

# The Sabbath Recorder

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## Seventh Day Baptist History

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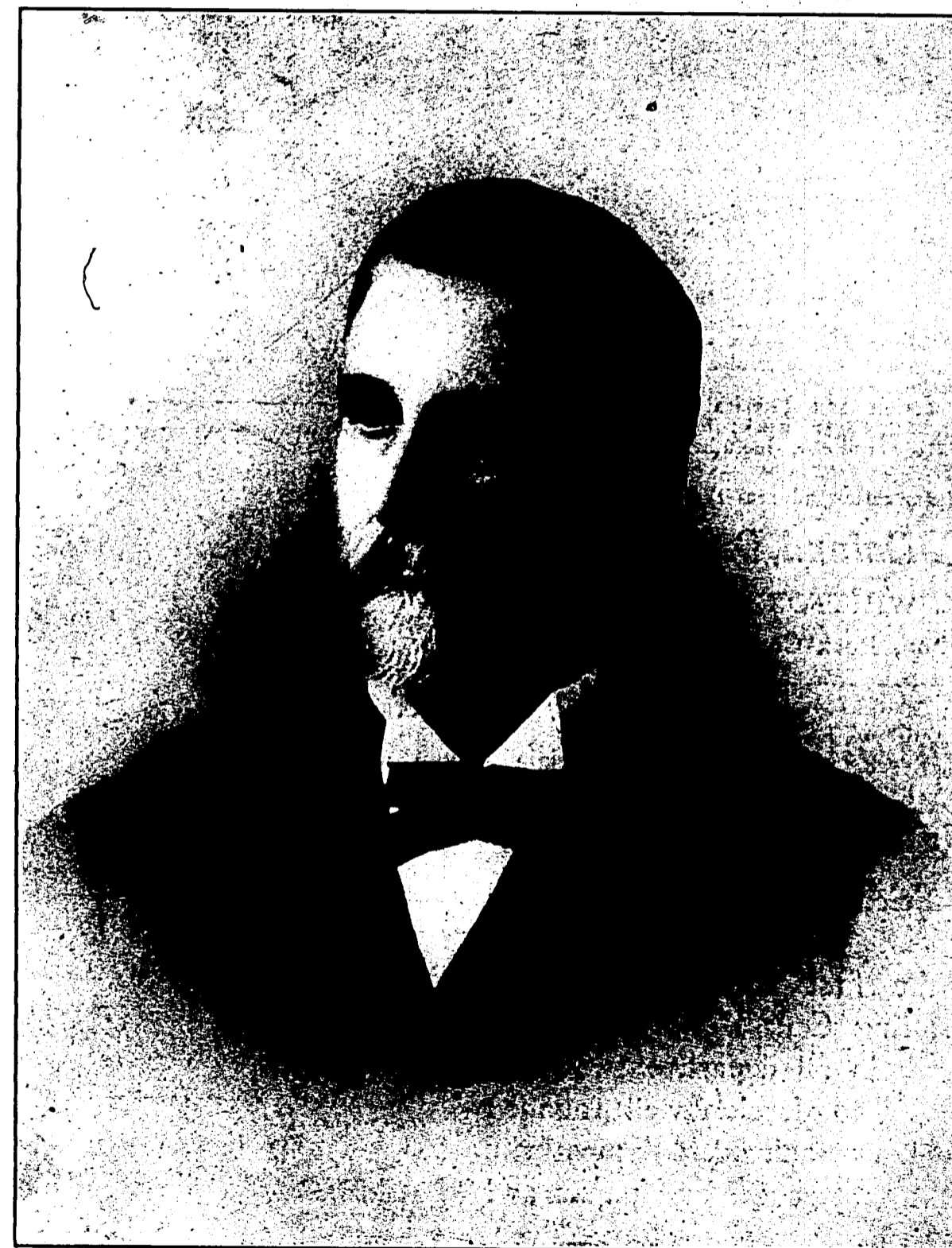
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(See p. 117.)

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# The Sabbath Recorder

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## SABBATH REFORM

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

### Sunday Legislation Promotes Holidayism.

Sunday legislation has been a prominent and powerful influence in the establishment of Sunday observance. The anti-spiritual influence of such legislation appears in every century of Christian history, although some periods have been less anti-spiritual than others. Because of these persistent anti-spiritual elements, and because the enforcement or non-enforcement of modern Sunday laws is the leading issue in what is now called "Sabbath Reform," the nature, origin and philosophy of such legislation become vital considerations when spiritual and religious Sabbathism is sought. Let it be kept in mind that, philosophically and practically, Sabbath observance and Sabbathism are always fundamentally religious issues, arising from man's spiritual relations with God, in Eternity, and Time. The central issues involved in the Sabbath are religious, not civil; spiritual, not material. Sunday legislation hinders spiritual and religious Sabbathism.

A most persistent anti-spiritual influence in Christian history was introduced early in the fourth century, when Christianity was made the state religion of the Roman Empire. Under Paganism, religion was a department of the government. Civil law, promulgated by the Emperor—who was worshiped while living and deified after death—determined what should be deemed religious, what actions and transactions should be obligatory on the people as legally religious duties. Religion was not held to be the product of personal faith and personal experience. It had nothing to do with spiritual relations between men and God. It was based on certain contracts between the Empire and the gods. This idea of religion was much below the standards of Jewish monotheism and far inferior to the standard fixed by Christ's interpreta-

tion of monotheism and the Scriptures. Purity of character, godliness, conversion and consecration as we conceive of them, had no meaning in the Pagan system.

The life and teachings of Jesus gave birth to Christianity as a pre-eminently spiritual religion. He cut loose from political theocracy, and insisted that the "Kingdom of Heaven" must be kept from reliance on human governments, and from entangling alliances with them. He avoided even the shadow of complicity with the revolutionary features of Jewish Messianism, and went to his death, allowing his followers to make no demonstration in his behalf. Put up thy sword, for my kingdom is not of this world, were his precepts, often repeated and absolutely enforced. This non-political and supremely spiritual nature of Christianity, according to its founder, was the radical difference between it and all other religious systems. When infant Christianity was clothed in Pagan garb, as a state religion, its spiritual development was strangled almost unto death. Political advancement, social prestige and worldly honor were gained, but moral purity, religious faith, and spiritual unfolding were lost in a corresponding degree. Even the puissant Roman Empire could not have degraded Christianity thus if it had not been already weakened and perverted by gnostic philosophy and non-spiritual interpretations of the Bible, as shown in the preceding chapter. The inherent spiritual character of the Eternal Verities that Christ infolded in the establishment of Christianity was all that saved it from the anti-spiritual influences which culminated when it became a state church of the Roman Empire.

### CONSTANTINE AND THE BEGINNING OF LEGISLATION.

The fourth century opens a new era in the history of the church and of the Sab-

bath question. In the West, through a union of church and state, the disastrous work of civil legislation concerning religion begins. Constantine the Great is the representative man during the first quarter of the century. At the death of his father, in the year 306, he became an associate ruler in the Roman Empire, and gained full power in the year 323. He died at Constantinople A. D. 337. Constantine first began to favor Christianity as an element of social and political power. He shrewdly seized upon it as the most vigorous element in the decaying Empire. He neither appreciated nor loved the truth for its own sake. A modern historian speaks of him in these words:

He reasoned, as Eusebius reports from his own mouth, in the following manner: "My father revered the Christian God, and uniformly prospered, while the emperors who worshiped the heathen gods died a miserable death; therefore, that I may enjoy a happy life and reign, I will imitate the example of my father and join myself to the cause of the Christians who are growing daily, while the heathen are diminishing." This low utilitarian consideration weighed heavily in the mind of an ambitious captain, who looked forward to the highest seat of power within the gift of his age. (Philip Schaff Church History, Vol. 3, p. 19.)

Dr. Schaff says again:

He was distinguished by that genuine political wisdom, which, putting itself at the head of the age, clearly saw that idolatry had outlived itself in the Roman Empire, and that Christianity alone could breathe new vigor into it, and furnish it moral support.

But with the political, he united also a religious motive, not clear and deep, indeed, yet honest and strongly infused with the superstitious disposition to judge of a religion by its outward success, and to ascribe a magical virtue to signs and ceremonies. . . . Constantine adopted Christianity first as a superstition, and put it by the side of his heathen superstition, till, finally, in his conviction, the Christian vanquished the Pagan, though without itself developing into a pure and enlightened faith.

At first, Constantine, like his father, in the spirit of the Neo-Platonic syncretism of dying heathendom, revered all the gods as mysterious powers; especially Apollo, the god of the sun, to whom, in the year 308, he presented munificent gifts. Nay, so late as the year 321, he enjoined regular consultation of the soothsayers in public misfortunes, according to ancient heathen usages; even later, he placed his new residence, Byzantium, under the protection of the god of the Martyrs, and the heathen goddess of Fortune, and down to the end of his life, he retained the title and the dignity of a *Pontifex Maximus*, or high priest of the heathen

hierarchy. . . . With his every victory over his Pagan rivals, Galerius, Maxentius, and Licinius, his personal leaning to Christianity, and his confidence in the magic power of the sign of the cross increased; yet he did not formally renounce heathenism, and did not receive baptism until, in 337, he was laid upon the bed of death.

He was far from being so pure and so venerable as Eusebius, blinded by his favor to the church, depicts him in his bombastic and almost dishonestly eulogistic biography, with the evident intention of setting him up as model for all future Christian princes. It must with all regret be conceded, that his progress in the knowledge of Christianity was not a progress in the practice of its virtues. His love of display and his prodigality, his suspiciousness and his despotism, increased with his power.

The very brightest period of his reign is stained with gross crimes, which even the spirit of the age, and the policy of an absolute monarch, can not excuse. After having reached, upon the bloody path of war, the goal of his ambition, the sole possession of the Empire; yea, in the very year in which he summoned the great council of Nicæa, he ordered the execution of his conquered rival and brother-in-law, Licinius, in breach of a solemn promise of mercy (324). Not satisfied with this, he caused, soon afterward, from political suspicion, the death of the young Licinius, his nephew, a boy of hardly eleven years. But the worst of all is the murder of his eldest son, Crispus, in 326, who had incurred suspicion of political conspiracy, and of adulterous and incestuous purposes toward his step-mother, Fausta, but is generally regarded as innocent.

At all events, Christianity did not produce in Constantine a thorough moral transformation. He was concerned more to advance the outward social position of the Christian religion, than to further its inward mission. He was praised and censured in turn by the Christians and Pagans, the Orthodox and the Arians, as they successively experienced his favor or dislike.

When, at last, on his death bed he submitted to baptism, with the remark, "Now let us cast away all duplicity," he honestly admitted the conflict of two antagonistic principles which swayed his private character and public life. (Church History, Vol. 3, pp. 13-18.)

Uhlhorn says of him:

At the beginning of A. D. 312, he seemed, to say the least, cool and non-committal. He had issued the edict of Galerius, and the orders concerning its execution which, as we have seen, were but little favorable to Christianity. He was no doubt even then a Monotheist; but the one God whom he worshiped was rather the sun god, the "Unconquered Sun" than the Father of our Lord Jesus Christ. But at the beginning of A. D. 313 he issued the edict of Milan, which was extraordinarily favorable to the Christians, and took the first decisive steps towards raising Christianity to the position of a dominant religion. (Conflict Between Heathenism and Christianity, p. 427.)

Knowing thus the character and ante-

cedents of the man, the reader is better prepared to judge concerning the motives which led to the passage of his "Sunday Edict," the first act of legislation which directly affected the Sabbath question. The edict runs as follows:

Let all judges and all city people, and all tradesmen, rest upon the venerable day of the Sun. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens, that no other day is so fit for the sowing of grain; or the planting of vines; hence the favorable time should not be allowed to pass, lest the provisions of heaven be lost. (Cod. Justin, III. Tit. 12, L. 3.)

This was issued on the seventh of March, A. D. 321. In June of the same year it was modified so as to allow the manumission of slaves on the Sunday. The reader will notice that this edict makes no reference to the day as a Sabbath, as the Lord's-day or as in any way connected with Christianity. Neither is it an edict addressed to Christians. Nor is the idea of any moral obligation or Christian duty found in it. It is merely the edict of a heathen emperor, addressed to all his subjects, Christian and heathen, who dwelt in cities, and were tradesmen, or officers of justice, to refrain from their business on the "venerable day" of the god whom he most adored, and to whom he loved in his pride to be compared. There are three distinct lines of argument which prove that this edict was a Pagan rather than a Christian document.

1: The language used. It speaks of the day only as the "venerable day of the Sun," a title purely heathen. It does not even hint at any connection between the day and Christianity, or the practices of Christians.

2. Similar laws concerning many other heathen festivals were common. Joseph Bingham bears the following testimony when speaking of the edict under consideration:

This was the same respect as the old Roman laws had paid to their *feriae*, or festivals, in times of idolatry and superstition. . . . Now, as the old Roman laws exempted the festivals of the heathen from all juridical business, and suspended all processes and pleadings, except in the fore-mentioned case, so Constantine ordered that the same honor and respect should be paid to the Lord's-day, that it should be a day of perfect vacation from all prosecutions, and pleadings, and business of the law, except where any case of great necessity or charity required a juridical process and public transac-

tion. (Antiquities of the Christian Church, Book 20, chap. 2, sec. 2.)

Bingham states here clearly the fact that such prohibitions were made by the Roman laws in favor of their festivals, but adds, incorrectly, that Constantine made the same in favor of the Lord's-day; for we have seen that it was not the Lord's-day, but the "venerable day of the Sun," which the edict mentions; and it is impossible to suppose that a law made by a Christian prince in favor of a Christian institution should not in any way mention that institution, or hint that the law was designed to apply to it.

Millman corroborates this idea as follows:

The earlier laws of Constantine, though in their effect favorable to Christianity, claimed some deference, as it were, to the ancient religion, in the ambiguity of their language and the cautious terms in which they interfered with Paganism. The rescript commanding the celebration of the Christian Sabbath, bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun which is to be observed by the general veneration; the courts were to be closed, and the noise and tumult of public business and legal litigation were no longer to violate the repose of the sacred day. But the believer in the new Paganism, of which the solar worship was the characteristic, might acquiesce without scruple, in the sanctity of the first day of the week. (History of Christianity, Book 3, chap. 1.)

In chapter four of the same book Millman says:

The rescript, indeed, for the religious observance of the Sunday, which enjoined the suspension of all public business and private labor, except that of agriculture, was enacted, according to the apparent terms of the decree, for the whole Roman Empire. Yet, unless we had direct proof that the decree set forth the Christian reason for the sanctity of the day, it may be doubted whether the act would not be received by the greater part of the empire as merely adding one more festival to the fasti of the empire, as proceeding entirely from the will of the emperor, or even grounded on his authority as supreme pontiff, by which he had the plenary power of appointing holy days. In fact, as we have before observed, the day of the sun would be willingly hallowed by almost all the Pagan world, especially that part which had admitted any tendency toward the Oriental theology.

Stronger still is the testimony of an English Barrister, Edward V. Neale. These are his words:

That the division of days into *juridici*, et *feriati*, judicial and non-judicial did not arise out

of the modes of thought peculiar to the Christian world must be known to every classical scholar. Before the age of Augustus, the number of days upon which, out of reverence to the gods to whom they were consecrated, no trials could take place at Rome, had become a resource upon which a wealthy criminal could speculate as a means of evading justice; and Suetonius enumerates among the praiseworthy acts of that emperor, the cutting off from the number, thirty days, in order that crime might not go unpunished nor business be impeded. (Feasts and Fasts, p. 6.)

