem.

PERSONS—Jesus and the people.

OUTLINE:

1. The True Shepherd contrasted with False Shepherds. v. 1-6.
2. Jesus the Door for the Sheep. v. 7-10.
3. The Good Shepherd contrasted with the Hirelings. v. 11-18.

NOTES.

1. *He that entereth not by the door into the fold, etc.* To understand the allegories of this Lesson we must have in mind customs connected with the care of sheep in Palestine. A number of flocks would often be gathered at evening in a sheltered enclosure where one man would keep watch during the night, against wild beasts and robbers. In the morning the shepherds would come to the door and each would call his own flock. A robber would not of course be admitted by the porter, and so if he would get into the enclosure must come by some way other than the door. *The same is a thief and a robber.* A thief steals by stealth; a robber, by violence. The double designation of the false shepherd is used for emphasis. It is plain that Jesus meant to imply that the Pharisees, the religious teachers of that time, were not really shepherds of the people but were injuring the flock like robbers.

2. *But he that entereth in by the door is the shepherd of the sheep.* The reference is doubtless specifically of Jesus; but may have also a more general application to any true teacher.

3. *To him the porter openeth.* Some have thought that the porter stands for John the Baptist; but it is much simpler to assume that this is one of the details of the allegory for which there is no specific parallel in the interpretation. *And the sheep hear his voice.* Each individual sheep gives heed to the call of its own shepherd. The shepherd leads rather than drives his flock. As the people come to know the compassion of God for them, and that Jesus is their real Shepherd they will not listen to the pretended shepherds.

4. *He goeth before them.* Not driving but

leading, and the first to meet danger.

5. *And a stranger will they not follow.* Travelers tell interesting stories of the discernment of the sheep in Palestine today. They are not to be fooled into heeding a stranger even if he has borrowed the garments and imitates the words of the shepherd.

6. *Parable.* This is not the same word as that translated "parable" in the earlier Gospels; the meaning is not however essentially different. It is a longer or shorter saying turning aside from the directness of literal language to voice some truth by an expressed or implied comparison. The parable is associated with various rhetorical figures of speech. In this case our parable is an allegory, or rather a series of connected allegories. An allegory may be briefly defined as "an extended and elaborate metaphor." *But they understood not.* The Pharisees were not quick to discern the full meaning of the figure, but doubtless some of them saw that his discourse was directed against them.

7. *Jesus therefore said unto them again.* As Jesus designed not only to comfort the man whom the Pharisees had cast out, but also to reprove the Pharisees, he begins again with even greater explicitness. *I am the door.* Our Lord changes the form of his allegory. He is himself the means of entrance into the kingdom of God. It is therefore absurd for the Pharisees to arrogate to themselves the prerogative of deciding whether a man belongs to the ranks of God's people or not.

8. *All that come before me are thieves and robbers.* That is, those who stand in opposition to Jesus, or make their decisions upon other principles than those by which he acts. Jesus certainly did not mean to class the prophets and teachers of the Old Testament with his present hearers. The Pharisees were deceiving the people in setting up a false standard of what was pleasing to God, and were therefore in their relation to the sheep *thieves and robbers.* *But the sheep did not hear them.* The true people of God are not led astray by the Pharisees. The doctrine of the Pharisees does not satisfy the pure minded seekers after truth.

9. *He shall be saved.* The promise is for deliverance from peril, and for adequate provision for all needs. This blessing is for the sheep rather than for the shepherds.

10. *The thief cometh not, but that he may steal.* The Pharisees and others that might pose as the door had no love for the sheep. They were destroying the sheep, and striving to gain advantage for themselves. Jesus was giving life.

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11. *I am the good shepherd.* There is now a change of figure for which the latter half of the preceding verse has prepared us. Jesus is not only the Door of the sheep, but also the greatest of all true teachers, the one who alone can lay claim to the title: the Good Shepherd. The adjective "good" refers here not so much to moral purity as to excellence and beneficent ability. He is the shepherd who above all others deserves to be called shepherd; for he has qualities and motives that enable him to perform the shepherd's office far better than all others. *The good shepherd layeth down his life for the sheep.* The willingness of the true shepherd to risk his life on behalf of the sheep under his charge is a type of Christ's laying down his life for the good of his own.

