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The Sabbath Recorder

REV. THOMAS HISCOX.
(1686-1773.)

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SABBATH REFORM

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

Sunday Law Enforcement.

An extensive and representative agitation concerning the enforcement of Sunday laws is going on at New Britain, Conn. The Hartford Courant—we are indebted to Ex-Governor Uutter for a copy—December 2, makes a full report of the situation as it developed on Sunday, December 1, 1907. The Prosecuting Attorney had issued a proclamation enforcing the Sunday law in New Britain and an intermittent victory and severity. He did this without the support of the Mayor and the "Public Safety Committee" of the city, which has charge of police affairs. The Courant says that the shut down "was the nearest approach to a Puritanic Blue Law Sabbath that this cosmopolitan center has seen in years." Three or four columns of the Courant are filled with statements and opinions from the Mayor and other officers of the city government. These indicate positions quite opposed to the strict enforcement of laws which public opinion holds as obsolete and inoperative, although they yet stand on the statutes of Connecticut. Such a condition is usual whenever a strict enforcement of Sunday laws is attempted. It is an inevitable result in a period of transition of public opinion and in the history of obsolute and progressive, although they yet stand on the statutes of Connecticut. Such a condition is usual whenever a strict enforcement of Sunday laws is attempted. It is an inevitable result in a period of transition of public opinion and in the history of obsolete and inoperative, although they yet stand on the statutes of Connecticut. Such a condition is usual whenever a strict enforcement of Sunday laws is attempted. It is an inevitable result in a period of transition of public opinion and in the history of obsolete and inoperative, although they yet stand on the statutes of Connecticut. Such a condition is usual whenever a strict enforcement of Sunday laws is attempted. It is an inevitable result in a period of transition of public opinion and in the history of obsolete and inoperative, although they yet stand on the statutes of Connecticut. Such a condition is usual whenever a strict enforcement of Sunday laws is attempted. It is an inevitable result in a period of transition of public opinion and in the history of obsolete and inoperative, although they yet stand on the statutes of Connecticut. Such a condition is usual whenever a strict enforcement of Sunday laws is attempted. It is an inevitable result in a period of transition of public opinion and in the history of obsolete and inoperative, although they yet stand on the statutes of Connecticut. Such a condition is usual whenever a strict enforcement of Sunday laws is attempted. It is an inevitable result in a period of transition of public opinion and in the history of obsolete and inoperative, although they yet stand on the statutes of Connecticut. Such a condition is usual whenever a strict enforcement of Sunday laws is attempted. It is an inevitable result in a period of transition of public opinion and in the history of obsolete and inoperative, although they yet stand on the statutes of Connecticut. Such a condition is usual whenever a strict enforcement of Sunday laws is attempted. It is an inevitable result in a period of transition of public opinion and in the history of obsolete and inoperative, although they yet stand on the statutes of Connecticut. Such a condition is usual whenever a strict enforcement of Sunday laws is attempted. It is an inevitable result in a period of transition of public opinion and in the history of obsolete and inoperative, although they yet stand on the statutes of Connecticut. Such a condition is usual whenever a strict enforcement of Sunday laws is attempted. It is an inevitable result in a period of transition of public opinion and in the history of obsolete and inoperative, although they yet stand on the statutes of Connecticut.

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

"The proprietors of the Russwin Lyceum, Keensby's Theatre, and Hama's Armory have agreed with the mayor as to the programs of their concerts and moving pictures, and the stand he has taken in this respect, namely, that no theatrical or vaudeville acts of any description, and those that are acceptable, should be shown. This has helped to make Sunday observance as quiet and orderly as ever."

"Mayor Landers' statement.

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

"Several months ago a careful canvass of various fruit, cigar and small grocery stores open on Sunday, under the direction of the board of public safety, and, recognizing the difficulty of keeping the law, the board of public safety have sold and what should be "robuted from sale, it was decided, after consultation with the corporation counsel and A. H. Abbe, the president of the business men's association, that the best interest of the city, so far as related to good order and a quiet and orderly Sunday, should be attended to rather than by an effort to strictly enforce the so-called Sunday laws. The proprietors of the small stores, some of them engaged in what might be reasonably regarded as the sale of necessary and harmless wares, were more or less considerably hampered, but the mayor, after having called attention to the situation, has indicated a fair and good faith followed the instructions of the police force.

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Religious Sabbath Reform.

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

The ancient Sabbath—the Sabbath of the Bible and of Jesus, "Lord of the Sabbath"—has passed so nearly out of consideration that the majority of people give it no adequate thought. Public opinion assumes that it is Jewish, non-Christian, obsolete, dead. Even religious leaders do not care to consider its history, nor its intimate relation to early Christianity. As set forth by Jesus, its divine Lord. The Sabbath Recorder deems that the problem of Sabbath reform must "hark back" to Jesus and the birth of Christianity for solution on a religious and spiritual basis, coupled with the demands of twentieth century Christianity. The issues are neither Jewish, nor denominational. They are deeply spiritual and supremely practical. Theories are like apple trees. Jesus, first of pragmatists, and an excellent model for modern philosophers, created an universal norm when he said: "By their fruits ye shall know them".