After enumerating certain kinds of business which were allowed under these general laws, Mr. Neale adds, "Such was the state of the laws with respect to judicial proceedings while the empire was still heathen." Concerning the suspension of labor, we learn from the same author that:

The practice of abstaining from various sorts of labor upon days consecrated by religious observance, like that of suspending at such seasons judicial proceedings, was familiar to the Roman world before the introduction of Christian ideas. Virgil enumerates the rural labors, which might on festal days be carried on, without entrenching upon the prohibitions of religion and right; and the enumeration shows that many works were considered as forbidden. Thus it appears that it was permitted to clean out the channels of an old water course, but not to make a new one; to wash the herd or flock, if such washing was needful for their health, but not otherwise; to guard the crop from injury by setting snares for birds, or fencing in the grain; and to burn unproductive thorns. (Feasts and Fasts, p. 86, et. seq.)

These facts show how the heathen training and belief of Constantine gave birth to the Sunday edict. That he was a heathen is also attested by the fact that the edict of the 7th of March, 321, in favor of Sunday, was followed by another, published the next day, which was so purely heathen that no doubt can be entertained as to the character of the man who was the author of both edicts. (See Rose's Ind. of Dates, p. 380, Gibbon's Decline and Fall of the Roman Empire, etc.) The edict of March 8th commanded that in case of public calamity, like the striking of the imperial palace or public buildings by lightning, the heathen ceremonies for propitiating the gods were to be performed, and the meaning of the calamity should be sought from the haruspices. The haruspices were soothsayers, who gave their answers from watching the movements of the entrails of slain beasts, and the smoke from burning certain por-

tions. This was a proceeding purely heathen, and no Christian prince could have made such a law. There is an evident connection between the two edicts, as we shall see when we remember that Apollo, who was honored as the god of the sun, was the patron deity of these soothsayers. He was also the patron deity of Constantine, and the one to whom he, in his pride, loved to be compared. Thus the Sunday edict, from its associations as well as its language, is shown to be the emanation of a heathen, and not a Christian, religion. Remember, too, that at least nine years later than this Constantine placed his new residence at Byzantium under the protection of the heathen goddess of Fortune; that he never gave up the title of high priest of the heathen religion; that he did not formally embrace Christianity, and submit to baptism until he lay upon his death bed, sixteen years later; and you cannot fail to see that whatever he did to favor Christianity, and whatever claims he made to conversion were the outgrowth of a shrewd policy rather than of a converted heart. And when the impartial historian can say of him, "The very brightest period of his reign is stained with crimes, which even the spirit of the age and the policy of an absolute monarch cannot excuse," (Schaff) we cannot well claim him as a Christian prince.

If he made any general laws against heathenism, they were never executed; for it was not suppressed in the empire by law until A. D. 390—seventy-nine years after his Sunday edict, and fifty-three years after his death. (See Gibbon, Vol. 3, chap. 28, Decline and Fall of Roman Empire.) The few abuses against which he enacted laws were those which had been condemned before by the laws of the heathen rulers who had preceded him, such as the obscene midnight orgies, etc. Millman speaks as follows on this point:

If it be difficult to determine the extent to which Constantine proceeded in the establishment of Christianity, it is even more perplexing to estimate how far he exerted the imperial authority in the abolition of Paganism. The Pagan writers, who are not scrupulous in their charges against the memory of Constantine, and dwell with bitter resentment on all his overt acts of hostility to the ancient religion, do not accuse him of these direct encroachments on Paganism. Neither Julian nor Zosimus lay this to his charge. Libanius distinctly asserts that the temples were left open and undisturbed

during his reign, and that Paganism remained unchanged. Though Constantine advanced many Christians to offices of trust, and no doubt many who were ambitious of such offices conformed to the religion of the emperor, probably most of the high dignities of the state were held by the Pagans. In the capitol there can be but little doubt that sacrifices were offered in the name of the senate and the people of Rome till a much later period. (Historical Commentaries, Book 4, chap. 4.)

The whole matter is tersely told by a late English writer, who, speaking of the time of the Sunday edict, says:

At a later period, carried away by the current of opinion, he declared himself a convert to the church. Christianity then, or what he was pleased to call by that name, became the law of the land, and the edict of A. D. 321, being unrevoked, was enforced as a Christian ordinance. (Sunday and the Mosaic Sabbath, p. 4.)

The following words of the learned Niebuhr, in his lectures on Roman history, as quoted by Stanley, are to the same effect:

Many judge of Constantine by too severe a standard, because they regard him as a Christian; but I cannot look upon him in that light. The religion which he had in his head must have been a strange jumble indeed. . . . He was a superstitious man, and mixed up his Christian religion with all kinds of absurd and superstitious opinions. When certain Oriental writers call him equal to the Apostles, they do not know what they are saying; and to speak of him as a saint is a profanation of the word. (History of the Eastern Church, p. 292.)

It is a curious and little-known fact that markets were expressly appointed by Constantine to be held on Sunday. This we learn from an inscription on a Slavonian bath rebuilt by him, published in Gruter's *Inscriptions—antiquae totius Orbis Romani*, CLXIV. 2. It is there recorded of the emperor that "provisione pietatis suae nundinas dies solis perpeti anno constituit," "by a pious provision he appointed markets to be held on Sunday throughout the year." His pious object doubtless was to promote the attendance of the country people at churches in towns. "Thus," says Charles Julius Hare, "Constantine was the author of the practice of holding markets on Sunday, which, in many parts of Europe, prevailed above a thousand years after, though Charlemagne issued a special law (cap. CXL.) against it." (Philological Museum, i., 30.) In "Scotland, this practice was first forbidden on holy days by an Act of James IV., in 1503, and on Sundays in particular

by one of James VI., in 1579. (Robert Cox, Sabbath Literature, Vol. 1, p. 359.)

Before dismissing the question of Constantine's legislation, it is pertinent to add that the theory of civil legislation in religious matters is radically opposed to the spirit of the Christianity of Christ and the Apostles. Christ taught emphatically: "My kingdom is not of this world." Paganism made the emperor *Pontifex Maximus* in matters of religion. Constantine held this title as great high priest of the Pagan State Church to the day of his death. When, therefore, he determined to adopt Christianity as a state religion, he naturally assumed, according to his Pagan theories, that he was the head of the church, and was at liberty to legislate as he would. The Sunday was sacred to his Patron Deity, the conquering and unconquered Sun. It was therefore a stroke of political sagacity, quite in keeping with Constantine's character, to issue the edict he did, Pagan in its terms and spirit, and yet applicable to all parties in his empire. This legislation was the beginning of weakness and ruin in the history of the church and its relations to the civil power.

This somewhat extended view of the origin and genius of Sunday legislation has double value at this time, because of the prominence now accorded to civil law in connection with Sunday. At a time when spiritual Sabbathism is at so low an ebb, it is most important that Christians understand what influence prevents higher conceptions of Sabbath observance in connection with Sunday. Sunday legislation sets a low human standard of action that drives the sense of religious obligation and of spiritual development out of consideration. Religious and spiritual conceptions in connection with the observance of Sunday have never appeared unless something has been added to the original Pagan basis on which Sunday legislation began. These facts prove that some obligation higher than that which can be carried by civil legislation must find place in the hearts of men before spiritual Sabbath observance can be secured.

Happiness is the union of ourselves with God.—Pascal.

## GERMAN SEVENTH-DAY BAPTISTS

Prepared by Corliss F. Randolph



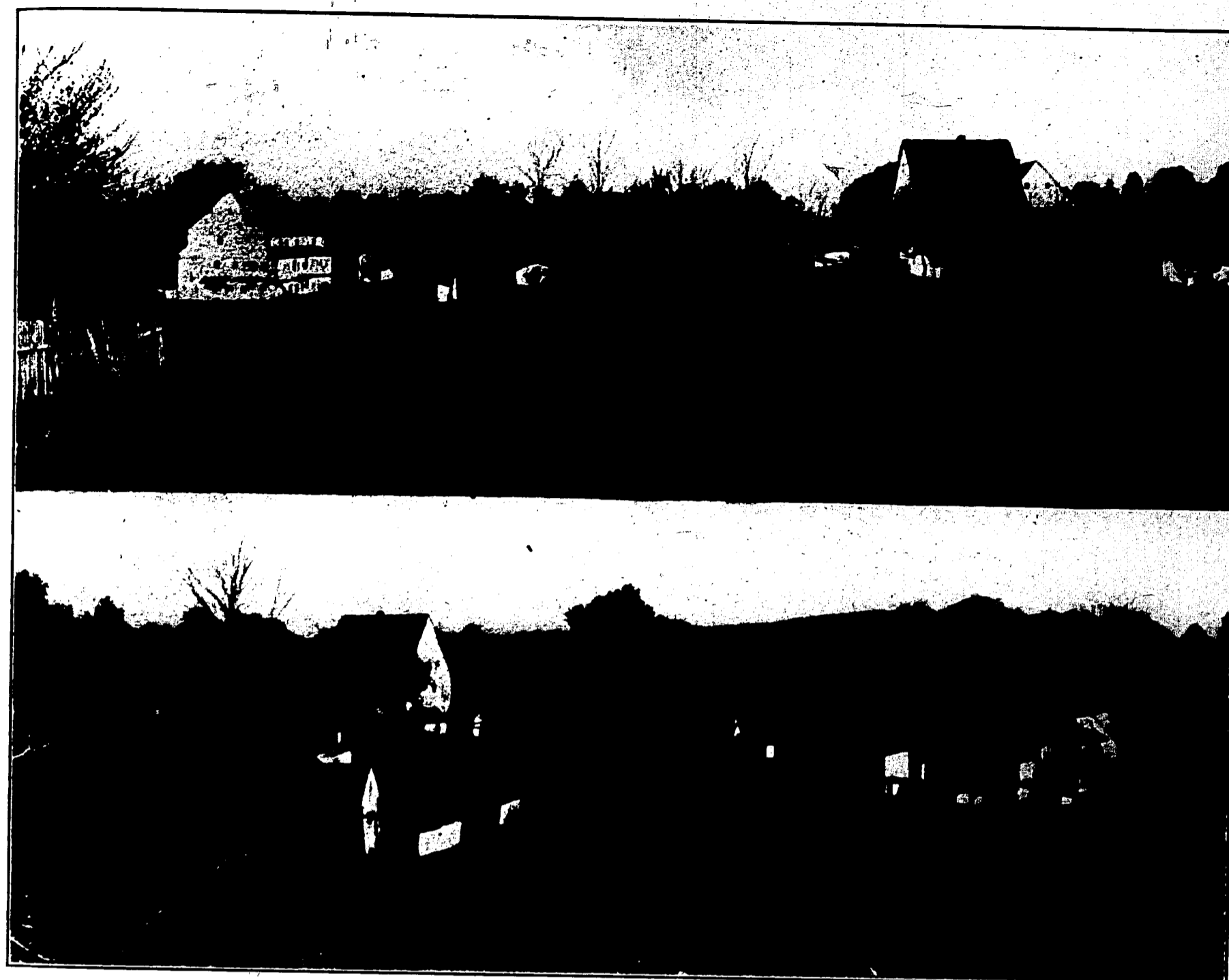
THE EPHRATA CLOISTER IN THE YEAR 1900.

A competent historian has recently declared that of all the interesting factors in the history of the state of Pennsylvania, none exceeds that of the Ephrata Community in Lancaster County. This community with its celebrated cloister has long been a favorite theme with historians, theologians, university professors, and writers of current literature. For a century and a half it continued a baffling mystery to the Old and New World alike. It became the Mecca of a throng of the curious, as well as of the serious student and the professor of the European university; and it is only within a very few years that the tangled threads of this puzzling maze have begun to be unwound. The adequate treatment which the subject is receiving shows how little was really known hitherto about this celebrated people, and even now some of

its more interesting and important features are as deeply shrouded in obscurity as ever.

The Ephrata Community, composed of German Seventh-day Baptists, dates from about the year 1725, and was the lineal descendant, on one side, of a mystical order that flourished some three decades before on the banks of the Wissahickon, on the Ridge in Germantown, Pennsylvania. In the last analysis, it was the legitimate outcome of the intense religious movement which continued to convulse Central Europe for nearly two hundred years after the death of Martin Luther and Ulrich Zwingli.

According to Sachse, it was a member of the mystical order on the Wissahickon, Heinrich Bernhard Koster by name, who baptized William Davis and his associates and thus made it possible for them to or-



GENERAL VIEW OF THE CLOISTER GROUNDS AT EPHRATA.

*View looking from Meadow toward Zion Hill. View from Zion Hill.*

ganize themselves into the Pennepek Seventh-day Baptist Church, the first of its order in the vicinity of Philadelphia. Koster and his associates on the Wissahickon

observed the seventh day of the week as the Sabbath, and mingled freely with the Pennepek and other Seventh-day Baptists about them, but they do not appear really to have been Seventh-day

Baptists, although Koster reached a point in his religious experience where he felt that he would have to become one or flee the country. He chose the latter horn of the

dilemma and returned to Germany for the remainder of his life.

The Ephrata Community may be roughly divided into two classes—the Solitary, or Recluse, and the House-



AN OLD PICTURE OF EPHRATA CLOISTER.

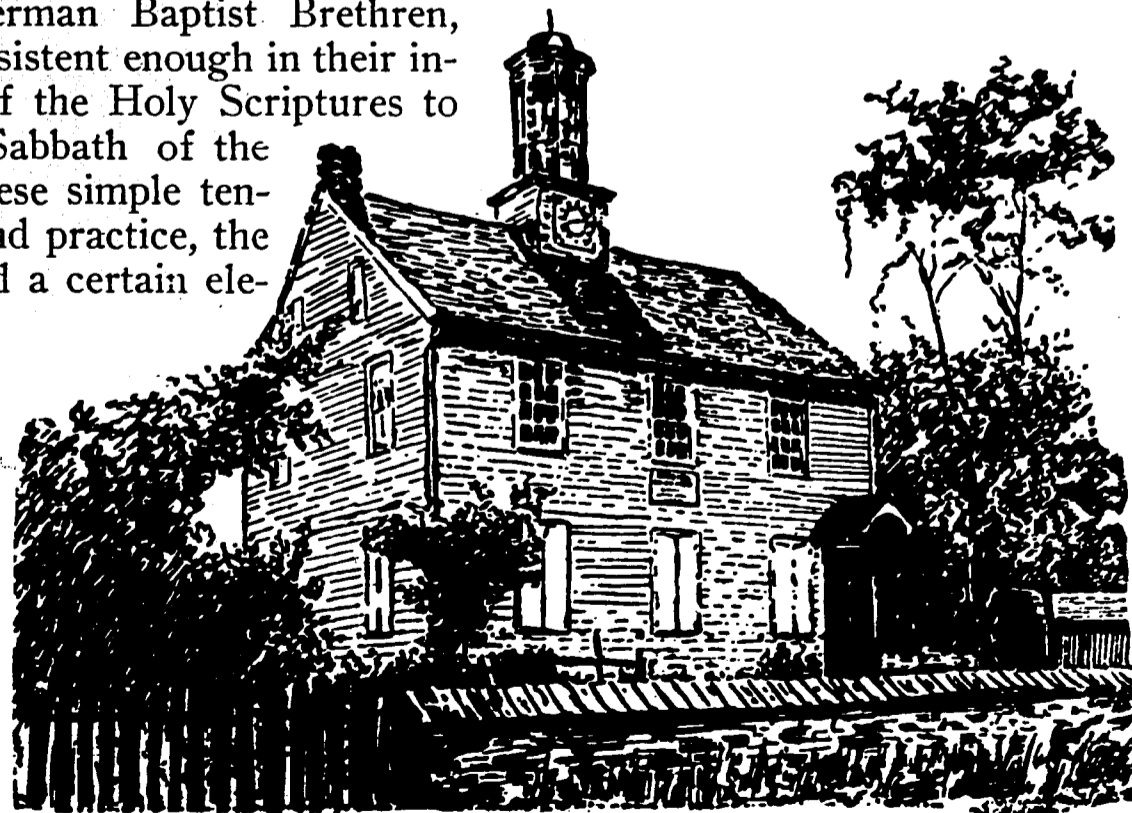


AN ANCIENT EPHRATA CABIN.