12. *He that is a hireling.* The reference is to teachers like the Pharisees who have no sincere interest in those whom they instruct, but are teachers merely for the profit or the glory that may come to themselves. To ask by whom the hirelings are employed is to press the figure beyond its limits. *The wolf.* That is, any sort of danger that threatens the flock. The hireling oversees the sheep in time of peace for the sake of the wages, but when danger appears he is sure to flee.

13. *And careth not for the sheep.* That is just the supreme point of contrast. The Pharisees did not love the people whom they taught.

14. *And I know mine own.* The striking characteristic of the Good Shepherd is that he devotes his life for the sheep, but there is another fact in his relation to the sheep that should not be overlooked. He is intimately acquainted with his own. He does not lay down his life for their sakes as a matter of business nor in devotion to abstract duty. He loves his own, and must devote himself for them. They are not unresponsive to his love: the acquaintance is mutual.

15. *Even as the Father knoweth me,* etc. This is a part of the same sentence as that in the preceding verse. The mutual knowledge of the Good Shepherd and his sheep is very similar to the mutual knowledge of the Father and the Son. Compare ch. 14:20, and other passages.

16. *And other sheep I have which are not of this fold.* Some have supposed that Jesus meant Jews outside of Palestine, and others have come still wider of the mark by thinking that he is referring to beings in other planets beside the earth; but the evident reference is to the Gentiles. Besides the Jews who had then accepted him there are many who are really his although they did not then know of him. *One flock.* The better manuscripts have a word which is properly thus translated instead of the word translated "fold" which we find in King James' Version. This makes much better sense also; for all the disciples of Jesus belong to one flock since he is one Shepherd, although it is not at all necessary to think of them as all gathered into one fold. There are many different churches, and different denominations, and Christians of very diverse characteristics; but all true followers of Jesus belong to the one flock.

17. *Because I lay down my life.* This voluntary sacrifice is the most characteristic act of the Good Shepherd, and is therefore that which most clearly shows that he is in harmony with God. *That I may take it again.* His ability to take his life again is a striking indication that his sacrifice is voluntary.

18. *No one taketh it away from me.* To the very last Jesus had the power to choose not only the manner of his death, but also whether he should die or not. This power of Jesus over his own life did not interfere with the power of the Jews to kill him. Although Jesus laid down his life for the sheep the Jews were responsible for his death.

SUGGESTIONS.

We have no far-away Saviour interested in

humanity only in the mass. He is personally acquainted with each one of us, and calls us by name.

Far be it from us to resemble the hireling. If we are true followers of Jesus we are not in this world for what we can get out of it, but rather for what we can give.

No man can accomplish anything to speak of for his fellow men unless he cares for them.

The relation between the Good Shepherd and the sheep is mutual. The Christian is living far below his privilege if he abides in doubt, hoping that he will find salvation at the last. We may know Jesus, if we will, just as certainly as he knows us.

SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

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

After May 1st, 1908, the Seventh-day Baptist Church of Chicago will hold regular Sabbath services in room 013, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock P. M. Strangers are most cordially welcome.

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

Notice of Copyright Renewals.

Class CXXC, Nos. 173,159 to 173,167—174,690 to 174,974—175,946 to 175,960.

Be it remembered that on the 31st day of January, 24th day of February, and 6th day of March, 1908, Mary Runyon Lowry of Plainfield, New Jersey, hath deposited in this office the titles of 39 Musical Compositions by Robert Lowry, viz.: "Oh to be Something;" "What is all the world to me?" "Cross of Calvary;" "How long, O Lord?" "Come, Come and See;" "Everything for Jesus;" "Follow Me;" "Holy Trinity;" "O Come to the Saviour;" "It is I;" "No Room for Jesus?" "Harvest Home;" "The door was Shut;" "They have Triumphed at Last;" "Long Ago;" "O let me tell it once Again;" "Rise, Sun of Righteousness;" "Breathe the wave, Christian;" "Home in Glory;" "Dear Saviour, take us Home;" "Awake Thou, O Sleeper;" "Follow On;" "Hide Thou Me;" "One True Way;" "The Swelling of Jordan;" "The Race Set before us;" "Nearer, dear Jesus;" "All will be well;" "Beautiful Heaven, my Home;" "Hear the Master call for Reapers;" "When Jesus Comes;" "See the Conqueror;" "Sinner, why in Darkness;" "The day is past and over;" "Who is there like Thee?" "Yes, we part;" "Thy will be Done;" "Freely it flows;" "Rise, Glorious Conquerer, Rise;" These in Renewal for 14 years from February 24th and 27th, March 3rd, 6th, 11th, 15th, 17th, 19th, 26th, 1908. The right whereof she claims, as Proprietor, in conformity with the laws of the United States, respecting Copyrights, Office of the Register of Copyrights, Washington, D. C. Herbert Putnam, Librarian of Congress, by Thorwald Solberg, Register of Copyrights.

