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

CONTENTS

Seventh Day Baptists ................. 961-966
Governor Samuel Ward, (A Biographical Sketch) ..................... 966-971
Editorial—The Policy of Silence; A Welcome Letter; Reply; Another Defence of Sunday Rest; Reply; Narrowness or Prejudice—Which? Gleanings; Courteous? Perverted

History Concerning Sunday Observance 972-976
Woman's Work—To Give Is to Live, Poetry;
In Memoriam; A Silver Anniversary at Nor-
townville, Kan. ........................................... 977-978
MARRIAGES ........................................... 979
DEATHS .................................................. 979
SABBATH SCHOOL ..................................... 990

The Sabbath Recorder.

A. H. Lewis, D. D., LL. D., Editor.
N. O. Moore, Business Manager.

Per year ........................................ $2.00
Papers to foreign countries, including Canada, will be
charged 30 cents additional, on account of postage.

No paper discontinued until prepayment is made,
except at the option of the publisher.

THE SABBATH VISOR.
Published weekly, under the auspices of the Sabbath
School Board, by the American Sabbath Tract Society,
Plainfield, New Jersey.

Terms.
Single copies per year ....................................... 60 cents
Ten copies or upwards ....................................... 50 cents

Communications should be addressed to the Sabbath
Visor, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.
A quarterly, containing carefully prepared helps on the
International Lessons. Conducted by the Sabbath
School Board. Price 25 cents a copy per year; 7 cents
a quarter.

Address communications to the American Sabbath
Tract Society, Plainfield, N. J.

THE SEVENTH-DAY BAPTIST PULPIT.
Published monthly by the Seventh-Day Baptist
Publication Society.

This publication will contain a sermon for each Sab-
bath in the year by ministers living and departed.

It is designed especially for Sabbath churches and
isolated Sabbath keepers, but will be of value to all.
Price fifty cents per year.

Subscription forms should be sent to Rev. E. B. Saunders,
Ashaway, R. I., or to the Rev. Prof. C. Laton
Milton, Milton Junction, Wis.

Uteia, N. Y.

D R. S. C. MAXSON,
Office, 225 Genesee Street.

Chicago, Ill.

B ENJAMIN F. LANGWORTHY,
Attorney, and CONSEILLER AT LAW,
Suite 230 and 232 Tacoma Bldg.
121 LaSalle St.
Chicago, Ill.

BOARD OF SYSTEMATIC BENEVOLENCE.
-Dr. Geo. W. Post, President; 1872 Washington
Place, Chicago, Ill.; C. B. Hall, Corresponding
Secretary, Milton, Wis.; Dr. A. S. Maxson, Recording
Secretary; G. S. Rogers, E. W. Maxson, Stephen
Whitford, Milton, Wis.; Geo. W. Post, Dean A. E. Main, Rev. E. A.
Witter.

Pledge cards and envelopes will be furnished free, car-
grage required, on application to Dr. Albert S. Maxson,
Milton, Wis.

Seventh-Day Baptist Bureau
OF EMPLOYMENT AND CORRESPONDENCE
President—W. M. Davis, Chicago, Ill.
First President—W. H. Greenman, Milton, Wis.

Secretaries—L. A. Burdek, Battle Creek, Mich.; O.
S. Rogers, Plainfield, N. J.
Ass'ociation Secretaries—Weeker Davis, Salem, W. Va.;
C. Laton Ford, Flagstaff, Ariz.; Dr. S. C. Maxson,
22 Grant St., Utica, N. Y.; Dr. W. M. Maxson, Alfred, N.
Y.; W. W. Davis, Milton, Wis.; F. R. Saunders, Hammond,
Husk.

Under control of General Conference. Denominational
in scope and purpose.

INCLOSE STAMP FOR REPLY.

The Sabbath Recorder

Alfred University

ALFRED, N. Y.

Founded 1836

First Semester opens
September 17, 1907

For particulars address
Booth Colwell Davis, Ph.D., D.D., Pres.

Alfred Academy

First Session begins Sept. 9, 1907

W. R. Boulay, President

Salem College

SEVENTH-DAY BAPTISTS IN AMERICA.

Roger Williams, the first Baptist in America, after his
banishment from Massachusetts Colony in 1636, settled at once,
in company with a few kindred spirits, at Providence, Rhode Island.

After a little more than two years, probably early in 1639, he
organized at Providence, the first Baptist Church in America.

In 1644, there was organized at Newport, Rhode Island,
a second church under the leadership of John Clark. In 1664, Stephen
Mamford, a Seventh Day Baptist, came over from London, England,
and settled at Newport.

His observance of the Sabbath naturally attracted attention and
several members of the Newport church adopted his views and
practice. They did not alter their church relations, however, until
in December, 1711, when after some correspondence with the
Seventh Day Baptist Church in Bell Lane, London, and with Dr. Edward
Stennett, the pastor of the church of the same faith at
Finner's Hall, London, there was organized
at Newport, the first Seventh Day
Baptist Church in America.

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

About the same year, 1700, Edmund
Dunham, a member of the Baptist church at
Piscataway, Middlesex County, New
Jersey, was moved to examine by the Holy
Scriptures for authority for the sacred ob-
servation of Sunday. As a result of his
own research, he decided that his former
practice was wrong, and at once began to
keep the Seventh Day of the week as the
Sabbath. Others soon joined with him, and
in 1705, there was organized the Piscata-
way Seventh Day Baptist Church.

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

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

ORGANIZATIONS.

General Conference.

All the churches of the denomination, in-
cluding those in the United States and those
in foreign countries alike, form the Sev-
enth Day Baptist General Conference, which
was organized in the year 1802. The ses-
Sions of the General Conference are held
annually.

Associations.

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

Missionary Society.

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

Tract Society.

The history of the Tract Society may be

The Seventy-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

Vol. 63, No. 36.

Plainfield, N. J., September 9, 1907.

Whole No. 3,262.

Salem College

West Virginia

Fall Term opens Sept. 3, 1907.

Seventh-day Baptist Bureau

OF EMPLOYMENT AND CORRESPONDENCE

President—W. M. Davis, Chicago, Ill.
First President—W. H. Greenman, Milton, Wis.

Secretaries—L. A. Burdek, Battle Creek, Mich.; O.
S. Rogers, Plainfield, N. J.

ASSOCIATION SECRETARIES—Weeker Davis, Salem, W. Va.;
C. Laton Ford, Flagstaff, Ariz.; Dr. S. C. Maxson,
22 Grant St., Utica, N. Y.; S. W. Maxson, Alfred, N. Y.;
W. W. Davis, Milton, Wis.; F. R. Saunders, Hammond,
Husk.

Under control of General Conference. Denominational
in scope and purpose.

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

**Education Society.**

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

**Memorial Fund.**

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

**Sabbath School Board.**

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

**Colleges.**

The institutions of learning maintained by the Seventh Day Baptists are as follows: Alfred University, founded in 1836, at Alfred, New York; Alfred Theological Seminary, a department of Alfred University, at Alfred, New York; Milton College, founded in 1844, at Milton, Wisconsin; Salem College, founded in 1889, at Salem, West Virginia.