*Now demolished. Said to be the one in which Rev. Peter Miller translated the Declaration of Independence.*

holder. The Solitary included both men and women, all of whom were mystics. The Community, as a whole, was the direct off-shoot of the Dunkards, or German Baptist Brethren, who were consistent enough in their interpretation of the Holy Scriptures to observe the Sabbath of the Bible. To these simple tenets of faith and practice, the Solitary added a certain element of mysticism, in the hope of attaining a greater degree of spiritual perfection than they might otherwise reach.

Now, it is that very element of mysticism which



THE OLD EPHRATA ACADEMY.

in its external symbolism was strikingly odd and peculiar, that has attracted the attention of practically every writer before and after. It was easy to seize upon and write of the pointed cowl, the flowing, engirdled monastic robe, and the ascetic manner of their communal life. But all that lay beneath the surface—their deeper life, the mighty subterranean currents of their spiritual existence, and their zeal and ultimate pur-

pose of life—these were all unobserved and passed by.

The fact, moreover, that they were mystics is in itself no disgrace. The great prophets of the world have all been mystics. Jonathan Edwards, who was the great apostle of Calvinism in America, and may fairly be called the father of that school of theology in this country, was himself a mystic of

such complexity of character and conduct as to be the despair of all his biographers. The Wesleys were mystics, Roger Williams was a mystic, Channing and Emerson were both mystics. They all differ in degree and manner of expression of

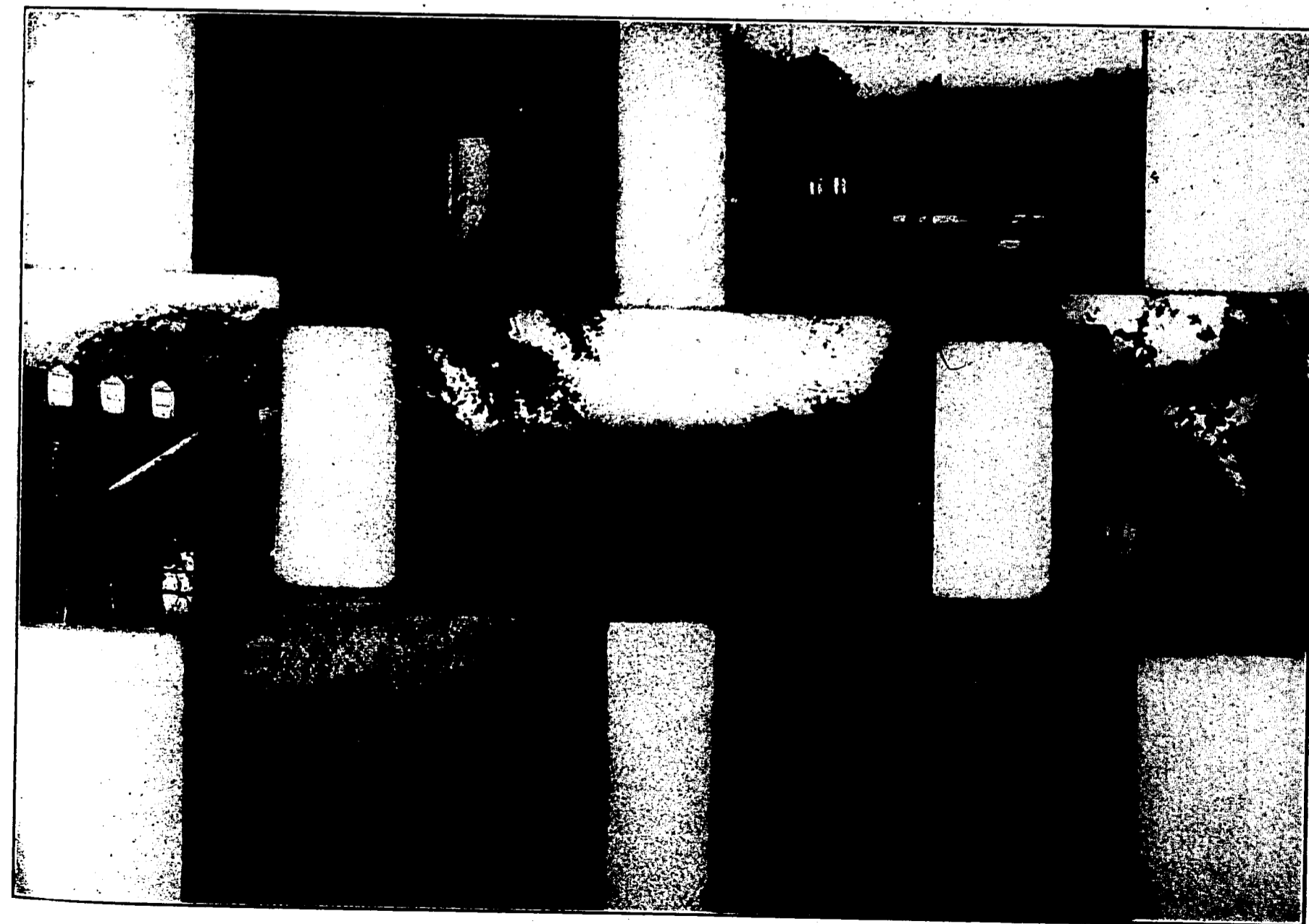
their mysticism, not in kind. In short, the man who is not considerable of a mystic, has reached a level but little above that of the mere brute.

The career of any body of people, be it church, state, or other organization, no less than that of the individual, must be judged by what they have accomplished. The test of their religion is its refining influence, and the sincerity of its pur-

pose. To that end it is pertinent to inquire, first of all, what contributions the German Seventh-day Baptists of the Ephrata Community made for the good and uplifting of society, whether church or state, public or private, pro-



MAIN BUILDING OF THE SNOWHILL INSTITUTION.



*Entrance to Kammers. Kitchen of Sister House.*

GLIMPSES AT THE SNOW HILL NUNNERY. *General view from South.*

*Saal.*

*Porch Old Brother House.*

*View from the Meadow. North Front.*

Der  
**Blutige Schan-Blag**  
 oder  
**WARTEN**  
 Spiegel der Tauffs-Besenen  
 oder  
 Wefrosen-Schriften,

Die um des Zeugnuß Jesu ihres Selignachens willen  
 gelitten haben und seynd getödtet worden, von Christi Zeit an  
 bis auf das Jahr 1660.

Demals aus unterschiedlichen glaubwürdigen Chroniken, Nachrichten und Zeugnißten gesamlet  
 und in Holländischer Sprach heraus gegeben

von T. J. V. BRAGHT.

Wen oder beyfälligt ins Hochteutsche überfetzt und zum erstenmal ins Licht gebracht.



**EPHRATA in Pensylvanien,**  
 Druck und Verlags der Bruderschaft. Anno MDCCLXVIII.

TITLE-PAGE OF THE GREAT MARTYR BOOK.

fessional or industrial, spiritual or material.

As preliminary to a statement of wider scope, it should be observed that the Ephrata Community was dominated by the order of the Solitary, wherein was to be found, for the most part, its culture and refinement, and likewise its material and spiritual life. Their attitude toward their English-speaking Seventh-day Baptist brethren was uniformly cordial and helpful. They mingled and co-operated freely with the churches and settlements of the latter within reasonable distance. On special occasions, each attended and participated in the religious services of the other.

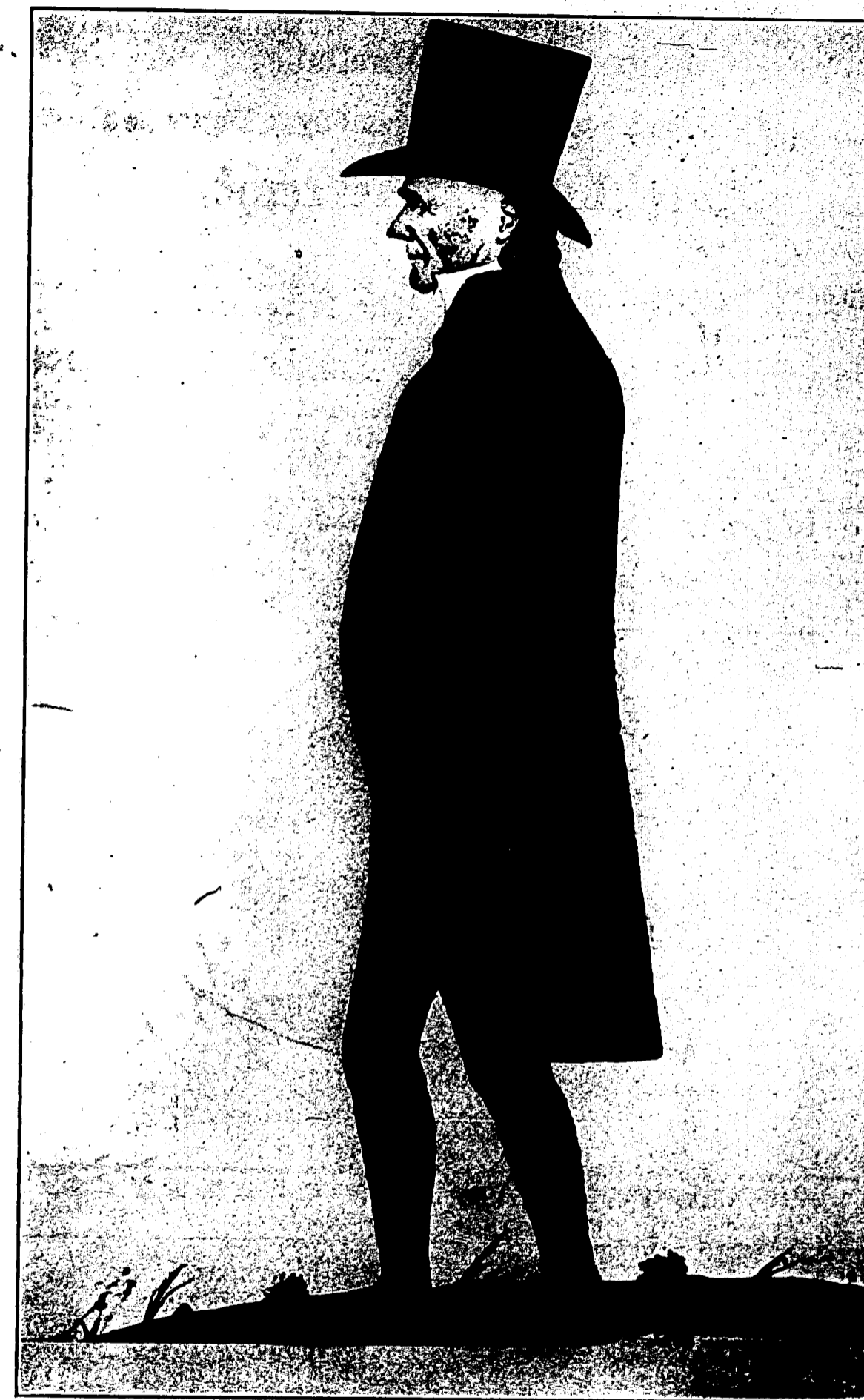
Before the organization of the Ephrata Community, the church at Westerly, Rhode Island, had sent a delegation to visit and consult with the Solitary on the Wissahickon touching certain matters of church government and discipline. About the year 1743, the Ephrata Community sent a delegation upon a pilgrimage to New Jersey, Connecticut and Rhode Island. It was upon this pilgrimage that the Shrewsbury Church is said to have been organized in New Jersey. The churches at Westerly and Newport in Rhode Island were visited. Rev. Peter Miller, one of the pilgrims, preached at some of these points and probably at all of them.

Rev. Peter Miller was a graduate of the University of Heidelberg in Germany, and was an accomplished linguist. He spoke classical Latin as freely as his native German tongue, and was familiar with practically all of the modern European languages. His education included extensive courses in both law and theology.

When the Continental Congress sought for a suitable man to carry on its diplomatic correspondence with the governments of Europe—a man who was not only a competent linguist, but one of whose loyalty to the Colonial Government there could be no shadow of a

doubt, it was Rev. Peter Miller of Ephrata who was selected. It was likewise his hand that translated the Declaration of American Independence into the languages of seven European governments. All this work was accepted by Peter Miller with the distinct understanding that he should have no remuneration for it.

Johann Conrad Weiser, another member of the Ephrata Community, was the official Indian interpreter of the Province, and on the occasion of the convention at Lancaster of the governments of the three provinces of Virginia, Maryland, and Pennsylvania with the representatives of the Six Nations of Indians, when the treaty was made



JOHN CONRAD WEISER.

whereby the latter relinquished all claim to practically all the country lying east of the Ohio River, Weiser was the medium of communication between the white members of the council and the Indians.

The Ephrata Community established a Sabbath school long years before Robert Raikes organized his famous Sunday school. At Ephrata was also conducted a classical academy, which was patronized by the aris-

tocratic families of Philadelphia and Baltimore. The thoroughness with which Latin was taught in that school is probably not surpassed, if indeed it be equalled, in any academy of the present day in this country.

At Ephrata was established a great industrial plant, including a saw mill, a large flour mill, a mill for the manufacture of linseed and other vegetable oils, a fulling mill for treating the product of the looms

**Chronicon Ephratense,**  
 Enthaltend den Lebens-Lauf des ehrwürdigen Vaters in Christo  
**Friedsam Gottrecht,**  
 Beyland Stiffers und Vorstehers des geistl. Ordens der Einsamen in  
 Ephrata in der Gesellschaft Lancaster in PENNSYLVANIA.  
 Zusammen getragen von Br. Lamech u. Agrippa.

---

Er ist wie das Feuer eines Goldschmieds, und wie die Seife der Wäscher: Er  
 wird die Kinder Levi reinigen wie Gold und Silber. Malach. 3, 2. 3.

---

Es ist die Zeit, daß anfahe das Gericht am Hauße Gottes, so aber zuerst an  
 uns, was will vor ein Ende werden mit denen, die dem Evangelio Gottes  
 nicht glauben. Und so der Gerechte kümmerlich erhalten wird, wie will der  
 Gottlose und Sünder erscheinen 1. Petr. 4, 17.-18.

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EPHRATA: Gedrukt Anno M D C C L X X V I.

TITLE PAGE OF CHRONICON EPHRATENSE.

