

The Sabbath Recorder



HON. SAMUEL WARD.
May 27, 1725—March 26, 1776.
Governor of Rhode Island and Member of the Continental Congress

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PLAINFIELD, N. J., SEPTEMBER 9, 1907.

WHOLE NO. 3,262.

SEVENTH DAY BAPTISTS

SEVENTH DAY BAPTISTS IN AMERICA.

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

Some thirteen years after the organization of the Newport Church, or about 1684, Abel Noble came to America and settled a few miles distant from Philadelphia. Subsequently he became a Seventh Day Baptist, through contact with Rev. William Gillette, a Seventh Day Baptist clergyman from New England. Abel Noble presented the claims of the Sabbath to his Keithian Baptist neighbors, with the result that some half dozen Seventh Day Baptist churches were organized in and near Philadelphia about the year 1700.

About the same year, 1700, Edmund Dunham, a member of the Baptist church at Piscataway, Middlesex County, New Jersey, was moved to examine the Holy Scriptures for authority for the sacred observance of Sunday. As a result of his

own research, he decided that his former practice was wrong, and at once began to keep the Seventh Day of the week as the Sabbath. Others soon joined with him, and in 1705, there was organized the Piscataway Seventh Day Baptist Church.

Emigration from these three small independent centres has resulted in giving, at the present time, upwards of one hundred Seventh Day Baptist Churches, with nearly ten thousand communicants, in almost every part of the United States. The strongest centres are in Rhode Island, New Jersey, New York, West Virginia and Wisconsin.

Besides the churches in England and the United States, there are churches in Germany, Holland, Denmark, Africa, and China.

ORGANIZATIONS.

General Conference.

All the churches of the denomination, including those in the United States and those in foreign countries alike, form the Seventh Day Baptist General Conference, which was organized in the year 1802. The sessions of the General Conference are held annually.

Associations.

The churches in the United States are divided into six groups, called associations, as follows: Eastern, Western, Northwestern, Southeastern and Southwestern. The associations, which are organizations independent of the General Conference, hold annual sessions.

Missionary Society.

The Seventh Day Baptist Missionary Society may be said to date from the year 1818. As at present constituted, it is organized under the laws of the State of Rhode Island. Its principal office is located at Westerly, Rhode Island.

Tract Society.

The history of the Tract Society may be

said to date from the year 1835. The American Sabbath Tract Society, as at present constituted, is organized under the laws of the State of New York. Its principal office is at Plainfield, New Jersey.

Education Society.

The Seventh Day Baptist Education Society is organized under the laws of the State of New York, with its principal office at Alfred, New York.

Memorial Fund.

The Trustees of the Seventh Day Baptist Memorial Fund, are appointed by the General Conference. They are incorporated under the laws of the State of New Jersey, with their principal office at Plainfield, New Jersey.

Sabbath School Board.

The Sabbath School Board of the Seventh Day Baptist General Conference has its principal office in New York City.

Colleges.

The institutions of learning maintained by the Seventh Day Baptists are as follows: Alfred University, founded in 1836, at Alfred, New York.

Alfred Theological Seminary, a department of Alfred University, at Alfred, New York.

Milton College, founded in 1844, at Milton, Wisconsin.

Salem College, founded in 1889, at Salem, West Virginia.

Publishing House.

A Publishing House is established at Plainfield, New Jersey, under the control of the American Sabbath Tract Society, where in addition to books and tracts upon the Sabbath question are regularly published the following:

The SABBATH RECORDER, a denominational weekly family paper.

The Sabbath Visitor, a weekly Sabbath School paper.

A Helping Hand in Bible School Work, a Sabbath School lesson quarterly.

The Seventh Day Baptist Year Book.

THE NEWPORT CHURCH.

The Newport Church, besides being the first Seventh Day Baptist Church in America, enjoyed the distinction of numbering among its membership, several men who were prominent in public and business life in Newport and in the early history of

Rhode Island. Among these were the Ward family which gave the colony two of its most devoted and patriotic governors and Henry Collins, one of the most prominent merchants of Newport, as well as its leading public spirited citizen and likewise generous patron of the liberal and fine arts.

Henry Collins, whose mother was a grand-daughter of Roger Williams, was a younger half-brother of Governor Richard Ward of Rhode Island. He was one of eight gentlemen who organized a Literary and Philosophical Society in Newport, the first of its kind in Rhode Island and one of the first in America. This society established the famous Redwood Library of Newport, for which Henry Collins presented the society with the land for the site. He was one of the first in this country to establish a gallery of fine paintings, for the enrichment of which he was a liberal patron of many of the best painters of his time, including Smibert, Alexander, Feke and others.¹

Mr. Collins was an active member of the Newport Seventh Day Baptist Church. When the church erected a new edifice in 1729, he was one of the two members of the building committee and gave freely of his time and money. Through his beneficence, the building, which still stands as the museum of the Newport Historical Society, while severely plain on the exterior, in its interior presented a sumptuous elegance, which makes it one of the most interesting surviving examples of the church architecture of its period. The following is from a statement issued by the Newport Historical Society:

"The building, purchased by the Historical Society in 1884 and removed to its present location in 1887, was erected in 1729 by the Seventh Day Baptist Society, the first of that denomination in America. The original pews (of which there were fourteen on the first floor) were removed in 1840, and modern slips introduced. The pulpit and sounding board, the pulpit stairs, galleries, piers and panneling remain as originally built. The tablets on the wall were presented by John Tanner and others in

¹ In a letter to Professor Elton, the editor of the second edition of Callender's *Historical Discourse*, Professor Benjamin Waterhouse, M. D., of Harvard, and sometime lecturer at Brown University, who was a native of Newport, writes of Henry Collins as the "Lorenz de' Medici of Rhode Island." Vide Callender's *Historical Discourse*, ed. by Elton, p. 44.

1773. There is a tradition that when the British took possession of Newport in 1776 and desecrated all the places of worship except old Trinity and this house, by using them for riding schools and hospitals, this edifice was saved and guarded through respect for the decalogue found on the wall back of the pulpit. From this pulpit Rev. John Callender delivered his historical sermon in 1738. The clock, still in good order, was made in 1731, by William Claggett, a Newport clock maker.¹ The communion service, near the pulpit, was used in this church."²

HISTORICAL SERMON.

The "Historical Sermon" (commonly known as the "Century Sermon") by the Rev. John Callender, referred to above, was delivered by him in 1738, in commemoration of the settlement of Rhode Island in 1638, one hundred years before. This sermon, covering one hundred and twenty large duodecimo pages, was a review of the civil, as well as the religious history of the colony for that period and for more than a century afterward was the only available history covering that epoch. The Rev. Mr. Callender, the pastor of the Baptist Church of Newport, delivered this celebrated sermon in the house of worship of the Seventh Day Baptist Church of Newport, because, as he says, "While our church is erecting a new and more convenient meeting house, we are kindly favored with the use of this, belonging to the Sabbatarian Church."

Of the Seventh Day Baptists, Mr. Callender says in his historical sermon:

"About 1665, a number of the members of the [Baptist] Church under Mr. J. Clark, removed to the new plantation at Westerly, among whom Mr. John Crandall was a preacher and elder. They afterwards did generally embrace the Seventh Day Sabbath and their successors are now a very large and flourishing church, under the pastoral care of Messrs. J. and J. Maxson and Mr. William Hiscox.

"In 1671, some of the members of Mr. Clark's church, who had been in the observance of the Seventh Day Sabbath for some years, thought it proper and necessary to draw off by themselves; and they erected a church, under the leading of Mr. William Hiscox. It is under the

¹ This clock was probably made especially for the church.

² This communion service, now in good condition, was presented to the church in 1750.

roof of their successors that we are now assembled. Mr. J. Crandall, elder of this church, died the 12th of September, 1737."

This memorable sermon is sublime in its generous Christian spirit of religious freedom and of co-operation with all churches under whatsoever sectarian name they worship. A few excerpts are quoted here from the concluding paragraphs as follows:

"I hope I shall be excused, if on this occasion I exhort the members of this church in particular, to review the merciful providences of God, which have hitherto preserved this vine, which we trust his own right hand hath planted. We may sing of judgment and mercy, in many sore losses and bereavements, in some uncomfortable contentions, and in a total failure of elders, for many years together. Nevertheless the burning bush has not been consumed; the church has still subsisted and re-settled again in peace and comfort. Various are the storms in which this church has been tossed; but, through them all, God has preserved us. May we, and our successors, be as a name and a praise to Him, throughout all generations. Let us pray the Father of lights, and the Lord of the harvest, to revive and prosper his work in the midst of these years. May He unite our hearts to love Him, more and serve Him better; and to love one another and strive together to promote his glory and our mutual edification and growth in grace. May he that ministereth seed to the sower, both minister bread for your food, and multiply the seed sown and increase the fruits of your righteousness. * * * Let us strive to go before all others in primitive simplicity, love, integrity and public spiritedness.

"Let us consider, whether we make good the ground of those pious and excellent Christians, who first formed this church; and whether the successors of men so holy and so zealous, are not obliged in a singular manner to imitate them, wherein they followed Christ. * * * Let us adorn the doctrine of God our Saviour in all things; and let us hold the beginning of our confidence steadfast to the end.

"Let this occasion, an occasion we can never expect again, excite us to number our days aright, so as to apply our hearts to true wisdom. May we so prepare for death and judgment and the eternal world, as that an entrance may be at last administered to us into the everlasting Kingdom of our Lord and Saviour Jesus Christ; Which God of his infinite mercy grant through Him: To whom with the Father and

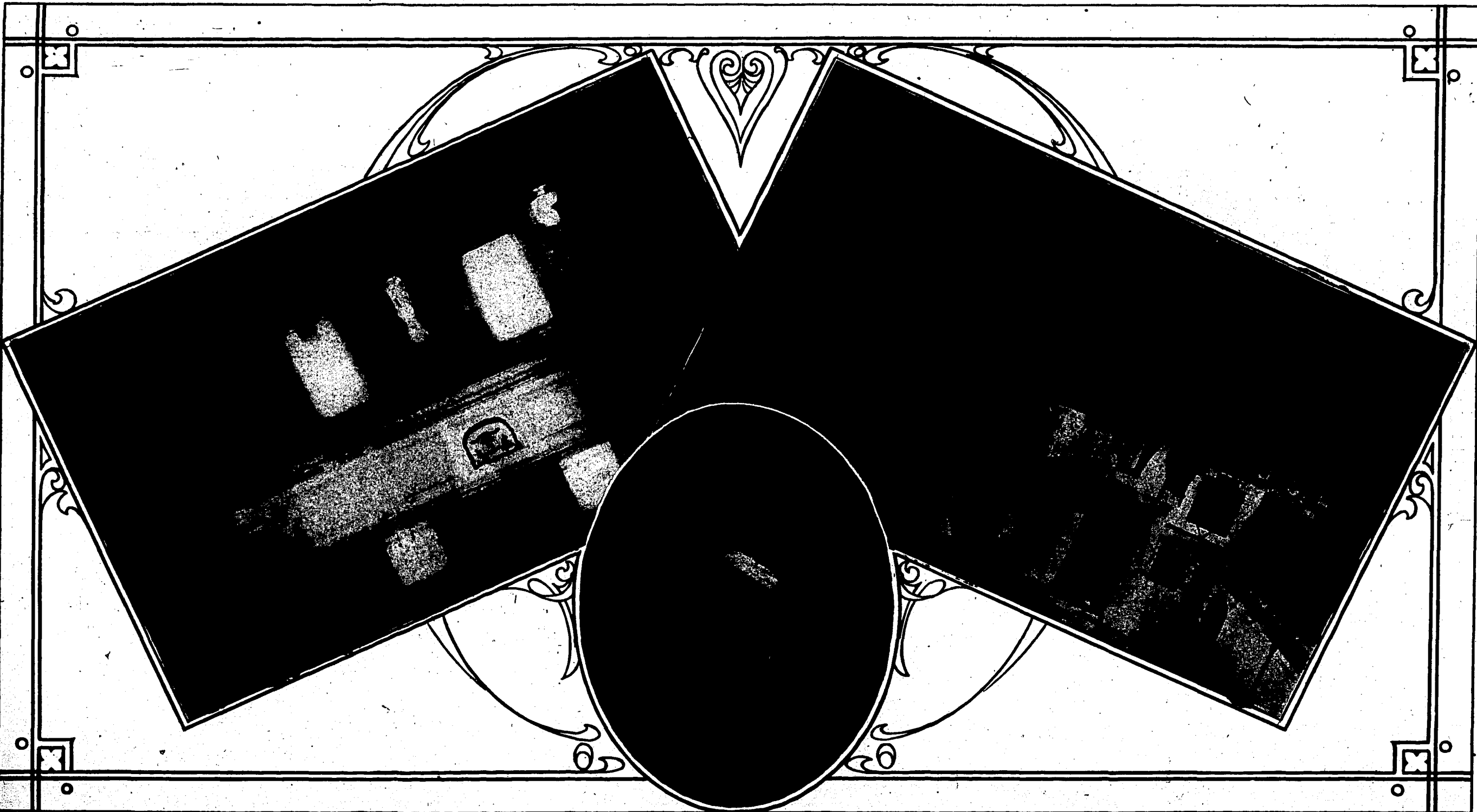


INTERIOR VIEWS OF THE NEWPORT MEETING HOUSE.

(From photographs taken about 1890.)

Built in the year 1729, under the direction of Henry Collins and Jonathan Sabin, Committee. Now occupied by the Newport Historical Society.
 (From a woodcut published in the *Seventh-day Baptist Memorial*, in 1852.)

