Seventh Day Baptist History

GOVERNOR SAMUEL WARD
OF RHODE ISLAND

One of prominent early Seventh Day Baptists
of America

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Member of the Continental Congress
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SABBATH REFORM
Conducted by Rev. A. H. Lewis, D. D., Corresponding Secretary of the American Sabbath Tract Society.

Sunday Legislation Promotes Holidayism.

Sunday legislation has been a prominent and powerful influence in the establishment of Sunday. The anti-spiritual influence of such legislation appears in every century of Christian history, although some periods have been less anti-spiritual than others. Because of these persistent anti-spiritual elements, and because the enforcement or non-enforcement of modern Sunday laws is the leading issue in what is now called "Sabbath Reform," the nature, origin and philosophy of such legislation become considerations when spiritual and religious Sabbathism is sought.

Let it be kept in mind that, philosophically and practically, Sabbath observance and Sabbathism are always fundamentally religious issues, arising from man's spiritual relation to God, to eternity, and to Time.

The central issues involved in the Sabbath are religious, not civil; spiritual, not material. Sunday legislation hinders spiritual and religious Sabbathism.

A most persistent anti-spiritual influence in Christian history was introduced early in the fourth century, when Christianity was made the state religion of the Roman Empire. Under Paganism, religion was a department of the government. Civil law, promulgated by the Emperor—who was worshiped while living and deified after death—determined what should be deemed religious, what actions and transactions should be obligatory on the people as legally religious.

Religion was not held to be the product of personal faith and personal experience. It had nothing to do with spiritual relations between men and God. It was based on certain contracts between the Empire and the gods. This idea of religion was much below the standards of Jewish monotheism and far inferior to the standard fixed by Christ's interpretation of monotheism and the Scriptures. Purity of character, godliness, conversion and consecration as we conceive of them, had no meaning in the Pagan system.

The life and teachings of Jesus gave birth to Christianity as a pre-eminent spiritual religion. He cut loose from political theocracy, and insisted that the "Kingdom of Heaven" must be kept from reliance on human governments, and from entangling alliances with them. He avoided even the shadow of complicity with the revolutionary features of Jewish Messianism, and went to his death, allowing his followers to narrate his demonstration in his behalf.

Put up thy sword, for my Kingdom is not of this world, were his precepts, often repeated and absolutely enforced. This non-political and supremely spiritual nature of Christianity, according to its founder, was the radical difference between it and all other religious systems. When infant Christianity was clothed in Pagan garb, as a state religion, its spiritual development was strangled almost unto death. Political advancement, social prestige, worldly honor were gained, but moral purity, religious faith, and spiritual unfolding were lost in a corresponding degree.

Even the pious Roman Empire could not have degraded Christianity thus if it had not been already weakened and perverted by gnostic philosophy and non-spiritual interpretations of the Bible, as shown in the preceding chapter. The inherent spiritual character of the Eternal Verities that Christ infolded in the establishment of Christianity was all that saved it from the anti-spiritual influences which culminated when it became a state church of the Roman Empire.

CONSTANTINE AND THE BEGINNING OF LEGISLATION.

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

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

Dr. Schaff says again:

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

With the political, he united also a religious motive, not clear and deep, indeed, yet looked with the gift of the god of the Martyrs, and the heathen god of the age, dearly loved by his enemies. Nay, so late as the year 321, he says again: "At the beginning of his pontificate, in the power of the papacy, while the relations of the Church and State were not absolutely closed, and the emperor might be allowed to pass, lest the provision of heaven be lost." (Cod. Justin, III. Tit. 12. L 3.)

This was issued on the seventh of March, A.D. 321. In June of the same year it was modified so as to allow the manumission of slaves on the Sunday. The reader will notice that this edict makes no reference to the day as a Sabbath, as the Lord's-day or as in any way connected with Christianity. Neither is it an edict addressed to Christians, but to the idea of any moral obligation or Christian duty. It is merely the edict of a heathen emperor, addressed to all his subjects, Christian and heathen, who dwelt in cities, and were either citizens, or officers of justice, to refrain from all public business, and to tend to their private character and public life.

At all events, Christianity did not produce in Constantine a thorough moral revolution. He was concerned more to advance the outward social position of the Christian religion, than to further its inward mission. He was praises and censured in turn by the Christians and the Pagans, the Orthodox and the Arians, as they successively experienced his favor or dislike. When, at last, on his death-bed he submitted to election, with the remark, "Now let us cast away all duplicity," by honestly admitted the conflict of two antagonistic principles which swayed him, the secular and the religious by public life. (Church History, Vol. 3, pp. 13-18.)