**Publishing House.**

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

- The **Sabbath Recorder**, a denominational weekly family paper.
- The **Sabbath Visitor**, a weekly Sabbath School paper.
- A Helping Hand in Bible School Work, a Sabbath School lesson quarterly.
- The Seventh Day Baptist Year Book. **The NEWPORT CHURCH.**

The Newport Church, besides being the first Seventh Day Baptist Church in America, enjoyed the distinction of numbering among its membership several men who were prominent in public and business life in Newport and in the early history of Rhode Island. Among these were the Ward family which gave the colony two of its most devoted and patriotic governors and Henry Collins,born in 1600and Henry Callender, born in 1605. He was one of eight gentlemen who organized a Literary and Philosophical Society in Newport, the first of its kind in Rhode Island and one of the first in America. This society established the first School in Newport, for which Henry Collins presented the society with the land for the site. He was one of the first in this country to establish a gallery of fine paintings, for the enrichment of which he was a liberal patron of many of the best painters of his time, including Smibert, Alexander, Feke and others. Mr. Collins was an active member of the Newport Seventh Day Baptist Church. When the church erected a new edifice in 1729, he was one of the two members of the building committee and gave freely of his time and money. Through his benevolence, the building, which still stands as the museum of the Newport Historical Society, while severely plain on the exterior, in its interior presented a sumptuous elegance, which makes it one of the most interesting surviving examples of the church architecture of its period. The following is from a statement issued by the Newport Historical Society:

> "The building, purchased by the Historical Society in 1884 and removed to its present location in 1887, was erected in 1729 by the Seventh Day Baptist Society, the first of that denomination in America. The original pews (of which there were fourteen on the first floor) were removed in 1884, and modern slabs introduced. The pulpit and sounding board, the pulpit stairs, galleries, piers and pannelling remain as originally built. The tablets on the wall were presented by John Tanner and others in 1727. There is a tradition that when the British took possession of Newport in 1776 and desecrated all the places of worship except Old Trinity and this house, by using them for riding schools and hospitals, this edifice was saved and guarded through respect for the decalogue found on the wall back of the pulpit. From this pulpit Rev. John Callender delivered his historical sermon in 1738. The clock, still in good order, was made in 1731, by William Claggett, a Newport clockmaker. The communion service, near the pulpit, was used in this church."

**HISTORICAL SERMON.**

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

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

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

> "In 1675, some of the members of Mr. Clark's expectation had been in the observation of the Seventh Day Sabbath for some years, thought it proper and necessary to draw off by themselves; and they erected a church, under the leading of Mr. William Hiscox. It is under the roof of their successors that we are now assembled. Mr. J. Crandall, elder of this church, died the 12th of September, 1737."

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

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

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

> "Let this occasion, an occasion we can never expect again, excite us to number our days aright, so as to apply our hearts to true wisdom. May we so prepare for death and judgment and the eternal world, as that an entrance may be at last administered to us in the everlasting Kingdom of God and of our Lord Jesus Christ."

---

1 In a letter to Professor Elton, the editor of the second edition of Calendar's *Historical Discoveries*, Professor Benjamin Warren, sometime lecturer at Brown University, who was a native of Newport, writes of Mr. Collins as the "Lorenzo de Medici of Rhode Island." Vide Calendar's *Historical Discoveries*, ed. by Elton, p. 44.

2 This communion service, now in good condition, was presented to the church in 1730.
INTERIOR VIEWS OF THE NEWPORT MEETING HOUSE.

(From photographs taken about 1890.)

Built in the year 1729, under the direction of Henry Collins and Jonathan Sabin, Committee. Now occupied by the Newport Historical Society.

(From a woodcut published in the Seventh-day Baptist Memorial, in 1852.)
prominent in public life, who married for his second wife, Amy Smith (a granddaughter of Roger Williams) the mother of Governor Richard Ward.

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

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

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

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

Mr. Ward was a member of a committee which reported a bill to the legislature authorizing the Colonial Government to transport a large number of French residents to some neutral port, during the war between England and France. He was also a member of the committee which levied the taxes of the Colony, as well as of the Committee on Violations of the Laws of Trade.

It was during his first year in the Assembly that Rhode Island enacted her first general bankruptcy law, the basis of all subsequent legislation upon that subject in this country.

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

Mr. Ward was appointed, along with Governor Greene and John Andrews, to represent Rhode Island in the Hartford Convention of 1788, summoned by the Earl of Loudoun, to devise ways and means of relieving the Earl from the embarrassments of his inefficient military campaign. The plan proposed by Samuel Ward was adopted by the Hartford Convention and fully approved by the Colonial Government of Rhode Island. Mr. Ward remained in the legislature almost continuously from the time of his first election in 1756, until May, 1759.

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

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

---


2 The Portrait of Governor Samuel Ward which appears in this magazine is from his great-grandson, John Ward. Providence, R. I., 1877. The Life and Services of Governor Samuel Ward, by his great-grandson, John Ward. Providence, R. I., 1877.


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

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

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

"He was present at the first meeting of gentlemen which was held to consider the expediency of the project. His name stands among the first which were asked to aid the legislature for the charter, and, when Rhode Island College,\(^1\) was incorporated in 1764, he became one of its original trustees. This to him was no merely honorary post, but one that required of him a portion of his time and attention, which he freely gave to the interests of the infant institution. In 1765, he entered his son as a student in one of its earliest classes, and to the close of his life he continued his first friend, as well as a member of its board of trustees."

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

The tide of the American Revolution was now rising. News of the successful passage of the Stamp Act by the British Parliament and its approval by the King but served to crystallize the growing feeling of hostility on the part of the colonies toward the mother country, partly because of her oppression. A British sloop lying in Newport Harbor soon gave Governor Ward opportunity to display the qualities of public character which were to make him conspicuous in the impending struggle. The Governor's younger brother, Henry, was appointed one of two representatives from Rhode Island to the Continental Congress about to convene in New York. The General Assembly charged these delegates that they regarded the matters committed to the Congress as "of the last consequence to themselves, to their constituents and to posterity."

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

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

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

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

"He introduced a series of resolutions, at a meeting of the town, which, taken as a whole, form a complete embodiment of the principle maintained by the colonists upon which they rest. For the purpose, as is probable, of instructing the citizens of the town respecting the cause in which they were embanked, the resolutions recited very fully the grievances which were complained of, and earnestly, yet calmly, urged resistance as the only remedy which was left and as a high civic duty, which they owed not only to themselves, but to the whole British Empire and to posterity."

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

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

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

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

The Rhode Island delegates hastened home and reported to a special session of the General Assembly called for that purpose. The several acts of Congress were approved and after tendering them a special vote of thanks for their efficient, patriotic service in the first session of Congress, the General Assembly immediately re-elected Samuel Ward and Stephen Hopkins delegates to the second session of the Continental body.

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

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

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

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

---

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

Moreover, public affairs at home were by no means re-assuring. The Colony was constantly harassed by the fortunes of war, a cause of keen, constant anxiety to all patriotic citizens and particularly so to one in public life, charged with the common destiny of all the American Colonies. Then again, in addition to all this, he was subjected to great anxiety because of his domestic relations. His eleven children had all survived the death of their beloved mother in 1770. His two oldest sons, Charles and Samuel, were in the army, and the third, Simon Ray, in the navy. The two oldest daughters were recently married. The remaining six children, the youngest not more than barely ten years of age, were at the homestead at Westerly, in one of the most exposed situations on the Rhode Island coast, without a parent's protection.