INTERIOR VIEWS OF THE NEWPORT MEETING HOUSE.
 (From photographs taken about 1890.)
 REV. WILLIAM BLISS (1728-1808.)
 A pastor of the Newport Church.
 (From a lithograph published in the *Seventh-day Baptist Memorial*, in 1852.)



the Holy Spirit, be all honor, glory, and power, both now and ever. Amen."¹

These paragraphs breathe forth the same spirit of courageous hope and confidence which has been the sheet anchor of the Seventh Day Baptist Church through all the centuries of its existence, and with which it today faces the future, leaving the results with a beneficent Heavenly Father and an all-wise, omnipotent God.

Governor Samuel Ward.

A BIOGRAPHICAL SKETCH.¹

(The Ward family, which for more than two generations largely influenced, and at times wholly dominated, the affairs of state in Rhode Island, was likewise prominent in the Seventh Day Baptist churches of Newport and Westerly in that colony. Governor Samuel Ward was a member of the Westerly, now First Hopkinton, Seventh Day Baptist Church. His father, Governor Richard Ward, was likewise a member of the Newport Seventh Day Baptist Church, the first Seventh Day Baptist church to be organized in America.

The following sketch of Governor Samuel Ward is, for the most part, condensed from the *Life of Samuel Ward*, by William Gammell, in *Spark's Library of American Biography*. Second series, Vol. IX., Boston, 1846. *The Life and Services of Governor Samuel Ward*, by his great-grandson, John Ward, of New York. Providence, R. I., 1877, has likewise been consulted).

Governor Samuel Ward, second son of Governor Richard and Mary (Tillinghast) Ward, was the ninth of a family of fourteen children. His sister Elizabeth, the youngest of the family, was the second wife of the Rev. William Bliss, one of the pastors of the Newport Seventh Day Baptist Church. His father, Governor Richard Ward, who for several years was Secretary of State, then Deputy-Governor, and finally twice elected Governor of Rhode Island, was the son of Thomas Ward, likewise

¹ *An Historical Discourse, on the Civil and Religious Affairs of the Colony of Rhode Island and Providence Plantations, in New England, in America, from the First Settlement, 1638, to the End of the First Century.* By John Callender, A. M., Boston, MDCCXXXIX. Reprinted, with a memoir of the author, biographical notices, annotations, etc., by Romeo Elton, as Vol. IV., of the *Collections of the Rhode Island Historical Society*. Providence, MDCCXXXIX.

² The portrait of Governor Samuel Ward which appears on the front cover of this magazine, is from his great-grandson, John Ward. Providence, R. I., 1877. *The Life and Services of Governor Samuel Ward*. By his great-grandson, John Ward. Providence, R. I., 1877.

prominent in public life, who married for his second wife, Amy Smith (a granddaughter of Roger Williams) the mother of Governor Richard Ward.

Samuel Ward was born at Newport, Rhode Island, May 27, 1725. With the aid of his older brother Thomas, a graduate of Harvard College, he acquired an education probably far more liberal than usual for one of his time not intending to enter one of the learned professions.

On December 20, 1745, he married Anne (daughter of Simon) Ray, of Block Island, she, too, being a lineal descendant of Roger Williams. His wife's older sister, Catharine, who was a somewhat noted correspondent of Benjamin Franklin,³ became the wife of Governor William Greene, of Rhode Island. Subsequent to his marriage Samuel Ward removed to Westerly, where, aside from the interruptions incident to his public career, he made his home until his death, some thirty years afterward.

By the time he was thirty years of age, he had formed the acquaintance of a number of men prominent in public life, including Benjamin Franklin, who was an occasional visitor at Mr. Ward's home in Westerly.⁴

In 1756, Samuel Ward was elected to the General Assembly as a representative from the town of Westerly. In the proceedings of the Assembly, he appears immediately to have taken an active part; and though probably one of its youngest members, he early won for himself a wide and commanding influence. The frequent recurrence of his name in its records indicates how intimately he was connected with the most important public measures which occupied its attention.

Mr. Ward was a member of a committee which reported a bill to the legislature authorizing the Colonial Government to transport a large number of French residents to some neutral port, during the war between England and France.

He was also a member of the committee which levied the taxes of the Colony, as well as of the Committee on Violations of the Laws of Trade.

It was during his first year in the Assembly that Rhode Island enacted her first

³ Cf. *Spark's Works of Franklin*, Vol. VII., p. 86. Boston, 1838.

⁴ *Ibidem*.



THE REDWOOD LIBRARY AT NEWPORT, RHODE ISLAND.
Erected on a site given by Henry Collins of the Newport Seventh-day Baptist Church.
(From a recent photograph.)

general bankruptcy law, the basis of all subsequent legislation upon that subject in this country.

Mr. Ward was a member of the committee which prepared, on the part of Rhode Island, the address to the Earl of Loudoun, on the occasion of the arrival of the latter in America to assume command of the campaign against the French.

Mr. Ward was appointed, along with Governor Greene and John Andrews, to represent Rhode Island in the Hartford Convention of 1758, summoned by the Earl of Loudoun, to devise ways and means of relieving the Earl from the embarrassments of his inefficient military campaign. The plan proposed by Samuel Ward was adopted by the Hartford Convention and fully approved by the Colonial Government of Rhode Island. Mr. Ward remained in the legislature almost continuously from the

time of his first election in 1756, until May, 1759.

In the meantime, Rhode Island, in common with other American colonies, when gold and silver specie failed, had uttered paper currency to liquidate the heavy debts incurred by reason of the French and Indian Wars. Rhode Island had first resorted to bills of credit as early as 1710, and their continued use had produced a very deleterious effect upon the Colony, in their tendency to impair commercial contracts and tarnish commercial honor, besides offering a well-nigh irresistible temptation to counterfeiting, despite the inhuman penalties enforced against it.

This unfortunate condition of public affairs clamored loudly for relief, and numerous influential citizens responded, with Samuel Ward at their head. The cessation of his legislative duties gave Mr.

Ward more time for this work, into which he threw himself with all the force of his vigorous powers.

In the year 1761, he was appointed by the General Assembly to the office of Chief Justice of the Colony. The following year, 1762, he was first elected Governor. During this year, educational matters pressed upon his attention. Gammell says:

"The year during which Mr. Ward now held the office of Governor seems not to have been marked by any important public events. It deserves, however, to be mentioned, that during this period the project of founding an institution of learning in Rhode Island was first made a matter of serious interest and attention among the people. From the commencement of this important enterprise, Governor Ward took an active part in promoting its success. He belonged to that denomination of Christians by whom the idea was first proposed and his own liberal tastes prompted him to give the full weight of his personal and official influence to the accomplishment of an undertaking, fraught with so many blessings to the people of the Colony.

"He was present at the first meeting of gentlemen which was held to consider the expediency of the project. His name stands among the first of those who petitioned the legislature for the charter, and, when Rhode Island College,¹ was incorporated in 1764, he became one of its original trustees. This to him was no merely honorary post, but one that required of him a portion of his time and attention, which he freely gave to the interests of the infant institution. In 1767, he entered his son as a student in one of its earliest classes, and to the close of his life he continued its fast friend, as well as a member of its board of trustees."

In May, 1765, Mr. Ward was again elected Governor of the Colony, and again the following year.

The tide of the American Revolution was now rising. News of the successful passage of the Stamp Act by the British Parliament and its approval by the King but served to crystallize the growing feeling of hostility on the part of the colonies toward the mother country because of her oppression. A British sloop lying in Newport Harbor soon gave Governor Ward opportunity to display the qualities of pub-

lic character which were to make him conspicuous in the impending struggle. The Governor's younger brother, Henry, was appointed one of two representatives from Rhode Island to the Continental Congress about to convene in New York. The General Assembly charged these delegates that they regarded the matters committed to the Congress as "of the last consequence to themselves, to their constituents and to posterity."

Governor Ward now retired from office and in his private capacity as a distinguished citizen and leader of the people, soon had the pleasure of embracing the long-coveted opportunity to carry out his plan to unite the two opposing great political parties of the Colony and thus present an undivided front in the approaching struggle with Great Britain.

In December, 1773, a few days after the destruction of the tea in Boston Harbor, Governor Ward, sharing the apprehension of his neighbors that the East India Company might make a clandestine attempt to enter some of its obnoxious tea at Newport, addressed a letter, signed by himself and several others at Westerly, to some of the prominent citizens of Newport, urging the appointment of a committee of correspondence in each of the towns of the colony and suggesting that Newport, as the seat of the government of the Colony and as its principal centre of trade, should take the initiative in such a movement.

Accordingly, a town meeting was called at Newport, at which the letter was read and its suggestions adopted. Similar action was taken by other towns. Governor Ward was made chairman of the correspondence committee of his home town of Westerly. His brother Henry, then Secretary of State of the Commonwealth, had previously been appointed a member of an Inter-Colonial Committee of Correspondence, in conformity with a plan proposed by the Colony of Virginia.

Governor Ward was not idle in his home town. Gammell says:

"He introduced a series of resolutions, at a meeting of the town, which, taken as a whole, form a complete embodiment of the principles maintained by the colonies and of the grounds upon which they rest. For the purpose, as is probable, of instructing the citizens of the town

respecting the cause in which they were embarked, the resolutions recited very fully the grievances which were complained of, and earnestly, yet calmly, urged resistance as the only remedy which was left and as a high civic duty, which they owed not less to themselves, than to the whole British Empire and to posterity."

In June, 1774, the General Assembly appointed, besides Samuel Ward, his erstwhile bitter political foe, but now his warm personal friend, Stephen Hopkins, delegates to the Continental Congress, to meet in Philadelphia, the following September. Here on the 5th of that month, Messrs. Ward and Hopkins assembled with forty-two other delegates from other colonies.

Of this period, Samuel Ward, in a letter written to his brother, says:

"When I first entered this contest with Great Britain, I extended my views through the various scenes which my judgment, or imagination, (say which you please) pointed out to me. I saw clearly, that the last act of this cruel tragedy would close in fields of blood. I have traced the progress of this un-natural war through burning towns, devastation of the country and every subsequent evil. I have realized, with regard to myself, the bullet, the bayonet and the halter; and, compared with the immense object I have in view, they are all less than nothing. No man living, perhaps, is more fond of his children than I am, and I am not so old as to be tired of life; and yet, as far as I can now judge, the tenderest connections and the most important private concerns are very minute objects. Heaven save my country, I was going to say, is my first, my last, and almost my only prayer."

This first Congress served as an opportunity for the delegates to become acquainted with each other, and to come to a common realization (if that were necessary) and a mutual understanding of their common peril. On October 26, Congress adjourned until the 10th of the following May.

The Rhode Island delegates hastened home and reported to a special session of the General Assembly called for that purpose. The several acts of Congress were approved and after tendering them a special vote of thanks for their efficient, patriotic service in the first session of Congress, the General Assembly immediately

re-elected Samuel Ward and Stephen Hopkins delegates to the second session of the Continental body.

Before the time arrived for the delegates to return to Philadelphia, however, there had occurred the Battle of Lexington and Rhode Island had joined with Massachusetts and Connecticut in raising an emergency army, under the command of Gen. Nathanael Greene, a brother of Samuel Ward's son-in-law, Christopher Greene, and had deposed her governor and other officers of the Colonial Government for lack of patriotic co-operation in so great an emergency, so that when the Rhode Island delegates appeared at the Second Congress, their credentials bore only the signature of Henry Ward, Secretary of State.

Upon his arrival in Philadelphia, Mr. Ward became wholly absorbed in the duties of the hour. He was in constant consultation with the leading spirits of Congress, particularly John Adams and John Hancock. Upon the election of the latter as president of Congress, he selected Mr. Ward to occupy the chair when Congress sat as a Committee of the Whole. This precluded Mr. Ward's participating in debate in the Committee of the Whole, but the convincing eloquence of his trusted voice was often listened to upon the floor of the House with profound respect.

As Chairman of the Committee of the Whole, he presided over the memorable session which decided to recommend to Congress that there be elected a commander-in-chief of all the colonial armies and that George Washington of Virginia, be so elected; and in that capacity, he enjoyed the signal honor of presenting this historic action of the Committee of the Whole to Congress, and of witnessing its immediate adoption by that body.

Governor Ward was a warm admirer and ardent supporter of General Washington and the former's intimate relation with General Nathanael Greene, made it possible for him to be of more than ordinary service to the new Commander-in-chief; for be it remembered, the importance of the action of Congress which resulted in the selection of Washington to that exalted position, was urged upon Congress by General Greene.

¹ Now Brown University.

As the war progressed, the burden of Governor Ward's duties grew steadily. In addition to his service almost daily of presiding over the Committee of the Whole, he became chairman of the Secret Committee for the Purchase of Arms and Munitions of War, and a member of the Standing Committee on Claims and Accounts, where he was compelled to become conversant with all the minute details of all the operations of the army, and with the services rendered by each of the respective colonies. In addition, he served upon a large number of special committees, some of which were charged with the most delicate and responsible duties. Then again, owing to a physical disability of his colleague, Stephen Hopkins, all the official correspondence of the delegation from Rhode Island with the Colonial Government and with the citizens of the Colony, devolved upon Samuel Ward.

Moreover, public affairs at home were by no means re-assuring. The Colony was constantly harrassed by the fortunes of war, a cause of keen, constant anxiety to all patriotic citizens and particularly so to one in public life, charged with the common destiny of all the American Colonies.