Upham says of him:

At the beginning of A.D. 312, he seemed, to say the least, to resolve on an immediate surrender of all heathenism, reverenced all the gods as mysterious powers; especially Apollo, the god of the sun, whose sacrifices are presented, magnificent gifts. Nay, so late as the year 321, he says again: "At the beginning of his pontificate, in the power of the papacy, while the relations of the Church and State were not absolutely closed, and the emperor might be allowed to pass, lest the provision of heaven be lost." (Cod. Justin, III. Tit. 12. L 3.)

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

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

This is the edict upon the Sabbath. The reader will notice that this edict makes no reference to the day as a Sabbath, as the Lord's-day or as in any way connected with Christianity. Neither is it an edict addressed to Christians, but to the idea of any moral obligation or Christian duty. It is merely the edict of a heathen emperor, addressed to all his subjects, Christian and heathen, who dwelt in cities, and were either citizens, or officers of justice, to refrain from all public business, and to tend to their private character and public life.

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of the modes of thought peculiar to the Christian world must be known to every classical scholar. Before the age of Augustus, the number of days upon which, out of reverence to the gods to whom they were consecrated, no trials could take place at Rome, had become a resource upon which a wealthy criminal could speculate as a means of evading justice; and Sunday was one of the days set apart for such purposes. The criminal, however, could take place at Rome, and become a speculator as a means of evading justice; and Sunday was one of the days set apart for such purposes. The criminal, however, was not allowed to wash the herd or flock, to be the shepherd of his flocks, or to engage in the labors, which, in many parts of Europe, preceded the sun's rising. He was not permitted to clean the streets, to wash the herd or flock, or to engage in the labors, which, in many parts of Europe, preceded the sun's rising. He was not permitted to clean the streets, and yet applicable to all parties in his empire. This legislation was the beginning of weakness and ruin in the history of the church and its relations to the civil power. This somewhat extended view of the origin and genius of Sunday legislation has double value at this time, because of the prominence now accorded civil law in connection with Sunday. A time when spiritual Sabbathism is at so low an ebb, it is most important that Christians understand what influence prevails higher conceptions of Sabbath observance in connection with Sunday. Sunday legislation sets a low human standard of action that drives the sense of religious obligation and of spiritual development out of consideration. Religious and spiritual conceptions in connection with the observance of Sunday have never appeared unless something has been added to the original Pagan basis on which Sunday legislation began. These facts prove that some obligation higher than that which can be carried by civil legislation must find place in the hearts of men before spiritual Sabbath observance can be secured.

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

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

According to Sachse, it was a member of the mystical order on the Wissahickon, Heinrich Bernhard Koster by name, who baptized William Davis and his associates and thus made it possible for them to organize themselves into the Pennepek Seventh-day Baptist Church, the first of its order in the vicinity of Philadelphia. Koster and his associates on the Wissahickon observed the seventh day of the week as the Sabbath, and mingled freely with the Pennepek and other Seventh-day Baptists about them, but they do not appear really to have been Seventh-day Baptists, although Koster reached a point in his religious experience where he felt that he would have to become one or flee the country. He chose the latter horn of the dilemma and returned to Germany for the remainder of his life.

The Ephrata Community may be roughly divided into two classes—the Solitary, or Recuse, and the House-
THE SABBATH RECORDER.

AN ANCIENT EPHRATA CABIN.

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

Nowdemolished. Said to be the one in which Rev. Peter Miller translated the Declaration of Independence. The Solitary included both men and women, all of whom were mystics. The Community, as a whole, was the direct offshoot of the Dunkards, or German Baptist Brethren, who were consistent enough in their interpretation of the Holy Scriptures to observe the Sabbath of the Bible. To these simple tenets of faith and practice, the Solitary added a certain element of mysticism, in the hope of attaining a greater degree of spiritual perfection than they might otherwise reach.

Now, it is that very element of mysticism which in its external symbolism was strikingly odd and peculiar, that has attracted the attention of practically every writer before Sachse. It was easy to seize upon and write of the pointed cowl and the flowing, engirdled monastic robe. But all that lay beneath the surface—\[1\] their deeper life, the mighty subterranean currents of their spiritual existence, and their real and ultimate purpose of life—these were all unobserved and passed by.

