

**JUST PUBLISHED**

# "THE GREAT TEST"

or

## The Struggles and Triumph of Lorna Selover

By REV. HERMAN D. CLARKE

**T**HIS is the serial story which ran in *THE SABBATH RECORDER* and received so many favorable comments by the readers of that magazine. It is the story of the perplexities of a young college girl in her religious life; whether she should follow the dictates of her own conscience or accept the beliefs and practices of her family and friends. Into the life of Lorna Selover comes Montrose Ellington, a young man who is preparing to become a Presbyterian minister. The trials, perplexities and joys which befell these young people is admirably told by the author in "The Great Test."

This story took such a hold upon the readers of *THE SABBATH RECORDER*, and there was such a demand for it in book form that it was decided to publish it. It is now ready for distribution and will be sent postpaid to any address on receipt of the price—75 cents.

This will make an ideal Christmas remembrance to some of your friends who might be interested in the experiences of this young lady in her search for the truth. The author and publishers have received many flattering letters commendatory of the story and the explanation of the principles that underlie it. The edition is limited and if you want to be sure to receive a copy of it do not postpone ordering.

"The Great Test" is a book of 275 pages, 5½ by 8½ inches, printed on fine antique book paper and bound in full cloth permanent binding. It is sold at this price only from the fact that the type was saved as it was printed in *THE RECORDER* and the paper was purchased before the phenomenal advance in price.

Mailed directly to any address on receipt of the publishers' price, 75 cents.

Address all orders to

**The American Sabbath Tract Society**

(Seventh Day Baptist)

18 Madison Avenue

Plainfield, New Jersey

# The Sabbath Recorder

**E**VERY prayer is a wish, but wishes are not prayers. In the heart of every prayer is a sense of need, but a sense of need is not prayer. Prayer is asking for a felt need; not asking the Universe, but God. No one can intelligently ask, who does not believe that he can and may be heard. No one can perseveringly ask, who thinks that asking will bring nothing. Persons who believe that the whole influence of prayer is simply the effect of their own thoughts upon themselves, never pray. They can not pray. The mouth may utter right words; the heart is not in them. Some prayers are not prayers, for those who say them do not really wish for the things they mention. But the difficulty with most prayers is that there is no grasp of the idea of God—there is no asking. "Ask and ye shall receive."

—*The Christian Advocate.*

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# The Sabbath Recorder

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**Marching Onward** The State of Virginia entered the sisterhood of prohibition States on November 1, and amid salutes of bells and steam whistles the saloons were compelled to close their doors. The liquor seller in that State now is as much an outlaw as a burglar or pick-pocket. The two Virginias can together make a stronger fight against persistent outlawry than could either of them alone.

State is joining State against their common foe, in the great fight to drive from America the liquor saloon. Nebraska wheels into line with some 40,000 prohibition majority, South Dakota takes its place with 20,000 majority, Michigan with more than 70,000, and Montana with a majority not definitely announced at this time. Twenty-three States at least have now voted in prohibition, four of which were added at this election. St. Louis defeated the amendment in Missouri, and, although returns have not reached us, we fear that San Francisco has brought a similar disaster to California. Still everything goes to show that in spite of the desperate efforts of the rum power the cause of national prohibition is marching right along.

**"For Love of Truth" Matters to Be "Adjusted"** In Tom Shirley's letter several suggestive questions are asked, showing something of the things people are thinking about in various sections. They are pertinent questions, and can not well be ignored, although there may be two sides to some of them. Without doubt the attitude of many hearers toward the preaching of the Sabbath truth, even in our own churches if people of another faith are present, has exerted an unwholesome influence upon our young people, and in some ways this attitude has stultified ourselves. Many a minister has been made to feel that his sermons were nullified by the attitude of those who should have done everything possible to give them force.