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

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

"When I consider the alarms, the horrors and mischiefs of war, I cannot help thinking what those wretches deserve, who have involved this innocent country in all its miseries. At the same time, I adore the divine wisdom and goodness, which often over-rules and directs those calamities to the producing of the greatest good. This I humbly hope will be our case. We may yet establish the peace and happiness of our native country upon the broad and everlasting basis of liberty and virtue."

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

Of the event of his death, John Adams observes:

"We have this week lost a very valuable friend of the colonists in Governor Ward of Rhode Island, by the smallpox in the natural way. He never would harry to his friends, who have constantly been advising him to be inoculated ever since the first Congress began. But he would not be pursued. Numbers, who have been inoculated, have gone through this distemper without any danger, or even confinement. But nothing would do; he must take it in the natural way, and die. He was an amiable and a very valuable character, and his country, upon very pure principles. His funeral was attended with the same solemnities as Mr. Randolph's. Mr. Stillman, * * * the Anabaptist minister here, * * * * * * was desired by Congress to preach a sermon, which he did with great applause."

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

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

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

"His patriotism, which was deeply tinged with his religious feelings, was of the most constant and self-sacrificing nature. To be useful to his country in his own sphere and in his own line he contended, was his only religion. His hand was the agent of his mind, was the servant of his heart, and his heart was the servant of his country."

"When the Horribles were introduced since the first Congress, and the government issued in the Statute of State prohibition by legal enactment, attention was given to the marvelous progress of this idea in the Southern States. Today there are fewer saloons, in the thirteen Southern States than in Great New York, and only a few more than in the city of Chicago. In there are 30,000 places where liquor is sold, in Chicago, 28,000, and in the entire South only 29,000. In New York State the estimated population in 1905 was 8,100,000, and the government issued in the state that year 34,000 "special stamps" to persons desiring to carry on the manufacture and sale of liquor. The thirteen Southern States, with 23,500,000 people, secured in 1906 less than 30,000 stamps.

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

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

The Policy of Silence.

A significant fact of the present time is the studied silence of many friends of Sunday, in the midst of foes. If one has nothing to say, it may be better to be silent. If one knows not what to say, it is better to be silent. But great evils rejoice when good men are silent. Under most circumstances the wrath of God and evil is to be let alone. Satan loves to sow evil, and to remain unnoticed. If one is uncertain concerning the question, it is better to make no appeal, for thus long for naught. If deliverance come not through those whom God is now calling, ruin shall hasten to them, and deliverance shall rise from some other source. Out of two hundred discussions of the Sunday question, clipped from newspapers received at this office during the month of May, 1907, not one was from a prominent religious newspaper.

A Welcome Letter.

REV. A. H. LEWIS, D.D., Editor Sabbath Recorder, Plainfield, N. J.

DEAR BROTHER:

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

There is a thing, however, I feel moved to say after reading it through. You object to Seventh-Day Baptists being called Judaisers and Legalists and you have a right to object. Calling names and begging the question is not reasonable and never wins a reasonable disciple to a cause. And yet the Recorder falls under the very thing against which it protests. It declares we have fallen before the influence of Pagans and that our Sabbath is Pagan, only Romanized to give it a bit of Christian flavoring. It even denies to us the use of the word "sabbath," the precious common noun which is not even capitalized in the Word, the word which means "the rest." I read carefully your "appeal to those who uphold Sunday" and kept wondering all the time if the writer really thought the Sabbathlessness of our irreligious horses could be remedied by combining Sunday and SABBATH. If I can bridge the gap, I shall do it in a simple prehensible way. On the way, that which means "the rest."
takenly, to the same Bible for our author-
ity and we think we are following the lead-
ership of the same Christ. It cannot be the
great mass of discipleship is ignorant or
consciences concerning the Lord’s Sab-
thath! Surely the curse of irreligion and
moral uncleanness cannot be cured by an
openly spoken. The blood of Jesus Christ and
 ours from. Do you not put the emphasis of the commandment
upon an interpolation? Look at it, “Re-
member the sabbath day to keep it holy.
Six days shalt thou labor and do all thy
work: but the seventh day (of the week)
and shalt keep it holy.” I cannot see any hiatus there to be filled
up, mentally or otherwise. At least the in-
terpolation is not the place for emphasis.

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

Cordially yours,
Rev. WM. M. CURRY,
Parnassus, Pa., June 12, 1907.

***

Reply.

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

No, Brother Curry, the Recorder does not
think that “the Sabbathlessness of our
irreligious hordes could be removed and the
quietness of Sabbath keeping brought in
by a simple ‘presto change’ in the day of
week.” No favorable results can come
without a much higher conception of the
Christians than now exists in the minds of
the “Sabbathless hordes,” most of all among
Christians. The core of the trouble is with
Christians. The core of Sabbathlessness, the
low notions concerning Sabbath Reform.
We see no evidence from the history of
Sunday or the tendencies of the present
time that Sunday can be saved from its
inherent holidayism. There is no hope of
Sabbath Reform until Christians return to
a religious basis for Sabbath observance.

In the Bible, the teachings and example of
Jesus offer such a basis in connection with
the Sabbath. We do not claim any “sa-
credness” in a specific twenty-four hours
of time. Nothing is sacred except by its
associations and meanings. The Saba-
thath is only wood, but it becomes a sanctified
throne of love through the memory of her.
The Sabbath is infinitely more than a “me-
morial of Creation.” It is God’s representa-
tive in human life. Its privileges, duties
and memories all lead to God. Christians
condemn it, ignore it, make it a day of
worldliness because they judge it by the
narrowest conceptions of Judaic ceremoni-
als, rather than by the high spiritual stand-
ards and conceptions of Jesus.

We plead for a return to the Sabbath as
observed and interpreted by Jesus, its
rightful Lord. Such a return is far less
“Judaistic” than are the superficial inter-
pretations which now are made for those
who oppose the Sabbath, thus destroying
the religious basis for Sabbathism and in-
suring holidayism or business on all days.

We accept Jesus, the Christ, as a more
competent interpreter than the semi-pagan
philosophers who introduced no-Sabbath-
ism into Christian history, the Roman
Catholic church, strong and venerable
though it is, or modern no-Sabbathists, who
have given up the Puritan compromise
theory, and gone back to the original type
of no-Sabbatism.

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

***

Another Defence of Sunday Rest.

I am in receipt of the Sabbath Recorder
for May 6, 1907. Exhaustive as is the
number, one line of evidence for the Sun-
day theory seems to me to remain for the
theology of rest. Will you kindly in-
dicate what would be your answer to a line
of defense for Sunday observance some-
ting like this:

According to a well established view of

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

“What is man that thou art mindful
of him
And the son-of man that thou visitest
him?”

“Mindful of” and “visitest” are synony-
mous and so also are “man” and “son
of man.” This is further shown to be true
as to “man” and “son of man,” by the
Syriac versions of the New Testament,
which translate the “son of man” as
“servant of God” in which Jesus addressed
the people.

In fact Jesus is made to say in these
versions and doubtless did say in the
Aramaic, in which he spoke, “son of man”
in scores of instances where our
English and the Greek say “man.” “Son
of man,” then in the New Testament may
be simply “man,” instead of, or as well as,
a Messianic title. In some cases it must be
so, as in the case of the Master
of mere juggling with words. The best il-
ustration of my meaning is none other than
the Sabbath passage itself: “The Sabbath
was made for the son of man, therefore
the son of man is lord of the Sabbath.”