The fact, moreover, that they were mystics is in itself no disgrace. The great prophets of the world have all been mystics. Jonathan Edwards, who was the great apostle of Calvinism in America, and may fairly be called the father of that school of theology in this country, was himself a mystic of such complexity of character and conduct as to be the despair of all his biographers. The Wesleys were mystics, Roger Williams was a mystic. Channing and Emerson were both mystics. They all differ in degree and manner of expression of their mysticism, not in kind.

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

The career of any body of people, be it church, state, or other organization, no less than that of the individual, must be judged by what they have accomplished. The test of their religion is its refining influence, and the sincerity of its purpose pertinent to inquire, first of all, what contributions the German Seventh-day Baptists of the Ephrata Community made for the good and uplifting of society, whether church or state, public or private, pro-

THE SABBATH RECORDER.

MAIN BUILDING OF THE SNOWHILL INSTITUTION.

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

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

When the Continental Congress sought for a suitable man to carry on its diplomatic correspondence with the governments of Europe—a man who was not only a competent linguist, but one of whose loyalty to the Colonial Government there could be no shadow of a doubt, it was Rev. Peter Miller of Ephrata who was selected. It was likewise his hand that translated the Declaration of American Independence into the languages of seven European governments. All this work was accepted by Peter Miller with the distinct understanding that he should have no remuneration for it.

Johann Conrad Weiser, another member of the Ephrata Community, was the official Indian interpreter of the Province, and on the occasion of the convention at Lancaster of the governments of the three provinces of Virginia, Maryland, and Pennsylvania with the representatives of the Six Nations of Indians, when the treaty was made whereby the latter relinquished all claim to practically all the country lying east of the Ohio River, Weiser was the medium of communication between the white members of the council and Indians.

The Ephrata Community established a Sabbath school long years before Robert Raikes organized his famous Sunday school. At Ephrata was also conducted a classical academy, which was patronized by the aristocratic families of Philadelphia and Baltimore. The thoroughness with which Latin was taught in that school is probably not surpassed, if indeed it be equalled, in any academy of the present day in this country.
of the Community. These people likewise possessed a tannery in which was manufactured leather which was converted into shoes for sale in Philadelphia where their other products were marketed also. A paper mill supplied the paper used by the Ephrata Press, one of the most famous printing establishments of the Colonies. Its products are highly prized by the bibliophile of today, and many of the issues contemporaneously published were advertised in its pages, folio. The edition consisted of thirteen hundred copies, required eleven hundred and eighty-four reams of heavy paper. The ink for the printing and the leather for the binding were manufactured on the spot. Several hundred copies of this book remaining unsold were seized by the American Army in the Revolutionary War, for the manufacture of cartridges.

The commercial value of the products of these various industries was great, and brought the Community a large revenue. Sachse declares that had these industries been continued and developed along the lines projected, they would have made the Ephrata the most potent factor in the commercial and industrial life of this country. In the time of their prosperity, there was nothing like them of their rank and commercial importance in the New World.

These German Seventh-day Baptists were pioneers in highway construction upon scientific principles. They introduced stone bridges, and built a road almost the entire distance from Ephrata to Philadelphia, a distance of some eighty-three miles, over which to haul their manufactured goods.
The Alleghany Mountains and the Great Kanawha, whose waters finally reached the Gulf of Mexico, through the Ohio and Mississippi. Two German Seventh-day Baptists were the only victims of religious martyrdom at the hands of the French in the Province of Pennsylvania. They were captured on Dunkards Creek, near the Monongahela River, by French Indians from Fort Duquesne, and carried to Canada, and, it is said, subsequently to the Old World. Their final fate, which remains unknown to this day, was the subject of correspondence between their remaining brother and Benjamin Franklin, during one of the official visits of the latter to France.

Amid his scholarly pursuits, Rev. Peter Miller found leisure for the improvement of agricultural implements and of farm products, and then to put the results of his experiments in suitable form for transmission to the American Philosophical Society, in Philadelphia, where they received careful consideration.

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

Why the Commander-in-chief did this is easily explained. He knew the Prior Jabez [Rev. Peter Miller] personally, and was well satisfied of his devotion to the patriot cause. He also knew that the pious men and women here would tenderly care for the unfortunate patriots who were sick and maimed.

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

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

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

1. Zion and Kedar were the names of two of the largest and most important of the group occupied by the Solitary of the Community.
What is true of the Brotherhood is also true of the Sisters. Many a brave lad from a far-off province who lay here sick and wounded, and now rests here upon Zion Hill in an unknown grave, had his last moments cheered by one of the Sisterhood of Saron, who took a mother's place and soothed the dying moments of the young patriot. The whole story is one of self-denial and devotion in the interest of humanity. Two or three years after, shortly after the wounded soldiers were brought here, the malignant typhus, or camp-fever, broke out in both Kedar and Zion, a pestilence that carried away the soldiers as well as their attendants.