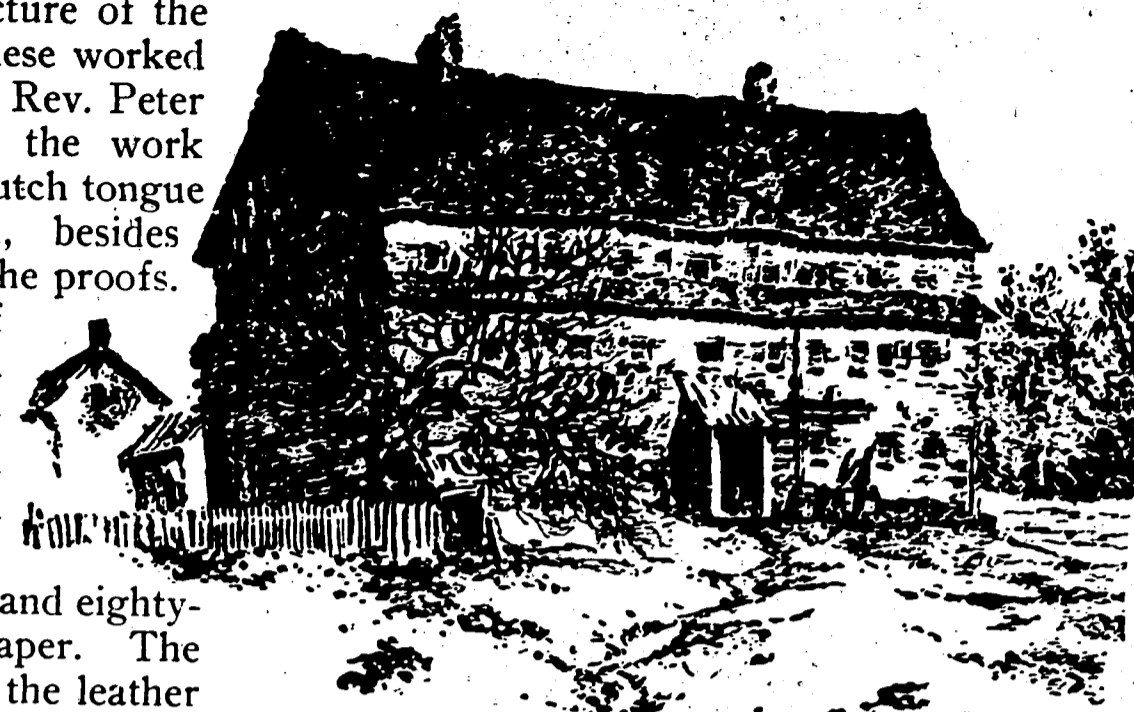
of the Community. These people likewise possessed a tannery in which was manufactured leather which was converted into shoes for sale in Philadelphia where their other products were marketed also. A paper mill supplied the paper used by the Ephrata Press, one of the most famous printing establishments of the Colonies. Its products are highly prized by the bibliophile of today, and many of the issues com-



CABIN OF REV. JOHN PETER MILLER.

mand fabulous prices because of their rarity. The Ephrata Press maintained a bindery which was one of the best equipped of its kind in this country at that time. At Ephrata was printed Braght's *Great Martyr Book*, for the Mennonites. The accomplishment of this task required the constant labor of fifteen men for three years—four compositors, four pressmen (two to each of two presses), and seven

engaged in the manufacture of the necessary paper. All these worked under the supervision of Rev. Peter Miller, who translated the work from its original Low Dutch tongue into Classical German, besides reading and correcting the proofs. The book consisted of two volumes bound in one, and contained upwards of fifteen hundred pages, folio. The edition of thirteen hundred copies required eleven hundred and eighty-four reams of heavy paper. The ink for the printing and the leather for the binding were manufactured on the spot. Several hundred copies of this book remaining unsold were seized by the American Army in the Revolutionary War, for the manufacture of cartridges.



THE OLD BROTHER HOUSE (SOUTH FRONT).

The commercial value of the products of these various industries was great, and brought the Community a large revenue. Sachse declares that had these industries been continued and developed along the lines projected, they would have made the Ephrata the most potent factor in the commercial and industrial life of this coun-

try. In the time of their prosperity, there was nothing else like them of their rank and commercial importance in the New World.

These German Seventh-day Baptists were pioneers in highway construction upon scientific principles. They introduced stone bridges, and built a road almost the entire distance from Ephrata to Philadelphia, a distance of some eighty-three miles, over which to haul their manufactured



KLOSTER BUILDINGS ON ZION HILL ABOUT 1750.

BERGHOUSE PRAYER-SAAL

CONVENT, ZION AND SAAL KEDAR





AN EPHRATA SABBATH-SCHOOL REWARD CARD.

The outer border is in colors done by hand.

Alleghany Mountains and in conjunction with the Greenbrier formed the Great Kanawha, whose waters finally reached the Gulf of Mexico, through the Ohio and Mississippi.

Two German Seventh-day Baptists were the only victims of religious martyrdom at the hands of the French in the Province of Pennsylvania. They



THE SAAL AND OUTBUILDINGS.

were captured on Dunkards Creek, near the Monongahela River, by French and Indians from Fort Duquesne, and carried to Canada, and, it is said, subsequently to the Old World. Their final fate, which remains unknown to this day, was the subject of correspondence between their remaining brother and Benjamin Franklin, during one of the official visits of the latter to France.

Amid his scholarly pursuits, Rev. Peter Miller found leisure for the improve-



SISTER HOUSE AND SAAL FROM SOUTHWEST.

VIEW OF SAAL AND SARON.

products to market. They established an agency, with a competent business manager, in Philadelphia, for the transaction of their business in that city.

Before the establishment of the Ephrata Press, the German Seventh-day Baptists contributed largely to the successful growth of the printing business of Benjamin Franklin, by taking their printing to him to be done.

German Seventh-day Baptists from Ephrata were among the early settlers of the Valley of Virginia (Shenandoah Valley), and of what is now Monongalia County in West Virginia. It was they who discovered that the New River, instead of flowing east into the Atlantic, broke through the

ment of agricultural implements and of farm products, and then to put the results of his experiments in suitable form for transmission to the American Philosophical Society, in Philadelphia, where they received careful consideration.

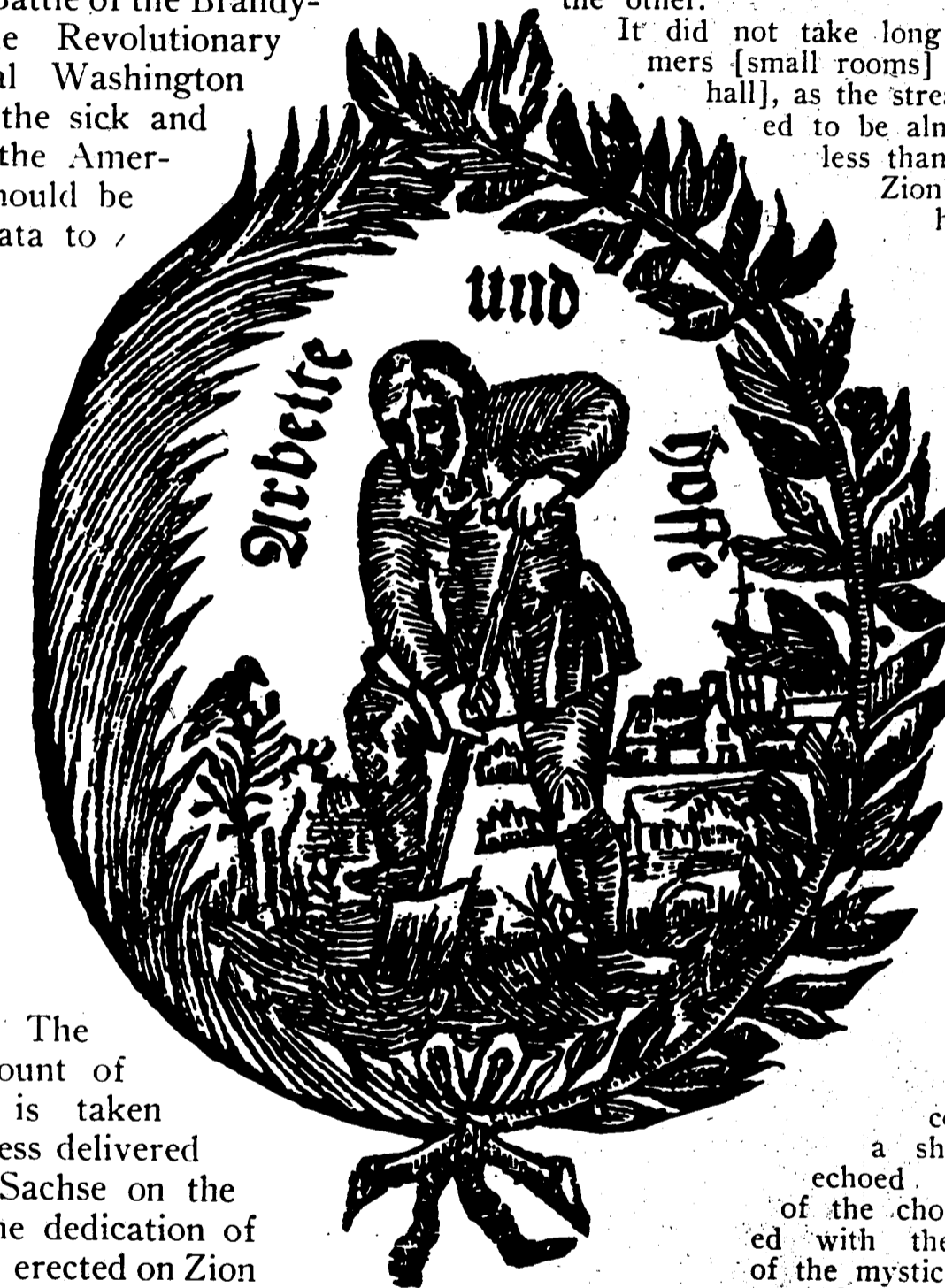
On the banks of the Wissahickon, for the use of the Solitary there was erected and equipped the first astronomical observatory in the New World.

After the Battle of the Brandywine, in the Revolutionary War, General Washington ordered that the sick and wounded of the American Army should be sent to Ephrata to

of his devotion to the patriot cause. He also knew that the pious men and women here would tenderly care for the unfortunate patriots who were sick and maimed.

No sooner was the order decided upon than means were taken to carry it out without delay. According to reliable tradition, it was on the third day after the battle that the wagons began to arrive. They were not modern ambulances, but were ordinary farm wagons without springs, in which the sufferers were laid on straw. In some cases, the wagons were so arranged that there were two tiers of wounded, one above the other.

It did not take long to fill both Kammers [small rooms] and Saal [assembly hall], as the stream of wagons seemed to be almost endless, and in less than a week Kedar and Zion<sup>1</sup> were filled with hundreds of suffering patriots.



THE BUILDINGS SHOWN IN THIS PICTURE ARE SUPPOSED TO BE THOSE ON ZION HILL.

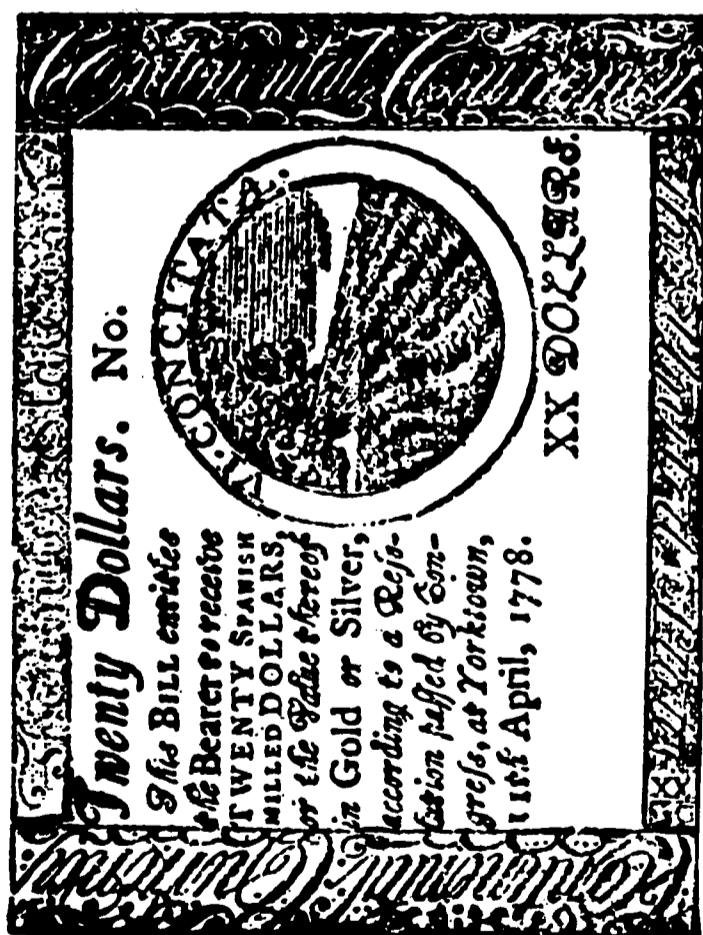
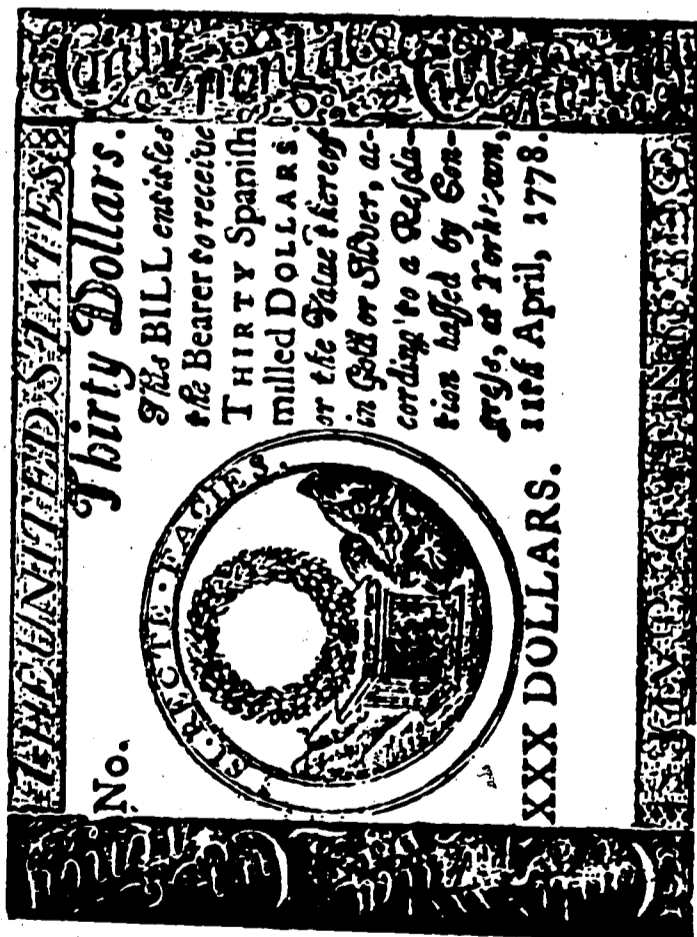
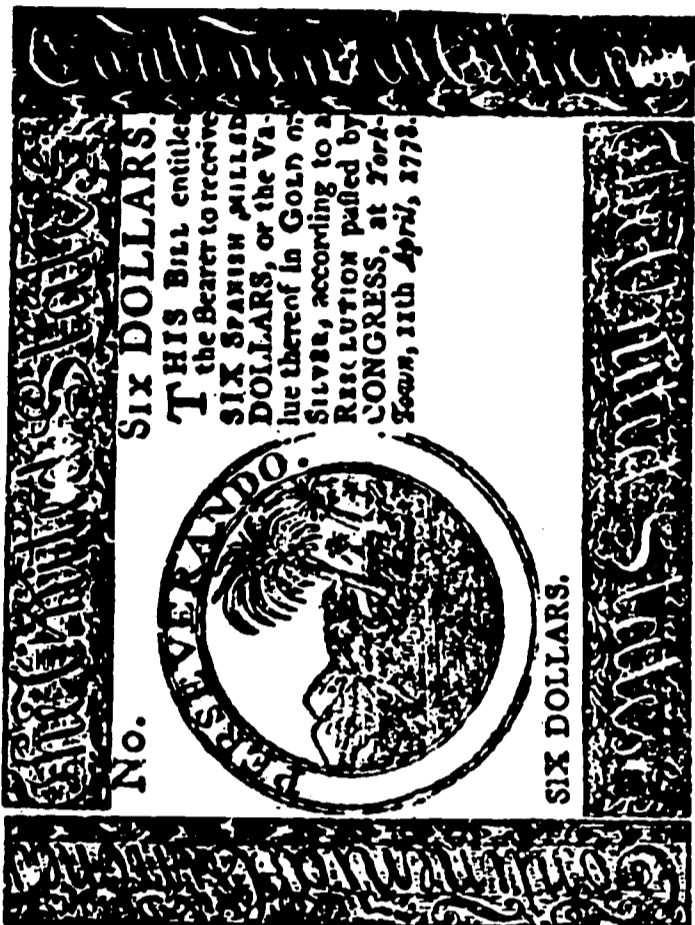
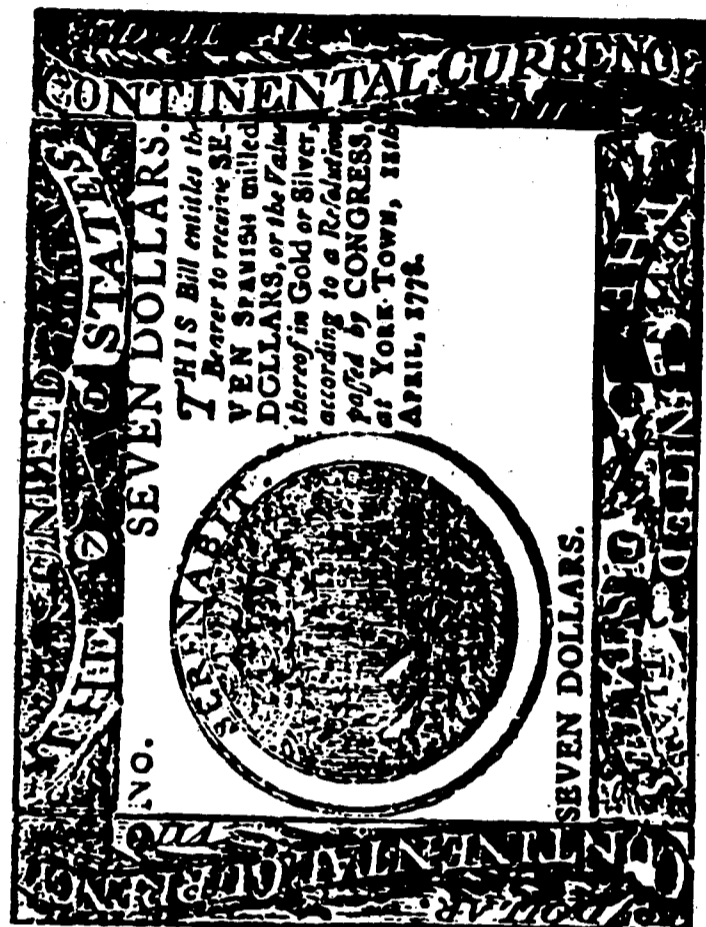
be cared for. The following account of this episode is taken from the address delivered by Julius F. Sachse on the occasion of the dedication of the monument erected on Zion Hill at Ephrata to the memory of the soldiers of the Revolution who lie buried there:

The Battle of Brandywine was fought on Chester County's fruitful fields, September 11, 1777, resulting in the retreat of Washington, and deciding the fate of Philadelphia. When the question arose that night at Chester what to do with the large number of sick and wounded soldiers, it was Washington who suggested sending at once all who could bear transportation to Ephrata.

Why the Commander-in-chief did this is easily explained. He knew the Prior Jaabez [Rev. Peter Miller] personally, and was well satisfied

The halls and corridors, which but a short time ago echoed the sweet music of the chorus as it alternated with the fervent prayers of the mystic Theosophist, were now filled with the groans of the sick and moans of the dying. The devout Brotherhood no longer formed into nocturnal processions, chanting their mystic incantations to the divine *Sophia*, nor assembled at the matins in the Saal to salute the first rays of the sun as it flooded the Saal with its roseate light; but now as they noiselessly stepped from sufferer to sufferer, who occupied their rooms, they whispered words of hope to one, attended to the wants of others, and, when necessary, prayed with such as needed it.

1. Zion and Kedar were the names of two of the largest and most important of the group occupied by the Solitary of the Community.



CONTINENTAL CURRENCY PRINTED AT EPHRATA.

Fac-simile of half of an uncut sheet.

What is true of the Brotherhood is also true of the Sisters. Many a brave lad from a far-off province who lay here sick and wounded, and now rests here upon Zion Hill in an unknown grave, had his last moments cheered by one of the Sisterhood of Saron, who took a mother's place and soothed the dying moments of the young patriot. The whole story is one of self-denial and devotion in the interest of humanity.

To make matters still worse, shortly after the wounded soldiers were brought here, the malignant typhus, or camp-fever, broke out in both Kedar and Zion, a pestilence that carried away the soldiers as well as their attendants.

Now what was the course of these religious enthusiasts, whose property was so unceremoniously invaded, and whose whole domestic economy was destroyed for the time being? Did they object or protest? Did they for a moment remonstrate? No! They not only threw open their whole establishment, which then contained the largest buildings within the State, and gave them for hospital purposes, but the Brothers and Sisters, though all well advanced in years, never flinched for a moment in their duty, even when certain death stared them in the face.

During the whole time that the deadly fever raged in the Ephrata hospitals, and even the chief doctor fell a martyr to his zeal, it was the Ephrata Brotherhood and the Sisters who nursed the sick patriots, soothed their dying moments, and after all was over, gave them a Christian burial here in the consecrated ground of Zion Hill.

The period in the struggle for Independence, from September, 1777, to September, 1778, is known as the Fatal Year. The sufferings in the hospital department of the patriot army during that time were chiefly caused by scarcity of funds and deficient supplies of all kinds. One of the surgeons who was active at both Bethlehem and Ephrata at that time, subsequently stated that "Those were without exaggeration the darkest days of the Revolution."

History is silent as to the many acts of self-denial and charity of these God-fearing men and women, while alleviating the pain and misery of the patriots. After years of careful search, I have failed to find a single record of complaint from these humble heroes, or one setting forth any account of their losses or personal sufferings.

Doctor James Tilton, who visited the hospital

here some time in 1777, tells us that not an orderly, man, or nurse in the hospital escaped an attack of the deadly fever, and but few of the surgeons. It is but just to state that these remarks applied to the general hospital at Bethlehem as well as Ephrata. Dr. Tilton continues: "Dr. Joseph Harrison, a fine young fellow distinguished for his assiduity, has just died."

Our traditions of this sad incident are, that when Dr. Harris (or Harrison) was stricken with the deadly camp-fever, he was removed to one of the smaller houses in the valley yonder, within the bounds of the Community, where he was tenderly cared for by Brother Joannes Anguas, a widower and one of the Brotherhood. Dr. Harrison, notwithstanding the care and attention bestowed upon him, soon fell a victim to the dread disorder, and his body, according to well-founded tradition, now rests on Zion Hill.

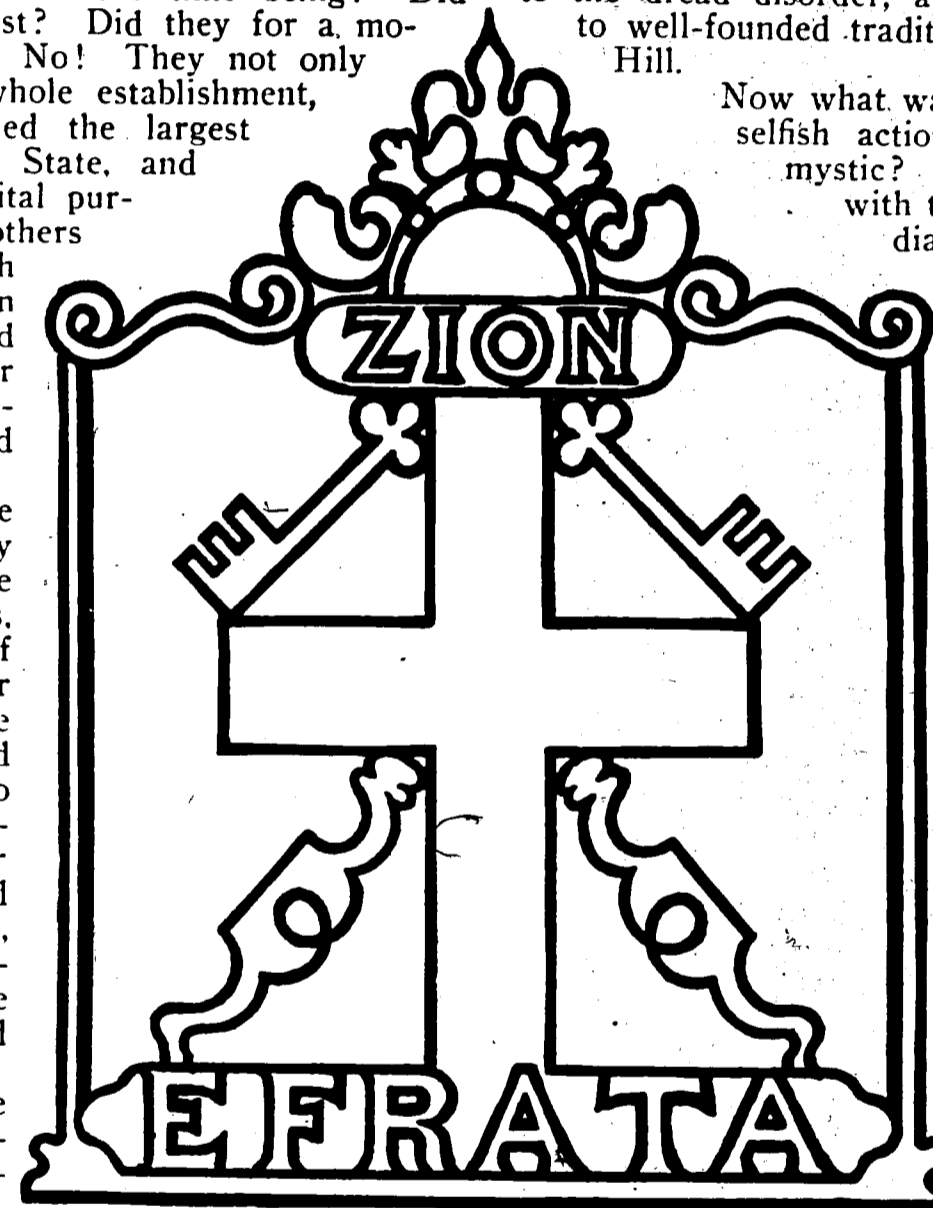
Now what was the sequel to this unselfish action of the old Ephrata mystic? He, too, was stricken with the fever, and in an old diary in my possession

appears the following entry: "1778, March ye 4, departed this life, Brother Joannes Anguas." He was but another of those brave heroes who fell a victim to his duty and patriotism.

Dr. Tilton further states that, to give him some idea of the great mortality at the hospitals of Ephrata and Bethlehem, one of the surgeons at the latter place asked him if he was acquainted with Colonel Gibson's fine Virginia Volunteer Regiment. He then went on to say that forty of them had come to his hospital, and then asked how many he supposed would ever rejoin their regiment.

Dr. Tilton guessed a third or fourth part of the whole number. The surgeon thereupon solemnly declared that not even three would ever return, as that number was all that remained alive, and of these one had returned to his regiment, another was convalescent and might possibly recover, but the only remaining one was then in the last stages of the colliquative flux and must die. Dr. Tilton, in conclusion, states that "Many similar melancholy instances might be adduced while the hospital was at Ephrata."

In addition to the great personal risks run, and sacrifices made, by the different individuals who composed the Ephrata Community, almost everything was taken from the Society upon requisition of the quartermaster sergeants, who came around with surprising regularity. The paper



WATER-MARK OF THE ZIONITIC BROTHERHOOD PRIOR TO 1745.

and books in the printing office were taken to make cartridges, and so great was the demand for paper that upon subsequent visits even the hymn and prayer-books were taken from the Saal. The quilts and blankets in the Sister-house were seized for the convalescent soldiers, and the stores of grain were sent to replenish the commissary department of the main army while upon the bleak hills of Valley Forge.

For all this property that was taken or destroyed—as a matter of fact both Zion and Kedar, on account of the infection, had to be demolished after they ceased to be hospitals—for the vast amount of stores given and taken, for the personal sacrifices made, the services and medicines furnished, and the burial of the dead, not a single shilling was ever asked or received by the Ephrata Community, so far as I know, from the government either of the State or Nation.

Was there ever a greater instance of patriotism shown during the whole course of our country's history than that instanced in the action of the Brothers and Sisters of the Ephrata Community during the trying period of the Revolution?

Just how many of these heroes and patriots succumbed in the performance of their self-imposed duty, or became invalids for the rest of their lives, may never be known.

It is a noteworthy fact that no other instance is known in the whole history of the military hospitals in Pennsylvania during the Revolutionary War, where the necessities were so great as to require the assistance of members of the general community.

We cannot even tell whether these humble heroes rest here upon Zion Hill, or in the old God's Acre by the roadside. However, no matter where they found a resting place, it was their services, together with those of such of the Brethren and Sisters as survived, that made this spot holy ground—I may say holy in a double sense:

First. As it is the resting-place of the patriots who gave their life for their country's independence.

Second. As it was sanctified by a religious Community who never lost sight of their duty to God or their fellow man.

Michael Widman, who, for very slight reason, attempted to betray his country to the British Army, and seeking out General Howe proffered his services to perform any duty against the Americans. Howe replied that any one who had enjoyed the confidence of his countrymen to the extent that Widman had, and could prove treacherous on so slight a pretext—"such a cowardly, contemptible pretext"—could never be trusted in the Royal



ONLY KNOWN AUTHENTIC PORTRAIT OF REV. JOHN PETER MILLER.  
(Prior Jacobz.)

Your Excellency's

most humble Friend

Peter Miller

SIGNATURE TO A LETTER WRITTEN TO BENJAMIN FRANKLIN.

Original in American Philosophical Society.

Rev. Peter Miller was well known to General Washington by whom he was greatly respected. It may not be out of place here to relate, briefly, an oft-told story illustrating both Miller's personal relations to Washington, as well as the Christian spirit and magnanimity of the former. It pertains, in short, to one

cause, and thereupon dismissed him, and gave orders that he be seen safely beyond the English outposts.

The remainder of the story can best be told, perhaps, by extracts from the original manuscript account of the episode, as follows:

Next to Benedict Arnold, we may perhaps, rank Michael Widman, not for any corresponding traits of talent or character, but for his perfidy and pusillanimity.

Widman kept a public-house at the crossings of the Lancaster and Reading road with the Brandywine and Paxton road, a short distance from Ephrata, the German Seventh-day Baptist

settlement. There was no man more active, nor of bolder pretensions, than the same Michael Widman, while the star of freedom was in the ascendant; but he proved to be only a fair-weather man—a time-serving, truckling dastard—one moved by the lowest impulses of the human heart, the basest cowardice and the basest treachery.

Although a tavern-keeper, Widman was the most prominent man in that part of the country at the time, and always exercised an influence for weal or for woe, as he bent his inclinations. He lived about midway between Ephrata and the old German Reformed Church of that vicinity, to which Peter Miller ministered before he embraced the principles of the Seventh-day Baptists, and became a Brother in the monastic establishment over which he was soon called to preside as Prior. Widman was one of the Vorstehers in the German Reformed Church at the time Miller changed his views of divine truth and attached himself to the Baptists, and persecuted him unrelentingly and to the most shameful extent; even made it his habit to spit in the venerable old man's face every time and everywhere he met him, and otherwise abused and maltreated him scandalously.

\* \* \* \* \*

Widman had not left his home [when he visited General Howe] two days before his wife proclaimed his purpose of dark treachery. Despatches were sent to all the American stations connected with the immediate detachments, apprising the officers in command and Committee of Safety of the lower counties of Widman's design, and all were on the alert to secure him.

On approaching the first outposts of the American lines, he was discovered and arrested. He was carried to the nearest block house, at the Turk's Head, now West Chester, where he was carefully kept in durance until a court-martial was summoned on his case.

The action of the court was prompt and summary, and he was adjudged to be hung—the penalty for traitors in that day.

Among all who expressed an opinion on his base treachery, among his neighbors, who denounced him without stint, there was but one person who withheld condemnation and denunciation, and that was Peter Miller, the much-abused Rev. Peter Miller.