If we accept the “man” for “son of man”
in one of these clauses, we must also in
the other. We would be ridiculous to say
the Sabbath laws of the United States were
made for the people, therefore the presi-
dent is absolute in the enacting of Sabbath
laws. If the Sabbath was ordained for
man in the Republic of God, then man
is its arbiter. This is clearly shown by a say-
ing of Jesus originally found at Luke 6:14
and suppressed after the ecclesiastical sys-
tem became powerful. The passage is as
follows: “On the same day he (Jesus)
held a certain man working on the Sabbath
and said unto him; Man, blessed art thou
if thou knowest what thou doest; but if
thou knowest not, thou art cursed and a
transgressor of the law.” (Revised Greek -

Here the meaning can only be that if the
man is working on the Sabbath because un-
der the law, but he is lord of the Sabbath
and so may transcend it as the Christ himself did, by healing on the Sab-
thath, he is to be accounted happy; but if
on the other hand, he is still a Jew, in bond-
age to the law, he must keep it to the very
letter and disobeying it, must by it be ac-
counted a transgressor. To Jesus as to
Paul the ultimate source of authority is
the enlightened conscience. (Rom. 14:22)

But we are not dependent upon passages
of doubtful genuineness or of uncertain in-
terpretation for the view that the Christian
is absolutely freed from Jewish law as to
Sabbath observance. Roman 14:5 is un-
equivocal. A man has a right to choose
any day of the seven for special regard
and if he regards it unto the Lord no one
and no law can annul his decision. He
asks Paul, “that thou judge the servant of
another?” To God who is his master he stands or falls according as he
has his faith before God and is uncond-
scious of his own conscience, (verse 22).

Yea, Paul goes farther; he says a man may
keep every day alike, setting apart a
portion of each to religion and prayer and
calling no day an especial holy day and still
pass uncondemned. If all this is not in-
volved in the verse referred to, language
means nothing, and the proud boast of “scholars as to the meaning of the Greek
language as a medium for the transmission
of thought falls to ground. Equally clear
is Col. 2:16, “Let no man therefore judge
you in meat, or in drink, or in respect of
a feast day, or a new moon, or a Sabbath
day.” The new moon in the old law was
a holy day and each seventh day thereafter
till the next new moon. Thus probably
among the early Hebrews and certainly
among the ancient Babylonians, before the
pagan calendar or some “weeks” were of
but two or three days duration. In
Paul’s time the “new moon” was to Jews
still a kind of Sabbath. But to Paul, they
are but a part of Christianity, as taken
literally, they are a shadow, and the Sabbath
is a shadow of “the rest that remaineth unto
the people of God.”

But not yet have we exhausted the New
Testament evidence, for there remains an
argument from silence. Again and again
reference is made to the ten commandments
and much is made of which is regarded a
part of the time-doctrine. If any
are omitted, they are summed up in love
to God, and love to neighbor. The injunc-
tion to remember the Sabbath day nowhere
Paul gives complete churches' opportunity. That it is embraced, it will become men a day of rest in this sense and if a proposal the infant church was perfectly its observance. They wrote and worked that Jesus and his disciples violated the Sabbath day, why did they never enjoin its observance. They thoroughly believe in the seventh reference to religion. 'It is a human idea which are wise they will unite en masse to assist in the securing of. But' work only the Sabbath does not rise above the narrowness of Judaism which he condemned. If the suggestion of our correspondent be accepted that 'man' and 'Son of Man' are equivalent, the Sabbath question is removed from the category religious duties and important questions. Each man becomes his own arbiter in the matter. This is the position of the Sabbathless masses, and the source of Sunday holidayism. Failure to understand the difference between what Jesus said and did concerning the Sabbath and what Jewish ceremonialists charged him with doing is a central factor in modern no-Sabbathism.

If Romans 14: 22 and Colossians 2:16 are correctly interpreted by our correspondent, Christians have no right to designate Sunday or any other day as the Sabbath. If this be a matter of importance to those who follow Christ accept and obey his teachings and example in regard to the Sabbath, there is neither reason, obligation nor basis for "Another Defence of Sunday Rest". All Sabbath obligation is annulled by the interpretation of Brother Curtis. It says, "work or rest or worship, if you will, when you will, as you will. Days and times are nothing but husks of obsolete Judaism." That interpretation gave birth to ancient and stern no-Sabbathism, and will thrive on such interpretations to the end of time.

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

If the observance of the Sabbath or of Sunday is no more than "a humanitarian economic law in a purely civil code" as Brother Curtis affirms, the Church and the representatives of religion should eliminate the Sabbath question from the content of religious faith, and theological discussion. When it is thus severed from Biblical history and the teachings of Jesus, nothing of general application or of permanent value remains. The most enthusiastic non-religious of those who follow Christ accept and obey his teachings and example in regard to the Sabbath, there is neither reason, obligation nor basis for "Another Defence of Sunday Rest". All Sabbath obligation is annulled by the interpretation of Brother Curtis. It is Island and Revere Beach. It is an excellent agency for decreasing church attendance, pushing the Bible out of a place of authority or importance and fostering the legalists' attitude, "dreaded continental Sunday," to which the original no-Sabbathism gave birth.

***

Narrowness or Prejudice, Which?

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

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

2. That the change which Christ taught was a change in the spirit and manner of observing the Sabbath, and not a change from the Sabbath to the first day of the week. This is purely a question of Christian liberty.

3. In doing this, we build only on faith in Jesus Christ as the way of salvation from sin, remembering the doctrine of Paul, that where there is no law there is no sin; and the teaching of James, that faith without works is dead; and the words of Christ, that he came not to destroy the law, but to fulfill it; and especially his last word, the word of his death, which is the word of his resurrection.

4. We magnify Christ and glory in his resurrection as the proof of his divinity. We only ask that the church shall not assume to commemorate that resurrection in any way not taught in the Scriptures. The Scripture itself says, "Supper and Baptist," as commemorative of Christ's death and resurrection. The church has added the commemoration of the resurrection as one of the elements of Sunday observance. To this we object as unscriptural; we insist that there can be no release from the divine law concerning the Sabbath within the direct divine authority. Seventh-day Baptists are "evangelistic" to the core and only ask that men who claim to believe and follow the Bible do not strive to set aside God's commandments and Christ's example for human tradition and theories which have been formulated to justify an existing practice.

We plead that the work of the Protestant Reformation be completed by a full re-enthronement of God's law in the church and in the hearts of believers. Otherwise it was far more consistent to return to the "Holy Catholic church," accept her authority to legislate in God's place and sink into the inaction of spiritual irresponsibility.