Now what was the course of these religious enthusiasts whose property was so unceremoniously invaded, and whose whole domestic economy was destroyed for the time being? Did they object or protest? Did they for a moment remonstrate? No! They not only threw open their whole establishment, which then contained the largest buildings within the State, and gave them for hospital purposes, but the Brothers and Sisters, though all well advanced in years, never flinched for a moment in their duty, even when certain death stared them in the face. During the whole time that the deadly fever raged in the Ephrata hospitals, and even the chief doctor fell a martyr to his zeal, it was the Ephrata Brotherhood and the Sisters who nursed the sick patriots, soothed their dying moments, and after all was over, gave them a Christian burial here in the consecrated ground of Zion Hill. The period in the struggle for Independence, from September, 1777, to September, 1778, is known as the Fatal Year. The sufferings in the hospital department of the patriot army during that time were chiefly caused by scarcity of funds and deficient supplies of all kinds. One of the surgeons who was active at both Bethlehem and Ephrata at that time, subsequently stated that "Those were without exaggeration the darkest days of the Revolution."

History is silent as to the many acts of self-denial and charity of these God-fearing men and women, while alleviating the pain and misery of the patriots. After years of careful search, I have failed to find a single record of complaint from these humble heroes, or one setting forth any account of their losses or personal sufferings. Doctor James Tilton, who visited the hospital here some time in 1777, tells us that not an orderly, man, or nurse in the hospital escaped an attack of the deadly fever, and few of the surgeons. It is but just to state that these remarks applied to the general hospital at Bethlehem as well as Ephrata. Dr. Tilton continues: "Dr. Joseph Harrison, a fine young fellow, distinguished for his patience, has just died."

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

Now what was the sequel to this unselfish action of the old Ephrata mystic? He, too, was stricken with the fever, and in an old diary in my possession appears the following entry: "1778, March 4, departed this life, Brother Joannes Anguus." He was but another of those brave heroes who fell a victim to his duty and patriotism. Dr. Tilton further states that, to give him some idea of the great mortality at the hospitals of Ephrata and Bethlehem, one of the surgeons at the latter place asked him if he was acquainted with Colonel Gibson's fine Virginia Volunteer Regiment. He then went on to say that forty of them had come to his hospital, and then asked how many he supposed would ever rejoin their regiment. Dr. Tilton guessed a third or fourth part of the whole number. The surgeon thereupon solemnly declared that not even three would ever return, as that number was all that remained alive, and of these one had returned to his regiment, another was convalescent and might possibly recover, but the only remaining one was then in the last stages of the colliguitive flux and must die. Dr. Tilton, in conclusion, states that "Many similar melancholy instances might be adduced while the hospital was at Ephrata."

In addition to the great personal risks run, and sacrifices made, by the different individuals who composed the Ephrata Community, almost everything was taken from the Society upon requisition of the quartermaster sergeants, who came around with surprising regularity. The paper
Michael Widman, who, for very slight reason, attempted to betray his country to the British Army, and seeking out General Howe proffered his services to perform any duty against the Americans. Howe replied that anyone who had enjoyed the confidence of the court country to the extent that Widman had, and could prove treachery on so slight a pretense—such a cowardly, contemptible pretext—could never be trusted in the Royal settlement. There was no man more active, nor of bolder pretensions, than the same Michael Widman, while the star of freedom was in its ascent. He was not only a hair-brained weatherman—a time-serving, truckling dastard—one moved by the lowest impulses of the human heart, the basest cowardice and the basest treachery.

Although a tavern-keeper, Widman was the most prominent and the longest gray hair of all the patriots of the American cause. His residence on the bleak hills of Valley Forge. Widman had, and could prove treachery on so slight a pretense—such a cowardly, contemptible pretext—could never be trusted in the Royal military hospitals and valescent quarters of the army. He was a matter of fact both to the British Army, and to the committee of the United States. His residence on the bleak hills of Valley Forge.