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

"Vigorous protests against the violations of the Sabbath laws were heard the other day by a number of prominent Brooklyn clergymen at a mass meeting in Holy Trinity Church, Montague and Clinton. The meeting was called for the expressed purpose of 'saving Sunday.' The speakers treated the matter from a physical rather than a spiritual standpoint. The Right Rev. Frederick Burgess, Bishop of Long Island, presided. Bishop Burgess denounced the theatres that keep open on Sunday. He said they and other Sunday violators rob certain individuals of much needed rest and drive many to the belief that the children's court is an outcome of the condition sown among little ones on Sunday by perverts. He asked, "Who will take the responsibility of Sunday, its physical and spiritual, demands one day a week for purpose."

The other speakers were disposed to look at the matter from the Bishop's viewpoint. The Rev. William Sheafe Chase, pastor of Christ P. E. Church, reviewed the fight which churchmen have been making against Sunday violations and guardedly criticized the judiciary for the delays that have arisen. The Rev. Dr. Newell Dwight Hills of Plymouth Church and the Rev. Dr. S. Parkes Cadman of the Central Congregational Church made appeals for a Sabbath without work or play, police or commercial. The speakers created scientific reasons and deductions as proof of the physical necessity for a regular rest day, or the day for attending as automobile emperors and empresses. "Resolutions were passed recommending that a committee be appointed to appear on Monday upon the Mayor with the protest against the violations of the Sabbath laws. In case the Mayor fails to act, the members will be called to the Governor. The committee will be named to-morrow."

The Larger View-Point.

The larger view of the present situation touching Sabbath reform shows two salient and dominating facts concerning which the best friends of Sabbath are disposed to ask the following questions. The Sabbath Recorder prefers to place their words before you, rather than its own. These facts are the rapid decline of religious regard for Sunday, and the prominence with which that loss of regard appears among Christians. A leaflet lately issued by the Pennsylvania State Sabbath Association, 1908 Walnut Street, Philadelphia, entitled "The American Sabbath, its perils and what we can do," by Rev. James P. Sharp, Ph. D., says:

"Why say American Sabbath? Did not the Great Father of all order it at the very beginning of the world? Yes, and as He tells us that after His six days' work of creation He rested, He set a day's example to us all—six days' labor, and one day of rest. Jesus, too, declares 'The Sabbath was made for man; not for the Jew alone, but for man anywhere and in every age. Yet in this land, the Sabbath has a peculiarity about it, because of its setting in our peculiar institutions. It is fundamental. It is in the mind and heart of those who framed our civil government. For conscience' sake they had fled from the old-world ceremonies, taking a land where they might be free. 'Free, not to do evil, but to do good. Conscience, the fear of God, was the great consideration with them. Hence one of the first laws they framed in the beginning of our government was the law for Sabbath observance. Not to compel religious service, but to protect religious liberty. That conscience they believed would protect. If they are content with the conscience of the people—their own. With an utter disregard of the will of the Great Law Giver, and of the well known laws of health, multitudes make the most strenuous effort of pleasure-seeking. Ball games, golf and other sports, certainly do not partake of the nature of either the Divine or of the natural Sabbath."

"The wrong in this to the individual is very grievous, depriving him of his divinely appointed rest. The Emperor Constantine, according to Suetonius, set a law for the observance of the Lord's Day, as a pilot without a compass, and the devotee of sports and amusements on the Lord's Day becomes like a pilot without a compass, as well as an Emperor without a chart. "Imagination. The foreigners now coming to our shores by the million each year, are mostly utter strangers to the spirit of our Sabbath, but multitudes of them are hostile to it, and in many instances have organized for its overthrow. It is reckoned that almost 200,000 of such foreigners come into our State each year.

"Sunday Newspaper. This is probably the most dangerous of all to the interests of the Lord's Day. They are a hydraulic pretense of a high grade of morals, its moral tone is the lowest of all the issues in the week. A defaet law is passed in that same legislature, waves aloud on the open street, though knowing it is against the law. No other tradesmen would practice so freely breaking the law, what hollow mockery it is for a paper any time in the week to discourse on law and order, or on the building of cities of God.

"What, with this spirit of commercialism, this demoralizing influence of Sunday sports among the children, is the talk of the people? What, with the danger from foreign immigration, and indifference of many even of our own Christian people? The fear of God, the respect for the Sabbath, are not to be considered the conscience, the conscience of the people—their own. With an utter disregard of the will of the Great Law Giver, and of the well known laws of health, multitudes make the most strenuous effort of pleasure-seeking. Ball games, golf and other sports, certainly do not partake of the nature of either the Divine or of the natural Sabbath."

Testimony From Congregationalists.

Similar declarations concerning the decadence of Sunday abound in the Sabbath reform literature of the last thirty years. The following quotations are from high authorities, religious and denominational. Early in 1837, The Advance, a leading Congregational paper, wrote:

"It is an accepted fact that a failure to respect the sacredness of what have come to name appropriately the Lord's-day, is a serious neglect, and a matter of moral concern. It is an accepted fact that a failure to respect the Sabbath by labor, or loafing, or riot. They are essentially without enlightened convictions of the right and interest of the matter. How is such a surprising fact to be accounted for?"

"We have an easy answer in the common statement that the Sabbath is against the world has not been able to acquit the fear of God in all his thoughts. He that
fears God, it is said, will reverence the day that he has chosen for his own and blessed; the way, therefore, to protect the Sabbath is to make it a day of rest, of sanctity, of prayer, of Bible reading, of family worship. People will not commit adultery, neither steal, nor lie, nor commit perjury, if they know how to keep the Sabbath. For if they obey its demands, it will make them feel God's presence upon them.