Then again, in addition to all this, he was subjected to great anxiety because of his domestic relations. His eleven children had all survived the death of their beloved mother in 1770. His two oldest sons, Charles and Samuel, were in the army, and the third, Simon Ray, in the navy. The two oldest daughters were recently married. The remaining six children, the youngest not more than barely ten years of age, were at the homestead at Westerly, in one of the most exposed situations on the Rhode Island coast, without a parent's protection. Gammell says:

"Never, perhaps, in the history of mankind, has there been a period distinguished by so striking instances of the sacrifice of every private to the general good. The individual was but a unit in the mighty mass, whose freedom and happiness were of immeasurable importance. It was in accordance with this higher sentiment of duty to his country, that Governor Ward at this time decided against the dictates of parental affection and resolved to remain in the Congress and there abide the issues of the contest."

In a letter to his sister, written about this time, Governor Ward says:

"When I consider the alarms, the horrors and mischiefs of war, I cannot help thinking what those wretches deserve, who have involved this innocent country in all its miseries. At the same time, I adore the divine wisdom and goodness, which often over-rules and directs those calamities to the producing of the greatest good. This I humbly hope will be our case. We may yet establish the peace and happiness of our native country upon the broad and never-failing basis of liberty and virtue.

"When I reflect upon this subject and anticipate the glorious period, the dangers of disease, the inconveniences experienced in my private affairs, the almost unparalleled sufferings of Samuel,¹ and all that my dear children do or can suffer, appear to me trifling.

"My dear little boys and girls, I know, need me much; but my duty forbids my return. I can only recommend them to God, to you and my other sisters and to their older sisters. Do all you possibly can to encourage them in the paths of virtue, industry, frugality and neatness and in improving their minds as far as their situation admits."

But his end was near. A malignant form of smallpox was epidemic in parts of the country and Philadelphia was not exempt. Premonitory symptoms of disease warned him to take care of himself, but unheeding the warnings, he only plunged the deeper into his arduous labors. The 13th of March, he presided in the Committee of the Whole and accepted an appointment as a member of a special Committee on Ways and Means. The two following days he was still in his place in Congress, with his characteristic punctuality and devotion to business. The impending disease now broke forth in the most malignant form of smallpox, and on the 26th of March, 1776, he passed away in the fifty-first year of his age.

Of the event of his death, John Adams observes:

"We have this week lost a very valuable friend of the colonies in Governor Ward of Rhode Island, by the smallpox in the natural way. He never would harken to his friends, who have constantly been advising him to be inoculated ever since the first Congress began.

¹ At that time a prisoner of war at Quebec.

But he would not be persuaded. Numbers, who have been inoculated, have gone through this distemper without any danger, or even confinement. But nothing would do; he must take it in the natural way, and die. He was an amiable and a sensible man, a steadfast friend to his country, upon very pure principles. His funeral was attended with the same solemnities as Mr. Randolph's. Mr. Stillman, * * the Anabaptist minister here, * * * * * was desired by Congress to preach a sermon, which he did with great applause."

He was buried at Philadelphia in the burying ground of the First Baptist church, where Congress ordered a monument placed over his grave. His body was subsequently removed to Newport, the place of his nativity, where a monument erected by the state of Rhode Island marks his final resting place. The monument bears an inscription written by John Jay.

In closing his interesting memoir of Governor Ward, Gammell says:

"The course of this memoir has furnished but few opportunities to refer to the religious opinions or the religious character of Governor Ward. He was, however, a sincere and humble Christian. He was connected, as were his ancestors before him, with a church of the Sabatarian persuasion. * * * * * He was at all times a careful observer of the simple forms of the church with which he was connected and was withal a truly devout and conscientious as well as a high-minded and honorable man.

"His patriotism, which was deeply tinged with his religious feelings, was of the most constant and self-sacrificing nature. To be useful to the cause of American liberty, then struggling with mighty foes, to see his country successful in the great contest she had undertaken, and to win for himself the approbation of Heaven, 'as a faithful servant and soldier of Jesus Christ,' these, we may well judge, were the controlling aspirations of his mind, when death summoned him to the scenes of immortality and to a nearer communion with the spiritual realities, which he had so long contemplated from afar.

"His death took place on the eve of great events, which no man had more clearly foreseen and which few men had done more to hasten forward. His sun went down ere the star of his country had risen and while gloom and night yet hung round the whole horizon. Had his life been prolonged but for a little season, he would have beheld his native colony taking the lead of

all the others in asserting the doctrines which he cherished and becoming the first to throw off the allegiance that bound her to the British throne. He would also have affixed his signature to the Declaration of American Independence and thus linked with his name an enduring title to the gratitude of posterity and won perhaps a prouder place in the annals of his country."

John Adams writes of him:

"He was a gentleman in his manners, benevolent and amiable in his disposition and as decided, ardent and uniform in his patriotism, as any member of that Congress. When he was seized with the smallpox, he said that if his vote and voice were necessary to support the cause of his country, he should live, if not, he should die. He died and the cause of his country was supported, but it lost one of its most sincere and punctual advocates."

IS THE SOUTH GOING "DRY"?

Georgia's adoption of State prohibition by legislative enactment directs national attention to the marvelous progress of this idea in the Southern States. Today there are fewer saloons in the thirteen Southern States than in Greater New York, and only a few more than in the city of Chicago. In New York there are 30,000 places where liquor is sold, in Chicago, 28,000, and in the entire South only 29,000. In New York State the estimated population in 1905 was 8,160,000, and the government issued in the state that year 34,080 "special tax stamps" to persons desiring to engage in the manufacture and sale of liquor. The thirteen Southern States, with 23,500,000 people, secured in 1906 less than 30,000 stamps.

President Marion E. Taylor, of the National Liquor Dealer's Convention, held in June at Atlantic City, in calling attention to the assaults made by Prohibitionists on the liquor business, especially in the South, said: "Our only recourse now is to save our business. Unless we work with energy and determination to stop this tidal wave, every state in the South will be closed against us."

Measures designed to restrict or absolutely prohibit the manufacture and sale of alcoholic beverages have been introduced since the first of the year in the legislatures of half a dozen Southern states, and in almost every instance have resulted in new victories for the prohibition cause.—From "The Prohibition Wave in the South," by John Corrigan, in the *American Review of Reviews* for September.

Editorial

The Policy of Silence.

A significant fact of the present time is the studied silence of many friends of Sunday, concerning the actual state of the case. If one has nothing to say, it may be better to be silent. If one knows not what to say, it is better to be silent. But great evils rejoice when good men are silent. Under most circumstances the wish of error and evil is to be let alone. Satan loves to sow tares while good men sleep. The policy of silence is often adopted because men fear the results of agitation and foolishly think that good may be gained by allowing evil to remain unnoticed. Some say: "Better not call attention to an evil lest it be made more prominent." Such a course is never wise when opposition to evil is demanded. There is a wide difference between merely calling attention to an evil, and bemoaning the fact that it exists, and bold, earnest, opposition to it. Much that is said about Sunday simply calls attention to facts relative to its decline, without offering a remedy, or entering the arena in its defense. The effects of this policy of silence are many:

First, it indicates conscious weakness on the part of the defenders of Sunday. No one denies the drift of the times in the direction of holidayism and evil on Sunday. This drift is clear and constant. It needs no argument to prove that every good man is bound to oppose these evil influences in every possible way. If one does not oppose them, he shows himself to be indifferent or conscious of weakness which unfits him to oppose them. If that weakness be in himself resulting from lack of personal conscience, the case is so much graver, since the poison is nourished in his own heart. If his own conscience be strong, and his doubt concerning the arguments at hand leads him to fear any attempt to use them, the case is scarcely better. A strong right arm, even though trained, is of little use in the midst of foes, if no sword be within reach. From whatever standpoint it be viewed, the policy of silence on the part of good men, indicates fear which favors the growth of evil, even though it is only the

fear that the arguments at hand are weak or worthless.

Second, the policy of silence, in many cases indicates moral cowardice. Nothing rejoices an evil more than to be confronted by moral weaklings. A mob, riotous and reckless, may be quelled by a tenth part of its own number of men known to be brave and unflinching; while a mob will overwhelm ten times its number of those who are tacitly in sympathy with it, or are too cowardly to meet it. Let the mob even suspect this cowardice, and it is made strong thereby, and can well afford to laugh at fruitless opposition.

It is evident that the enemies of Sunday rejoice in the masterly inactivity of its friends. They have carefully studied its strength and its weakness. They have adopted the popular theory, that there is no divine authority connected with it, that it is only a "rest day," that every man should be left to choose as to the manner of resting, in short, that each man is a law unto himself. Inactivity on the part of the friends of Sunday is accepted as evidence of weakness, indifference or cowardice. Under such circumstances every friend of Sunday, every devout believer that it is in any way essential to religious prosperity and to the moral good of the community, is bound to come to the front. If one distrusts the arguments usually presented, he is bound to search the Word of God and the history of Christianity for something better. If he is uncertain concerning the truth, he is bound to study the law of God, that he may be toned up in moral courage and strength. If he finds no such help, and awakens no such loyalty in himself toward Sunday, he is bound to go farther and investigate the claims of the Sabbath. The hour is ripe for something besides masterly inactivity. It is clear that while the church has been careless, people who have no religious interests at heart have molded the Sunday question to suit themselves. While religious leaders have been planning new theories with which to thwart the claims of the Sabbath, or prop the uncertain claims of Sunday, the masses have been going straight to irreligious and non-religious holidayism. If the friends of Sunday have anything to offer, the hour has fully come when it should be brought forth. If men think that power remains in Sunday law, let it be evoked. If Sunday laws are just, let them

be executed without fear or favor. Laws that are inoperative and powerless, blot statute books, and promote law-breaking. It were better to make mistakes than to do nothing. It is Christ-like to make a stand for the right, though the odds be a million to one. Better be buried in the last ditch, falling with one's face toward the foe, than be trampled down in lazy inactivity, or in cowardly flight. We appeal to those who think Sunday ought to be defended, to undertake something besides the policy of silence. Either cease any claim in its favor, or assert its claims, like men. Stop bemoaning its desecration, or go forward in the power of Jehovah and defend it against desecration. Cease to shun the real issue. Put aside the nonsense about "longitude and latitude," false and foolish talk about "Judaism," and enter on some line of defense that has in it truth, and the power which comes through righteousness. If you believe Sunday to be the great heritage of the Christian Church, if you believe the European Sunday to be a stream of poison, if you believe that increasing Sabbathlessness is fundamentally ruinous, every minor question ought to be dropped out of sight, while, without regard to denominational lines, you rally for relief. If you are right in claiming that Sunday is the Sabbath, you are criminal in your silence as to its defense. If there is a religious obligation resting upon men to regard Sunday, the religious leaders of the land are delinquent if they do not unflinchingly and continually press that obligation. If God be with you, the pleasure-seekers and the rum-sellers and the devil combined can be overcome. If God be not with you, if He is showing by the facts that surround you the weakness and wickedness of the compromise whereby you are attempting to keep His Sabbath out, and keep the Sun's day in, if the lessons of the hour are meant to cure the church of its error and to keep it from falling into deeper Sabbathlessness, then you are equally bound to heed God's voice concerning His holy day. Action is certainly demanded. If you accept the line of action we suggest, come to the law of God and let the Bible, interpreted by Jesus, Lord of the Sabbath, settle the case. In the name of all that is good, cease from doing nothing. Let there come from the lips of every man the battle cry, "The

sword of the Lord and of Gideon." If the Lord has no sword for you, if there are no faithful ones to be gathered up for the conflict, give over the contest and sit down until chaos shall cover us. We know there is help in the heart of Jehovah. He has not cared for His own thus long for naught. If deliverance come not through those whom God is now calling, ruin shall hasten to them, and deliverance shall rise from some other source. Out of two hundred discussions of the Sunday question, clipped from newspapers received at this office during the month of May, 1907, *not one was from a prominent religious newspaper!*

A Welcome Letter.

REV. A. H. LEWIS, D. D., *Editor SABBATH RECORDER, Plainfield, N. J.*

DEAR BROTHER:

The sample copy of the SABBATH RECORDER of May 6th, sent to me was received today and much appreciated. I have read it through almost entire and shall preserve it for reference. In its new form the RECORDER has added greatly to its attractiveness. The magazine is most handsomely gotten out.

There is a thing, however, I feel moved to say after reading it through. You object to Seventh-day Baptists being called Judaizers or Legalists and you have a right to object. Calling names and begging the question is not reasoning and never wins a reasonable disciple to a cause. And yet the RECORDER falls under the very thing against which it protests. It declares we have fallen before the influence of Pagans and that our Sabbath is Pagan, only Romanized to give it a bit of Christian flavoring. It even denies to us the use of the word "sabbath," the precious common noun which is not even capitalized in the Word, the word which means "the rest."

I read carefully your "appeal to those who uphold Sunday" and kept wondering all the time if the writer really thought the sabbathlessness of our irreligious hordes could be removed and the quietness of sabbath-keeping brought in by a simple presto change in the day of the week. That is surely capricious reasoning.

We certainly believe in the same institution you do. And we go, however mis-

takenly, to the same Bible for our authority and we think we are following the leadership of the same Christ. It cannot be the great mass of discipleship is ignorant or conscienceless concerning the Lord's Sabbath! Surely the curse of irreligion and moral uncleanness cannot be cured by any open sesame spoken. The blood of Jesus Christ only cleanses from sin. Do you not put the emphasis of the commandment upon an interpolation? Look at it, "Remember the sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day (of the week) is the sabbath of the Lord thy God," etc. I cannot see any hiatus there to be filled up, mentally or otherwise. At least the interpolation is not the place for emphasis.