Misfortune and treachery had to be demolished after they were seen. They were well known to the Commander-in-Chief. Washington received him immediately, as a matter of fact. Whether these humble heroes

Peter Miller, a ringsman, was well known to General Washington by whom he was greatly respected. He may not be out of place here to relate, briefly, an oft-told story illustrating both Miller’s personal relations to Washington, as well as the Christian spirit and magnanimity of the former. It pertains, in short, to one...
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commander of the post was pursuing the docu-
ments Widman espied Peter Miller. He flushed
and became greatly agitated, not knowing any-
thing of the design of the Prior's visit, and could
not assign his presence to the gratification it
would afford him to see so vile and abusive a
persecutor receive his just deserts.

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

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

Peter Miller was a friend and corre-
spondent of Benjamin Franklin. They
were fellow members of the American Philo-
oposical Society, and frequently inter-
changed ideas upon scientific topics. There
is preserved in the archives of the society, a
letter written on this subject by Peter Miller
upon the subject of Music. It is dated at Eph-
ratia, October 10, 1786.

Not the least of the many services which
the German Seventh-day Baptists rendered, particularity those at Ephrata and of Snow Hill in Franklin County, Pennsylvania,
where another monastic institution was
planted, was the powerful and effective op-
position which it offered to the cold, life-
less rationalism with which the Province had
become thoroughly saturated through Quaker influence. The spirit of intense spirituality of the gentle, lofty-
minded, and scrupulously conscientious
Peter Miller fell as sweet benediction upon
all with whom he came in contact. Could the meek spirituality, the nobility of char-
acter, the gentle and refining influence, and the profound scholarship of this man have been blessedly successful, in perpetuity, with the sagacious acquiescence of one or
two of his associates, the German Seventh-
day Baptists would, in all human prob-
ability, have risen to a position of command-
ing influence throughout the civilized world
today.

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

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

Peter Miller was a friend and corre-
spondent of Benjamin Franklin. They
were fellow members of the American Philo-
oposical Society, and frequently inter-
changed ideas upon scientific topics. There
is preserved in the archives of the society, a
letter written on this subject by Peter Miller
upon the subject of Music. It is dated at Eph-
ratia, October 10, 1786.

Not the least of the many services which
the German Seventh-day Baptists rendered, particularity those at Ephrata and of Snow Hill in Franklin County, Pennsylvania,
where another monastic institution was
planted, was the powerful and effective op-
position which it offered to the cold, life-
less rationalism with which the Province had
become thoroughly saturated through Quaker influence. The spirit of intense spirituality of the gentle, lofty-
minded, and scrupulously conscientious
Peter Miller fell as sweet benediction upon
all with whom he came in contact. Could the meek spirituality, the nobility of char-
acter, the gentle and refining influence, and the profound scholarship of this man have been blessedly successful, in perpetuity, with the sagacious acquiescence of one or
two of his associates, the German Seventh-
day Baptists would, in all human prob-
ability, have risen to a position of command-
ing influence throughout the civilized world
today.

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ments Widman espied Peter Miller. He flushed
and became greatly agitated, not knowing any-
thing of the design of the Prior's visit, and could
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material prosperity 'to find a man stepping aside from the avenues of professional gain and freely giving the vast amount of time required for so critical and so scientific a piece of work as this, and then to publish it at his own expense without seeking out some friendly Maccenas for that purpose.

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

Memorial Board Meeting.

The Trustees of the Seventh-day Baptist Memorial Fund held their fourth quarterly meeting for the year 1907-8, July 12, at 10:15 A. M.


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

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

From William L. Clarke enquiring about further contribution to the Shanghai (China) Mission Chapel about to be built. It was voted that we appropriate an additional sum of $500, (making a total of $1,500) to the Seventh-day Baptist Mission Society toward building the Shanghai (China) Chapel.

The usual number of annual reports were ordered printed.

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

The fourth quarterly report of the Treasurer was read and having been audited was received and placed on file. The Treasurer's annual report was, on motion, referred to the auditors for approval when completed.

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

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

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

Minutes read and approved.

W. M. C. HUBBARD, Sec.

Memorial Board—Treasurer's Report.