The question concerning the "fortunate" ones who are supposed to "have enough

pull to get one of the good positions," I think is misleading in some ways and liable to do harm through its implications rather than by what it really says. It would seem unworthy in a minister of the gospel to resort to "pulls" in order to secure good places, and we do not know one among us who has resorted to such measures—measures that belong to demagogues and politicians—in order to secure for himself a good position. Though well acquainted with every man among us who could possibly be classed with those having good places, I do not know one who pulled any wires or plotted to secure his position. Indeed, to every one now occupying such a place, we believe his call came as a surprise. The corresponding secretary of one of the boards has now served over eight years performing the arduous duties of that office without any remuneration from the board, his church generously allowing him to divide his time between it and the general work of the denomination. And now this man is to serve both boards at a salary several hundred dollars less than that paid him as pastor of a church.

**Aimed at The Wrong Ones** There is much force in Tom Shirley's questions concerning the matter of entering the ministry and in his reference to the ministerial dead-line; and we do not wonder that such questions are raised. It is not our purpose to forestall Uncle Oliver's answers, but we do wish to suggest that Tom's shafts are aimed at the wrong ones.

With the miserable pittance being doled out in these times by many churches to their pastors, and with the humiliating struggles with poverty on the part of those whose lives are devoted to church work, it would seem that the criticisms underlying Tom's questions should be directed at the churches rather than at the boards or schools. Of course where boards have mission churches under their care it might seem to lie somewhat within their power to "adjust matters for the love of truth," as



Tom says; but as a rule such matters belong primarily to the churches.

No one can justly say that Tom's "favored ones" receive any too much, though it is well understood that most pastors are receiving all too little. In these prosperous times, churches in this country have no reasonable excuse for starving their pastors out of the ministry. The cost of living has increased amazingly, and our farmers as a rule have been benefited by the greater prices paid for their products. Our own people have made great changes, within the last forty years, in their style of living. They fill the roads with their automobiles and their fields with remunerative machinery; they live in better homes and have them more richly furnished; and most of them receive more money than they used to get. Surely they show many signs of increasing prosperity; and yet, as a rule, they hold their pastors close to the salaries of forty years ago! It goes without saying that almost every church among us could easily pay its pastor double the amount paid a generation ago, and yet some of them compel their pastor to leave the ministry in order to pay his debts and secure a living for his family. Really we should rejoice that now and then a position as "doorkeeper" does offer some relief in such cases.

After a minister has spent the best of his lifetime for the church, and struggled with sickness in his home, and in poverty tried to educate his children, being absolutely unable to get anything ahead for his old age,—and that, too, with the prospect of being cut off to shift for himself without a pension when he becomes old—no one ought to begrudge him his good fortune if at last a position does come to him in which he can possibly save himself from becoming dependent a few years hence.

**Such Cases Not Rare** Probably our readers can recall several cases where aged ministers have suffered the most humiliating poverty after being rejected by churches they have served in the years of their strength. Had those churches possessed the spirit of consecration exhibited before them for years by their pastors, there would have been such a sharing with them in worldly things that the aged servants of God could have been provided for in old age, and the churches

themselves would not have suffered by so doing.

I know of one man who, after spending seven years working his way through school, and putting into his education every dollar he had earned up to the day of his graduation, went out to become pastor of a small church, and carried with him the burden of a \$500 school debt. For more than thirty years he struggled on, nearly always in debt; for time and again sickness and death came into his home. For twenty years of his service, having no use of any parsonage, he paid rent or provided his own home, and lived on a salary ranging from \$500 to \$700 a year. In all his life, until past threescore, he had not been able to save more than about \$400 out of his earnings. At last, all unexpected by him, one of those "good positions," as Tom calls them, was offered and he accepted it. It cost him out of his own pocket nearly \$400 to move and make the change, but his salary was larger than he had ever known before, and so he did not worry over the cost. Still the remuneration offered by the board was several hundred dollars less than that received by pastors of our wealthiest churches. This, however, did not save him from some such criticisms as are found in Tom's letter. We hardly think Tom meant to criticize such cases as these; still there are those who interpret him as meaning to do so.