Peter Miller, on hearing of his arrest, set out immediately, to the Camp at Valley Forge; at which place he arrived just as General Washington had approved and despatched, by a courier, the finding of the court-martial. Miller, being intimately acquainted with General Lee, who had visited him frequently, at Ephrata, as a scholar, was presented to the Commander-in-chief immediately. Washington received him graciously, for he had heard much of him favorably, as connected with the Ephrata monastic establishment during the war of 1756—the French War, as it was denominated—and had the highest testimonials of him in advance of this interview, from all the officers and surgeons in attendance on the wounded at the Cloister.

Washington requested him to be seated, but Miller replied that his business with him would

not admit of a moment's delay—that it required immediate despatch, and instantly proceeded to plead for mercy towards Widman most forcibly, most eloquently.

It was a majestic tableau to look upon, the Commander-in-chief, General Lee, and several other staff officers, and Peter Miller, in his monastic robe, standing in front, forming a most imposing group. Rev. Peter Miller was a tall man, of much grace, clad in a long gray tunic or toga, secured by a single belt around his waist, while the cowl thrown back exposed his exuberant snowy hair and long white beard, flowing in graceful waves over his shoulders and covering his whole chest in front, while his expressive face, strongly marked with intelligence and benignity, was animated by the warmest benevolence, as he sued for the life of a fellow-being. All were absorbed in listening to the burning words falling from the Prior's lips, which subdued the military idea of retaliation almost entirely in every breast.

All began to regard the Commander-in-chief as disposed to exercise his prerogative of mercy, but rallying to the responsibilities of his station, he replied:

"Friend Miller, there is scarcely anything in this world that I would deny to you, but such is the state of public affairs that it would be fatal to our cause not to be stringent, inexorable in such matters, and make examples of renegades to the cause of Liberty; otherwise I should most cheerfully release your friend."

"Friend!" exclaimed Miller, interrupting General Washington, and at the same time throwing up both his hands, as if in attestation to the Searcher of Hearts, "He is my worst enemy—my incessant reviler. For a friend I might not importune you; but Widman being, and having been for years, my worst foe, my malignant, persecuting enemy, my religion teaches me to pray for those who despitefully use me."

The tears coursed down the brave old Commander's cheek, and, taking Miller by the hand, he replied: "My dear friend, I thank you for this lesson of Christian charity. I cannot resist such a manifestation of our divine religion; the pardon shall be granted on one condition, and that is, that you be the bearer of it yourself, and hand it to the commanding officer at Turk's Head in Widman's presence."

Miller assented to the condition; the pardon was prepared with the least possible delay and handed to the Prior, who set out immediately, and reached the Turk's Head on foot late that night, a distance of eighteen or twenty miles.

Rising early next morning, after a sleepless night, he found the front of the block house guarded by a few soldiers drawn up in a hollow square, having a gibbet in the centre, and Widman standing on the step, with a rope adjusted round his neck, addressing those present. He acknowledged his treachery, and acquiesced in the award; warned them to faithfulness and steadfastness to the cause of Liberty; and just as he was beseeching mercy from above, Miller stepped forward and handed to the commanding officer a package, stating in an undertone, that it was from the Commander-in-chief in reference to the matter before them. While the

commander of the post was perusing the document, Widman espied Peter Miller. He flushed and became greatly agitated, not knowing anything of the design of the Prior's visit, and could only assign his presence to the gratification it would afford him to see so vile and abusive a persecutor receive his just deserts.

Widman, summoning up courage, addressed Miller from where he stood: "Peter Miller, whatever has prompted your presence at this place at this time, I avail myself of the occasion to acknowledge my great and multiplied abuse and persecution with which I have followed you for years past, and esteem it the kindest providence that I have the opportunity to retract my numerous vilifications and outrages upon you and crave your forgiveness. My unmitigated persecution of you was beyond measure; and although I have no right to look for forgiveness for such wanton maltreatment, yet I trust that I may find pardon above."

The commanding officer interrupted Widman at this point, by announcing to him that the Commander-in-chief had granted a pardon for his crime, and, presenting Peter Miller, added, "Here is your deliverer."

Peter Miller was a friend and correspondent of Benjamin Franklin. They were fellow members of the American Philosophical Society, and frequently interchanged ideas upon scientific topics. There is preserved in the archives of the society, a letter written to Franklin by Miller upon the subject of Music. It is dated at Ephrata, October 10, 1786.

Not the least of the many services which the German Seventh-day Baptists rendered, particularly those of Ephrata and of Snow Hill in Franklin County, Pennsylvania, where another monastic institution was planted, was the powerful and effective opposition which it offered to the cold, lifeless rationalism with which the Province had become so thoroughly saturated through Quaker influence. The spirit of intense spirituality of the gentle, lofty-minded, and scrupulously conscientious Peter Miller fell as sweet benediction upon all with whom he came in contact. Could the meek spirituality, the nobility of character, the gentle and refining influence, and the profound scholarship of this man have been blended successfully, in perpetuity, with the sagacious aggression of one or two of his associates, the German Seventh-day Baptists would, in all human probability, have risen to a position of commanding influence throughout the civilized world today.

#### The Secret of the Lord.

God sometimes shuts the door and shuts us in,  
That He may speak, perchance through grief  
or pain,  
And softly, heart to heart, above the din,  
May tell some precious thought to us again.

God sometimes shuts the door and keeps us  
still,  
That so our feverish haste, or deep unrest,  
Beneath His gentle touch may quiet, till  
He whispers what our weary hearts love best.

God sometimes shuts the door, and though shut  
in,  
If 'tis His hand shall we not wait and see?  
If worry lies without, and toil and sin,  
God's Word may wait within for you and me.  
—*Christian Advocate.*

In men whom men condemn as ill,  
I find so much of goodness still;  
In men whom men pronounce divine,  
I find so much of sin and blot,  
I hesitate to draw a line  
Between the two, where God has not.  
—*Joaquin Miller.*

#### A Morning Prayer.

Give me care, O Lord, this day,  
Guide and keep me in thy way.

Teach me, Lord, to make and use,  
This whole day as thou shalt choose.

Send me strength to do thy will,  
All my duties to fulfill.

Keep me pure and good within,  
That I may be free from sin.

Fill me with thy grace divine,  
And at even make me thine.

Take me, Lord, when I shall die,  
To thy blessed home on high.  
—*Henry Sherman Smart, in the Churchman.*

Yes; I suppose it is well to make some sort of  
exclusion—  
Well to put up the bars, under whatever pre-  
tense;  
Only be careful, be very careful, lest in the con-  
fusion  
You should shut yourself on the wrong side of  
the fence.  
—*Howells, in his poem on "Good Society."*

Every true Christian must recognize the  
fact that the laws of health are the laws of  
God as much as are the precepts of the  
Decalogue.—*J. K. Kellogg, M. D.*

They are never alone that are accompa-  
nied with noble thoughts.—*Sir Philip Sid-  
ney.*

## JULIUS FRIEDRICH SACHSE, Litt. D.

CORLISS F. RANDOLPH.

Julius Friedrich Sachse was born at Philadelphia, Pennsylvania, November 22, 1842. His original ancestor in this country was likewise Julius Friedrich Sachse, who was a brother of the ancestor of John G. Saxe, the poet. Curiously enough the naturalization paper—the oath of allegiance to the king—signed by these two immigrants and a third brother, when they all became citizens of the Colony of Pennsylvania, shows three different spellings of the surname; viz., Sachse, Saxe, and Sax.

The subject of this brief sketch was educated in the Grammar Schools and Old Lutheran Academy of Philadelphia. For many years he was a journalist. In later life, he turned his attention to other literary pursuits. He is a member of the American Philosophical Society; the Pennsylvania-German Society, of which he has been one of the leading spirits ever since its organization; and other societies at home and abroad. In recognition of his scholastic attainments, he received the degree of Litt. D. from Muhlenberg College.

He has made important discoveries concerning the colonial history of Pennsylvania, including the life and career of William Penn and Benjamin Franklin. He has given particular attention to the early religious history of the Colony of Pennsylvania, and is probably the highest living authority upon this subject.

Some twenty years ago, more or less, he became interested in the history of the Ephrata Community, and for many years has devoted time, labor, and money to the pursuit of this study. In 1895, he published the first volume of his monumental work bearing upon this subject. It is entitled *The German Pietists of Provincial Pennsylvania*, and covers the history of the religious movements of the Germans of the Province from 1694 to 1708. This was followed in a few years by two more volumes tracing the history of the Ephrata movement in all of its ramifications from its immediate origin down to the beginning of the nineteenth century.

In the prosecution of this study, the

author unearthed and brought to light remarkable documentary evidence of the highest importance. Nor have his labors been confined to the United States, where he has followed every lead that has offered any promise whatever of results, but he has pursued the same course in Europe.

The service which he has rendered Seventh-day Baptists in his historical work is of inestimable value, and it is not at all unlikely that when his work has been more carefully studied and appreciated, much of our own history will have to be re-written, particularly that of the Eastern and South-eastern Associations. The present writer has that feeling with reference to his own *History of Seventh-day Baptists in West Virginia*, at all events.

One cannot but be impressed with the attitude of fairness and impartiality assumed by the author toward his work. The subject is one which requires a certain sympathetic treatment, but such a delicately poised judgment as not to permit the writer to lapse into carping criticism, or maudlin sympathy. The weaknesses, foibles, and mistakes of the people treated are pointed out unhesitatingly, but their sincerity of purpose, their lofty ideals, their humility of spirit, and the magnificent service which they rendered the Province of Pennsylvania, the struggling new national government, and the cause of humanity at large in the widest and best sense of the term, receives unstinted praise.

It should also be borne in mind that the author undertook his self-imposed task for no selfish reasons. Neither family nor religious ties laid such a task at his door.

Nor is the debt of Seventh-day Baptists to Julius F. Sachse confined to that service alone. There is a more material obligation. It was probably due to his efforts more than to any other influence that the churches at Shiloh and New Market, New Jersey, were so handsomely indemnified a few years ago, when the City of Philadelphia seized upon Seventh-day Baptist property in that city for public use.

It is refreshing in these times of such

material prosperity to find a man stepping aside from the avenues of professional gain and freely giving the vast amount of time required for so critical and so scientific a piece of work as this, and then able to publish it at his own expense without seeking out some friendly Maecenas for that purpose.

Although a brief abstract of Mr. Sachse's history of German Seventh-day Baptists by the present writer will appear in *Seventh-day Baptists in Europe and America*, no adequate conception of the results of the labor of the former can be obtained save by a careful perusal and study of the original works.

**Memorial Board Meeting.**

The Trustees of the Seventh-day Baptist Memorial Fund held their fourth quarterly meeting for the year 1907-8, July 12, at 10.15 A. M.

Present: D. E. Titsworth, J. A. Hubbard, W. M. Stillman, J. D. Spicer, Stephen Babcock, C. C. Chipman, and W. C. Hubbard. Ex officio: W. H. Crandall, Asa F. Randolph. Visitor: Dr. Theodore L. Gardiner.

Minutes of last meeting were read and the Secretary reported having communicated with the various persons as requested at last meeting.

Correspondence was then read from the following: Dr. L. A. Platts, Milton, Wisconsin, regarding the estate of Henry W. Stillman. The Finance Committee and the Attorney were appointed a committee with power, to advise him of the Board's policy.—From Rev. Willard D. Burdick, Farina, Illinois, advising us fully regarding the Bethel Church near Crab Orchard. It was voted that the Board appropriate \$75 from the Babcock fund for aiding feeble churches, towards the building of Bethel Church, to be sent through Rev. O. A. Bond, now on that field, and that a proper joint deed covering this property be made to the Trustees of the Seventh-day Baptist Memorial Fund and the Cemetery Association.—From Rev. Herbert L. Cottrell, of Alfred, asking for a contribution toward building the Wellsville, New York, Church. The communication was referred to the Secretary to secure further information.—From William L. Clarke enquiring about

further contribution to the Shanghai (China) Mission Chapel about to be built.

It was voted that we appropriate an additional sum of \$500, (making a total of \$1,500) to the Seventh-day Baptist Missionary Society toward building the Shanghai (China) Chapel.

The usual number of annual reports were ordered printed.

The Finance Committee submitted their report showing changes in securities which was received and a synopsis ordered on record.

The fourth quarterly report of the Treasurer was read and having been audited was received and placed on file.

The Treasurer's annual report was, on motion, referred to the auditors for approval when completed.

The Secretary's annual report was adopted. The Board gladly voted to continue the appropriation of \$5 per month for the next three months to Rev. T. G. Helm, from the Potter fund for aged ministers.

The Babcock Discretionary fund was, on motion, divided as follows: \$100 to Alfred Theological Seminary, through the Treasurer of Seventh-day Baptist Education Society, and the balance, \$500.51, to Salem (W. Va.) College.

Mr. W. H. Crandall expressed the approval of the Finance Committee of Alfred University at the Board's action which so promptly forwards the income to them at the end of the college year.

Minutes read and approved.  
W. M. C. HUBBARD, Sec.

**Memorial Board—Treasurer's Report.**

*Disbursements for quarter ending June 30, 1908.*

<i>Alfred University.</i>	
Geo. H. Babcock Chair of Physics...	\$299 00
Bicentennial Education fund .....	56 52
Chair Church History and Homiletics	115 69
Chair Greek Language and Literature .....	183 74
Charles Potter Chair History and Political Science .....	541 68
Geo. H. Babcock bequest .....	1,606 14
Plainfield Chair Doctrinal Theology..	75 77
<i>Milton College.</i>	
Milton College fund .....	367 46
Bicentennial Education fund .....	56 53
David P. Rogers bequest .....	25 04
George H. Babcock bequest .....	1,147 25
<i>Salem College.</i>	
Geo. H. Babcock Discretionary fund..	500 51
<i>Alfred Theological Seminary.</i>	
Geo. H. Babcock Discretionary fund..	100 00

<i>American Sabbath Tract Society.</i>	
American Sabbath Tract Society fund	22 52
D. C. Burdick bequest .....	143 79
Geo. H. Babcock bequest .....	688 34
Sarah P. Potter bequest .....	25 70
<i>Seventh-day Baptist Missionary Society.</i>	
D. C. Burdick bequest .....	143 80
Missionary Society fund .....	11 82
Sarah P. Potter bequest .....	25 15
G. H. Babcock fund for aiding feeble churches—for Shanghai (China) Chapel .....	500 00
<i>Plainfield, N. J., S. D. B. Church.</i>	
Sarah P. Potter bequest .....	26 36
Sarah P. Potter bequest for indigent ministers, Rev. T. G. Helm ....	15 00
Geo. H. Babcock fund for aiding feeble churches, Bethel (Ill.) Church...	75 00
Total .....	\$6,753 01

**Tract Society—Treasurer's Report**

F. J. HUBBARD, *Treasurer*,  
In account with  
THE AMERICAN SABBATH TRACT SOCIETY.  
For the quarter ending June 30, 1908.

DR.

To balance on hand, April 1, 1908....	\$1,424 15
To funds received since as follows:	
Contributions to General Fund:	
April .....	\$167 65
May .....	104 80
June .....	244 41—
	516 86
Contributions for debt as published:	
April .....	\$289 28
May .....	861 60
June .....	953 15—
	2,104 03
(Of the above contributions for debt, \$200.00 was applied on Life Membership.)	
City National Bank Interest .....	11 59
Income as published:	
April .....	\$627 91
May .....	12 50
June .....	222 20—
	862 61
Publishing House Receipts:	
RECORDER .....	\$748 02
Visitor .....	105 96
Helping Hand .....	167 86
Tracts .....	7 56
Sale of "Liberty" .....	20—
	1,029 60
Collections .....	51 63
Sale of Lot, St. Andrews Bay, Fla., Church .....	5 00
Total .....	\$6,005 45

CR.