Disbursements for quarter ending June 30, 1908.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alfred University</td>
<td></td>
</tr>
<tr>
<td>Geo. H. Babcock Chair of Physics</td>
<td>$399.00</td>
</tr>
<tr>
<td>Bicentennial Education Fund</td>
<td>36.02</td>
</tr>
<tr>
<td>Chair Church History and Homiletics</td>
<td>115.50</td>
</tr>
<tr>
<td>Chair Greek Language and Literature</td>
<td>183.74</td>
</tr>
<tr>
<td>Charles Potter Chair of Political Science</td>
<td>541.68</td>
</tr>
<tr>
<td>Geo. H. Babcock bequest</td>
<td>1,000.11</td>
</tr>
<tr>
<td>Plaisteadier Doctoral Theology</td>
<td>75.77</td>
</tr>
<tr>
<td>Milton College</td>
<td></td>
</tr>
<tr>
<td>Milton College fund</td>
<td>367.46</td>
</tr>
<tr>
<td>Bicentennial Education Fund</td>
<td>98.53</td>
</tr>
<tr>
<td>David P. Rogers bequest</td>
<td>25.01</td>
</tr>
<tr>
<td>George H. Babcock bequest</td>
<td>1147.25</td>
</tr>
<tr>
<td>Salem College</td>
<td></td>
</tr>
<tr>
<td>Geo. H. Babcock Discretion Fund</td>
<td>500.51</td>
</tr>
<tr>
<td>Alfred Theological Seminary</td>
<td></td>
</tr>
<tr>
<td>Geo. H. Babcock Discretion Fund</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Total disbursements for quarter ended June 30, 1908: $6,753.01.

By Balance on hand June 30, 1908: $5,187.86

Total: $6,065.45
ditor C. L. Ford having removed from Plainfield, W. M. Stillman was elected auditor in his stead.

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

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

The following resolution was presented and adopted:

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

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

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

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

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

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

On motion the matter was referred to the Advisory Committee with power to arrange the trip for Secretary Lewis.

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

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

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

The following resolution was adopted: "Whereas, It has come to the knowledge of the Board that Brother O. A. Bond has accepted a call from the Missionary Society to work as a home missionary on the Southern Illinois field, therefore Resolved, That we extend to Brother Bond our heartfelt interest in his work upon that field and assure him of our desire to co-operate with him in his efforts to create interest in the Sabbath of the Bible in connection with his general work, and that we will furnish him with such literature on that subject as he may call for, and will gladly render him any other assistance in our power."

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

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSFORTH, Rec. Sec.

More Information to Conference People.

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

It has been asked, if it will be necessary to bring extra clothing, wraps, etc., especially for evening use. We answer yes: for your health and comfort it will be necessary. We have cold, and we being accustomed to the mountain climate every one ought to come provided with extra or heavier clothing.

Questions have been asked regarding trains from Denver to Boulder. The steam cars leave the Union Depot (no change of depots) for Boulder every day in the week, Sundays not excepted, 8.05, 8.15, 10.20 A. M., 2.30, 4.00 and 7.00 P. M. The trolley will leave Denver, corner Arapahoe and 16th Streets, beginning at 6 o'clock A. M., and run every hour during the day till 11 o'clock at night. The trolley will not carry baggage. Those coming in large parties will be met at the depot in Denver if you will notify us by letter or telegram when you will arrive there. At the depot in Boulder you will find a reception committee with reception committee badges, whose duty it will be to assist you and give you all required information.

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

F. O. BURDICK, Chairman Local Committee.

HOME NEWS

HAMMOND, La.—We think here at Hammond it is a very singular circumstance that the church leaders are getting on all right, sort of keeping up with the procession, for haven't we another railroad—a brand-new one and have had for a month or two now, and yesterday a collision on it that killed a member of the legislature and seriously injured six others—getting on you see—stock will likely go up a notch just for this show of enterprise—nothing like it—not overpromising however as a starter, from another point of view. Sometimes we get a perspective that "perspects" the wrong way—we have to take our back track to find a new base of observation, otherwise our imagination might swamp us, thinking we are all right when we may be all wrong; and while we think of it, wouldn't it be fine if we could just keep our grip and not be obliged, ever, to go back and gather up the dropped stitches in the fabric we are constructing? The church at Hammond is yet on the map and discussion business after its usual fashion. It has never had the inspiration of large numbers; we remember that there are others, but that fact is hardly a comforting one. There are, however, compensations, and one valuable one is that the members are thoroughly acquainted—are united in purpose and feel the need of constant effort that our little light shall shine true and constant.

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

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

P. July 13, 1908.

Pastors and Sabbath School Workers.

DEAR FELLOW WORKERS:

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

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


Yours in the work,

WALTER L. GREENE.
THE SABBATH RECORDER.

THE SABBATH RECORDER.

Missionary Board Meeting.

The Board of Managers of the Seventh-day Baptist Missionary Society met in Westerly, R. I., on Wednesday, July 15, 1908, at 9:30 A. M., with President Clarke in the chair.