---

Gleanings

Rev. W. C. Burns of Monroe, Michigan, in Christian Work and Evangelist, Aug. 10, 1907, writes somewhat at length concerning "Sabbath Desecration," meaning disregard for Sunday. He bases the objection to regard Sunday as the Sabbath upon the Fourth Commandment, declaring that "the Sabbath was not a Jewish institution, but a divine, and as such non-historical, legislatively upon the Jewish, but upon all men in all ages. Christ, the Lord of the Sabbath, cleared it from Jewish corruptions and gave it anew to man as a day of physical rest—of intellectual improvement and spiritual refreshment. That position cannot be rejected without the severest attempt to transfer the Sabbath to Sunday. The inherent weakness of Sunday starts with that fact. Mr. Burns writes with candor and earnestness, appealing to Christians to take a higher religious view of Sunday observance. His summary of the present situation is as follows:

"So far has the spirit of desecration gone that in larger cities there is, practically, no Sabbath. Store doors are wide open, saloons in full blast, baseball grounds thronged, streets filled with noisy newsboys and with boisterous processions. As the result, Divine worship is disturbed, drunkenness increased, and a spirit of lawlessness engendered. The same is largely true of villages. Meatmarkets, barbershops, cigar stands, drugstores and bakeries are open, nearly, if not all the day. A large proportion of the inhabitants never enter church, but spend the day in pleasure riding, social visitation, hunting, fishing, baseball playing, or in the stores, posting up the sales of the week. Such a condition of things is deplorable, because it fosters lawlessness and crime; because every invasion of holy hours by secular pursuits and worldly amusements tends to relax the restraints of divine law, dull the sense of reverence for the unseen God, and foster a spirit of unbelief. Unquestionably the stability and character of our nation depend in the future as they have done in the past, upon the manner in which the day is used and observed. God has blessed and sanctioned it. He has set his approval upon the nations which have kept it, by giving them pre-emminence in literature, science, missionary enterprises, philanthropy, social advancement and material greatness. "Now, how shall we lessen this prevailing desecration? I answer, let judgment begin in the house of God. Let Christians get a firm, intelligent conviction that it is the Lord's day and that they are obligated to keep it holy, to make it a day of rest and of worship. The Sabbath is the keynote of the week, and when Christians pitch their tents of life by the half-worldly Sabbath, there is little power of persuasion in their tones. But let Christian people avoid traveling, amusements, secular reading, and work; let them religiously guard its sacred hours from sacrilegious acts and words and the tide of Sabbath desecration would be turned. Let the Sunday schools, with the seven million children in our Sabbath Schools from whence came the Lord's Day, what its meaning, and how it should be observed." Sooner or later Mr. Burns and the few who see the case as he does, will be compelled to see that there is no basis with religious respectability can be created, even in the hearts of Christians. The example and teachings of Jesus concerning the Sabbath—not the Sunday—give an adequate non-Jewish basis for Sabbath observance, but not for Sunday observance. This is the question in a nutshell. Only one thing makes the difference, but the desecration of Sunday goes on with increasing momentum, just as Mr. Burns describes it. Rejection of the Sabbath, Christianized by Jesus, its Lord, destroys all Biblical or religious basis for Sunday observance. Because the verdict of history and the pith of logic of events demonstrate this truth, century by century the Sabbath Recorder comes to you pleading that Christians come back to Christ's teaching. Mr. Burns speaks wisely and well: "Let judgment begin at the house of God. Please understand your position. We ask you to return to the Sabbath of Christ. That cannot be less than a Christian's duty. Some enthusiastic friends of Sunday have claimed that Reform Judaism is making concessions toward Christianity by advocating services in the synagogue on Sundays. That movement has not found much success, even among reformers, and it is strongly opposed by orthodox Judaism. A correspondent of the Chicago Tribune "protests" against that idea, and states the case thus:

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

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

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

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

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

Our readers will do well to note the facts of history, and of the New Testament referred to by the Tribune's correspondent, the wide difference between the position of Jesus, the Christ, and modern Christianity, touching the Sabbath. The refusal of
Christians, since the rise of Roman Catholicism, to follow Christ in Sabbath observance, has been one of the great barriers between Christianity and Judaism. When modern Judaism disregards the Sabbath "for economic reasons" it follows popular Christianity into the morass of Sabbathlessness and irreligious holidayism.

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

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

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

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

_Courteous?

Numerous opinions appear among our correspondents. The following is from Pawhuska, Oklahoma. The correspondent quotes two sentences from the Sabbath Recorder of May 20, as follows:

"Two Christian sects now regard the Seventh-day Sabbath. Only a small minority of Christians have ever regarded Sunday as the Sabbath by divine authority, or based it on the fourth commandment." Then comes the following:

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

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

_Perverted History Concerning Sunday Observance._

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

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

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

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

That our readers may obtain a clear view of the situation, something must be said concerning Ignatius and the writings attributed to him. In the sixteenth century, fifteen letters were discovered, which claimed to be the production of Ignatius. Scholars at once refused to receive them, and, without question, eight of the fifteen were declared to be clumsy forgeries. In the seventeenth century, seven of the remaining letters were discovered in a somewhat altered form, and were brought forth again, claiming to be genuine works of Ignatius. After extended search in Greece, Syria, Palestine and this group, it was claimed, were above challenge as to authenticity, while the other four of the last seven were admitted to be forgeries. The discussion concerning these epistles has gone forward from time to time ever since. The epistle to the Magnesians is evidently the one from which Mr. Torrey attempts to quote. The original manuscript copy shows that it makes no mention of Sunday under any name, and that Sunday is only made to appear by supplying the word day where it does not exist in the text. To supply this word breaks up the grammatical structure of the sentence, and perverts its meaning.

The following passage is a passage in the "History of Sabbath and Sunday,"—published at this office—page 41 forward, and we only take space here to add the opinion of one of the most scholarly and reliable writers in favor of Sunday in support of the statement we have just made. Dr. James Augustus Hessey, Bampton Lectures for 1860, speaking of this passage, says (page 41):

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

and by his death (whom certain persons deny) 
by how we can live without him, whose disci- 
"Mr. Torrey must set-

**THE SABBATH RECORDER.**

the whole situation. The author of the epistle is unknown, while few, if any, are known who believe it to have been written by Ignatius. It exists in two forms, a longer and a shorter. The longer form teaches the observance of the Sabbath in a spiritual manner, and afterwards the rec- 

Without consuming space to discuss the construction of the epistle in the Greek—
a full discussion with the Greek text—

Turning now to the ninth chapter of the epistle, which begins in the Anti-Nicene Christian Library, Vol. I., page 180, we find another important fact. 

Barnabas, in a letter that goes back almost to apostolic times, says: "We keep the eighth day with joy, on which day Jesus also spake, 'Thou shalt sanctify it with pure hands and a pure heart.'"