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

"These changes the public greatly appreciate. Unhappily, Sunday seems to be the day when they show their appreciation most. Last Sunday the beach was packed with an eager crowd, estimated to number 10,000 people. Of these it is said 10,000 people desired to use the great ocean beach, while only about 5,500 were able to do so. There was not a single arrest during the day, and the park remained open to them in their skill in keeping order. It seems a thousand pities that such great and desirable improve-

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

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

"An event of great historical importance, which can be determined to a pretty date, but which belongs more to the period than to my other, is the loss of the Scotch and Puritan Sabbath, which was the Sabbath of the Scotch and Puritan American. The law of the Westminster divines on this subject, it may be affirmed without fear of contradiction, is a part of the religion of Great Britain. This law does not coincide in its language with the law of God as expressed either in the Old Testament or the New Testament rule requires, as if with a "Thus saith the Lord," that on the first day of the week, instead of the seventh, men should rest from labor, but from recreation, and spend the whole day in the public and private exercises of God's worship. This was not much lost in the works of necessity and mercy. Westminster

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"The Sabbatarian Shorter Catechism, Ans. 60." This interpretation and expansion of the Fourth Commandment has never attained to a more than sectional supremacy, but has been more or less a master of Puritan influence, both of Virginia and New England, combined with the Scotch-Irish influence, which was so powerful in Pennsylvania and the Scottish continent in America. Even those who quite declined to the ordination of the gospels upon the reverse of the same coin. "They seem bound to the ordinances of man for the Lord's sake." But it was inevitable that with the vast increase of power of that argument, and the great changes in man's relations of what the Sabbath-breakers are about, or, if he does not know, he does not care very much."
THE OLD WESTERLY, OR THE FIRST HOPKINTON CHURCH

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

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

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

The district of country referred to was included in the charter of Roger Williams, which was signed March 14th, 1644, and consequently belonged to the Colony of Rhode Island. It extended about fifteen miles in length by seven in breadth, bounded on the west by the Pawcatuck River, and south by the Atlantic Ocean. This tract was purchased in 1657 and 1658, but the conflicting claims of the colonies led the purchasers to petition the Legislature in form for protection in their lawful enterprise. We insert, from the Collections of the Rhode Island Historical Society, some of the documents relating to the settlement, as matters of curiosity to those who may feel an interest in the origin of what in the progress of events became a Seventh-day Baptist colony.

PETITION TO ASSEMBLY.

To the Honorable Gentlemen of the Court of

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

A Novel Solution to the Sabbath Question.

A daring solution of the Sabbath question has been proposed by an East End clergyman. In his sermon on Sabbath, which he asked whether some separation was not due for the sins of medieval England against the Jews, and expressed the opinion that such a separation would be in accord with the principles proclaimed by the founder of Christianity. The proposal is certainly an interesting one, for however impracticable it may be, it is at least novel to find this attitude towards Jews preached from Christian pulpits.—Jewish Chronicle, of London.

THE SABBATH RECORDER.

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

PLEASE YE HONORED GENTLEMEN:—There being an opportunity or presentment of a certain piece or tract of land, lately discovered or made known, which tract of land lyeth in a situation in the furthest or remotest corner of this colony's jurisdiction, called by the name of Ascomieut: which tract of land is fairly promised to a certain number of adventurers upon the design of purchasing it; which adventurers are members of this colony, and well-wishers thereto, who desire to do nothing prejudicial to the interest of persons may probably extend to 30, 40, or 50, or thereabouts; which thence are to inhabit; thereof many are persons constrained to make inquisition and seek out land for a comfortable livelihood.

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

THE OLD BAPTISMAL POOL OF THE OLD WESTERLY, OR FIRST HOPKINTON, CHURCH.

(From a recent photograph.)

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

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

selves and in the behalf of the rest of our company

WILLIAM VAHAN, — his mark, JOHN COGGESHALL, JOHN CRANDALL, HUGH MOSHER, JAMES BARKER, CALEB CARR, JAMES ROGERS, J. R. his mark, JEPHER TERRY, JOHN CRANSTON.

A COPY OF THE PURCHASE OF SOSOA, THE TRUE OWNER OF MISQUAMICUTT.
This deed or writing, bearing date this present twenty-ninth day of June, one thousand six hundred and sixty, witnessed, that I, Sosoa, an Indian Captain of Narragansett, being the true and lawful owner of a tract of land called Misquamicut, for a valuable consideration in hand paid to my content, have bargained and sold unto William Vaughan, Robert Stanton, John Fairfield, Hugh Mosher, James Longbottom, all of Newport, in Rhode Island, and others their associates, which said tract of land being bounded as followeth: Easterly by a place called Weecapagus or Passatangame, joining to Niantic cut; on the south by the main sea; on the west by Pawtucket River, and so up the chief river or stream northerly and northeasterly to ready, or shall be out hereafter, in any case bounded as followeth: Easterly by a part of Newport, in Rhode Island, and others their to the East.

The mark of [1] Sosoa. Sealed, signed in presence of
Jeremy Clarke,
Latham Clarke,
Henry Clarke,
Awashous, Pachatanage; and,
Samme, Pessicus, Wawaloam,
(Wife of Miantinomy.)

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

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

2ly. That all whose names are underwritten, or the major part of us, may transact anything that we see cause in or about the aforesaid land.

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

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

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

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

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

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

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

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

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

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


Writings that thereto belongeth.