I trust you will believe me as in no sense in the spirit of controversy. I have simply been sitting here thinking through your various articles and as I thought, I have written. Thanking you for the RECORDER, I am,

Cordially yours,

REV. WM. M. CURRY,

Parnassus, Pa., June 12, 1907.

Reply.

Above all else, the RECORDER means to be fair and honorable. Whatever it says about the Pagan origin of Sunday is based on facts as we find them. Our columns are always open for more facts and for correction of errors. The RECORDER asks for no more than the Bible and the Christ require as to the use of the word Sabbath. It does ask for the larger definition of "Sabbath" that Christ gave, instead of the incomplete Jewish definition of "rest."

No, Brother Curry, the RECORDER does not think that "the Sabbathlessness of our irreligious hordes could be removed and the quietness of Sabbath keeping brought in by a simple 'presto change' in the day of the week." No favorable results can come without a much higher conception of the Sabbath than now exists in the minds of the "Sabbathless hordes," most of all among Christians. The core of the trouble is with Christians with their Sabbathlessness, and low notions concerning Sabbath Reform. We see no evidence from the history of Sunday or the tendencies of the present time that Sunday can be saved from its

inherent holidayism. There is no hope of Sabbath Reform until Christians return to a religious basis for Sabbath observance. The Bible, the teachings and example of Jesus offer such a basis in connection with the Sabbath. We do not claim any "sacredness" in a specific twenty-four hours of time. Nothing is sacred except by its associations. Your "mother's arm chair" is only wood, but it becomes a sanctified throne of love through the memory of her. The Sabbath is infinitely more than a "memorial of Creation." It is God's representative in human life. Its privileges, duties and memories all lead to God. Christians condemn it, ignore it, make it a day of worldliness because they judge it by the narrowest conceptions of Judaic ceremonials, rather than by the high spiritual standards and conceptions of Jesus.

We plead for a return to the Sabbath as observed and interpreted by Jesus, its rightful Lord. Such a return is far less "Judaistic" than are the superficial interpretations which now prevail among those who oppose the Sabbath, thus destroying the religious basis for Sabbathism and insuring holidayism or business on all days. We accept Jesus, the Christ, as a more competent interpreter than the semi-pagan philosophers who introduced no-Sabbathism into Christian history, the Roman Catholic church, strong and venerable though it is, or modern no-Sabbathists, who have given up the Puritan compromise theory, and gone back to the original type of no-Sabbathism.

The RECORDER thanks Brother Curry for his candid and thought-filled suggestions to which this brief response is made. The questions at issue are too large for ordinary "controversy," and too vital in practical Christianity to be turned aside with a word or by the shield of indifference.

Another Defence of Sunday Rest.

I am in receipt of the SABBATH RECORDER for May 6, 1907. Exhaustive as is the number, one line of evidence for the Sunday theory seems to me to remain for the most part untouched. Will you kindly indicate what would be your answer to a line of defense for Sunday observance something like this:

According to a well established view of

Hebrew poetry, the second line of a couplet should restate or controvert the thought of the first. By the parallelism, then, in such couplet as the following:

"What is man that thou art mindful of him
And the son of man that thou visitest him?"

"Mindful of" and "visitest" are synonymous and so also are "man" and "son of man." This is further shown to be true as to "man" and "son of man," by the Syraic versions of the New Testament, which represent substantially the language in which Jesus addressed the people. In fact Jesus is made to say in these versions and doubtless did say in the Aramaic, in which he spoke, "son of man" in scores of instances where our English and the Greek say "man." "Son of man," then in the New Testament may be simply "man," instead of, or as well as, a Messianic title. In some cases it must be so taken if we are not to accuse the Master of mere juggling with words. The best illustration of my meaning is none other than the Sabbath passage itself: "The Sabbath was made for the son of man, therefore the son of man is lord of the Sabbath." If we substitute "man" for "son of man" in one of these clauses, we must also in the other. We would be ridiculous to say the Sabbatic laws of the United States were made for the people, therefore the president is absolute in the enacting of Sabbatic laws. If the Sabbath was ordained for man in the Republic of God, then man is its arbiter. This is clearly shown by a saying of Jesus originally found at Luke 6:4, but suppressed after the ecclesiastical system became powerful. The passage is as follows: "On the same day he (Jesus) beheld a certain man working on the Sabbath and said unto him; Man, blessed art thou if thou knowest what thou doest; but if thou knowest not, thou art cursed and a transgressor of the law." (Revised Greek-English New Testament, Harpers, p. 28). Here the meaning can only be that if the man is working on the Sabbath because under the higher law of Christ he is lord of the Sabbath and so may transcend it as the Christ himself did, by healing on the Sabbath, he is to be accounted happy; but if on the other hand, he is still a Jew, in bond-

age to the law, he must keep it to the very letter and disobeying it, must by it be accounted a transgressor. To Jesus as to Paul the ultimate source of authority is the enlightened conscience. (Rom. 14:22).

But we are not dependent upon passages of doubtful genuineness or of uncertain interpretation for the view that the Christian is absolutely freed from Jewish law as to Sabbath observance. Roman 14:5 is unequivocal. A man has a right to choose any day of the seven for special regard and if he regards it unto the Lord no one has any authority to judge him. "Who art thou," asks Paul, "that thou judgest the servant of another?" To God who is his master he stands or falls according as he has his faith before God and is uncondemned of his own conscience, (verse 22). Yea, Paul goes farther; he says a man may esteem every day alike, setting apart a portion of each to religion and prayer and calling no day an especial holy day and still pass uncondemned. If all this is not involved in the verses referred to, language means nothing, and the proud boast of scholars as to the accuracy of the Greek language as a medium for the transmission of thought falls to ground. Equally clear is Col. 2:16, "Let no man therefore judge you in meat, or in drink, or in respect of a feast day, or a new moon, or a Sabbath day." The new moon in the old law was a holy day and each seventh day thereafter till the next new moon. Thus probably among the early Hebrews and certainly among the ancient Babylonians, before the perfecting of the calendar some "weeks" were of but two or three days duration. In Paul's time the "new moon" was to Jews still a kind of Sabbath. But to Paul, they are but a part of Christianity, as taken literally, but are a shadow, and the Sabbath is a shadow of "the rest that remaineth unto the people of God."

But not yet have we exhausted the New Testament evidence, for there remains an argument from silence. Again and again reference is made to the ten commandments and those are given which are to be regarded a part of the time-doctrine. If any are omitted, they are summed up in love to God, and love to neighbor. The injunction to remember the Sabbath day nowhere

occurs. From one end of the New Testament to the other, there is not a hint, suggestion or command that man is to keep the Sabbath day holy; on the contrary, Jesus and his disciples violated the Sabbath law repeatedly, and were accused by the Jews of making it of none effect. Jesus by argument and practice won exemption from Sabbatic law the same as Paul did from the law of circumcision. It is argued that Jesus and Paul used the Sabbath of the Jews for religious purposes and so gave it tacit support; one may likewise argue that because Jesus paid his temple dues and attended the Feast of Atonement, he believed in the efficacy of the blood of bulls and goats to wash away sin, an idea which he distinctly repudiates.

Paul gives complete lists of the fruit of the Spirit, mentioning the Christian virtues but he nowhere says, "remember the Sabbath." If the New Testament writers had intended that Christians should keep a Sabbath day, why did they never enjoin its observance. They wrote and worked among the Gentiles, who had no rest day, and would keep none, surely, unless especially asked to do so. Why were they never asked to do it? The answer that lies nearest at hand is that to Jesus and Paul Sabbath keeping was as unnecessary to salvation as circumcision.

If these considerations are in any sense a true interpretation of the facts at our disposal the infant church was perfectly free to choose any day of the seven it saw fit for its special day of worship, and it was free in like manner to take over only so much of the old Jewish ritual of the Sabbath as should conduce to its best needs. In the oldest Hebrew codes one day in seven is enjoined as a rest day for man and beast, without reference to religion. It is a humanitarian economic law in a purely civil code. I thoroughly believe in the seventh day of rest in this sense and if our working men are wise they will unite with the churches en masse to assist in the securing of wise Sunday rest day legislation.

This seventh day of rest held firmly in place by man's economic necessity is the churches' opportunity. To just the extent that it is embraced, it will become for all men a "day of all the week the best," because a day for inviting the soul. But it

must not be made a burden if it is to be the greatest blessing to men.

Let us, with Paul, hold fast the freedom with which Christ has set us free from "the bond that was against us by its ordinances." (Col. 2: 14. R. V. Margin).

REV. A. B. CURTIS.

Onondaga, Mich, June 25, 1907.

Reply.

The claim that "man" and "son of man" are synonyms is suggested but not proven. "Son of Man" is a messianic title of Hebrew origin. Its full meaning is not well understood by those who have studied it most. What is known of it does not justify the assumption that it is no more than the synonym of "man." The context forbids this assumption. The Jews complained because Jesus discarded the burdensome and evasive ceremonialism under which they had buried the Sabbath Jesus answered their complaints by asserting his lordship over the Sabbath because he was the Messiah. In this way he vindicated and exalted the Sabbath, revealed and emphasized its deeper meaning, without weakening or abrogating it. Whoever calls Jesus a Sabbath-breaker, or claims that he abrogated the law of the Sabbath does not rise above the narrowness of Judaism which he condemned. If the suggestion of our correspondent be accepted that "man" and "Son of Man" are equivalent, the Sabbath question is removed from the category of religious duties and important questions. Each man becomes his own arbiter in the matter. This is the position of the Sabbathless masses, and the source of Sunday holidayism. Failure to understand the difference between what Jesus said and did concerning the Sabbath and what Jewish ceremonialists charged him with doing is a central factor in modern no-Sabbathism.

If Romans 14: 22 and Colossians 2: 16 are correctly interpreted by our correspondent, Christians have no right to designate Sunday or any other day as the Sabbath. If it be a matter of indifference whether those who follow Christ accept and obey his teachings and example in regard to the Sabbath, there is neither reason, obligation nor basis for "Another Defence of Sunday Rest." All Sabbatic obligation is annulled by the interpretation of Brother Curtis. It

says, "work or rest or worship, if you will, when you will, as you will. Days and times are nothing but husks of obsolete Judaism." That interpretation gave birth to ancient and modern no-Sabbathism, and it will thrive on such interpretations to the end of time.

The "Argument from Silence" like a two-edged sword, slays all obligations based on the Old Testament or the Ten Commandments. The New Testament is not a book of re-enacted laws nor of specific rules. It is the story of Jesus the Messiah, his interpretation of Heaven, the Messianic kingdom. It deals mainly with the incomplete and imperfect conceptions of the Jews concerning the Old Testament and the kingdom which Jesus came to establish. The mission of Jesus was that of revealing, emphasizing and interpreting the eternal verities which underlie the Old Testament, the Messianic kingdom, and all human life. The argument of silence touching re-enactment of the decalogue, is much stronger against other laws than against the Sabbath law. Christ said many times more concerning the observance of the Sabbath and the true nature of the Sabbath law, than he said concerning any other law of the decalogue; while he said little or nothing concerning several of those laws. He dealt mainly with the laws which were most perverted by Jewish customs—the law of the Sabbath, and the laws touching family life and social purity. A concordance and a careful student of the New Testament will emphasize this fact.

If the observance of the Sabbath or of Sunday is no more than "a humanitarian economic law in a purely civil code" as Brother Curtis affirms, the Church and the representatives of religion should eliminate the Sabbath question from the content of religious faith, and theological discussion. When it is thus severed from Biblical history and the teachings of Jesus, nothing of general application or of permanent value remains. The most enthusiastic non-religionists and the open enemies of Christianity will accept that position with joy. This "Another Defence for Sunday Rest" is essential no-Sabbathism, holidayism, lower or higher ranging all the way from the idleness and elegant leisure of the millionaire automobilist to the lowest phases of Coney

Island and Revere Beach. It is an excellent agency for decreasing church attendance, pushing the Bible out of a place of authority or importance and fostering the "dreaded continental Sunday," to which the original no-Sabbathism gave birth.

Narrowness or Prejudice, Which?

Superficial men are quick to charge Seventh-day Baptists with narrow-mindedness because they propose a return to the Sabbath of the Bible, in place of the Sunday of the church. We are not surprised nor disturbed by this. The cry is an old one, which men repeat, because it has been common, or because they do not understand our position. The facts of history show that hatred for Judaism was a prominent element in setting the Sabbath aside, after the opening of the second century. When the English Puritans were called to answer the English Seventh-day Baptists, this cry of "Judaism" was renewed and pressed to the front. Those who now make it are only repeating the set phrases of other days, such as "Judaism," "Jewish Sabbath," "ignoring Christ," "beggarly elements of times and seasons," etc. To the thoughtless and to those who reckon majorities as proof of correctness, this seems to be an answer to the SABBATH RECORDER, even though the answer sets aside the law of God. From the agnostic and the skeptic we expect no acceptance of the Sabbath, since they start by putting the Bible out of the catalogue of authorities. But from men who believe the Bible and profess to be governed by it, we have the right to demand something more than peremptory dismissal. The Catholic who believes that all the light was evolved from the Word of God, and all its truths were formulated fifteen centuries ago, is more consistent with his creed when he laughs at our presumption, and pities our unrest, because we do not accept Sunday as the child of the Holy Catholic church. One thing at least is clear: Protestantism is a failure in its fundamental proposition and hence must become a failure in history, or else Protestants must meet the Sabbath question with something more substantial than pleasant rhetoric about what ought to be; and the Sabbath itself with something besides the threadbare charge of "Judaism."