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

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

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

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

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

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

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

Correspondence referring to the African work was read and it was voted that E. B. Saunders, Geo. B. Carpenter and Ira B. Crandall be a committee to consider the matter of the Gold Coast mission and the education of Ebenezer Ammokoo, and report to this Board at its next meeting.

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

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

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

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

W. L. CLARKE, President.

Treasurer's Report.

Quarter ending June 30, 1908.

Geo. H. Utter, Treasurer.

In account with .

The SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Cash in treasury, April 1, 1908 ........................................... $4,098.83
Less error in addition 10.00 4,088.83
Cash received in April $700.73
May .................................................. 708.70
June .................................................. 1,015.88 2,425.40

$7,493.23

C. B. Saunders—Salary for April, May and June, 1908, $225.00
Expenses, April, May ........................................... $85.10
G. H. Fitz Randolph—Salary quarter ending March 31, 1908
May .................................................. 150.00
J. H. Hurley—Salary to March 31, 1908
April .................................................. 126.62
Traveling expenses .................................................. 244.10
R. S. Wilson—Salary to March 31, 1908
March .................................................. 90.00
Quarter ending March 31, 1908, church at
Niantic, R. I. .................................................. 18.71
Salemville, Pa. .................................................. 25.00
Marlboro, N. J. .................................................. 25.00
Shingle House, Pa. .................................................. 25.00
Scott, N. Y. .................................................. 25.00
Second Verona, N. Y. .................................................. 12.50
Richburg, N. Y. .................................................. 18.73
Scoville, N. Y. .................................................. 12.30
Cumberland, N. C. .................................................. 6.25
Wetumka, Iowa .................................................. 25.00
Garwin, Iowa .................................................. 25.00

Boulder, Colo. .................................................. 37.50
Farnam, Neb. .................................................. 12.50
Hammond, Ind. .................................................. 25.00
Richburg, N. C. .................................................. 37.50

May, 1908 .................................................. $40.00
Traveling expense account .................................................. 60.00
Order on salary of D. H. Davis .................................................. 100.00
J. W. Crofoot—Salary to June 30, 1908 .................................................. $250.00
Exchange deducted by error .................................................. 73
From draft Jan. 13, 1908 .................................................. 73
Order on salary account .................................................. 195.42
Order on salary account .................................................. 20.50
F. J. Baker, traveling expense, Rotterdam to Denmark .................................................. 100.00
L. D. Seager—Salary quarter ending March 31, 1908 .................................................. 50.00
S. H. Balcock—Balance on labor in Western Association to March 31, 1908 .................................................. 4.50
Benjamin F. Langworthy—Legal services in Wardner will case .................................................. 184.13
Woman's Executive Board—Money returned because sent to Society by error .................................................. 15.00
Woman's Union Missionary Society, New York—Freight on goods sent to China .................................................. 57.19
Recorder, Press—Pulpit, January, February, March, April, May, June, and July. .................................................. 283.00
Shanghai Mission Chapel Fund—Money forwarded .................................................. $2,100.00
Balance on hand .................................................. 28.00 2,128.00
Lien-on Building Fund in treasury .................................................. 239.34
Available cash in treasury . June 30, 1908 .................................................. 2,559.27

$7,493.23

E. & O. E.

Geo. H. Utter, Treasurer.

Deacon Micajah Ayars.

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

He always lived in Shiloh. He was quiet and unassuming, but was a man of strong convictions.

On Thanksgiving day, November 28, 1848, he was married to Sarah Jane Woodruff, in the old brick church in Shiloh, N. J. To them were born two sons and two daughters. His wife died in 1884. He has served the public well in many ways. He was a trustee of the public schools, and for many years rendered the Shiloh Union Academy valuable assistance as one of its trustees. In business relationships he was competent and trustworthy.

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

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

He was soundly converted and united with the Shiloh Seventh-day Baptist church in December, 1843. No one has been known to doubt his religious experience. His entire attitude of life was that of gentleness. He enjoyed the confidence of many, for his life was not the noisy kind, but he was always on hand ready to take an earnest and active part in all the services of the church. Everybody who followed him knew that his heart was in the Master's work. He was the able chasubler of the church for thirty years, so that much of the interest in music in Shiloh dates back to his leadership. He was chosen a deacon of the church in 1876, during the pastorate of Dr. A. H. Lewis, and has served faithfully in this capacity ever since. Retaining his faculties in a wonderful way to the end of his earthly life, he was the cheerer of the sick and the comforter of the afflicted. He was a strong and rugged man of God has gone to his reward. The world is better because he lived in it. He was our friend and counseled us in every good word. True and loyal was he. But he was ready to go and God took him.