The case related above is a real one, and only one of several similar cases that might be named.

**The Boy Scout Movement** Six years ago the Boy Scout movement was set on foot in this country. It has produced such good results in these six years that at the present time it is universally endorsed by educators, religious teachers, and the officials of governments, throughout the land. The movement is gaining in popularity, and one can scarcely find a boy now who does not want to be a scout. The splendid performances of the Boy Scouts themselves, their improvement in deportment, in character, and in efficiency, have won for them nation-wide recognition.

Two hundred thousand boys are now enrolled as scouts, and every one of them knows he stands for something worth while. The movement encourages clean, wholesome, health-bringing fun—fun that brings

out the boys' ingenuity and shows them the beauty and value of co-operation with one another, of team work in all noble enterprises. It stands for the principles of honor, courtesy, reverence, obedience, and trustworthiness. Its purpose is to make a boy resourceful, thrifty, clean, and helpful to others. Loyalty both to God and to country is among the things expected in a Boy Scout.

Those who are close to the work tell us that thousands of boys are going from scout troops to church membership, and this is just what might be expected after boys have been carefully disciplined in the Boy Scout laws until they come to love them and to practice their teachings. The scouts have met every objection made against them, and strengthened themselves in every community where troops have been formed. At the present rate of growth, it will not be many years before a million boys will be enlisted in this excellent movement.

#### The Boy Scout Oath and Law

Back of all the work of the Boy Scouts of America stand the oath and the principles or laws by which they promise to be governed. These are kept constantly before the boys, and the discipline is based upon them. Scoutmasters are requiring careful observance of every law. This is the oath:

On my honor I will do my best:

1. To do my duty to God and my country, and to obey the Scout Law;
2. To help other people at all times;
3. To keep myself physically strong, mentally awake, and morally straight.

To what has been already stated we may add that the law requires kindness to animals as well as to people. It requires the boys to be clean, not only in body, but in thought and in speech, and demands that the scout shall keep himself in clean company.

Under the loyalty law he promises to be loyal to parents, to home, and to all things to which loyalty is due.

Under the law for trustworthiness the boy finds that he may be required to give up his badge if he tells a falsehood, cheats, or neglects his given tasks when placed upon his own honor to do them. The law of helpfulness requires him to do some

good turn to some one every day. He must not accept tips for being helpful or courteous; he must not shirk nor grumble at hardships; he must be saving of money and careful not to destroy property; he must stand for the right against all jeers or threats of enemies or coaxing of friends; and he is also expected to have respect for the convictions of those who differ with him in matters of religion.

**Country Boys Admitted** Hitherto country boys living too far away from towns to permit their meeting with the troops have been denied membership with the Boy Scouts, but they may now become Pioneer Scouts, obtain all the instructions, pass the regular tests, and earn the standard badges that have been so earnestly sought and so highly appreciated by boys of standing in the various branches of scoutcraft. Thousands of boys, from the backwoods of Maine to the ranches of California, and from the extreme southland, have longed to be enrolled but could not, until now the recent decision at headquarters gives them a chance. Already, since the permit was sent out, one thousand names have been given in for membership.

This opens the door to a new world for the country boy, as will be seen from the following from the headquarters of The Boy Scouts of America, 200 Fifth Avenue, New York City:

The country boy who becomes a first-class scout opens a door for himself into a new world. Trees and flowers, weeds and mosses cease to be just masses of green and brown; all these groups divide into hundreds of distinct individual specimens, each with a history and interest of its own.

The little bunch of gray feathers which was once only interesting as a possible target for stones becomes a white-breasted nuthatch who seems to tell the scout in a contented little voice that she has done her share toward keeping down the insect pests of the farm.

The little animal that lives in the stone wall ceases to be just a chipmunk and becomes a particular member of that large cheerful family.

At night the spots of light in the sky are no longer merely stars; they group themselves into constellations, they show different characteristics of size and color and they figure in wonderful legendary stories which can be traced back and back to the very dawn of knowledge.