By Cash paid out as follows:	
G. Velthuysen, Sr., Appropriation .....	\$151 50
A. H. Lewis,	
Salary .....	500 00
Expenses, Shiloh, N. J. ....	3 36
Expenses, Alfred, N. Y. ....	19 06
Expenses, Northwestern Association .....	75 71
Postage .....	5 50

George Seeley,	
Salary .....	62 50
Postage .....	15 00
T. L. Gardiner, Expenses Southeastern Association..	21 50—
	854 13
Publishing House Expenses:	
RECORDER .....	1,809 42
Sabbath Visitor .....	282 19
Helping Hand .....	163 69
RECORDER Subscribers Letters	5 68
Circular Letter in raising debt .....	2 57
Purchasing and sending "Liberty" to pastors ....	4 72
500 stamped envelopes for Treasurer .....	11 26—
	2,279 53
Rent for Safe Deposit Box .....	5 00
Recording Deed, Dunellen Realty Co. ....	1 52
Loans and Interest paid .....	2,047 70
	\$5,187 89
By Balance Cash on hand June 30, 1908 .....	817 56
Total .....	\$6,005 45

E. & O. E.  
F. J. HUBBARD, *Treasurer*.  
Plainfield, N. J., July 5, 1908.  
Examined, compared with books and vouchers, and found correct.  
D. E. TITSWORTH,  
W. M. STILLMAN,  
*Auditors.*

Plainfield, N. J., July 11, 1908.  
LIFE MEMBERS ADDED:  
Theodore G. Davis, Edmond E. Davis, Mrs. Kitty Grace, C. Laton Ford, J. A. Inglis, George L. Babcock, Dorothy Potter Hubbard, Mrs. George L. Babcock, W. R. Potter, Mrs. Mary Rood Davis.

**Tract Society—Executive Board Meeting.**

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, July 12, 1908, at 2 o'clock, P. M., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, D. E. Titsworth, C. C. Chipman, W. M. Stillman, F. J. Hubbard, J. D. Spicer, W. H. Crandall, W. C. Hubbard, Corliss F. Randolph, W. H. Rogers, Asa F. Randolph, C. W. Spicer, T. L. Gardiner, M. L. Clawson, A. L. Titsworth and Business Manager N. O. Moore.

Visitor: Rev. Edwin Shaw.  
Prayer was offered by Rev. Edwin Shaw.  
Minutes of last meeting were read.  
Through the Supervisory Committee, Business Manager N. O. Moore presented his report on the Publishing House for the year ending June 30, 1908.  
On motion the report was adopted. Au-

ditor C. L. Ford having removed from Plainfield, W. M. Stillman was elected auditor in his stead.

The Treasurer presented his report for the fourth quarter, and also his annual report for the year ending June 30, 1908, both duly audited, and on motion the reports were adopted.

The Treasurer also announced the liquidation of the entire debt of the Society.

The following resolution was presented and adopted:

*Resolved*, That this Board place upon its records an expression of our hearty appreciation of the untiring and efficient efforts of Dr. Theo. L. Gardiner, Editor of the SABBATH RECORDER, in raising the debt of the American Sabbath Tract Society, and also our grateful recognition of the deep-seated loyalty of our people as evidenced by the hearty and liberal responses to his appeals, all of which enables this Society to go to its annual meeting free from debt.

Correspondence was received from W. M. Shaffner relating to the execution of a deed to perfect the title to lots in Rogers Sea Breeze, Florida, heretofore conveyed by this Society to Wm. F. Stewart, the execution of which deed was imperfect.

On motion the President and Secretary were authorized to execute the deed perfecting such title, after approval by attorney W. M. Stillman.

Correspondence was received from W. D. Tickner requesting the Board to publish a tract by him entitled "Which Day is the Sabbath?" On motion the matter was referred to Editor Gardiner and Manager Moore with power to revise and publish an edition of the same.

Correspondence was received from M. H. Van Horn concerning our program for Tract Society hour at Conference, and T. L. Gardiner on behalf of the committee on program reported that the program as prepared by the committee had been forwarded to Conference President, M. H. Van Horn.

Correspondence from D. C. Lippincott of Jackson Center, Ohio, as representative of the Jackson Center church, contained a request for Secretary Lewis to give a series of Sabbath sermons in that place in the near future.

On motion the matter was referred to the Advisory Committee with power to

arrange the trip for Secretary Lewis.

Correspondence from Secretary Lewis embodied the report of his attendance upon the Eastern, Central, Western and Northwestern Associations.

On motion the report was accepted and ordered placed on record.

Voted that we extend a hearty welcome to the pastor of the Plainfield church, Rev. Edwin Shaw, in his attendance upon our session.

The following resolution was adopted: *Whereas*, It has come to the knowledge of the Board that Brother O. A. Bond has accepted a call from the Missionary Society to work as a home missionary on the Southern Illinois field, therefore,

*Resolved*, That we extend to Brother Bond our heartfelt interest in his work upon that field and assure him of our desire to co-operate with him in his efforts to create interest in the Sabbath of the Bible in connection with his general work, and that we will furnish him with such literature on that subject as he may call for, and will gladly render him any other assistance in our power.

Bills presented for postage, \$2.28, and typewriting, \$1.90, were ordered paid.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
*Rec. Sec.*

#### More Information to Conference People.

Prompted by questions which have recently been asked, the local committee has thought it best to reply through the SABBATH RECORDER, so that all intending to come to Conference may be benefited by the information.

It has been asked, if it will be necessary to bring extra clothing, wraps, etc., especially for evening use. We answer yes: for your health and comfort it will be necessary. We have cool evenings. Not being accustomed to the mountain climate every one ought to come provided with extra or heavier clothing.

Questions have been asked regarding trains from Denver to Boulder. The steam cars leave the Union Depot (no change of depots) for Boulder every day in the week, Sundays not excepted, 8.05, 8.15, 10.20 A. M., 2.30, 4.00 and 7.00 P. M. The trolley will leave Denver, corner Arapahoe and

16th Streets, beginning at 6 o'clock A. M., and run every hour during the day till 11 o'clock at night. The trolley will not carry baggage. Those coming in large parties will be met at the Union Depot in Denver if you will notify us by letter or telegram when you will arrive there. At the depot in Boulder you will find a reception committee with reception committee badges, whose duty it will be to assist you and give you all information desired.

If you will please let us know *at once* regarding your intentions we will let you know before leaving home where you are to be entertained during Convocation. We cannot impress upon your minds too emphatically the necessity of sending early your names and wants for Conference.

F. O. BURDICK,  
*Chairman Local Committee.*

## HOME NEWS

HAMMOND, LA.—We think here at Hammond that as a town we are getting on all right, sort of keeping up with the procession, for haven't we another railroad—a brand-new one and have had for a month or two now, and yesterday a collision on it that killed a member of the legislature and seriously injured sixteen others—getting on you see—stock will likely go up a notch just for this show of enterprise—nothing like it—not overpromising however as a starter, from another point of view.

Sometimes we get a perspective that "perspects" the wrong way—we have to take our back track to find a new base of observation, otherwise our imagination might swamp us, thinking we are all right when we may be all wrong; and while we think of it, wouldn't it be fine if we could just keep our grip and not be obliged, ever, to go back and gather up the dropped stitches in the fabric we are constructing?

The church at Hammond is yet on the map and doing business after its usual fashion. It has never had the inspiration of large numbers; we remember that there are others, but that fact is hardly a comforting one. There are, however, compensations, and one valuable one is that the members are thoroughly acquainted—are united in purpose and feel the need of con-

stant effort that our little light shall shine true and constant.

At this season of the year our congregation has a habit of scattering south to the Gulf coast and north to the lake shore, west to the mountains, also in various other directions for a vacation. They begin dropping in again about the first of September and soon normal conditions prevail. In the meantime the regular machinery of the church has been revolving just the same, and has never suffered from total inertia in the twenty years of its existence.

Several of our members will be delegates to the approaching Conference. P.

July 13, 1908.

#### Pastors and Sabbath School Workers.

DEAR FELLOW WORKERS:

So much interest was seemingly shown in the Sabbath School Exhibit at Conference last year, and so many have expressed the hope there would be one at Boulder, that we have been encouraged to undertake another exhibit this year.

In order to make it widely representative and as helpful as possible, we should like to have exhibits from all our churches and schools; this means *your* church and Sabbath School. To this end we should like to get the co-operation of pastors, Sabbath-school superintendents and teachers to collect available material in their churches and Sabbath Schools and bring or send to the Conference at Boulder. Whatever is brought please mark with the name of school and whether to be returned. Bring to Rev. Walter L. Greene, Field Secretary, at once after reaching Boulder. The following is suggestive of what is desired:

International lesson helps used in Primary, Junior and Intermediate classes, and helps for teachers. Various lesson systems now in use in Sabbath Schools, other than the International. Bible study courses used in classes outside the Sabbath School. Mission study courses. Oriental models, manual methods, maps, note-books, covers, scrap-books for pictures, etc. Pictures used in religious education in the home and Sabbath School. Books and manuals for home religious instruction. System and record helps. Teacher Training courses. Cradle Roll and Home Department supplies.

Yours in the work,

WALTER L. GREENE.

Missions

Missionary Board Meeting.

The Board of Managers of the Seventh-day Baptist Missionary Society met in Westerly, R. I., on Wednesday, July 15, 1908, at 9.30 A. M., with President Clarke in the chair.

Members present: Wm. L. Clarke, Geo. B. Carpenter, A. S. Burdick, A. H. Lewis, Wm. L. Burdick, Geo. H. Utter, J. I. Maxson, J. H. Potter, Erlo E. Sutton, Ira B. Crandall, L. F. Randolph, Chas. H. Stanton, S. H. Davis, John Austin, H. Stillman, E. F. Stillman, A. J. Potter.

Visitors: Rev. H. N. Jordan, Dea. Judson Randolph.

Prayer was offered by Rev. A. H. Lewis. Minutes of special meeting of May 11 were approved.

The Treasurer's report for the last quarter was read and approved, also the Annual Report of Geo. H. Utter, Treasurer.

Chas. H. Stanton presented the Annual Report of the Committee on Bequests and Permanent Fund, which was approved.

Correspondence from the Memorial Board was presented and the following resolution was adopted:

Whereas, The Board of Trustees of the Seventh-day Baptist Memorial Fund has contributed \$1,500.00 for the purpose of purchasing land and erecting thereon a chapel in connection with the Mission at Shanghai, China, with the understanding that, in event of the unlooked for sale or disposal of said property in the future, from the sum received therefor an amount corresponding to the proportion which the total gift of the Memorial Fund bears to the whole amount contributed therefor shall be returned to said Board of Trustees of the Seventh-day Baptist Memorial Fund; therefore,

Voted, That the said sum of \$1,500.00 be accepted in accordance with the foregoing understanding of the Board of Trustees of the Seventh-day Baptist Memorial Fund.

That part of the Annual Report of the Corresponding Secretary including the reports from the China field was read and adopted.

Correspondence referring to the African work was read and it was voted that E. B. Saunders, Geo. B. Carpenter and Ira B. Crandall be a committee to consider the

matter of the Gold Coast mission and the education of Ebenezer Ammokoo, and report to this Board at its next meeting.

Letters were read from E. S. Maxson, M. D., and Rev. Alva L. Davis, referring to proposed work at Syracuse and Verona and plans for the future work of Brother Davis.

It was voted to appropriate from the Ministerial Fund the sum of \$400 to assist Rev. Alva L. Davis in his school work.

It was voted that the President and Treasurer be instructed to petition the Court of Probate of the town of Westerly, R. I., for the appointment of Samuel H. Davis or some suitable person to be administrator upon the estates of the late Weeden H. Barber and of Hannah M. Barber of said Westerly.

Adjourned to meet at the call of the President and Secretary.

A. S. BARCOCK,  
Rec. Sec.

Wm. L. Clarke, President.

Treasurer's Report.

Quarter ending June 30, 1908.  
GEO. H. UTTER, Treasurer.  
In account with  
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.  
DR.

Cash in treasury, April 1, 1908.		
Reported	\$4,987 83	
Less error in addition	10 00	4,977 83
Cash received in April	\$700 73	
May	708 79	
June	1,015 88	2,425 40
		<u>\$7,403 23</u>

CR.

E. B. Saunders—Salary for April, May and June, 1908.	\$225 00	
Expenses, April, May, June	60 30	\$285 30
G. H. Fitz Randolph—Salary quarter ending March 31, 1908		150 00
J. H. Hurley—Salary to March 31, 1908	126 92	
Traveling expenses	117 18	244 10
R. S. Wilson—Salary to March 31, 1908		90 00
Quarter ending March 31, 1908, church at		
Niantic, R. I.		18 75
Salemville, Pa.		25 00
Marlboro, N. J.		25 00
Shingle House, Pa.		25 00
Scott, N. Y.		25 00
Second Verona, N. Y.		12 50
Richburg, N. Y.		18 75
Hartsville, N. Y.		12 50
Cumberland, N. C.		6 25
Welton, Iowa		25 00
Garwin, Iowa		25 00

Boulder, Colo.		37 50
Farnam, Neb.		12 50
Hammond, La.		25 00
Riverside, Cal.		37 50
Madison Harry—Salary for May, 1908	\$40 00	
Traveling expense account	20 00	60 00
Order on salary of D. H. Davis		100 00
J. W. Crofoot—Salary to June 30, 1908	\$250 00	
Exchange deducted by error from draft Jan. 13, 1908	73	
Order on salary account	10 90	260 73
H. Eugene Davis—Balance salary to June 30, 1908	\$146 83	
Order on salary account	42 00	
Order on salary account	75 59	264 42
F. J. Bakker—Traveling expense, Rotterdam to Denmark		100 00
L. D. Seager—Salary quarter ending March 31, 1908		50 00
S. H. Babcock—Balance on labor in Western Association to March 31, 1908		4 50
Benjamin F. Langworthy—Legal services in Wardner will case		184 13
Woman's Executive Board—Money returned because sent to Society by error		15 00
Woman's Union Missionary Society, New York—Freight on goods sent to China		57 19
Recorder Press—Pulpit, January, February, March, April, May, June, and July, 1908		283 00
Shanghai Mission Chapel Fund—Money forwarded	\$2,100 00	
Balance on hand	28 00	2,128 00
Lieu-oo Building Fund in treasury		236 34
Available cash in treasury, June 30, 1908		2,559 27
		<u>\$7,403 23</u>

E. & O. E.

GEO. H. UTTER, Treasurer.

Deacon Micajah Ayars.

Micajah Ayars, son of Isaac and Anna Sheppard Davis Ayars, and grandson of the Rev. Samuel Davis, was born in Shiloh, N. J., October 17, 1821, and passed to the other life May 24, 1908.

He always lived in Shiloh. He was quiet and unassuming, but was a man of strong convictions. On Thanksgiving day, November 23, 1848, he was married to Sarah Jane Woodruff, in the old brick church in Shiloh, N. J. To them were born two sons and two daughters. His wife died in 1884. He has served the public well in many ways. He was a trustee of the public schools, and for many years rendered Shiloh Union Academy valuable assistance as one of its trustees. In business relations he was competent and trustworthy.

His words were few, but when he spoke people knew that what he said could be relied upon.

For many years he took great pains in collecting data relating to the histories of families connected with the Shiloh church. His wide research and accuracy along these lines made him a fountainhead of information for many people from all over this country who were in search of data concerning family histories. The genealogist of the "Sharpless Volume" says of him in that book, "No one has shown a more unflinching interest in this work, and to him we are indebted for the picture of the Shiloh church and for much information of the families connected therewith." He also contributed a large part of the "Ayars Volume." All these labors were gladly performed free of charge.