We know that many good brethren misunderstand the position of the Seventh-day Baptists through want of knowledge. For such we add:

1. The Seventh-day Baptists hold the Sabbath and the Sabbath law as pre-Mosaic and of world-wide obligation and application. It does not start from a Jewish foundation.

2. That the change which Christ taught was a change in the spirit and manner of observing the Sabbath, and not a change from the Sabbath to the first day of the week. This is purely a question of New Testament history and we aim to lead our readers to investigate that history in its own light and not in view of things as they now exist. We ask only a return to the Sabbath as Christ and his apostles left it, *free from every taint of Judaism.*

3. In doing this, we build only on faith in Jesus the Christ as the way of salvation from sin, remembering the doctrine of Paul, that where there is no law there is no sin; and the teaching of James, that faith without works is dead; and the words of Christ, that he came not to destroy the law, but to fulfill it; and especially his last words, wherein he taught that obedience was the test of discipleship; "if ye love me, keep my commandments," etc.

4. We magnify Christ and glory in his resurrection as the proof of his divinity. We only ask that the church shall not assume to commemorate that resurrection in any way not taught in the Scriptures. The Scriptures know only the Lord's Supper and Baptism as commemorative of Christ's death and resurrection. The church has added the commemoration of the resurrection as one of the elements of Sunday-observance. To this we object as unscriptural; we insist that there can be no release from the divine law concerning the Sabbath without the direct divine authority. Seventh-day Baptists are "evangelistic" to the core and only ask that men who claim to believe and follow the Bible do not strive to set aside God's commandments and Christ's example for human tradition and theories which have been formulated to justify an existing practice.

We plead that the work of the Protestant Reformation be completed by a full re-enthronement of God's law in the church

and in the hearts of believers. Otherwise it were far more consistent to return to the "Holy Catholic church," accept her authority to legislate in God's place and sink into the inaction of spiritual irresponsibility.

Gleanings.

Rev. W. C. Burns of Monroe, Michigan, in *Christian Work and Evangelist*, Aug. 10, 1907, writes somewhat at length concerning "Sabbath Desecration," meaning disregard for Sunday. He bases the obligation to regard Sunday as the Sabbath upon the Fourth Commandment, declaring that "the Sabbath was not a Jewish institution, but a divine, and as such not binding exclusively upon the Jew, but upon all men in all ages. Christ, the Lord of the Sabbath, cleared it from Jewish corruptions and gave it anew to man as a day of physical rest—of intellectual improvement and spiritual refreshment." That position cannot be reconciled with the illogical and unscriptural attempt to transfer the Sabbath to Sunday. The inherent weakness of Sunday starts with that fact. Mr. Burns writes with candor and earnestness, appealing to Christians to take a higher religious view of Sunday observance. His summary of the present situation is as follows:

"So far has the spirit of desecration gone that in larger cities there is, practically, no Sabbath. Store doors are wide open, saloons in full blast, baseball grounds thronged, streets filled with noisy newsboys and with boisterous processions. As the result Divine worship is disturbed, drunkenness increased, and a spirit of lawlessness engendered. The same is largely true of villages. Meatmarkets, barbershops, cigar stands, drugstores and bakeries are open, nearly, if not all the day. A large proportion of the inhabitants never enter church, but spend the day in pleasure riding, social visitation, hunting, fishing, baseball playing, or in the stores, posting up the sales of the week. Such a condition of things is deplorable, because it fosters lawlessness and crime; because every invasion of holy hours by secular pursuits and worldly amusements tends to relax the restraints of divine law, dull the edge of public conscience, lessen the reverence for the unseen God, and foster a spirit of unbelief. Unquestionably the

stability and character of our nation depend in the future as they have done in the past, upon the manner in which the day is used and observed. God has blessed and sanctified it. He has set his approval upon the nations which have kept it, by giving them pre-eminence in literature, science, missionary enterprises, philanthropy, social advancement and material greatness.

"Now, how shall we lessen this prevailing desecration? I answer, let judgment begin in the house of God. Let Christians get a firm, intelligent conviction that it is the Lord's day and that they are obligated to keep it holy, to make it a day of rest and of worship. The Sabbath is the keynote of the week, and when Christians pitch their Psalm of life by the half-worldly Sabbath, there is little power of persuasion in their tones. But let Christian people avoid traveling, amusements, secular reading, and work; let them religiously guard its sacred hours from sacrilegious acts and words and the tide of Sabbath desecration will be materially lessened. Teach the seven million children in our Sabbath Schools from whence came the Lord's Day, what its meaning, and how it should be observed."

Sooner or later Mr. Burns and the few who see the case as he does, will be compelled to see that there is no basis on which religious regard for Sunday can be created, even in the hearts of Christians. The example and teachings of Jesus concerning the Sabbath—not the Sunday—give an adequate non-Jewish basis for Sabbath observance, but not for Sunday observance. This is the question in a nut-shell. Men say, "Oh, that makes no difference," but the desecration of Sunday goes on with increasing momentum, just as Mr. Burns describes it. Rejection of the Sabbath, *Christianized by Jesus, its Lord*, destroys all Biblical or religious basis for Sunday observance. Because the verdict of history and the pitiless logic of events demonstrate this truth, century by century the SABBATH RECORDER comes to you pleading that Christians come back to Christ's teaching. Mr. Burns speaks wisely and well: "Let judgment begin at the house of God." Please understand our position. We ask you to return to the Sabbath of Christ. That cannot be less than a Christian's duty.

Some enthusiastic friends of Sunday have

claimed that Reform Judaism is making concessions toward Christianity by advocating services in the synagogue on Sundays. That movement has not found much success, even among reformers, and it is strongly opposed by orthodox Judaism. A correspondent of the *Chicago Tribune* "protests" against that idea, and states the case thus:

"Nor do you state the case correctly when you refer to the orthodox Saturday Sabbath being transferred to the 'Christian Sunday.'"

"Our Jewish reform movement has been maligned and misunderstood to such an extent that I beg of you to print the following explanation:

"The vital principles of Judaism are the opposite of those of the Christian church (not of the teachings of Christ, but of the Christian church; mark well the distinction). The founders of our reform movement in transferring the Sabbath day from Saturday to Sunday were not actuated by any idea of making concessions to the church, as they have so often been accused, but by their anxiety of giving the modern Jew, who had lost his Sabbath on account of the changes in economic conditions, a Sabbath again; and as the Jew could only observe the Sabbath spirit on the universal day of rest this change was made. Let it be understood, however, that in making the change the Jew had no intention of making the slightest concession to the Christian church.

"Reform Judaism is as much of a protest to the fundamental spirit of Christianity as is its orthodox wing, though both are heartily in accord with the teachings of the mild and gentle Jew of Nazareth.

"Our reform movement is not a road toward Christianity, as our opponents would have the world believe, but a road deeper into the sublime ideals of Judaism, of which Dr. Hirsch's spirit of philanthropy, which you well described, is but one of many expressions."

Our readers will do well to note the facts of history, and of the New Testament referred to by the *Tribune's* correspondent, the wide difference between the position of Jesus, the Christ, and modern Christianity, touching the Sabbath. The refusal of

Christians, since the rise of Roman Catholicism, to follow Christ in Sabbath observance, has been one of the great barriers between Christianity and Judaism. When modern Judaism disregards the Sabbath "for economic reasons" it follows popular Christianity into the morass of Sabbathlessness and irreligious holidayism.

The *Providence Journal*, July 13, reports the following case under the head of "Jews May Work on Sunday." "Court Sustains Barbers in Plea Based on Religion." The case is of more than ordinary interest, even in these days when variant phases of cases under Sunday laws appear on every hand.

"In the cases against the Hebrew barbers, Lewis Slavinsky, Max Reisenberg and Gustave Slavinsky, prosecuted in the Sixth District Court for keeping their shops open on Sunday, June 2, Judge Lee announced his decision yesterday overruling the complainant's demurrer to the defendant's amended plea. This does not affect the merits of the case, but the court holds that the plea filed by the barbers is good.

"The men were arrested under warrants charging a violation of the law against performing unnecessary labor on the first day of the week, Sunday. They say in their plea that as members of the Orthodox Hebrew Congregation of South Providence, producing a certificate from the chief rabbi and three members in proof of that fact, that they are exempt from the statute providing a penalty for working on Sunday by the provisions of chapter 28, section 20, of the General Laws.

"The complainant demurred to the plea, on the ground that the defendants failed to set forth that they observed the tenets and requirements of the Jewish religion or any such church by keeping the Sabbath as prescribed by such religion. It is claimed that these barbers kept their shops open on Saturday and Sunday alike. The authorities tried to have the defendants show by their plea that they kept one day as the Sabbath according to their religion, but the court holds that it is unnecessary for such an allegation to be included in the plea."

Courteous?

Numerous opinions appear among our correspondents. The following is from

Pawhuska, Oklahoma. The correspondent quotes two sentences from the *SABBATH RECORDER* of May 6, as follows: "Few Christians now regard the Seventh-day Sabbath. Only a small minority of Christians have ever regarded Sunday as the Sabbath by divine authority, or based it on the fourth commandment." Then comes the following:

"These two statements are absolutely false, and the person making them is either a liar, or ignorant and so unable to write upon the matter.—J. H. D."

The *SABBATH RECORDER* has no rejoinder to correspondence of that type except an expression of hope, that larger knowledge and better conceptions of what is dignified and courteous may come to J. H. D., as he grows older.

Perverved History Concerning Sunday Observance.

There are few questions concerning which there has been more of misconception and of perversion than that of the observance of Sunday during the first three centuries of Christian history. Previous to the last thirty years there was some reason for want of information, and hence of misconception, because English translations of the early writers who allude to Sunday-observance, was not at hand, and full information was not easily obtained. Dr. Justin Edwards' Sabbath Manual of forty years ago was a prominent example of imperfect knowledge, and hence of perversion. But since the appearance of the Editions of the Fathers, by T. and T. Clark, of Edinburg, Scotland, and those of the Christian Literature Company, of New York—now passed over to Chas. Scribner's Sons of that city—there can be no adequate reason why an investigator should remain ignorant of what those early writers actually said, and therefore no reason why he should leave his readers in doubt, or mislead them. In spite of this fact, a notable example of loose writing and of perverted history appears in a booklet by Rev. R. A. Torrey, entitled, "Ought Christians to Keep the Sabbath?" Near the close of the book, Mr. Torrey makes reference to the observance of Sunday in the early history of the church, prefacing that reference with the following complaint:

The Seventh-day people either ignorantly or deliberately falsify history. They say we owe the First-day keeping to the times of Constantine and a decree of the Pope or Roman Catholic church. This is a bald falsehood.

Mr. Torrey, we believe, never mentions the Seventh-day Baptists in his book directly, but he sometimes uses the expression, "the Seventh-day people," as though he would include all, though he usually designates the Seventh-day Adventists. So far as any statement made by any Seventh-day Baptist author for the last three hundred years is concerned, nothing like that which Mr. Torrey charges can be found. Nor are we aware that any Seventh-day Adventist writer of reputation has made any such statement. That Sunday legislation began with Constantine, and that from that time forward the interests of Sunday were advanced more than they had ever been before, through such legislation, and other political influences, is a fact known to every student of history. That there was some regard paid to Sunday previous to that time is well known, and that fact finds recognition in all the writings which have been issued by Seventh-day Baptists. Immediately following this complaint, Mr. Torrey makes several pretended quotations, without giving anything beyond the name of the author referred to, and indicating no book or place where the quotations can be found. The authors he refers to are practically unknown to ninety per cent. of his readers, neither the names nor the dates as given by him conveying any definite idea as to the men or what they wrote. In this, Mr. Torrey ignores a fundamental law which governs accurate historians, and, as we shall see, shows himself to be either ignorant of that of which he writes, or evasive in misquoting and misrepresenting. His first passage is as follows:

Ignatius, a disciple of John, about 100 A. D., says, "Those who are concerned with old things have come to newness of confidence, no longer keeping Sabbaths, but living according to the Lord's day, on which our life as risen again through him depends."

That our readers may obtain a clear view of the situation, something must be said concerning Ignatius and the writings attributed to him. In the sixteenth century, fifteen letters were discovered, which claim-

ed to be the production of Ignatius. Scholars at once refused to receive them, and, without question, eight of the fifteen were declared to be clumsy forgeries. In the seventeenth century, seven of the remaining letters were discovered in a somewhat altered form, and were brought forth again, claiming to be genuine works of Ignatius. After extended search in Greece, Syria, Palestine and Egypt, three of this group, it was claimed, were above challenge as to authenticity, while the other four of the last seven were admitted to be forgeries. The discussion concerning these epistles has gone forward from time to time ever since. The epistle to the *Magnesians* is evidently the one from which Mr. Torrey attempts to quote. The original Greek copy shows that it makes no mention of Sunday under any name, and that Sunday is only made to appear by supplying the word day where it does not exist in the text. To supply this word breaks up the grammatical structure of the sentence, and perverts its meaning. The whole matter is discussed at length in the "History of Sabbath and Sunday,"—published at this office—page 41 forward, and we only take space here to add the opinion of one of the most scholarly and reliable writers in favor of Sunday in support of the statements we have just made. Dr. James Augustus Hesse, Bampton Lectures for 1860, speaking of this passage, says (page 41):

Ignatius, the disciple of St. John, is the first writer whom I shall quote. Here is a passage from his epistle to the *Magnesians*, containing, as you will observe, a contrast between Judaism and Christianity, and as an exemplification of it, an opposition between Sabbatizing and living the life of the Lord: *Κυριακή ἑσπέρη* (I do not think it necessary to reject with Cotelerius the word *ἑσπέρη*.) "Be not deceived with heterodox opinions nor old unprofitable fables. For if we still live according to Judaism, we confess that we have not received grace, for even the most holy prophets lived according to Jesus Christ, for this they were persecuted, being inspired by his grace to assure the disobedient that there is one God, who manifested himself by Jesus Christ, his son, who is his Eternal Word. * * * If they then, who were concerned in old things, arrived at a newness of hope, no longer observing the Sabbath, but living according to the Lord's life, by which our life sprung up, by him

and by his death (whom certain persons deny) * * * how can we live without him, whose disciples, even the prophets, were and in spirit waited for him as their teacher. Wherefore, he whom they justly waited for; when he came, raised them up from the dead. * * * We have been made his disciples, let us live according to Christianity."