Application for membership, made to The Boy Scouts of America (see address above), must be signed by the boy's pastor



or teacher, who will agree to help him and to certify when the lessons sent have been learned and the boy has qualified in them. The country boy who takes the courses will find them full of practical knowledge valuable to him on the farm, including general principles of agriculture, matters of his personal health, and first aid to animals that are injured or sick.

**One Subscriber For Every Seven** The lone Sabbath-keepers' secretary requests the editor to say to the churches that he was mistaken in his estimate of the number upon which to base the ratio of new subscribers to the RECORDER in the churches, in order to realize one thousand. Instead of one for every eight resident members, there should be one for every seven.

**Six Million Petitions For Prohibition** On August 16, a petition containing six million names of persons in England and Wales was received in the House of Commons, requesting the government to prohibit the liquor traffic during the remainder of the war and for six months thereafter. The roll was eleven miles long and represented all classes, but working men made a predominating element among the signers. There were also many names of soldiers, and one sheet was entirely made up of the signatures of army officers of high rank. They feel that England can not afford to waste her vitality in time of war by the use of alcohol. Why would not the same hold true in time of peace?

**Pastor Russell Gone** On October 31, Charles T. Russell, known throughout the land as "Pastor Russell," died of heart disease on a railroad train in northern Texas. Some years ago he received considerable publicity on account of his "miracle wheat" fraud, which was exposed by several leading papers.

He was independent of any church and was sixty-four years of age when he died. He began his work in Pittsburgh in 1878, and in 1909 moved his headquarters to New York City. He won many followers to Millennial Dawnism and was noted for his strange interpretations of prophecy.

### Letter to Uncle Oliver

DEAR UNCLE OLIVER:

I wrote you a long, long time ago, and I have seen nothing in reply, that is, nothing from you, but I think there was some one did write, criticizing something I said, and wanted to loan me a book, "The Religion of a Mature Mind"; but I happen to have the book myself, and see nothing in it that is especially new, or that I can not endorse from my standpoint as a skeptic, or to use a more refined term, "a Higher Critic." I have wondered somewhat that you treat me so coolly, when really I have been anxious to know you, since I have such an interest in your niece, Miss Kate Smith. Honestly, Uncle Oliver, do you object to my becoming one of the Smith family? It is not my intention to be bad, or disgrace the name, and I have tried hard to adjust my views so I could be a loyal Seventh Day Baptist with Kate. Oh, I will admit that my love for her is shaping my conduct somewhat, but I can not see but that is as honorable as to keep the Sabbath just because your parents did. As to my views, I must be honest even if I lose Kate thereby, but I am still studying, and shaped my business again last fall so I attended the General Conference. And say, it was great. While there was a tone of sadness, yet everything went off like clockwork; even the prayer meeting had only one jar. You see, Uncle, from my standpoint, the machinery should be well oiled. I don't like friction, neither do I like too much blubber.

Were you ever at Salem, Uncle? Well it is certainly a great place, and the people are certainly natives. Talk about eating! If they can't put up a meal, I should not know where to go. And the town is fine, not a city set on a hill, or if it ever was, there certainly has been a tremendous landslide, but "they get there just the same."

Another thing with which I am very much pleased is, that those evangelists at Shepherdsville preached on the Sabbath question two or three days before they left town, and that puts the brand of falsehood on the charge that they wait till the last, shoot their Sabbatarian wad, then run.

Now, dear Uncle, a question in confidence. I am thinking of the Seventh Day Baptist ministry, and should I enter that field; I should feel it my duty to preach

the Sabbath with as much force as any other commandment, and I am wondering if the people, that is, the churches, will stand for it, or do they believe in it sufficiently to sustain a man that will do so?