Here we are met at the outset by the fact that the epistle attributed to Barnabas is of unknown date and of equally unknown authorship. No scholar can find by now attaches it to Barnabas, the com- 

The quotation, for which Mr. Torrey gives no reference, is evidently meant to be from the 14th chapter of the epistle. The heading of that chapter is: "The False and the True Sab-

Mr. Torrey has attempted to quote the last sentence in the chapter without giv- 

Analyzing this chapter, the reader will see that no effort is made to present script- 

Neither by itself, nor in combination with any of the preceding or following chapters,

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

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

Here, as the reader will see, Mr. Torrey quotes a little from an author whose date is fairly well known, somewhere between 140 and 160 A. D., and who is the first writer to make any distinct reference to Sunday-observance. The reader will also discover, before we are through, that Mr. Torrey has quoted as part of what Justin Martyr said, that which he did not say. The pretended quotation is evidently from Justin Martyr's First Apology, written to the Emperor Antonius Pius, in which he attempts to soften the persecution which was then directed against Christians, by ex- 

And for all things wherewith we are supplied, we give the reader the complete text, and of the Christi- 

Justin then says:

And we afterwards continually remind each other of these things. And the wealthy, among us help the needy; and we always keep together; and for all things wherewith we are supplied, we bless the maker of all through his Son Jesus Christ, and through the Holy Ghost, and on the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read as long as time permits; then, when the reader has ceased, the president [minister] prayer and the readings of the epistles and the Gospels are heard. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine are brought, and the president in like manner offers prayers and thanksgivings, according to the form of words above written; and he who as the multitude, and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a por- 

Justin Martyr, arguing for Christianity with
Mr. Torrey has day may be told in a manner first of all the days, has no counterpart but in that there is nothing answering to the latter portion of the last which no clew by which the reader could find spiritual a word; takes care of all who are old seventh day has become nothing more than cause; in any other writing of Justin. There is nothing in Justin which Torrey's pretended quotation, while Clement's discourses, and in which he makes Justin say that Sunday is the chief and first of all the days, has no counterpart anywhere, unless it be in the longer form of the forged epistle attributed to Ignatius, spoken of above. In other words, quoting a part of what Justin Martyr said, giving no clew by which the reader could find where it is said, or whether the quotation be correct, Mr. Torrey has added that which does not exist either in the document from which the partial quotation comes, or in any other writing of Justin.

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

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

Now Clement of Alexandria was a voluminous writer, and as usual Mr. Torrey gives no clue as to what book of Clement is referred to. Mr. Torrey either has not read Clement at all, or has attempted to make a quotation from Book Six of "The Miscellanies." Chapter 16 of that book is entitled "Gnostic Exposition of the Decalogue." Gnosticism, as our readers know, was a combination of Oriental and Egyptian philosophies, which dealt in the most illogical, dreamy and unscriptural fancies concerning creation, Christ and his work, human redemption. Sunday is the candlelight consideration opens with these words:

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

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

Wherefore Solomon also says, that before heaven and earth, and all existence, Wisdom had arisen in the Almighty, the participation of which to the devil. "The prayer, the title of chapter 23 is "Of Kneeling." The reader will remember that in the second and third centuries kneeling was forbidden on many occasions because it indicated sorrow and penitence. Hence it was forbidden on festal days, of which an already large number had been established when Tertullian wrote. The chapter is as follows:

In the matter of kneeling, also, prayer is subject to enslavement of observance, through the act of some few who abstain from kneeling on the Sabbath; and since this dissertation is particularly on its trial before the churches, the Lord will give his grace that the dissentients may either yield, or else indulge their opinion without offense to others, (just as we have received), only on the day of the Lord's resurrection; free from all, or if in the Gentile world, from that time forward the gradual development of the observance of Sunday as a festival in opposition to the Sabbath as a fast, is easily traced. With the coming of civil legislation under Constantine, at the opening of the fourth century, new forces, political rather than religious, entered into the issue, although the opposition that was made to the Sabbath, for many more than two centuries, contesting the ground inch by inch, and yielding only when the spiritual life of the church had been much contaminated by political and Pagan influences, and the Roman Catholic form of Christianity had become fully developed and dominant throughout the Western world.

It would be of little account for us to follow the perversions of history made by such writers as Mr. Torrey, if it were not that these perversions have been the basis for false conclusions which militate against the truth of history, the facts of the Bible, and the best interests of Christianity. But in all this slow process of displacing the Sabbath, no claim is made by any of the
early writers for the observance of Sunday as a requirement of the Bible, or as based upon the facts set forth in the sacred Word. Then, as now, it was supported by the assumption that the Sabbath had passed away, and that, for one reason or another, Sunday should find recognition as one of the many festivals of the Romanized church. We trust that those of our readers who are interested in the facts set forth above will make further investigation along this line. A full treatment of all these quotations and similar ones, with authorities pro and con, will be found in the "History of Sabbath and Sunday," already referred to.

We make these criticisms in the interest of honest scholarship with which statements like that, for one reason or another, of the weakness of a temptation depends doubtless upon the facts set forth in the sacred Word.

We trust that those of our readers who are interested in the facts set forth above will do their utmost to support the church, ministers invited are Rev. G. L. Babcock, Rev. L. C. Randolph, Rev. A. G. Crofoot, and all are earnestly requested to be present at that time. All are welcome. Program will be arranged at the meeting.

By order of church,

L. R. BALL

Coudersport, Pa., R. F. D. 2,
August 29, 1897.

What We Do For Our Temptations
Too many of us are gardeners to our temptations. We cultivate them assiduously. We do not realize that the strength, or the weakness of a temptation depends largely upon ourselves. Every time we yield, the temptation to which we have yielded is strengthened for its next attack. Every victory we score weakens that temptation for its future work with us. The weakening and strengthening processes are not uniform; it may take half-a-dozen victories on our part to offset the strength imparted to a temptation by a single failure of ours. And no temptation ever seems to die. Its strength, or the weakness of a temptation depends doubtless upon the facts set forth in the sacred Word.

We trust that those of our readers who are interested in the facts set forth above will do their utmost to support the church, ministers invited are Rev. G. L. Babcock, Rev. L. C. Randolph, Rev. A. G. Crofoot, and all are earnestly requested to be present at that time. All are welcome. Program will be arranged at the meeting.

By order of church,

L. R. BALL

Coudersport, Pa., R. F. D. 2,
August 29, 1897.

... selected.

The Old Plane Tree of Cos.

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

Close by the tree is a solid marble seat, which is said to be the chair of Hippocrates, the father of medicine, and it is supposed that he taught the art of healing from that seat. He was born at Cos 400 B. C. This gives a clue to the age of the celebrated plane tree, which must be considered rather more than 2,000 years old.—London Times.
realized that it was “good to be there.”
The society was organized with a membership of fourteen. Homer Time has touched the heads and faces of the mem-
bers and left furrows and gray hairs; but, notwithstanding this, he has shown the society great kindness. Remarkable as it may seem, nine of the original fourteen members were present at this twenty-fifth annual meeting. One has attended every annual meeting of the society. One of the original members lives in Hammond, La.; one living in Nortonville was not able to be present; three only, of the first members have gone to the home where passing time is not computed in years, “and nothing shall ever grow old.” The first president was present and gave a very interesting paper on the history of the society.
The society was organized in the old school house of “Seventh-day Lane,” in 1882. It became auxiliary to the Seventh-day Baptist Woman’s Board in January, 1885, at which time its name was changed from Pardee to Nortonville. The first church had been built, which brought the rallying place two and a quarter miles nearer the latter place where most of the members received their mail at that time. Since 1885 monthly meetings have been held, and its work assumed much more widely extended proportions.

Sixty-five of the Marthas and Marys of the church constitute the present membership of the society. During its first year it raised $12,45, which was a generous amount as conditions then existed. Providence wears a smile in Kansas, and cattle multiplied and corn and wheat reached out in increasing acreage, bringing the proverbial “material rewards for honest toil” into these homes, that portion of the Lord’s treasury presided over by these sisters, has felt the inflow of funds corresponding to this financial prosperity. The amount raised by the society up to date is $2,885.90, and their benefactions bel the globe. Flood, famine and earth-
quake unfortunates have felt the throb of their sympathetic heart-beat, while our mis-
ing and their benefactions have been recipients of the Lord’s treasury.