Plainfield, New Jersey,
March 12, 1908.



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people, and I have judged them by that high standard. The fact of it is, Roma Gray, conditions have been such that for nearly forty years my family and I have lived much of the time away from our people. We have been lone Sabbath-keepers, but always proud to be Seventh-day Baptists; proud because of the high ideal we held of them; proud because of their obedience to God's law and their spiritual life and growth; and because, as we believed, it has been their habit not to practice those things that tend to lead young people astray.

And so, Roma Gray, your letter has, in spite of me, made me feel sad. Why, do you know that, having cherished so long my high ideal of our church and its membership, I find it almost unthinkable that any real Seventh-day Baptist should get into anything like the present day bridge-whist habit! If you say that some of our people are doing this, I think—and I have been giving much serious thought to the matter—I will not lower my ideal, but, rather, question the reality.

I feel that we Seventh-day Baptists must stand for something more than nominal Sabbath-keeping. We must stand for spiritual life and thought and practice. We must stand for moral force enough to put away not only the mild form of gambling of which you speak, but the things with which it is done. I shall not condemn any one for playing cards and dancing, for I am not the keeper of the conscience of my brother. But I have found by years of observation that those who are given to such habits are not spiritual forces in the church. Their

(Continued on page 384)

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names may be on the church book, but they are not as a rule prayer meeting folks.

No, Roma Gray, I shall not utter one word of judgment, for it is written, "Judge not, that ye be not judged." But ever since I read your letter to Dr. Lewis these questions have been in my mind: "Are we, your aunt and I, mistaken, in the spirit of our people, to whom for so many long years we have, as lone Sabbath-keepers, tried to be truly loyal?" "Must we now lower our ideal of Seventh-day Baptists, and take back all we have thought and said of them?" If so, it will be hard work for us not to lose heart.

But I cannot feel that very many of our people are thus indulging in present day society customs—trying to hold to Christ and the church with one hand and to the world with the other. It is too long a reach. I cannot believe that many of our fathers and mothers, especially mothers, are gathering in one another's parlors or nights to sit late at what would be terribly wicked in their boys if they had in the woods some old shed where they met or nights to do the very same things. Can you? I have too good an opinion of our folks for that.

I once knew some boys that had a shanty across the river, with a stove in it, where they were wont to spend their evenings playing cards. Some of the good people of that community were scandalized that such a place existed, yet those boys were doing only what some of their mothers were doing those same evenings. Wicked youngsters!

A day or two ago I heard a lady and gentleman discussing what they called

"bridge." The gentleman was deploring the giving of prizes, and said he would enjoy it better without that element of gambling. She plainly told him that prizes are essential to the game; that people would not take interest enough in it to play without the excitement of a chance to win something. According to her, the gambling is the essential of the game. It is, I suspect, this excitement of winning something by chance that is at the root of all gambling. It was just this that got your Uncle Oliver to try his luck that day down in the camp in Georgia. But he would not have done it then had not one of his comrades whom he took for his ideal, because of his moral character, set him the example. He thought that if Comrade Brown would do such a thing, it would not be much out of the way for him to try his luck, too.

Let me say in closing, Roma Gray, that I am glad I do not know of what community you wrote. Let us hope for better things of those folks some day. In the meantime, let's keep clear of it all—you and I.