Without consuming space to discuss the construction of the epistle in the Greek—a full discussion with the Greek text appears in my "History of Sabbath and Sunday,"—this from Mr. Hessey must settle the question against Mr. Torrey's assertion, showing that the passage under consideration, whether written by Ignatius or another, makes no reference to the observance of Sunday. It presents one of those general contrasts which were common in the second century, when Pagan influences were driving everything Jewish out of the church as fast as possible, and therefore drew such contrasts between what they called Judaism and Christianity.

Turning now to the ninth chapter of the epistle to the Magnesians, as it appears in the Ante-Nicene Christian Library, Vol. I., page 180, we find another important fact. This forged epistle to the Magnesians exists in two forms. The longer form is quite different from the shorter in several respects, and teaches the duty of observing the Sabbath, and after the observance of the Sabbath, it advises the recognition of Sunday. That portion of the longer form which comes immediately after the passage quoted by Dr. Hessey from the shorter form, is as follows:

Let us, therefore, no longer keep the Sabbath after the Jewish manner and rejoice in days of idleness; for he that does not work let him not eat. For, say the [holy] oracles: In the sweat of thy face shalt thou eat thy bread, but let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law, not in relaxation of the body, admiring the workmanship of God and not eating things prepared the day before, nor using luke-warm drinks and walking within a prescribed space, nor finding delight in dancing and plaudits which have no sense in them. And after the observance of the Sabbath, let every friend of Christ keep the Lord's-day as a festival, the resurrection day the queen and chief of all the days [of the week].

Three facts, briefly stated, will set forth

the whole situation. The author of the epistle is unknown, while few, if any, are found who believe it to have been written by Ignatius. It exists in two forms, a longer and a shorter. The longer form teaches the observance of the Sabbath in a spiritual manner, and afterwards the recognition of Sunday as a festival. This is in keeping with much that was taught during the latter half of the second century, and later. The shorter form, from which Mr. Torrey evidently attempted to quote, does not mention the observance of Sunday, and the supplying of the word day after the word Lord's, perverts both the sense and the grammatical construction. The contrast, as stated by Mr. Hessey, is a general one between Sabbatizing (which term was made to represent all Jewish thought) and living according to Christianity. This contrast was then growing up because of the prevalence of Pagan influence in the church by which Christianity was being changed rapidly from its original apostolic character.

Mr. Torrey's second statement is as follows:

Barnabas, in a letter that goes back almost to apostolic times, says: "We keep the eighth day with joy, on which day Jesus also rose from the dead, and, having appeared, he ascended into heaven."

Here we are met at the outset by the fact that the epistle attributed to Barnabas is of unknown date and of equally unknown authorship. No scholar can be found who now attributes it to Barnabas, the companion to St. Paul. The quotation, for which Mr. Torrey gives no reference, is evidently meant to be from the 14th chapter of the epistle. The heading of that chapter is, "The False and the True Sabbath." Mr. Torrey has attempted to quote the last sentence in the chapter without giving its connection. (The full details showing that Barnabas is a forgery, may be found in "History of Sabbath and Sunday," pages 36-41). We give the chapter from Barnabas in full, from page 127 of the Ante-Nicene Library, Vol. I., thus enabling the reader to put the passage referred to by Mr. Torrey in its right connection.

Further, also, it is written concerning the Sabbath in the Decalogue, which [the Lord] spoke, face to face, to Moses on Mount Sinai, "And

sanctify ye the Sabbath of the Lord with clean hands and a pure heart." And he says in another place, "If my sons keep the Sabbath, then will I cause my mercy to rest upon them." The Sabbath is mentioned at the beginning of creation [thus]: "and God made in six days the works of his hands, and made an end on the seventh day, and rested on it, and sanctified it. Attend, my children, to the meaning of this expression, 'he finished in six days.' This implieth that the Lord will finish all things in 6,000 years, for a day is with him a thousand years. And he himself testifieth, saying, 'Behold, today will be as a thousand years.' Therefore, my children, in six days, that is, in 6,000 years, all things will be finished. 'And he rested on the seventh day.' This meaneth, when his Son, coming [again], shall destroy the time of the wicked man, and judge the ungodly, and change the sun and the moon and the stars, then shall he truly rest on the seventh day. Moreover, he says, 'Thou shalt sanctify it with pure hands and a pure heart.' If, therefore, anyone can now sanctify the day which God hath sanctified, except he is pure in heart in all things, we are deceived. Behold, therefore, certainly one properly resting, sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves. Further he says to them, 'Your new moons and your Sabbaths I cannot endure.' Ye perceive how he speaks. Your present Sabbaths are not acceptable to me, but that is which I have made, [namely this] when, giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead, and when he had manifested himself he ascended into heaven.

Analyzing this chapter, the reader will see that no effort is made to present scriptural reasons for observing the eighth day. It is based upon a fanciful interpretation of the supposed length of the time which this world would endure, and the analogy between the 7,000 years of such continuance and the days of the week. Since the eighth period, by this system of interpretation, would represent the heavenly life in the future, the "eighth day" was regarded in some way as analogous to that period. Next Mr. Torrey says:

Justin Martyr, arguing for Christianity with

the heathen in about 140 A. D., says: "On the day called Sunday there is a gathering in one place of all who reside either in the cities or country places, and the memoirs of the apostles and the writings of the prophets read. We all assemble in common because it is the first day, and because on the same day Jesus Christ, our Saviour, rose from the dead. We are circumcised from sin and error through our Lord Jesus Christ, who rose from the dead on the first day of the week, therefore it remains the chief and first of all days."

Here, as the reader will see, Mr. Torrey quotes a little from an author whose date is fairly well known, somewhere between 140 and 160 A. D., and who is the first writer to make any distinct reference to Sunday-observance. The reader will also discover, before we are through, that Mr. Torrey has quoted as part of what Justin Martyr said, that which he did not say. The pretended quotation is evidently from Justin Martyr's First Apology, written to the Emperor Antonius Pius, in which he attempts to soften the persecution which had been begun against Christians, by explaining their beliefs and practices, etc. A part of that which Mr. Torrey quotes is found in chapter 67 of the First Apology. We give the full chapter, that it may be compared with the statements made by Mr. Torrey. In the previous chapter the communion service of the Christians is described. Justin then says:

And we afterwards continually remind each other of these things. And the wealthy among us help the needy; and we always keep together; and for all things wherewith we are supplied, we bless the maker of all through his Son Jesus Christ, and through the Holy Ghost. And on the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are

well-to-do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and, in a word, takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world, and Jesus Christ our Saviour on the same day rose from the dead. For he was crucified on the day before that of Saturn (Saturday) and on the day after that of Saturn, which is the day of the Sun, having appeared to his apostles and disciples, he taught them these things which we have submitted to you also for your consideration.

The reader will see that the full chapter does not contain the latter portion of that which Mr. Torrey asserts was said by Justin Martyr. There is nothing in Justin which in any way answers to the last sentence attributed to him by Mr. Torrey. In another work of Justin—Dialogue with Trypho—there is a discussion concerning the relation between outward circumcision and spiritual circumcision, or purity of heart, but in that there is nothing answering to Mr. Torrey's pretended quotation, while the latter portion of the last sentence, which Mr. Torrey underscores, and in which he makes Justin say that Sunday is the chief and first of all the days, has no counterpart anywhere, unless it be in the longer form of the forged epistle attributed to Ignatius, spoken of above. In other words, quoting a part of what Justin Martyr said, giving no clew by which the reader could find where it is said, or whether the quotation be correct, Mr. Torrey has added that which does not exist either in the document from which the partial quotation comes, or in any other writing of Justin.

Not less worthy of condemnation is Mr. Torrey's next statement, which is as follows:

Clement, of Alexandria, 194 A. D., says the old seventh day has become nothing more than a working day.

Now Clement of Alexandria was a voluminous writer, and as usual Mr. Torrey gives no clue as to what book of Clement is referred to. Mr. Torrey either has not read Clement at all, or has attempted to make a quotation from Book Six of "The

Miscellanies." Chapter 16 of that book is entitled "Gnostic Exposition of the Decalogue." Gnosticism, as our readers know, was a combination of Oriental and Egyptian philosophies, which dealt in the most illogical, dreamy and unscriptural fancies concerning creation, Christ and his work, human redemption, etc. The chapter under consideration opens with these words:

Let the Decalogue be set forth cursorily by us as a specimen for gnostic exposition.

Beginning with the number ten, Clement then makes a rambling and unmeaning discussion of the powers and qualities of that number. In some places the chapter is unfit for reproduction, because of its coarseness and its association with the ancient and repulsive sex-worship. This is especially so in his discussion of the Fourth Commandment, and it is in this discussion that something a little like that asserted by Mr. Torrey is found. The second paragraph under the discussion of the Fourth Commandment opens as follows:

Wherefore Solomon also says, that before heaven and earth, and all existence, Wisdom had arisen in the Almighty, the participation of which—that which is by power, I mean, not by essence—teaches a man to know by apprehension things divine and human. Having reached this point, we must mention these things by the way; since the discourse has turned on the seventh and eighth. For the eighth may possibly turn out to be properly the seventh, and the seventh manifestly the sixth, and the latter properly the Sabbath, and the seventh a day of work. For the creation of the world was concluded in six days. For the motion of the sun from solstice to solstice is completed in six months—in the course of which at one time the leaves fall, and at another plants bud, and seeds come to maturity.

Our quotation must stop here, for the next two or three paragraphs, which continue this discussion of the mystical meaning of the numbers seven and eight, are unfit for reproduction. It is from this that Mr. Torrey has attempted to extract the expression, "the old seventh day has become nothing more than a working day." At least this is the nearest to that expression of anything found in the works of Clement, and if Mr. Torrey has not attempted to draw from this, it must be a pure creation of his fancy, similar to the things he has attributed to Justin Martyr. And this, Mr.

Torrey would have us believe, is DEALING FAIRLY WITH HISTORY.

One other historic reference by Mr. Torrey remains to be examined. This is his statement:

Tertullian of Carthage, 200 A. D., says: "Sundays we give to joy, we observe the day of the Lord's resurrection, free from every hindrance of anxiety and duty, laying aside our worldly business lest we give place to the devil."

In Tertullian we have another voluminous writer, but Mr. Torrey, regardless of every requirement of accurate writing, gives no hint as to the source from which he makes this extract. Examining Tertullian's writings in detail, there is but a single passage out of which this garbled quotation can be made to come. In his treatise On Prayer, the title of chapter 23 is "Of Kneeling." The reader will remember that in the second and third centuries kneeling was forbidden on many occasions because it indicated sorrow and penitence. Hence it was forbidden on festal days, of which an already large number had been established when Tertullian wrote. The chapter is as follows:

In the matter of kneeling also, prayer is subject to diversity of observance, through the act of some few who abstain from kneeling on the Sabbath; and since this dissention is particularly on its trial before the churches, the Lord will give his grace that the dissentients may either yield, or else indulge their opinion without offense to others. We, however, (just as we have received), only on the day of the Lord's resurrection ought to guard not only against kneeling, but every posture and office of solicitude, deferring even our business lest we give any place to the devil. Similarly, too, in the period of Pentecost, which period we distinguish by the same solemnity of exultation. But who would hesitate every day to prostrate himself before God, at least in the first prayer with which we enter on the daylight? At fasts, moreover, and stations, no prayer should be made without kneeling, and the remaining customary marks of humanity; for [then] we are not only praying, but deprecating [wrath] and making satisfaction to God our Lord. Touching times of prayer, nothing at all has been prescribed, except clearly to "pray at any time and every place."

We have followed these pretended quotations made by Mr. Torrey at length, to show our readers the unreliability of his

work, and the serious perversions and mis-statements which his booklet makes. The whole story of the early observance of Sunday may be told in a few sentences. With the close of the apostolic period, and the passage of Christianity into the Roman Empire and into direct contact with Grecian and Roman influences, a swift and strong opposition arose against what was called the Judaistic features of Christianity. The fundamental ground of this opposition was that the Ten Commandments were no longer binding upon Christians at all, or, if in any sense, only in a vague and general way, and since the Fourth Commandment and Sabbath-observance were prominent features of the Decalogue and of Jewish history, much of that opposition centered around them. This opposition was based upon such dreams and nonsense as that set forth in the Miscellanies of Clement of Alexandria, and similar works along the line of Gnostic fancies and mystical interpretations of numbers, forms and ceremonies, in which Oriental sex-worship and sun-worship and Gnostic philosophy were mingled. This opposition to Judaism and the Sabbath culminated in the recognition of Sunday as a prayer-day, the first reference to which is found in the Apology of Justin Martyr, written between the years 140 and 160 A. D. From that time forward the gradual development of the observance of Sunday as a festival in opposition to the Sabbath as a fast, is easily traced. With the incoming of civil legislation under Constantine, at the opening of the fourth century, new forces, political rather than religious, entered into the issue, although from that time the Sabbath held its place for more than two centuries, contesting the ground inch by inch, and yielding only when the spiritual life of the church had been much contaminated by political and Pagan influences, and the Roman Catholic form of Christianity had become fully developed and dominant throughout the Western world.