Again, I am not egotistic enough to think I will be popular, or have enough pull to get one of the good positions. I have taken notice that a man who is fortunate enough to be called as a missionary, or to work for one of the boards, or for one of the colleges, even as "doorkeeper," receives double, and sometimes quadruple, what some of the pastors of the small churches receive; yet these pastors are urged to contribute to pay the salary of the favored ones, and it has seemed to me somewhat like making bone of one and flesh of another, and now with the ministerial deadline at sixty, what inducement can there be for a young man of normal ability and spirit to enter the ministry? I fancy I hear you say, "For love of the truth." I admit that sounds well, but would it not sound quite as well for these men, and the boards to adjust matters "for the love of the truth"?

Now, Uncle Oliver, knowing my views, would you advise me to enter the ministry, the practice of law, or remain in business?

Very truly,  
TOM SHIRLEY.

### A Parable

A FRIEND OF TOM SHIRLEY

My soul, upon a time, went journeying through the dim past, and came to a strange land filled with a new, strange people, each of whom was clad in white and bore over his heart the figure of a cross. In the midst of the land was a mound, like to those made by Indians for the burial of their dead, but much larger—indeed, the people called it the Mount.

When I inquired concerning this Mount, one standing beside me said: "The people themselves have made it. A great Prophet came among them and lived and worked and died for them and for all who would listen to his teachings. And for his sake, when he was gone, they brought the things that would have cumbered them and kept them from following him, and made of those things a great heap, and over this they placed rich earth, and helped the grass to

spring, and planted trees, beautiful for shade and bearing fruit not of this world, and there, in memory of the great Prophet, they set up a cross he had left them, and so wonderfully has it been lighted by mysterious power that whosoever looks steadily upon it becomes, in a sense, transfigured,—as you may have seen in autumn the dying leaves on some treetop made golden by the last rays of the sun. To this Mount, week by week, the people come, and minor prophets—followers of that first Prophet—stand here, with groups of people about them, and speak of life, and death, and the hereafter."

He ceased speaking. Then I looked again on the people, and I observed that they were reverent in attitude; and because of their love for that great Prophet, they held these minor prophets in much esteem; and the latter went freely among the people, receiving attention and sustenance and encouragement; and were these prophets ever so plain in person, were they ever so unskilled in worldly art, ever so different in manner from the people of that country or of neighboring countries, yet, if the light of the cross transfigured them, the people saw not these defects. And ever from going among the inhabitants of this land, the prophets returned to the Mount, and there in the shade of the beautiful trees they made their home and ate of the fruit of the trees and gave of the fruit to the people; and when a prophet grew old, and his sight became dim, and the trembling voice was no longer able to give its message, the people still loved him, and he continued to dwell on the Mount till death.

Yet again I looked on the people, and I noted how they went quietly about their work, showing much consideration one for another, and there was no high or low, no great or small, and their faces, which they turned often toward the cross on the Mount, bore a look of wonderful peace, and the figure of the cross over each heart shone radiantly.

And I longed to cast my lot with this people.

\* \* \* \*

Nearly twenty centuries passed and again I visited that land. But it was changed. The Mount had sunk—in some places several feet below the surrounding country. There was a slough instead. The grass had disappeared; the trees were no more; and "Where are the prophets?" I asked. Again



a figure at my side gave me help. He pointed. Looking down from the solid ground about the slough, I saw them. The light of the great Prophet shone on them still—brighter, more beautiful, I thought, than before; and while they struggled in the slough for here and there a slight foothold, their voices rang clear and true with the Prophetic language. The people had built, in some spots, fine sitting-places about the slough, and here, each week, crowds came to listen to the voice of some stronger prophet—one strong enough to send his words up to their place. Here and there small groups were gathered on some lower ground (and there they could better hear), and occasionally those who listened stood with their own garments touching the mud of the slough, though in the main it was not so.

"Do the prophets ever get out of this slough?" I asked.

"Not often," was the answer. Sometimes a group of people here and there throw down some solid plank; sometimes, it happens, to some older prophet, who by such help can, in his last years, get to solid ground and come to his end in peace; sometimes the help comes to some younger worthy man; sometimes the plank is just cast in and whoever can reach it does so. But the cases named last are few. I can think now of no one who has sought such help. Indeed, so great is the love and consecration of these prophets that rather will they get in the slough more deeply, trying to help out a brother."