He was soundly converted and united with the Shiloh Seventh-day Baptist church in December, 1843. No one has been known to doubt his religious experience. His entire attitude of life was that of genuineness. His religious life was not the noisy kind, but he was always on hand ready to take an earnest and active part in all the services of the church. Everybody who followed him knew that his heart was in the Master's work. He was the able chorister of the church for thirty years, so that much of the interest in music in Shiloh dates back to his leadership. He was chosen a deacon of the church in 1876, during the pastorate of Dr. A. H. Lewis, and has served faithfully in this capacity ever since. Retaining his faculties in a wonderful way to the time of the brief illness which resulted in his death, his physical, mental, and spiritual activities are among the blessed memories we hold of his last days on earth. Just before his death he said to his pastor, "I long to go and be where the weary are at rest." All join in saying, "A good man has gone from among us." We miss him from the pew on Sabbath morning; we miss him from the Sabbath school; we miss him from the prayer-meeting. A strong and rugged man of God has gone to his reward. The world is better because he lived in it. He was our friend and brother in every good work. True and loyal was he. But he was ready to go and God took him.

The following tribute to Brother Ayars

is taken from the Bridgeton *Evening News*:

It is not those who are most in the public eye, who, passing out of life, are mourned as a real loss to a community. Beyond the circumference of his own home-town Deacon Micajah Ayars, who has so recently passed into another sphere of happy usefulness, will be regretted as each day brings to light how much his quiet, strong, wholesome life, was interwoven with an extended circle of citizens who relied upon his judgment, believed in his integrity and profited by his strong worth and ability. Sincerely respected by all classes old and young, his helpful spirit won so much respect that no unkindly word was born in criticism. Unassuming, but never weak in his sense of right and duty, he stood firm for those things that make for good citizenship and purity of life.

In positions of responsibility he met all requirements, using his strong mind as became a leader of his fellows. His influence in Shiloh will "live after him" and the evidences of his Christian character remain.

D. BURDETT COON.

## MARRIAGES

DAVIS-DAVIS.—At the residence of the bride's parents, Mr. and Mrs. Henry S. Davis, North Loup, Nebraska, July 12, 1908, by Rev. Geo. B. Shaw, Orsen E. Davis and Maude P. Davis, all of North Loup.

LYON-PERKINS.—At the parsonage in Alfred, N. Y., July 15, 1908, by Rev. L. C. Randolph, D.D., Charles W. Lyon and Nellie M. Perkins, both of Sweden, Penn.

## DEATHS

POTTER.—Sally Ann Potter, daughter of John and Polly Wells, was born in Alfred, N. Y., August 26, 1831, and died in Andover, N. Y., June 16, 1908.

Her parents moved to Oswayo, Pa., when she was a babe. This was her home till she was married. July 19, 1851, she married Perry Potter, who mourns her loss today. To them were born five children, two of whom died in infancy, one when he was a young man, and one about a month before his mother, leaving only one, Fred, to comfort his father.

Sister Potter has lived on the same farm for nearly sixty years. She has been an invalid for many years and suffered much. She was a loving Christian disciple and a faithful member of the Independence Seventh-day Baptist Church. She loved God and his people and enjoyed the services of God's house, but was deprived of this privilege on account of her health. She was a loyal member of the Home Department of the Sabbath school. Text at her funeral, Mark 14:8, "She hath done what she could."  
A. G. C.

## "Uncle Remus."

For many years the boys and girls of America have been entertained by the folklore stories of "Uncle Remus," who wrote in the negro dialect of the Southern plantations. His true name was Joel Chandler Harris. A half century ago he was a boy in Georgia, familiar with the plantation songs, legends and stories so common among slaves. In his early teens he began to write local articles and now and then a poem for the papers. About thirty years ago he took the name of "Uncle Remus" in the *Atlanta Constitution*. At that time he was only a young Georgian printer and newspaper man, with limited education and no fame beyond his immediate circle of friends. When he died in Atlanta, on the third of July, he was one of the best known literary masters in America. His "Uncle Remus" character was an old negro slave who was made to give expression to many quaint sayings and practical stories. These were usually to a little boy, who opened his eyes in wonder at the wisdom of "Uncle Remus."

Probably no other character in slave life is so popular among American readers, unless it be "Uncle Tom." The innocent questions of a "little boy" usually called forth the sagacious sayings of "Uncle Remus" with which his readers are so familiar. After Mr. Harris came to be chief editor of the *Constitution* and editor of a monthly magazine, his main attraction was still found in the character of "Uncle Remus" under which name he wrote to the end.

He died saying, "I have always been curious to know what is on the other side."

Diogenes, lantern in hand, entered the village drug store.

"Say, have you anything that will cure a cold?" he asked.

"No, sir, I have not," answered the pill compiler. "Give me your hand," exclaimed Diogenes, dropping his lantern. "I have at last found an honest man."—*Christian Advocate*.

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

## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Aug. 15. Saul Tries to Kill David ..... 1 Sam. 18:6-16.  
Aug. 22. Friendship of David and Jonathan. 1 Sam. 20.  
Aug. 29. David Spares Saul's Life ..... 1 Sam. 26.  
Sept. 5. Saul and Jonathan Slain in Battle ... 1 Sam. 31.  
Sept. 12. David Made King Over Judah and Israel.  
2 Sam. 2:17; 5:1-5.  
Sept. 19. Review.  
Sept. 26. Temperance Lesson. Isa. 5:11-23.

LESSON VI.—AUGUST 8, 1908.

DAVID AND GOLIATH.

1 Sam. 16:1-13; 17:1-18:5.

Golden Text.—"In the Lord put I my trust."  
Psa. 11:1.

### DAILY READINGS.

First-day, 1 Sam. 17:1-16.

Second-day, 1 Sam. 17:17-37.

Third-day, 1 Sam. 17:38-49.

Fourth-day, 1 Sam. 17:40-18:5.

Fifth-day, Psa. 91.

Sixth-day, 2 Sam. 21:15-22.

Sabbath-day, Eph. 6:10-24.

### INTRODUCTION.

The latter half of chapter 16 tells of David's introduction to the court of Saul. The king was afflicted by a malady which seems to have been a species of insanity. From this malady he found relief through music. David as a skilled musician was summoned to the court of the king to play upon his harp, and thus to counteract the evil influence that oppressed the monarch.

This section represents David as a mighty man of valor, a warrior as well as a musician. We are told also that David was loved by Saul, and that he became armor bearer to the king. In chap. 17 on the contrary David appears as a youth unused to war whom his brother rebukes for curiosity to see a battle. He is also totally unknown to Saul. Chap. 16:14-23 is therefore certainly from a different source from that of the earlier portion of that chapter or chap. 17.

From the situation at the beginning of our present Lesson it seems that the Israelites had again rebelled against the domination of the Philistines, and that the Philistines, not to be easily deprived of their revenue, had marched

against Israel with a large army. Saul summoned his forces and took a strong defensive position, commanding the entrance to a pass. Instead of coming at once to a decided engagement the two armies confronted each other and waited.

TIME—Shortly after our Lesson of last week.

PLACE—In the valley of Elah; probably about ten miles southwest from Bethlehem.

PERSONS—Saul, the king; David, the shepherd lad; Goliath, the warrior of Gath; David's brothers and others.

### OUTLINE:

1. Goliath Challenges Israel. v. 1-16.
2. David Offers to Meet Goliath. v. 17-40.
3. David Slays Goliath. v. 41-54.
4. David is Graciously Received by Saul and Jonathan. v. 55-18:5.

### NOTES.

4. *Goliath, of Gath.* Compare 2 Sam. 21:19 and following. *Six cubits and a span.* Over ten feet at the least calculation. With all his armor certainly a very formidable antagonist.

5. *Five thousand shekels of brass.* Approximately a hundred and fifty pounds. The whole description is intended to show that he had defensive armor that practically shielded him from any attack, and that his offensive weapons were such that he might easily overcome any antagonist that approached him.

8. *Choose you a man for you, and let him come down to me.* Goliath proposes a single combat instead of a general engagement to decide the question at issue. If there had been some Israelite suited to meet Goliath this would not have been an unfair proposal.

11. *They were dismayed, and greatly afraid.* They were unable to send any man to meet this champion, and from a human point of view it looked as if they would certainly be defeated with great slaughter when the battle should be joined.

12. It is worthy of curious notice that the Greek Bible omits from this account ch. 17:12-31, 41; 17:55-18:5. Perhaps what is left represents the original tradition, but the omitted portions certainly add to the vividness of the story.

15. *Now David went to and fro from Saul.* From this verse we would infer that David combined the duties of shepherd for Jesse and court musician for Saul, but in v. 55 Saul has to inquire who David is.

17. *An ephah of this parched corn, etc.* We are to imagine that there are no regular rations issued to the army. These supplies from home would be especially acceptable to the sons of



Jesse. The corn was not our Indian corn, but probably either wheat or barley.

18. *And take their pledge.* Probably some particular token which they had arranged to send home as an indication of their welfare.

20. *Shouted for the battle.* At first reading of this verse we would think that the battle was already commenced, or at least about to commence. That is evidently what David thought. With all the ardor of a boy he left the baskets that he had brought with a safe person, and made all haste to get a view of the battle.

25. *And will make his father's house free in Israel.* That is, exempt entirely from taxation and all kinds of enforced service. The king was willing to grant any concession to the man who would rid the land of the menace of this dangerous enemy.

26. *What shall be done, etc.* David inquires more particularly about the reward, but it is not really the reward that moves him. He looks at the taunt of the Philistines as really a reproach against the nation of Israel till some one has accepted the challenge. Indeed, he thinks of it as a reproach against the God of Israel. The matter has become for him not a question of physical prowess, but of religion.

28. *Eliab's anger was kindled against David.* He thought that David was putting himself forward, and forgetting his position as a shepherd lad.

32. *Thy servant will go and fight this Philistine.* It is because of his trust in Jehovah and because he believes that Jehovah needs a champion that David is willing to go to meet the Philistine in single combat.

33. *Thou art not able to go against this Philistine.* Saul's objection is on the ground that David is no match for Goliath. The Philistine had not only greatly superior strength and equipment, but had also been trained to war from his youth.

34. *And when there came a lion, etc.* David undertakes to show his fitness for warfare by telling of his single combats at close quarters with the fierce wild beasts that came to attack his father's flock. The use of such an illustration goes to show that David had not before this time been engaged in actual warfare with men.

36. *This uncircumcised Philistine shall be as one of them.* This antagonist also of alien race may well be classed with lion and bear. He has reproached Jehovah, and surely Jehovah will give strength to his servant to bring back his reproaches upon his own head.

37. *He will deliver out of the hand of this Philistine.* David is a man of faith. He depends

not upon physical strength and skill, but upon God. It is the divine favor that has preserved him from all harm in his conflicts with the wild beasts, and he is sure that this favor will continue with him when he goes to meet the Philistine. *Go, and Jehovah shall be with you.* Saul is convinced, and allows David to go as the champion of Israel. Even if he did not have every confidence that David would succeed, there is really nothing better to be done than to let some courageous man undertake to meet Goliath.

38. *And Saul clad David with his apparel.* Perhaps this was a suit of clothes particularly adapted to be worn with armor. King James' Version anticipates by bringing in the idea of armor in this line. Saul's equipment for battle was of course the best obtainable. He did not mean that the champion of Israel should fail through any lack that might be guarded against.

39. *And he assayed to go.* Or perhaps better. And he made a vain endeavor to go. He was unused to this armor, and could not handle himself well while wearing it. It was useless for him, and therefore he put it off.

40. *And he took his staff in his hand, etc.* He took the weapons to which he was used. *Five smooth stones.* Some have wondered that he took more than one. Although he trusted in Jehovah, he made every reasonable provision for dependence upon himself in the conflict. The staff or club was no plaything. Compare 2 Sam. 23:21. *And his sling.* This also was an effective weapon in the hands of a skilful man. It was said of the left-handed Benjaminites that they could sling at a hair and not miss. Judges 20:16.

42. *And when the Philistine looked about and saw David, he disdained him.* The giant considered this beautiful boy unworthy of his notice as antagonist. The description of David is the same as in ch. 16:12.

43. *Am I a dog?* Among the Orientals dogs are rarely regarded as the companions of man or made in any way useful except as scavengers. The word "dog" is therefore one of the very strongest terms of reproach. Goliath was confident that he could overcome the strongest warrior of Israel, and felt himself insulted by the approach of this youth with a club.

44. *I will give thy flesh unto the birds of the heavens.* Compare Isa. 18:6 and other passages. How could he further emphasize his disdain of David than to propose to take his body and feed it to the birds and wild beasts!

45. *Thou comest to me with a sword, etc.* David begins his speech with a contrast of their material equipment. *In the name of Jehovah of hosts.* David knows that he is really better prepared than the Philistine, and throws back all

his taunts with interest. Since the word "hosts" is really a part of the divine name many think that it is better to transfer the Hebrew word into English: *Sebaoth*. Compare Romans 9:29.

46. *That all the earth may know that there is a God in Israel.* David's deed is not only for the deliverance of the oppressed Israelites but for the glory of Jehovah.

47. *And that this assembly may know.* David also is intent upon inspiring faith in Jehovah on the part of the Israelites themselves who were inclined to trust in material equipment. They ought not to have been so afraid of the Philistine giant.

49. *Smote the Philistine in his forehead.* It seems probable that this was the only vulnerable point exposed. Very likely if Goliath had not despised David he would have protected himself more thoroughly by his helmet or shield.

51. *And cut off his head.* It is probable that the giant was only stunned by the stone. David immediately follows up his first success, and makes sure of his victory. *They fled.* The Philistines were thrown into panic by the overthrow of their champion, and did not wait for an attack.

52. *To Gai.* Gath is evidently intended. The fugitives separated, and the Israelites pursued and struck them down to the gates of Gath and Ekron. These cities were each about fifteen miles distant from the battle field.

54. *And brought it to Jerusalem.* This verse is doubtless a late insertion. Jerusalem was at this time still in the possession of the Jebusites.

55. *As thy soul liveth, O king, I cannot tell.* Some try to harmonize this incident with the latter part of ch. 16 by saying that the king pretended ignorance of David, and that Abner followed the king's example; but it hardly seems probable that he would swear by the life of the king as to what they both knew to be untrue.

18:3. *Then Jonathan and David made a covenant, because he loved him as his own soul.* Although Jonathan was himself a warrior of no mean ability he was not jealous of David's success, and gladly welcomed him to the court of Saul. The soldiers over whom David was placed and the officers of Saul's court all received David with favor.

#### SUGGESTIONS.

This is a parable of the way to meet difficulties and dangers. Trust implicitly in God, make careful provision for every emergency, and go boldly forward.

If we meet manfully the lesser dangers and difficulties we train ourselves for the greater opportunities. When David did his duty in meet-

ing the lion and the bear, he little thought that he was equipping himself for a successful encounter with the greatest antagonist of the nation.

We learn from Goliath that it is folly to despise our adverseries.

over their first success in some conflict with evil. If David had not gone on to slay the giant whom he had stunned the victory would not have been worth a great deal.

We learn from Goliath that it is folly to despise our adversaries.

David knew that God could give him the victory, but he chose five of the smoothest stones that he could find.

David was right in going to fight with his own weapons. He who goes in borrowed armor is pretty sure to come to grief.

### SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2:30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath School meets at 10:45 A. M. Preaching service at 11:30 A. M. A cordial welcome is extended to all visitors.

After May 1st, 1908, the Seventh-day Baptist Church of Chicago will hold regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock P. M. Strangers are most cordially welcome.

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

Seventh-day Baptists in Los Angeles meet in Sabbath school work every Sabbath at 2 p. m. in Blanchard Hall, Broadway, between Second and Third streets. Room on ground floor of the Hill Street entrance. Sabbath-keepers who may be in Los Angeles are invited to meet with them.

Natton Seventh-day Baptist Church, near Tewkesbury, Gloucestershire, England. Sabbath Services:—In the Chancel at Natton, at 11 A. M., on the second Sabbath in April, July, and October; and other times as convenient. Every Sabbath at 3 P. M., at Maysling House, Oldbury Road, Tewkesbury, residence of Alfred E. Appleton. Friends in the vicinity over the Sabbath are cordially invited.

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