It would be of little account for us to follow the perversions of history made by such writers as Mr. Torrey, if it were not that these perversions are made the basis for false conclusions which militate against the truth of history, the facts of the Bible, and the best interests of Christianity. But in all this slow process of displacing the Sabbath, no claim is made by any of the

early writers for the observance of Sunday as a requirement of the Bible, or as based upon the facts set forth in the sacred Word. Then, as now, it was supported by the assumption that the Sabbath had passed away, and that, for one reason or another, Sunday should find recognition as one of the many festivals of the Romanized church. We trust that those of our readers who are interested in the facts set forth above will make further investigation along this line. A full treatment of all these quotations and similar ones, with authorities *pro* and *con*, will be found in the "History of Sabbath and Sunday," already referred to.

We make these criticisms in the interest of historic truth, and especially of that honest scholarship with which statements like those which we have been considering have too little accord.

Quarterly Meeting.

The Quarterly Meeting of the Shinglehouse, Portville, First Hebron and Hebron Center churches will occur September 13-15, at Hebron Center church. Ministers invited are, Rev. G. P. Kenyon, Rev. S. H. Babcock, Rev. A. J. C. Bond, Rev. L. C. Randolph, Rev. A. G. Crofoot, and all are earnestly requested to be present at that time. All are welcome. Program will be arranged at the meeting.

By order of church,

L. R. BALL.

Coudersport, Pa., R. F. D. 2,
August 29, 1907.

What We Do For Our Temptations

Too many of us are gardeners to our temptations. We cultivate them assiduously. We do not realize that the strength or the weakness of a temptation depends largely upon ourselves. Every time we yield, the temptation to which we have yielded is strengthened for its next attack. Every victory we score weakens that temptation for its future work with us. The weakening and strengthening processes are not uniform; it may take half-a-dozen victories on our part to offset the strength imparted to a temptation by a single failure of ours. And no temptation ever seems to get its death blow in this life. But that our victories and defeats are full of significance for tomorrow's fight is a truth to which all can testify. Let us not send cheer into the camp of the enemy!—*Sunday School Times*.

RELIGIOUS SERVICES IN THE OPEN.

The days of Whitfield and the Wesleys are coming back. The cry is, "Back to the people." Once the Wesleys saw repentant tears make white furrows across the grimy faces of the miners of Cornwall.

Now the preaching is in the public squares, vacant lots, and on the steps of the City Hall in New York City, and clerks, mechanics, merchants, bankers and longshoremen jostle one another in the crowd.

For the last two years these meetings have been sufficiently sanctioned by the city authorities to allow the steps of the City Hall to be used for the opening services, and thousands of men have faced a hundred ministers, and bared their heads reverently as the voice of prayer mingles with the rumble of cars and wagons floating up from Broadway. Back of the preachers were many representatives of the city government, and some at least were open in their expression of sympathy with the movement. When the preacher said, "The wages of sin is death," he did not have far to look for illustration. There in full sight stood the County Court House, which was the undoing of Wm. M. Tweed. It was a good sight to see the representative clergymen of New York, the pastors of the churches where the millionaires go, and the preachers in the missions all eager to present Christ to the thousands.—*From "The Tent Meetings of New York," by C. L. Goodell, D. D., in the September Circle.*

The Old Plane Tree of Cos.

In the island of Cos, in the Aegean Sea, there stands, jealously guarded, a huge plane tree, measuring nearly eighteen yards in circumference. It is surrounded by a podium, or raised platform, breast high, doubtless built to support the trunk of the tree after it had become hollow and weak from age. The lower branches are still well preserved, and have been shored up by pieces of antique columns, over the upper ends of which the branches have grown like caps in consequence of the pressure of their own weight.

Close by the tree is a solid marble seat, which is said to be the chair of Hippocrates, the father of medicine, and it is supposed that he taught the art of healing from that seat. He was born at Cos 460 B. C. This gives a clue to the age of the celebrated plane tree, which must be considerably more than 2,000 years old.—*London Times*.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

To Give is to Live.

Forever the sun is pouring his gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow.
To withhold his largess of precious light
Is to bury himself in eternal night;
To give
Is to live.

The flower shines not for itself at all,
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it lives in the life it sweetly loses.
No choice for the rose but glory or doom;
To exhale or smother, to wither or bloom,
To deny
Is to die.

The seas lend silvery rain to the land,
The land its sapphire streams to the ocean;
The heart sends blood to the brain at command,
The brain to the heart its lightning motion;
And ever and ever we yield our breath
Till the mirror is dry and images death,
To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his life-long ride
Who gives his fortunate place to another;
And a thousand million lives are his.
Who carries the world in his sympathies.
To deny
Is to die.

—Selected.

In Memoriam.

The Ladies' Society of the Milton church is again called to mourn the loss of a loved member.

Mrs. Helen E. Dunn was called home the evening of August 1, 1907. She was a faithful member and the principal mover in the reorganization, soon after her husband became pastor of the church. When health permitted, Mrs. Dunn was a constant worker in this society and always contrib-

uted liberally to all lines of its work. We shall miss her gentle, heart-felt sympathy in every effort to upbuild the society. With loving interest she sought the sick and the needy. She gave from her own store many valuable things that helped to make homes brighter and happier. This she did in such a quiet way that only the few knew where she gave and what she gave. It can truly be said of Mrs. Dunn that those who knew her best, loved her most. Her modest, gentle spirit forbade any public demonstration of her feelings, but no heart beat with warmer friendship nor with greater approbation for all that was pure and noble in life. As years advanced and health failed, she seemed to lose sight of earthly attractions and sought to look within the veil that hides the unseen where her loved ones had gone. Death to her was but the pushing aside of the curtain and passing to the "other room" to enjoy the future glories of an immortal awakening. Her faith rested in hope that all would be well beyond the bounds of time.

"We know not what the future hath
Of marvel or surprise.
Assured alone that life and death
His mercy underlies.

We know not where His islands lift.
Their fringed palms in air;
We only know we cannot drift
Beyond his love and care."

In behalf of the Ladies' Benevolent Society, Milton, Wis.

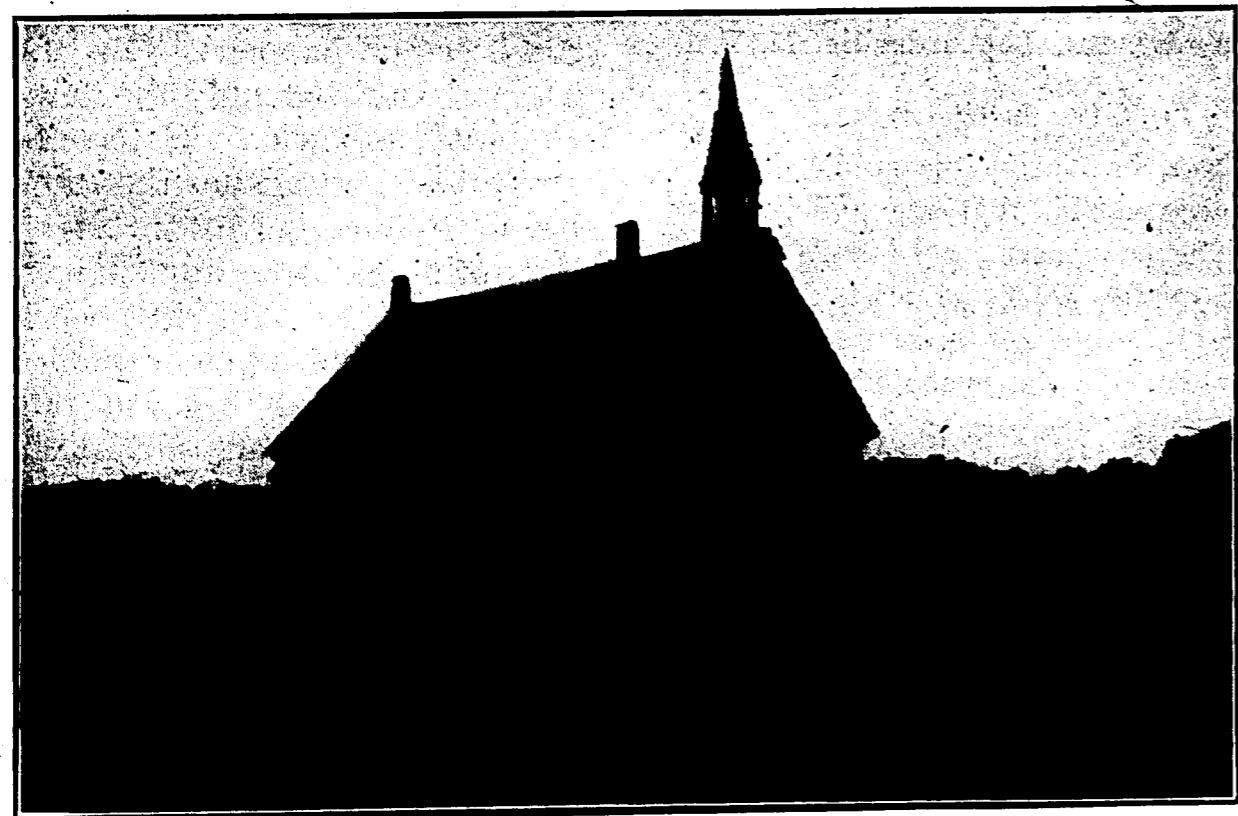
MRS. P. M. GREEN, *Pres.*

MRS. W. DAVIS, *Sec.*

A Silver Anniversary at Nortonville, Kansas.

Eventful, hurrying years are speeding by with rapidity we can scarcely realize. It seemed almost incredible, yet, on July 11, was the twenty-fifth anniversary of the Woman's Missionary Society of the Seventh-day Baptist Church of Nortonville. Appropriate services were held and many who were not members shared in the enjoyments of the occasion. A strong program of retrospection was presented in a reminiscent mood. A present of about \$40.00 worth of table silverware added to the intensity of the interest; a deep Christian spirit pervaded devout hearts, and we

realized that it was "good to be there." The society was organized with a membership of fourteen. Father Time has touched the heads and faces of the mem-



OLD SEVENTH-DAY BAPTIST CHURCH TWO MILES NORTH OF NORTONVILLE, KAN.

bers and left furrows and gray hairs; but, notwithstanding this, he has shown the society great kindness. Remarkable as it may seem, nine of the original fourteen members were present at this twenty-fifth annual meeting. One has attended every an-

nual meeting of the society. One of the original members lives in Hammond, La.; one living in Nortonville was not able to be present; three only, of the first members

have gone to the home where passing time is not computed in years, "and nothing shall ever grow old." The first president was present and gave a very interesting paper on the history of the society.

The society was organized in the old



SCHOOLHOUSE ON "THE LANE."

school house of "Seventh-day Lane," in 1882. It became auxiliary to the Seventh-day Baptist Woman's Board in January, 1885, at which time its name was changed from Pardee to Nortonville. The first church had been built, which brought the rallying place two and a quarter miles nearer the latter place where most of the members received their mail at that time. Since 1885 monthly meetings have been held, and its work assumed much more widely extended proportions.

Sixty-five of the Marthas and Marys of the church constitute the present membership of the society. During its first year it raised \$12.45, which was a generous amount as conditions then existed. Providence wears a smile in Kansas, and as cattle multiplied and corn and wheat reached out in increasing acreage, bringing the proverbial "material rewards for honest toil" into these homes; that portion of the Lord's treasury presided over by these sisters, has felt the inflow of funds corresponding to this financial prosperity. The amount raised by the society up to date is \$2,885.90, and their benefactions belt the globe. Flood, famine and earthquake unfortunates have felt the throb of their sympathetic heart-beat, while our mission fields, at home and in foreign lands, have been recipients of their bounties; and many, the world over, have the best of reasons to "rise up and call them blessed."

PASTOR.

Lord, what I want in wealth may I have in sincerity. I care not how mean metal my estate be of, if my soul have the true stamp, really impressed with the unfeigned image of the King of Heaven.—*Thomas Fuller.*

Of old the psalmist had sung, "The Lord God is a Sun." Surely of all created things this were the fittest image of the Almighty, the light and life of worlds, glorious in itself, measureless in its might, boundless in its beneficence, inexhaustible in its supply, pouring out incessantly its generous fulness.—*Mark Guy Pearse.*

WANTED.

A companion-nurse for an invalid woman. Long engagement preferred. Address A. H. Lewis, Watch Hill, R. I.

MARRIAGES

RANDOLPH-VOORHEES.—At the home of the bride's parents, Mr. and Mrs. Chas. R. Voorhees, Alfred, N. Y., Aug. 17, 1907, by Rev. Boothe Colwell Davis, Mr. John Fitz Randolph, of Fouke, Ark., and Miss Florence Emily Voorhees.

BALCH-MILLER.—Married at the home of the bride's sister, Mrs. Will Stockman, near Milton Junction, Wis., by Rev. Edwin Shaw, Aug. 15, 1907, Mr. Will A. Balch and Miss Alice J. Miller, both of Milton Junction, Wis.

PERRY-CUYLER.—At the home of the bride's sister, Mrs. Burt Blunt, at Dodge Center, Minn., Aug. 8, 1907, by C. S. Sayre; Henry Perry and Bertha Cuyler, both of Dodge Center.