The following tribute to Brother Ayars

[Space for another image]
is taken from the Bridgeton Evening News:

It is not those who are most in the public eye, who, passing out of life, are mourned as a real loss to a community. Beyond the circumference of his own home-town Deacon Micajah A. Harris, who has recently passed into another sphere of happy usefulness, will be regretted as each day brings to light how much his quiet, unassuming, but helpful spirit was in all that unspoken confidence with which they expected to find in him a friend for good, and a citizenship and purity of life.

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

D. Burdett Coon.

MARRIAGES

DAYS-DAVIS.—At the residence of the bride's parents, Mr. and Mrs. Henry S. Davis, North Loop, Nebraska, July 12, 1906, by Rev. Geo. E. Davis and Maude P. Davis, all of North Loop.


DEATHS

POTTER.—Sally Ann Potter, daughter of John and Polly Well, was born in Alfred, N. Y., August 26, 1811, and died in Andover, N. Y., June 16, 1906.

Her parents moved to Oswayo, Pa., when she was a baby. This was her home till she was married, July 19, 1831, she married Perry Potter, who mourns her loss today. To them were born five children, two of whom died in infancy, one when he was a young man, and one about a month before his mother, leaving only one, Fred, to comfort his father.

Sister Potter has lived on the same farm for nearly sixty years. She has been an invalid for many years, but has always been very industrious and much. She was a loving Christian disciple and a faithful member of the Independence Seventh-day Baptist Church. She loved God and his people and enjoyed the services of God's house, but was deprived of this privilege on account of her health.

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

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

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

Though we travel the world over to find the beautiful, we must carry it with us, or we find it not.—Ralph Waldo Emerson.
Jesse. The corn was not our Indian corn, but probably either wheat or barley.

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

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

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

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

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

30. Thus servant go and fight this Philistine. It is because of his trust in Jehovah and the menace of this danger that David is willing to go to meet the Philistine in single combat.

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

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

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

37. He will deliver out of the hand of this Philistine. David is a man of faith. He depends not upon physical strength and skill, but upon God. It is the divine favor that has preserved him in his conflicts with wild beasts, and he is sure that this favor will continue with him when he goes to meet the Philistine. Go, and Jehovah shall be with you. Saul is really encouraging David to go as the champion of Israel. Even if he did not have every confidence that David would succeed, there is really nothing better to be done than to let some courageous man undertake who would be inclined to trust in material equipment. They ought not to have been so afraid of the Philistine giant.

42. And when the Philistine looked about and saw David, he disdained him. The giant considered this beautiful stone as a plaything. Compare Jdg. 17:5.

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

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

49. If we meet manfully the lesser dangers and difficulties which train ourselves for the greater opportunities. When David did his duty in meeting the lion and the bear, he little thought that he was equipping himself for a successful encounter with the greatest of all the nations.

51. We learn from Goliath that it is folly to despise our adversaries. Over their first success in some conflict with evil. If David had gone on to slay the giant whom he had defeated, the victory would not have been worth a great deal.

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

SPECIAL NOTICES

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

Seventh-day Baptists in Syracuse, N. Y.; hold Sabbath School in the Memorial Baptist Church, Washington Square South, Syracuse, N. Y., at 10:45 A. M. Preaching service at 11:30 A. M. A cordial welcome is extended to all friends here.

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

After May 1st, 1908, the Seventh-day Baptist Church of Chicago will hold regular Sabbath services in rooms 17, 18, and 19, Masonic Temple, N. E. cor. State and Randolph Streets, at a'clock P. M. Strangers are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city for the meeting of inquiry, of the superintendent, H. W. Norman.

Seventh-day Baptists in Los Angeles meet in Sabbath school or in the home of Mrs. Allen on Highland Blvd., between Second and Third streets. Room on ground floor of the Hill Street entrance. Sabbath School, may be in Los Angeles are invited to meet with them.

Nasion Seventh-day Baptist Church, near Tebbewsh, Gloucestershire, England, Sabbath Services—In the Chavel at Naton, at 11 A. M. on the second Sabbath in April, July, and October; and other times as convenient. Every Sabbath at P. M., at Mainline House, High Road, Tebbewsh, for the reception of members. Friends in the vicinity are welcome to attend.

WANTED.

A number of Sabbath-keeping young men over eighteen years of age for pastoral training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. BATTLE CREEK SANITARIUM, BATTELE, Clike, Mich.
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