The mark of [1] Sosoa.

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

This house is supposed to have been built about the year 1680, by the church then known as the Westerly Church, but now as the 1st Hopkinson Church. The lot upon which is stood was a gift from Peter Creighall, a son of Eld. John Crandall, one of the first settlers.

Its site is now marked by the "Ministers Monument." (see illustration on next page.)

(The Sabbather Recorder. Reprinted from the Seventh-day Baptist Memorial.)

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

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

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

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

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

In 1671, John Crandall and others were carried off by the Connecticut authorities, and imprisoned in Hartford jail.

In 1669, the territory of Misquamicut was incorporated, and named Westerly; and in March following, John Crandall and others, all of whom, with a single exception, were Seventh-day Baptists, were commissioned as conservators of the peace, in accordance with the request of the town. The same year the Assembly directed the Governor to hold a court at Westerly, which was accordingly held on the 10th of May, and a warrant was issued to the constables to require all the inhabitants to appear the next day at the house of Tobias Saunders, when, accordingly, the following named persons appeared and promised to stand by the colony, viz: John Crandall, Tobias Saunders, Joseph Clarke, Robert Burdick, John Maxson, John Randal, Job Babcock, James Babcock Jr., Thomas Painter, Shubael Painter, Jeoffry Chaplin Sen., John Lewis, Richard S. Waite, John Macken, Richard Segar, George Larnpear, Stephen Wilcox, Jonathan Armstrong, Nicholas Cottrell Jr., Daniel Crandall, John Fairfield, Edward Larkin, and James Babcock; but Jeoffry Chaplin Jr., and Augustine Williams did not appear.

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

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

The war commonly called King Philip's War, broke out in 1675, and lasted about one year, during which the colony was greatly exposed. Many of those living in Westerly took or sent their families to Newport for protection. A detailed account of the relation of Westerly to this war was written by Samuel Hubbard in his MS. journal, which was lost some sixty years ago. A letter which he wrote to the Rev. Dr. Edward Stennett, of London, follows:

Newport, R. I., Nov. 1676.

God has been long waiting with patience, by several signs and warnings, these forty years, as I can witness; but we, in our turnings, have not so turned to the Lord as we ought to have done; and his displeasure was broke forth in the country by the nation who were forced thereto; as some of them said, and in very deed I judge they said truly. They have done much harm in our bordering towns, as Warwick, destroyed by fire, only most of the people are here, and their goods, and some of their cattle; and the like at Squamicut, (Westerly,) and his wife being there, he said unto me, "Come, let us send a boat to Squamicut; my all is there and part of yours." We sent a boat and his wife, his daughter, and son-in-law, and all their children, and my two daughters, and their children, (one had eight, the other three, with an apprentice boy,) all came, and Bro. John Crandall and his family, with as many others as could possibly come. My son Clarke came afterwards, before winter, and my other daughter's husband came in the spring, and they all have been at my house to this day.

Now, dear brother, although we are not destroyed by the Indians, God hath visited this land by taking away many by death; and in this
their membership at Newport, were organized into a church known as the Seventh-day Baptist Church of Westerly; but subsequently, when the town was divided and the town of Hopkinton created, the church took the name of the First Seventh-day Baptist Church of Christ in Hopkinton, the name it still retains.

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

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

The effect of the war of the Revolution, particularly, was severely felt by this church. The zeal of Gov. Samuel Ward, whose membership of this church terminated with his death while attending the Continental Congress at Philadelphia, on the 26th of March, 1776, had its influence with many. His son Samuel, who graduated at Brown University in 1771, partook of his father's patriotic enthusiasm, and receiving a captain's commission at the commencement of the war, organized a company from among the young men of Westerly. Some of these men fell at the storming of Quebec, and others during the war, so that few if any of them ever returned to fill their places in the town or church. Ebenezer David also joined the army as a chaplain, and died near Philadelphia. There were many members of Seventh-day Baptist families in the army, both from Rhode Island and New Jersey; and it might have been one of the motives of Ebenezer David in entering the army, that inasmuch as there were many of his own brethren and friends there exposed to the pernicious influences of army morals, he might, by his position and influence, help to mitigate them. Capt. Ward was his intimate friend; they were in college together, where he was his senior but one year. Both stood high in their respective classes, and both graduated with the highest honors; but they soon separated to meet no more.

Young Ward attained the rank of Colonel, but at the end of the war his parents, and his young associates with whom he had entered the war, were low in the dust. Others had enlisted from year to year, and on July 7, 1780, there was a general muster, for at that time a dark cloud hung over the prospects of the American cause, and the war-cry resounded among the hills of Westerly, and died away as the sound of the fife and drum receded in the distance towards the battle-field.

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

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

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

While the British troops occupied Newport, and Gen. Sullivan occupied the hill towards Tiverton, the house of Rev. William Bliss being in the valley between, was occupied by the British officers, who quartered upon him. Upon the embarkment on either side of the valley were seen the flags of the respective armies, floating in the breeze. It so happened, that one day, when the attention of the British was drawn off in an other direction, these daughters of William Bliss went up to the embarkment, and hauling down the colors, tore the bunting into thirteen stripes, and returned it to its place. Upon the return of the officers, a great search was made for the enemy who had laid such violent hands upon the British honor; a reward was offered for the discovery of the offender; but the young ladies so managed as to elude the vigilance of the British. Had they been detected, they would likely have paid the forfeiture of their lives.