The amount raised by the society up to date is $2,885.90, and their benefactions have reached in increas-

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

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

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

He was baptized by Elder Scott when eleven years of age and united with the Seventh-day Baptist church of Berlin. For over 62 years he has been a member of this church. He was all ready when the summons came. For over 10 months he had been confined to his bed. October 15, 1885, he was married to Eureta, daughter of John Davis. To them were born six children. The mother died April 21, 1893. He was born in the house where he had always lived and died there. He was a man who had inherited some of the excellent qualities possessed by his grandfather. He loved the word of God. Funeral at the church Sept. 1, at 2 P. M. Sermon by pastor from the word, Job 33:4. J. G. B.

North—At the home of his son, Andrew North, Jr., near Dodge Center, Minn., Aug. 17, 1907, Andrew North, Sr., at the age of 92 and a half years. He was born in Berlin, March 11, 1825, on the old homestead, where he has always lived and was borne from it Sept. 1, 1907, to his final resting place in the Seventh-day Baptist cemetery. In 1833, he was united in marriage to Sara Satterlee, who died in 1885. To them were born twelve children; seven of whom reached maturity. Seven deaths have occurred in this family within two years. Byron died a year ago, leaving six to mourn his father's death, Hiram and Henry, Alice, Mary, Sara and Eliza. Services were held at the home, conducted by the writer, using Matt. 25:23-30, Amos 3:15, J. G. Burdick, J. N. Greene, Mrs. Frank J. Greene and Miss Mattie Green, and Mrs. Millard, organist, furnished the music for both services. J. G. B.

An Irish lad was obliged recently to seek treatment at a dispensary. On his return from the first treatment, he was met by this inquiry from his mother: "An' what did the dochter man say was the mather wid yer eye?" "He said there was some furrin substance in it." "Shure!" exclaimed the old woman, with an I-told-you-so air; "an' maybe ye'll kape away from thim Eyetalian boys."

SABBATH SCHOOL

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

Sept. 28. Review.

LESSON XII.—SEPTEMBER 21, 1907.

THE DEATH OF MOSES.

Deut. 34: 1-12.

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

DAILY READINGS.

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


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


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

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

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

INTRODUCTION.

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

This great man had the best education and training that age of the world affords; yet he was humbly dependent upon God. He hesitated when God himself commanded him to lead the children of Israel not up to the Promised Land, but through the desert, with the threat that with the view of God which Moses had, he erred greatly in the presence of light. What in another man might appear as a slight fault could not be overlooked in his case. Paul with his high ideals of God and of holiness speaks of himself as the chief of sinners.

TIME.—The death of Moses was in the early part of the twelfth month of the fourth year of the Exodas.

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

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

OUTLINE:

2. Moses' Death. v. 5-8.
3. Moses' Successor. v. 9.
4. Moses' Greatness. v. 10-12.

NOTES.

1. The plains of Moab. That is, the level region between the mountains of Moab and the Jordan River just north of the Dead Sea. Here the children of Israel were encamped after having completed the forty years of wandering in the wilderness. This plain was about nine miles from north to south, and five to seven miles in width. Unto mount Nebo, to the top of Pisgah. These two expressions may be regarded as practically equivalent. Perhaps one names the ridge and the other the particular peak. These names are found separately in Deut. 34:1 and 2.

Very likely the two expressions are put together by our author from different sources which he used. The height of the mountain is 3935 feet, above the Dead Sea. Very likely Moses was not upon the extreme top but upon a spur that juts out toward the Jordan. The identification of this spur as the place where Moses stood is practically certain from the magnificent view presented to the eye of an observer standing at this point. Over against Jericho. That is, directly east of that city. And Jehovah shewed him all the land. It is much better to put a heavy punctuation mark after "land," and to understand that word as pertaining to the Promised Land. The word "of" inserted before Gilead has no place, in a grammatical translation of this line. Gilead is the first of several particular portions of the land mentioned. The description of the view begins at the right hand of the observer and passes around in order to the left. Gilead is the region directly north of Mt. Nebo, east of the Jordan and the Lake of Galilee. Unto Dan. This expression does not refer to the preceding word. It is not some unknown Dan in Gilead that is mentioned, but rather the well-known city at the northern limit of the Promised Land. An observant upon Pisgah could not see this city, but he could see Mt. Hermon just beyond. We could hardly expect scientific accuracy in such a narrative.

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

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

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

5. The service of Jehovah. Moses is often spoken of by this honorable title. According to the word of Jehovah. That is, in accordance with his decree. Jewish teachers have inferred from this passage that Moses died by the kiss
of Jehovah, but that is an absurd theory, not to say almost irreverent.

6. And he buried him. That is, Jehovah buried him. In the valley, etc. In the very same valley which, according to ch. 3:20 and 4:46 the Children of Israel were then encamped. No man knew of his sepulcher. So worthy a servant of Jehovah was honored by a perfectly unique burial. Unto this day, our author wrote a long while after the event he records.

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

SPECIAL NOTICES

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

SEVENTH-DAY BAPTIST MEMORIAL FUND.

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 A.M. Preaching service at 11:30 A.M. A cordial welcome is extended to all visitors.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the La Moyne Building on Randolph street and Weedham avenue, at 2 o'clock P.M. Strangers are most cordially welcome.

V. A. BAGGS, Sec.

New York City.

SEVENTH-DAY BAPTIST SOCIETY.

African American.

SPRINGFIELD, Ill.

Rev. H. B. Witmer, President, Springfield, Ill.

Rev. A. E. Mansfield, Recording Secretary, Springfield, Ill.

The regular meetings of the Board will be held in February, May, August, and November, at the call of the President.

WILLIAM M. STILLMAN, Corresponding Secretary, Springfield, Ill.

President-Evelyn N. Yi, West Edmeston, N.Y.

Vice-Prospect-Mrs. E. B. Morton, Milton, Wis.

Recording Secretary-Mrs. J. H. Babcock, Milton, Wis.

Secretary-Sensitive-Mrs. T. J. Van Horn, Albion, N.Y.

Treasurer-Mrs. Geo. R. Ross, Milton, Wis.

Secretary-Exchange-Miss Ethel A. Haven, Lessburg, N.Y.

Secretary-Eastern Association-Mrs. Arthur Babcock, Princeton, N.J.

Secretary-Western Association-Mrs. Alice McGheeney, Chicago, Ill.

Secretary-Exchange-Miss Ethel A. Haven, Lessburg, N.Y.

Secretary-Rural Association-Mrs. Ida M. Babcock, Milton, Wis.

Secretary-Northwestern Association-Mrs. Annie Babcock, Milton, Wis.

Secretary-North Central Association-Mrs. Ethel Babcock, Milton, Wis.

President-Richard Graham, Presiding Elder, New York City.

Vice-President-Mrs. Henry Mayo, Milton, Wis.

Secretary-LOCAL Association-Mrs. E. W. Babcock, Milton, Wis.

Secretary-Exchange-Mrs. T. J. Van Horn, Albion, N.Y.

Secretary-Western Association-Mrs. A. L. Babcock, Princeton, N.J.

Secretary-Rural Association-Mrs. Ida M. Babcock, Milton, Wis.