James D. Bennehoff having accepted the appointment of Instructor of Natural history in Alfred University, is desirous of disposing of his stock of general merchandise and business in one of the most desirable locations in Alfred, N. Y. Stock carried about \$7,000. Terms easy. With the almost certainty of the establishment of a state Agricultural College in Alfred, the future looks bright, and an excellent opportunity is offered to some energetic man wishing to give his children a college education.

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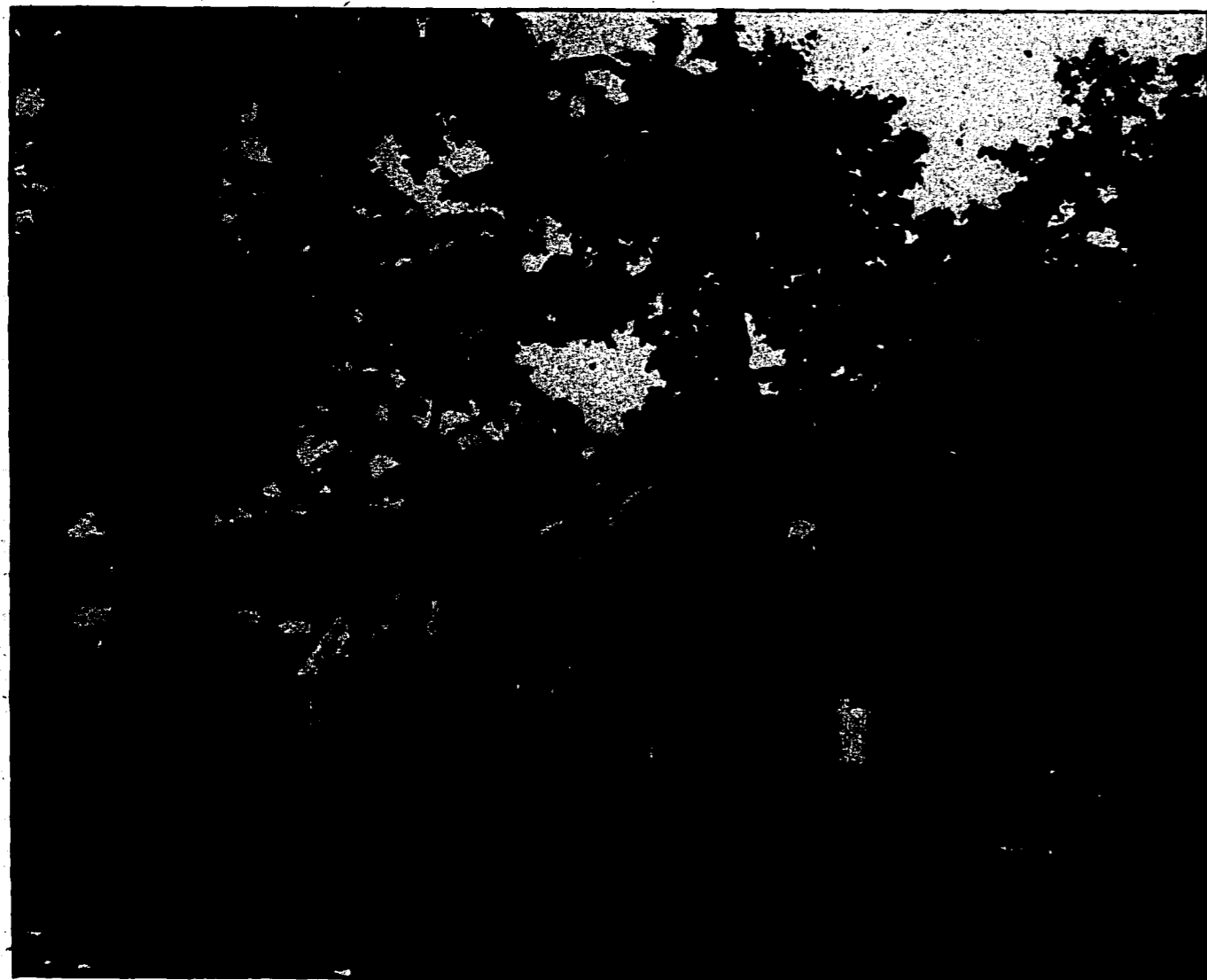
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