On another occasion, a younger sister, Mary, who afterward married Caleb Max-
son, while the British officers were at dinner, went up stairs where the arms were deposited, and took one of the finest swords, with its scabbard, and thrusting it through a hole in the plastering, let it drop between the ceiling and clap-board, where it remained till after the war, when it was taken out and kept as a trophy of female valor, till it was destroyed by the conflagration of her father’s house.

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

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

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

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

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

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

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

Soon after he became a member of the Newport Church, August 28, 1737, Mr. Tanner was elected a trustee of the church, and served in that capacity for several years. In the year 1750, he was elected clerk of the church, and on the 23d of June, 1760, he was ordained a deacon, both of which offices he held until his death, in 1785.

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

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

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

THE MINISTERS’ MONUMENT.

This monument marks the last resting place of the ashes of twelve of the early pastors of the old Westerly, or First Hopkinton, Church, and of the wives of four of them. The names of the ministers are as follows: Thomas H还可通，John Burkle, Joseph Masson, Abram Coon, Daniel Coon, Matthew Stillman, Joseph Clarke, John Masson, John Masson Jr., Thomas Clarke, Joshua Clarke.
pastors, retaining the principal, in each instance, unimpaired forever.

His death is entered upon the records of the church as follows: January 20th, 1785, departed this life our pious and much beloved brother Dea. John Tanner, in the 39th year of his age. He served the church as Deacon and Clerk above twenty-four years, with the greatest fidelity, and manifested his love to the church in his last will and testament, in the gift of a handsome parsonage house and the following books. (Here follows a list as named in the will below.)

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

Here is the will of Mr. Tanner, as named in the will below.) Works, two.

Item-I give and bequeath unto the Westminster Church of Providence Plantations, goldsmith, being in good health of body and a sound and well-disposing mind and memory, (blessed be God for the same,) and being mindful of my mortality and the time thereof being very uncertain, do make, publish and declare this to be my last will and testament, in manner following: that is to say, principally I recommend my soul to God, hoping that through the merits, death and resurrection of my blessed Lord and Saviour Jesus Christ, to have full and free pardon and remission of all my sins, and to inherit eternal life through Jesus Christ my Lord; and my body I commit to the earth, to be decently buried by my executors, hereinafter named; and as touching and concerning such worldly estate wherewith it hath pleased Almighty God to bless me, I give, devise, and bequeath the same as follows, viz:

Imprimis—My will is that all my just debts and funeral expenses be fully satisfied and paid, within some convenient time after my decease. And profits of the same to be paid unto the said Baptist Church to the amount of sixty pounds lawful money, to be let out at interest for the use of the minister or elder of the said church, and the income thereof to be paid to the said minister forever. I also give to said church, for the use of the communion thereof, one three-pint silver flagon, unless I should give one in my life-time. I also give unto said church, for the use of the said minister or ministers thereof, for the time being, forever, the following books, viz: Doctor Guise upon the New Testament, three volumes in quarto; Doctor Gil's Works, two volumes in quarto; Mr. Joseph Stennett's Works, five volumes octavo; Doctor Stennett's Works, two volumes, octavo; Doctor Mayhew's Works, two volumes octavo; Doctor Watts upon Prayer; Mr. Willard upon the Lord's Supper; Revelation Examined with candor, two volumes octavo; Mr. Cornthew's one volume octavo; Mr. Piggot's Works, one volume octavo; Mr. Raymond's Life and his Journal, two volumes octavo; Withere's Orations; Ray on Creation; The Afflicted Man's Companion; to be kept in good order for the use of the said minister or ministers of said church forever, and not to be lent; and my mind and will is, that the trustees of said church for the time being shall visit the minister or ministers at least once a year, in order to view said books, and see that none are lost, and that they are kept in good order.

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

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

Item—I give and bequeath unto the Trustees of the Rhode Island College, for the use of said college, my clock, that has my name upon the face of it, to stand in the college hall for ever. I also give unto the said Trustees, for the use of said College, all my books that are not herein mentioned, and wholly given away in my will, and the sum of one hundred pounds lawful money. To my well-beloved nephew, John Tanner, my silver punch bowl, two of my silver' porringer, four large silver spoons, my watch, and the sum of two hundred pounds lawful money.

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

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

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

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

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

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

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

Item—I give and bequeath to Elizabeth Bliss, daughter of William Bliss, my octavo Bible, Mr. Stennett's book of hymns, containing the version hereunto set, and the best chairs, with leather bottoms, and a set of pewter plates, two silver shovel's, and a large silver punch bowl.

And to his daughter Barbara Bliss, my pocket Bible in two volumes, and a Psalm Book of Tate and Brady's version. To each of his other daughters a Psalm book of the same version. And I give to the youngest daughter he now has the sum of fifteen pounds lawful money.

The said John Tanner has an infant daughter, and his wife now has the sum of two hundred pounds lawful money, to be paid to her when she arrives to the age of twenty-one years, or upon her marriage, which shall first happen.

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

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

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

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

Lastly—I do hereby make, ordain, nominate and appoint Mr. William Bliss, of Middletown, and my said nephew James Tanner, to be my executors of this my last will and testament, and I do hereby utterly disallow, revoke and disannul all and every other wills, legacies, bequests and executors by me, at any time heretofore made, named, willed or bequeathed, ratifying, allowing and confirming this, and no other, to be my last will and testament, and I hereby renounce all kind of my hand seal, the day and year first above mentioned. And my will is that my executors have one year to collect in my debts before they pay the legacies. Before enrolling, the words (dwelling house and lot of land which
I bought of Mr. John Barker in said Newport) over the twentieth line of the first side, and the rest in print upon the twenty-first line of the same side, and the word, &c. over the last line of the same side, were introduced.