Secretary-Exchange-Miss Ethel A. Haven, Lessburg, N.Y.

Secretary-Northwestern Association-Mrs. Annie Babcock, Milton, Wis.

President-Richard Graham, Presiding Elder, New York City.

Vice-President-Mrs. Henry Mayo, Milton, Wis.

Secretary-LOCAL Association-Mrs. E. W. Babcock, Milton, Wis.

Secretary-Exchange-Mrs. T. J. Van Horn, Albion, N.Y.

Secretary-Western Association-Mrs. A. L. Babcock, Princeton, N.J.

Secretary-Rural Association-Mrs. Ida M. Babcock, Milton, Wis.

Secretary-Exchange-Miss Ethel A. Haven, Lessburg, N.Y.

Secretary-Northwestern Association-Mrs. Annie Babcock, Milton, Wis.

President-Richard Graham, Presiding Elder, New York City.

Vice-President-Mrs. Henry Mayo, Milton, Wis.

Secretary-LOCAL Association-Mrs. E. W. Babcock, Milton, Wis.

Secretary-Exchange-Mrs. T. J. Van Horn, Albion, N.Y.

Secretary-Western Association-Mrs. A. L. Babcock, Princeton, N.J.

Secretary-Rural Association-Mrs. Ida M. Babcock, Milton, Wis.

Secretary-Exchange-Miss Ethel A. Haven, Lessburg, N.Y.

Secretary-Northwestern Association-Mrs. Annie Babcock, Milton, Wis.

President-Richard Graham, Presiding Elder, New York City.

Vice-President-Mrs. Henry Mayo, Milton, Wis.

Secretary-LOCAL Association-Mrs. E. W. Babcock, Milton, Wis.

Secretary-Exchange-Mrs. T. J. Van Horn, Albion, N.Y.

Secretary-Western Association-Mrs. A. L. Babcock, Princeton, N.J.

Secretary-Rural Association-Mrs. Ida M. Babcock, Milton, Wis.

Secretary-Exchange-Miss Ethel A. Haven, Lessburg, N.Y.

Secretary-Northwestern Association-Mrs. Annie Babcock, Milton, Wis.

President-Richard Graham, Presiding Elder, New York City.

Vice-President-Mrs. Henry Mayo, Milton, Wis.

Secretary-LOCAL Association-Mrs. E. W. Babcock, Milton, Wis.

Secretary-Exchange-Mrs. T. J. Van Horn, Albion, N.Y.

Secretary-Western Association-Mrs. A. L. Babcock, Princeton, N.J.

Secretary-Rural Association-Mrs. Ida M. Babcock, Milton, Wis.

Secretary-Exchange-Miss Ethel A. Haven, Lessburg, N.Y.

Secretary-Northwestern Association-Mrs. Annie Babcock, Milton, Wis.

President-Richard Graham, Presiding Elder, New York City.

Vice-President-Mrs. Henry Mayo, Milton, Wis.

Secretary-LOCAL Association-Mrs. E. W. Babcock, Milton, Wis.

Secretary-Exchange-Mrs. T. J. Van Horn, Albion, N.Y.

Secretary-Western Association-Mrs. A. L. Babcock, Princeton, N.J.

Secretary-Rural Association-Mrs. Ida M. Babcock, Milton, Wis.

Secretary-Exchange-Miss Ethel A. Haven, Lessburg, N.Y.

Secretary-Northwestern Association-Mrs. Annie Babcock, Milton, Wis.

President-Richard Graham, Presiding Elder, New York City.

Vice-President-Mrs. Henry Mayo, Milton, Wis.

Secretary-LOCAL Association-Mrs. E. W. Babcock, Milton, Wis.

Secretary-Exchange-Mrs. T. J. Van Horn, Albion, N.Y.

Secretary-Western Association-Mrs. A. L. Babcock, Princeton, N.J.

Secretary-Rural Association-Mrs. Ida M. Babcock, Milton, Wis.

Secretary-Exchange-Miss Ethel A. Haven, Lessburg, N.Y.

Secretary-Northwestern Association-Mrs. Annie Babcock, Milton, Wis.

President-Richard Graham, Presiding Elder, New York City.

Vice-President-Mrs. Henry Mayo, Milton, Wis.

Secretary-LOCAL Association-Mrs. E. W. Babcock, Milton, Wis.

Secretary-Exchange-Mrs. T. J. Van Horn, Albion, N.Y.

Secretary-Western Association-Mrs. A. L. Babcock, Princeton, N.J.

Secretary-Rural Association-Mrs. Ida M. Babcock, Milton, Wis.

Secretary-Exchange-Miss Ethel A. Haven, Lessburg, N.Y.

Secretary-Northwestern Association-Mrs. Annie Babcock, Milton, Wis.

President-Richard Graham, Presiding Elder, New York City.

Vice-President-Mrs. Henry Mayo, Milton, Wis.

Secretary-LOCAL Association-Mrs. E. W. Babcock, Milton, Wis.

Secretary-Exchange-Mrs. T. J. Van Horn, Albion, N.Y.

Secretary-Western Association-Mrs. A. L. Babcock, Princeton, N.J.

Secretary-Rural Association-Mrs. Ida M. Babcock, Milton, Wis.

Secretary-Exchange-Miss Ethel A. Haven, Lessburg, N.Y.

Secretary-Northwestern Association-Mrs. Annie Babcock, Milton, Wis.

President-Richard Graham, Presiding Elder, New York City.

Vice-President-Mrs. Henry Mayo, Milton, Wis.

Secretary-LOCAL Association-Mrs. E. W. Babcock, Milton, Wis.

Secretary-Exchange-Mrs. T. J. Van Horn, Albion, N.Y.

Secretary-Western Association-Mrs. A. L. Babcock, Princeton, N.J.

Secretary-Rural Association-Mrs. Ida M. Babcock, Milton, Wis.

Secretary-Exchange-Miss Ethel A. Haven, Lessburg, N.Y.

Secretary-Northwestern Association-Mrs. Annie Babcock, Milton, Wis.

President-Richard Graham, Presiding Elder, New York City.

Vice-President-Mrs. Henry Mayo, Milton, Wis.

Secretary-LOCAL Association-Mrs. E. W. Babcock, Milton, Wis.

Secretary-Exchange-Mrs. T. J. Van Horn, Albion, N.Y.

Secretary-Western Association-Mrs. A. L. Babcock, Princeton, N.J.

Secretary-Rural Association-Mrs. Ida M. Babcock, Milton, Wis.

Secretary-Exchange-Miss Ethel A. Haven, Lessburg, N.Y.

Secretary-Northwestern Association-Mrs. Annie Babcock, Milton, Wis.

President-Richard Graham, Presiding Elder, New York City.

Vice-President-Mrs. Henry Mayo, Milton, Wis.

Secretary-LOCAL Association-Mrs. E. W. Babcock, Milton, Wis.

Secretary-Exchange-Mrs. T. J. Van Horn, Albion, N.Y.

Secretary-Western Association-Mrs. A. L. Babcock, Princeton, N.J.

Secretary-Rural Association-Mrs. Ida M. Babcock, Milton, Wis.

Secretary-Exchange-Miss Ethel A. Haven, Lessburg, N.Y.

Secretary-Northwestern Association-Mrs. Annie Babcock, Milton, Wis.