DEATHS

SOUTHALL.—Mrs. Katie Vincent Southall was born in Dewainsburgh, Schenectady Co., N. Y., in 1829, and died at her home near Pine Hill, Ala., July 15, 1907.

She came with her parents to reside in Chenango County, N. Y., in 1837. She was baptized by Elder Benedict Westcott, in 1837, and joined the Seventh-day Baptist church. After attending school at Alfred, she went South about 1857, to teach a "family school" at Leilesville, N. C. She went to reside in Wilcox County, Ala., and later was married to Dr. James Southall, about 1867. Since her husband's death, some twenty years ago, she has lived at the old home near Pine Hill. She was a patient, Christian woman and died as she had lived, in the hope of enduring salvation beyond the grave. She is now at rest and we trust her soul has gone to dwell with the ransomed and blest.

J. T. V.

BURDICK.—Irving Adelbert, son of Susie Saunders and Starr A. Burdick, died at Plainfield, N. J., Sept. 4, 1907, aged three months and eight days.

"Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." Burial at Alfred, N. Y. The parents have the sympathy of a large circle of friends in their disappointment and sorrow.

G. B. S.

SATTERLEE.—David Gibbs, grandson of Eld. Wm. and son of Hawley Satterlee, was born Dec. 11, 1833 and passed this life in Berlin, N. Y., of cancer of the liver, Aug. 30, 1907. Aged 73 years, 8 months and 19 days.

He was baptized by Elder Scott when eleven years of age and united with the Seventh-day Baptist church of Berlin. For over 62 years he has been a member of this church. He was all ready when the summons came. For over 10 months he had been confined to his bed. October 15, 1860, he was married to Euretta, daughter of John Davis. To them were born six children. The mother died April 21, 1893. He was born in the house where he had always lived and died there. He was a man who had inherited some of the excellent qualities possessed by his grandfather. He loved the word of God. Funeral at the church Sept. 1, at 2 P. M. Sermon by pastor from the word, Job 33:4. J. G. B.

NORTH.—At the home of his son, Andrew North, Jr., near Dodge Center, Minn., Aug. 17, 1907, Andrew North, Sr., at the age of 92 and a half years.

DAVIS.—Asa Crandall Davis died in Berlin, N. Y., Aug. 30, 1907, aged 82 years, 5 months and 19 days.

He was born in Berlin, March 11, 1825, on the old homestead, where he has always lived and was borne from it Sept. 1, 1907, to his final resting place in the Seventh-day Baptist cemetery. In 1851, he was united in marriage to Sara Satterlee, who died in 1881. To them were born twelve children; seven of whom reached maturity. Seven deaths have occurred in this family within two years. Byron died a year ago, leaving six to mourn their father's death, Hiram and Henry, Alice, Mary, Sara and Eliza. Services were held at the home, conducted by the writer, using Matt. 25:13. A quartet, J. G. Burdick, J. N. Greenman, Mrs. Frank J. Greene and Miss Mattie Green, and Mrs. Millard, organist, furnished the music for both services. J. G. B.

An Irish lad was obliged recently to seek treatment at a dispensary. On his return from the first treatment he was met by this inquiry from his mother:

"An' what did the docther man say was the mather wid yer eye?"

"He said there was some furrin substance in it."

"Shure!" exclaimed the old woman, with an I-told-you-so air; "now maybe ye'll kape away from thim Eytalian boys."

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

Sept. 28. Review.

LESSON XII.—SEPTEMBER 21, 1907. THE DEATH OF MOSES.

Deut. 34:1-12.

Golden Text.—"Precious in the sight of the Lord is the death of his saints." Ps. 116:15.

DAILY READINGS.

First-day, Deut. 30:1-20.

Second-day, Deut. 31:1-13.

Third-day, Deut. 31:14-30.

Fourth-day, Deut. 32:1-31.

Fifth-day, Deut. 32:32-52.

Sixth-day, Deut. 33:1-29.

Sabbath-day, Deut. 34:1-12.

INTRODUCTION.

There was before Moses no leader that could compare with him, and since his time no one that has excelled him in genius. The names of Elijah and Isaiah, and Jeremiah among the prophets are not to be written above that of Moses. David and Solomon were not greater rulers. He deserves to rank among the leaders of men in later generations, and is surpassed by none save Jesus Christ, of whom he was in some sense a type.

This great man had the best education and training that age of the world afforded, yet he was humbly dependent upon God. He hesitated when God himself commanded him to lead the children of Israel out of Egypt. He distrusted himself, and put his confidence in Jehovah, saying, "If thy presence go not with me, carry us not up hence."

With this sublime confidence in the power of God, and faith in the divine guidance, he brought the Israelites out from the bondage in Egypt. He disciplined them to meet the dangers and hardships of their wilderness journey, and gave them laws for their spiritual development. From a mob of runaway slaves he created with God's blessing an army formidable enough to strike fear into the hearts of the Canaanites.

This hero surmounted many difficulties.

Aaron and Miriam turned against him and he won them back to affection. Korah, and Dathan and Abiram rebelled against his leadership; they and their followers were overthrown and Moses' authority was not shaken.

Yet with all his greatness there was defect in Moses. That the Biblical narrative should contain the record of Moses' sin is an indisputable proof of the genuineness of the narrative. No writer of fables would have admitted a defect in this great leader. The narrative is slightly obscure, so the nature of his sin may not be defined with accuracy; but this circumstance is of no material importance.

At first thought the punishment which came to Moses for his sin seems out of proportion; but we must remember that with the view of God which Moses had, he erred grievously in the presence of light. What in another man might appear as a slight fault could not be overlooked in his case. Paul with his high ideals of God and of holiness speaks of himself as the chief of sinners.

TIME.—The death of Moses was in the early part of the twelfth month of the fortieth year of the Exodus.

PLACE.—Mount Pisgah or Nebo in the land of Moab.

PERSONS.—Moses, and Joshua, and the children of Israel.

OUTLINE:

1. Moses' View of the Promise Land. v. 1-4.
2. Moses' Death. v. 5-8.
3. Moses' Successor. v. 9.
4. Moses' Greatness. v. 10-12.

NOTES.

1. *The plains of Moab.* That is, the level region between the mountains of Moab and the Jordan River just north of the Dead Sea. Here the children of Israel were encamped after having completed the forty years of the wandering in the wilderness. This plain was about nine miles from north to south, and five to seven miles in width. *Unto mount Nebo, to the top of Pisgah.* These two expressions may be regarded as practically equivalent. Perhaps one names the ridge and the other the particular peak. These names are found separately in ch. 3:27 and 32:49. Very likely the two expressions are put together by our author from different sources which he used. The height of the mountain is 3935 feet, above the Dead Sea. Very likely Moses was not upon the extreme top but upon a spur that juts out toward the

Jordan. The identification of this spur as the place where Moses stood is practically certain from the magnificent view of Palestine presented to the eye of an observer standing at this point. *Over against Jericho.* That is, directly east of that city. *And Jehovah showed him all the land.* It is much better to put a heavy punctuation mark after "land," and to understand that word as referring to the Promised Land. The word "of" inserted before Gilead has no place in a grammatical translation of this line. Gilead is the first of several particular portions of the land mentioned. The description of the view begins at the right hand of the observer and passes around in order to the left. Gilead is the region directly north of Mt. Nebo, east of the Jordan and the Lake of Galilee. *Unto Dan.* This expression does not refer to the preceding word. It is not some unknown Dan in Gilead that is mentioned, but rather the well-known city at the northern limit of the Promised Land. An observer upon Pisgah could not see this city, but he could see Mt. Hermon just beyond. We could hardly expect scientific accuracy in such a narrative.

2. *All Naphtali,* etc. Our author goes on to mention the various particulars of the view. The student should make a careful study of the map of Canaan. *The hinder sea.* The Mediterranean. It is called "hinder" because it would be behind a man facing the east.

3. *South and Plain* are spelled with capital letters since they are used as proper names. The one refers to the *dry* region at the extreme south of Canaan, and the other to the *oval* plain, the expansion of the Jordan valley just above the Dead Sea. Instead of the word "of" we should have a comma after "Plain." *The city of palm trees.* Jericho was famous for its beauty, and for the fertility of the soil about it. *Unto Zoar.* The site of this city, mentioned also in connection with Lot's escape from Sodom, is much disputed. It was near the northern end or else the southern end of the Dead Sea. The present context favors the northern location.

4. *This is the land that I swore unto Abraham,* etc. Compare Gen. 12:7; 26:3; 28:13; and other passages. *Thou shalt not go over thither.* Compare Numbers 20:12, and other passages in Deuteronomy. This was Moses' punishment.

5. *The servant of Jehovah.* Moses is often spoken of by this honorable title. *According to the word of Jehovah.* That is, in accordance with his decree. Jewish teachers have inferred from this passage that Moses died by the kiss

of Jehovah, but that is an absurd theory, not to say almost irreverent.

6. *And he buried him.* That is, Jehovah buried him. *In the valley,* etc. In the very same valley which, according to ch. 3:29 and 4:46 the Children of Israel were then encamped. *No man knoweth of his sepulchre.* So worthy a servant of Jehovah was honored by a perfectly unique burial. *Unto this day.* Our author wrote a long while after the event he records.

7. *A hundred and twenty years old.* A well rounded period of forty years for his early training in Egypt, a similar period for his time of retirement, and a similar period for his activity in leading the nation through the wilderness. *Nor his natural force abated.* Literally, "nor had his freshness fled." His sight was good, and he was in full bodily vigor.

8. *Wept for Moses * * * thirty days.* A conventional period of mourning.

9. *And Joshua the son of Nun was full of the spirit of wisdom.* He was a man of genius in the management of practical affairs. *For Moses had laid his hands upon him.* Numbers 27:18, 23. Joshua had been installed in the life time of Moses as his successor. *Harkened unto him.* We might have imagined that there would have been a number of rival claimants to the leadership upon the death of Moses; but as it was, all gave heed to Joshua. He had already shown himself an able military leader.

10. *And there hath not arisen a prophet since in Israel like unto Moses.* Our author does not mean that none have been similar in any respects; but that in all the centuries following no one has been able to stand in comparison with this man of God. *Whom Jehovah knew face to face.* Other prophets had messages from God, but "Jehovah spake unto Moses face to face as a man speaketh unto his friend." Exod. 33:11.

11. *In all the signs and the wonders.* As respects the miracles wrought by his hand there had been no equal to Moses up to the time of the writer.

12. *In all the mighty hand, etc.,* The reference is still to the plagues and other miracles by which the deliverance from Egypt was accompanied. Jehovah is often said to have brought the Children of Israel out of Egypt by a mighty hand and a stretched out arm.

SUGGESTIONS.

Moses had accomplished a great work which will ever keep his name in memory, but he left something to be done by his successor. Thus every man of genius dies, having achieved much but leaving an opportunity for others to work

on for the advancement of the cause of humanity.

If Moses, the servant of God, could not escape the consequences of his sin, how can we hope to escape? It is folly to say that an occasional misdeed will not count if we do well most of the time.

Moses was a great man because he devoted his life to others, and lived in the sphere of faith in God.

SPECIAL NOTICES

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

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

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

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyné Building on Randolph street, between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcome,
W. D. WILCOX, Pastor,
5606 ELLIS AVE.

Annual Meeting.

The annual meeting of the members of the Seventh-day Baptist Education Society for the election of officers and the transaction of such business as may properly come before them will be held at the Theological Seminary, Alfred, N. Y., on Monday, Sept. 16, 1907, at 2.00 P. M.

EDWARD M. TOMLINSON,
President.

V. A. BAGGS, *Rec. Sec.*

Annual Meeting.

The annual meeting of the members of the American Sabbath Tract Society for the election of officers and the transaction of such business as may properly come before them, will be held at the office of Charles C. Chipman, 220 Broadway, New York City, N. Y., on Wednesday, September 11, 1907, at 2.30 P. M.

STEPHEN BABCOCK, *Pres.*

ARTHUR L. TITSWORTH, *Rec. Sec.*

FOR SALE.

An eight room house, barn, and six and one-fourth acres of land in the village of Milton, Wis. Address G. S. Babcock, Milton, Wis.

Plainfield, N. J.

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Rev. A. E. Main, Dean.
The next year opens Tuesday, Sept. 17, 1907.

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Associational Secretaries—Eastern, L. Gertrude Stillman, Ashaway, R. I.; Central, A. L. Davis, Verona, N. Y.; Western, A. E. Webster, Alfred, N. Y.; North-Western, B. F. Johanson, Milton, Wis.; South-Western, C. C. Van Horn, Gentry, Ark.; South-Eastern, Amos Brissey, Salem, W. Va.

D. R. A. C. DAVIS, JR.,
General Practice.
Specialty: Eye and Ear.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Wm. L. Clarke, President, Westerly, R. I.
A. S. Babcock, Recording Secretary, Rockville, R. I.
George H. Utter, Treasurer, Westerly, R. I.
Rev. E. B. Saunders, Corresponding Secretary, Ashaway, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

Ira B. Crandall, President, Westerly, R. I.
Frank B. Hill, Recording Secretary, Ashaway, R. I.
Associational Secretaries—Stephen Babcock, Eastern, 48 Livingston Ave., Yonkers, N. Y.; Dr. A. C. Davis, Central, West Edmeston, N. Y.; W. C. Whitford, Western, Alfred, N. Y.; U. S. Griffin, North-Western, Nortonville, Kans.; F. J. Ehret, South-Eastern, Salem, W. Va.; W. R. Potter, South-Western, Hammond, La.
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help, or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.