JOHN TANNER. [L. S.]
Signed, sealed, published and declared by the said John Tanner, as his last will and testament, in presence of us.

WILLIAM DAVIS, JosiUS Lyndon, Elizabeth Davis.

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

What a Layman Can Do.

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

Reasons Why You Should Vote for No License.

1. They tell us they sell as much liquor out of the town as they did before the doctor by marriage. They tell us they sell as much liquor just before the election. The first was prepared two to one against license. The two documents sent out to all the voters were published, it is true, but they were not so popular as the other. And all the arguments of the出版者 were set forth in the RECORDER.

2. Paper was sold to foreign countries, including Canada, and it was on six-license, in the opinion of the publisher. All communications, whether on business or for publication, should be addressed to THE RECORDER, Plainfield, N. J.

EDITORIAL

The Sabbath Question.

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

"Which is Right, the First Day or the Seventh?"

"To the Editor of the News:

"There seem to be some people in our city who desire to return to the Jewish Sabbath of the ancient Israelites. They are in favor of Sunday as a day of rest, and on it they insist that all Jews observe the temple worship, of which there is abundant evidence in the New Testament. But the followers of Jesus felt the necessity of meeting together and talking about the meaning of his messiahship and about the establishment of the kingdom which he professedly came to found. On what day more naturally should they meet than on the first day of the week, when the Lord rose from the dead? It was upon which he had appeared to them more than once after his resurrection, a day that they came to regard as the Lord’s day. There was no reason to suppose that this double practice, that of meeting as Jews in the temple on the Jewish sabbath, and in a meeting as Christians in their own assemblies on the Lord’s day, the first day of the week, continued with the desecration of the Sabbath and the temple. After this time, their hope as mere Jews being practically wholly destroyed, they dropped the Saturday, and concentrated all their worship and the like in the observance of the first.

"But in the meantime another development had been taking place, which aided all the more to this end. When Paul undertook to evangelize the gentiles, it was with the express purpose of converting them to Christianity by asking them to become first Jews. This was strenuously opposed at first by the Jewish Christians who wanted to consider the one indeed prophesied in the Old Testament, as the Messiah, and yet one to whom they give the title of Jesus. The consequence was that they made no attempt to follow the Jewish observances, among which the one of the seventh day of the week, but at once started out by observing the first day as the Lord’s day, as the day of the resurrection of Jesus, and they were recorded that it was upon the first day of the week, when they were

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

"Now just why the Christians should have observed Saturday, Sunday, instead of Saturday, is an interesting historical question. The Jewish Sabbath was observed on the seventh day of the week, but it was on the first day of the week that Jesus rose from the dead, which day was observed by his followers as the Lord’s day. In the first, all the followers of Jesus were Jews and believed in all particulars but one as did their Jewish brethren. All Jews believed in the Messiah, on Christ’s death, but only the Jews of Jesus believed that he was this Messiah. As good Jews, these believers in the messiahship of Jesus still continued to observe the temple worship, of which there is abundant evidence in the New Testament. But for the followers of Jesus they felt the necessity of meeting together and talking about the meaning of his messiahship and about the establishment of the kingdom which he professedly came to found. On what day more naturally should they meet than on the first day of the week, when the Lord rose from the dead? It was upon which he had appeared to them more than once after his resurrection, a day that they came to regard as the Lord’s day. There was no reason to suppose that this double practice, that of meeting as Jews in the temple on the Jewish sabbath, and in a meeting as Christians in their own assemblies on the Lord’s day, the first day of the week, continued with the desecration of the Sabbath and the temple. After this time, their hope as mere Jews being practically wholly destroyed, they dropped the Saturday, and concentrated all their worship and the like in the observance of the first.

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THE SABBATH QUESTION

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

Editor Evening News:

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

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

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

There are some things in the article referred to that do not seem quite clear, and for which the writer offers no Bible authority. I take it for granted that its author accepts the Bible as the only rule in Christian faith and practice; and I know that all the Christians of your city do the same. To them there can be no "authoritative statement" that is not based upon the Bible, and that will not stand the Bible test. Your readers would all like a "Thus saith the Lord" for an "authoritative statement."

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

Fifteen years after the Resurrection, the Apostles write about Sabbath-day services with such expressions as "every sabbath," "the next sabbath day," and three sabbath days as his manner was," in Corinth, Ephesus, Philippi, and Thessalonica, where Paul preached to Gentiles as well as Jews. "The Gentiles besought him to preach to them the next sabbath." And "The next sabbath day came almost the whole city together to hear the word of God." (Acts 13:14).

Now if these people were keeping two days at that time, as Mr. Bawden says, "there is no reason why," did not the Gentiles come the very next day—First day — instead of waiting for another "sabbath" to roll around? Indeed, if Mr. Bawden's supposition is true, why did not Paul speak right up and say, "Come tomorrow; that is the Christian Sabbath now?" This he surely would have done if he had known of any such change on account of the Resurrection.

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

For years Paul went about in Gentile cities, even after that memorable council over affairs at Antioch, preaching to both Jews and Greeks. The meetings on Sabbath days were frequently mentioned, as at Philippi, sometimes not in a synagogue, but "by the river side on sabbath day where prayer was wont to be made;" but there are no qualifications by any writer as if the Sabbath was ever called in question. They speak of the Sabbath as if it is written in the Bible. Thirty years after the Resurrection, Paul declares to Jews at Rome that he had done "nothing against the customs of our fathers." This he could not have said if he had gone back on the so-called Jewish Sabbath. Before the Resurrection he spoke of "believing all things which are written in the law and the prophets." This he could not have said if he had rejected the central commandment in that law.

The question is asked, "Who would dare say that the day we now regard as the first day of the week has been so regarded through all the centuries?" Then the writer adds, "The burden of proof will rest upon him making the assertion. Nay; but whoever dares to say it is not the same as in New Testament days, will find the burden of proof resting on him. Christ and the Apostles undoubtedly knew, and does any one suppose that a world full of people could possibly forget, all at once, a day that was of remembered faith? One man could remember, but it is doubtful if a family could. And it is preposterous to suppose that a world could forget a day of the week! Of course not, for Mr. Bawden claims that the keeping of First-day which began in Paul's time, "we are continuing to the present day." Even if dates were so changed as to shorten a month to correct the calendar, that would make no difference with the days of the week. In regard to that council where Paul carried his point. Of course he carried it. But the Sabbath was not an issue in that council. The questions of circumcision, meats offered to idols and other purely Jewish ceremonies were all the points settled there. "Paul carried his point," to be sure, but that point did not involve the weekly Sabbath (Acts 15:1, 22-26). The Sabbath was never even questioned by Paul or any other disciple.

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

Theology, which often becomes a target for the shafts of wit, and the bitter gibes of the ungodly, has its foundations planted not only in the Scriptures, but in the thoughts of the human heart. Ridicule theologized as one may, he has after all a theology. And if all the sentiments and convictions, which deep down in the heart of man really exist, were plainly written out and arranged, his theology would be found to be one of inconsiderable composition. Every one of the ten commandments had a beneficial reason underlying its establishment; and that reason will last for all time. The rest of the Sabbath is more needed now than ever before, because we are living at such a furious pace.”

To Dr. Henson’s good words, let me add a few from the late Dr. John Hall. He said: “God in his word by a positive and perpetual commandment, binding all men in all ages, hath particularly appointed one day in seven for a Sabbath to be kept holy unto him.” This, too, is good doctrine; and the great world today has no difficulty in telling without mistake which day of the seven that was—consult the world’s calendar for A.D., 1908. Dr. Hall continues: “Nothing will bind the conscience but the authority of God.”

The fourth commandment, like all other precepts of the Decalogue, is restated and perpetual obligation. It has behind it the authority of God. It is made for man in every age.” This is good enough Seventh-day Baptist doctrine for me. And if all such men would be consistent, they should practice what they preach and be reinstated in the hearts of Jehovah. If this were done, so that divine authority could be given to quicken the consciences of men, it would do more to stay the tide of Sabbathlessness, than anything since the day of Pentecost.

Death of Mrs. Seeley.

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

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The Catholic Encyclopedia.

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

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

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

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

"MODERNISM AND THE BIBLE."

"It may not be the fault of the average Catholic layman if recent non-Catholic newspaper talk has somewhat confused and bewildered him as to the Pope's recent Encyclical on "Modernism."

In this rushing age the average layman can hardly be expected to make a profound and systematic study of the Encyclical itself and the history of nineteenth-century thought which led up to it, which would be necessary to reach any clear and well-defined idea as to what "Modernism" really means. The thing meant seems, in fact, to be rather a diffused tint in the intellectual atmosphere than any compact body of doctrine. The Modernists, in their doctrine of the Holy Father, 'present their doctrines without order and systematic arrangement into one whole, scattered and disjointed.'

"And yet there is a solid nucleus to this im palpable miasmic vapor of Modernism. The nebula seems to the Protestant world a field of sacred letters, where the exegesis of some Catholic scholars has been far too accomodating to the modern spirit. The new volume, the Second, of The Catholic Encyclopedia, comes opportunely to summarize and to illustrate our position in the main points of Pius X and 'Modernism.' Those whose function it is to watch over the safety of God's flock have long since perceived that there was a danger for which the Chief Shepherd must immediately find a remedy. The article 'Biblical Commission,' in this volume, tells, within the relative limits of the pass of one page, how that body was constituted by Papal authority in 1901, to investigate the menacing conditions and suggest remedies. It tells of the personnel, the official authority and the work of the commission, and a perusal of that one, clearly and tersely written page is as the beam of a great searchlight striking through the fog which our non-Catholic contemporaries have raised. So much for clear instruction; for illustration the same volume gives us, among others of similar scope, an article entitled 'Biblical Antiquities'—eight pages in which in years to come will serve to mark the degree of enlightened freedom fairly sanctioned by the Church in our exegesis. Let no good Catholic with this volume before him be afraid that Pius X is going to 'turn off the lights' which have been given to Christian scholarship; the last-name article and those on 'Assyria,' 'Babylonia,' and 'Baal' by the same authority (Rev. Daniel Oussaini) give ample assurance that in our day, as heretofore, the Catholic Church can afford to tolerate a proper criticism in her exegeses in perfect consistency with her own inflexible principles.'

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

The Girl and the Test.

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

The boys were working deliberately, with here and there a freehand problem which would not "come right;" but there was no
such placidity among the girls. Each face was tense, fingers flew, there were mad dashes after erasers, gasps of consternation, and one girl, with hands clenched, actually jumped up and hit a seat. At the striking of the gong there filed out of the room, utterly wearied. All this nervous force was expended on an ordinary test, the like of which, in some study, they met once a week.

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

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

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

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

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

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

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

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

If teachers in school and parents at home would unite in discouraging the view of examinations which holds them unavoidable but abnormal ordeals in which "cramping" and luck are prominent factors, and substitute the thought that just as school work is a foreunner of world work, so school tests are preliminary training for life tests, the pupils themselves would come to look upon the matter in the same light. A test should never be considered a legitimate excuse for 'nervousness.' An actually nervous girl should be under a physician's oversight—eating, sleeping, and studying according to his directions—but in most cases the nervousness is under the girl's own control, though she may not believe it. Some girls insist that they cannot help consisting today in class, but when every outburst of hysterical snickering is instantly and severely punished, they find that they are able to control themselves. If nervousness could be treated in its true character of a contagious disease, to be avoided when possible, then victims isolated, it would no longer be a handicap, but an interesting state; and wondrous peace would settle over girldom.—The Interior.

HISTORIC BIBLIES IN AMERICA.

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

"We learn that George Washington's family Bible (Baskerville's edition, printed in Birmingham in 1772) is now owned by Christ Church Parish, Alexandria, Va., to whom it was presented by George Washington Parke Curtis in 1804. Washington also purchased a copy of the folio edition of Brown's "Self-Interpreting Bible," printed by Hodge & Campbell in New York in 1792. This was the first Bible printed in New York. It was issued in forty numbers. Washington was an original subscriber, and his name heads the list of subscribers printed in the book. Martha Washington's Bible, which contains her autograph, signed in three places, is now owned by C. F. Gunther, of Chicago, who seems to be the largest single owner in the United States of 'historic' Bibles. The Bible described by Dr. Wright as 'the Bassetottage' is a finely written account of its having belonged to Ella Bassett, widow of Lewis D. Washington, should have been called 'Mary Washington's Bible.' There is no reason to doubt that it originally belonged to Mary Ball Washington, the mother of George Washington, from whom it descended to her daughter Betty, who married Fielding Lewis. Dr. Wright apparently was not aware that this record which he quotes (which is on a blank sheet, wafered into the book with sealing wax) is probably in the autograph of George Washington. The first entry is the record of the marriage of Augustine Washington and Mary Ball, on March 13, 1730-31. The second entry is of the birth of George Washington: 'Born ye 11th day of February, 1731-32, about 10 in the morning and was baptised the 17th of April following.' The seven days which were stricken out of September, 1752, made the eleventh day of February, old style, the twenty-second, the day we celebrate. This valuable and interesting volume is no longer long at Mount Vernon, as Dr. Wright indicates; but it has since been offered for sale by a well-known firm of booksellers in New York City."

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

John Alden owns this booke . God give him grace to one it look.

the rose is reed the leaves is green and sole god save our noble King.

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

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

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

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

The Treasurer of Conference would call particular attention to pages 118, 119, and 120, of the August number, which is printed and published. There is a pressing need for money now. Address William C. Whiffor, Alfred, N. Y.
Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by REV. WILLIAM C. WHITPROD, D. D., Professor of Biblical Languages and Literature in Alfred University.

LESSON XIII. DECEMBER 28, 1907.

REVIEW LESSON.

Golden Text.—"Thou crownest with thy goodness the foundations of thy palace." Ps. 145:12.

DAILY READINGS.

First-day, Joshua 1:1-11; 3:5-17.
Third-day, Joshua 20:1-9; 24:14-28.
Fifth-day, Ruth 1:14-22.
Sixth-day, 1 Sam. 3:14-21; 7:1-13.

Sabbath-day, Psalm 98.

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

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

Lesson 4 gives a good idea of Caleb, another man especially distinguished for his faithfulness. Lessons 1 and 3 show how Jehovah wrought for Israel and began to drive out the people of the land to give place for the nation that he had brought out of Egypt.

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

The two Lessons in the Book of Judges picture for us one of the most prominent leaders of that age. Gideon (Lesson 10) is famous for his confidence in God shown by his attack upon the host of Midian with an army of only three hundred men armed with trumpets and torches. Samson (Lesson 9) is the man of strength will-
Our

Giant Work of a Glazier.

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

"From the glacial streams of Tacoma is already generated a very large quantity of electric power, which is being utilized not only for power, but for heating and lighting as well. To give an idea of the diversity of uses for the current it may be stated that it operates the electric railway systems in the cities of Seattle and Tacoma, aggregating 168 miles of trolley line, in addition to cable railways situated in the hilly portions of these cities. Besides this service, however, current is furnished for one of the most notable interurban electric railways in the United States, that extending between Seattle and Tacoma, where power is secured from the third rail in connection with the multiple-unit system. This line is employed not only for passenger service, but for transporting freight and express material, and ranks among the most completely equipped electric systems in the world.

"The horse power required for a number of the largest industries in the city of Tacoma, including the shops of the Northern Pacific Railway and the waterworks pumping plant, is also obtained from this source; while illumination for streets and buildings in both Seattle and Tacoma depends upon it to a considerable extent. The demand for power is increasing so rapidly that within a few years Mount Tacoma will be supplying fully 50,000 horse power to the cities mentioned."
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