"But it is all wrong!" I exclaimed. "The people outside should not give such help; and no prophet should be expected to lift another when he himself is struggling in the slough."

"True, no prophet should be expected to do so," came the reply. "As for the rest of what you have just said, have you no better remedy to suggest? Did a physician ever hesitate to save one life because he could not save all? Did one ever hold back from pulling a drowning man out of the water because others were struggling whom he could not save?"

Then in perplexity I looked around on the people, and now I saw that they, too, had changed. They seemed hurried and restless. They seldom looked heavenward, and the mark of peace was no more in their foreheads; they were divided into bands

that strove to keep separate; some ran to and fro through the land on wheels and the splendor of their chariots blinded the eyes of those who looked, hoping to imitate them; some truly did great things and won noble fame for themselves; but in most cases the figure of the cross which they still wore over their hearts was dim and scarcely to be recognized.

Then, observing it all, what I had said before seemed the words of a child. "Why should any of these prophets be left to struggle in this slough?" I now asked. "Why should not the people, as did those of old, throw aside the things that cumber them, and again raise a mound for the prophets of the cross?—if not raise a mound, yet fill up this terrible slough, so that the prophets may, at least, stand on equal ground? What doth hinder this people?" for I saw they did all eat white bread and go in pleasant apparel.

Then I looked again down into the slough, and I saw little children there, clinging to some whose struggles they thereby made harder, and I saw slender women, wives of the prophets, trying to do their small part in holding up those who gave the message. And, looking more closely, I saw that the slough was made up of those things that smother the life of man—care for the present, anxiety for the future, and heart-breaking fears lest they—the prophets—struggling so, should fail in their mission; and ever the mire was there to claim and hide them when, weakened by illness or age, they could struggle no more. My heart was sad. I was sore perplexed and the wonder grew.

### "Dolce Gentiluomo"

W. H. MORSE, M. D.

"Dolce gentiluomo!"

It was the little Italian barber who used the expression, and he was very enthusiastic about it. It was the height of compliment, and spoken as heartily as could be.

If the words had been in English the shades of Lindley Murray and all the other grammarians would have trembled, for it would have been "Gentle gentleman," although "dolce" is also "pleasant," "soft," and "sweet."

"Gentle gentleman!"

He spoke of his neighbor. Another Ital-

ian? No. An American? No. Who, then? His next-door neighbor,—a Jew.

The Jew, coming in from his shoe store, had had the barber change a bill for him. The one was polite and gracious, and the other was gracious and polite. Their conversation was in English, and both were complimentary.

"Dolce gentiluomo!" said the Italian, when the other had closed the door behind him.

Only a passing incident, but it served to illustrate a present-day tendency on the part of both Italians and Jews that is worthy of remark; and that is, that as a rule the warmest relations exist between them. Things have changed since the days, one hundred years ago, when under Pope Pius VII, it was ordained that every Saturday in Rome three hundred Jews had to listen to a sermon for their conversion, and deep antipathy existed on both sides. How that dislike grew into aversion, disgust, repugnance, and enmity! In 1857, at Bologna, a zealous Roman Catholic Italian nurse had privately baptized a Jewish infant who was in her charge. A couple of years later the Archbishop of Bologna learned of this, and the little boy was abducted from his parents, that he might be reared as a Roman Catholic. Instantly the Jewish world flamed with anger, and in the heat the Protestant world joined. "Edgar Mortara, the stolen boy," was the object of international ructions. A protest against the seizure was signed by the Archbishop of Canterbury, together with bishops, noblemen, and gentlemen of England. The French government interfered, and asked for the boy's release. Sir Moses Montefiore went to Pope Pius IX for like purpose. Italians were railed upon by Jews everywhere. While it was the Vatican that was setting the whole civilized world at naught, the Jews declared the blame against the Italians. In spite of all protests, the Archbishop of Bologna was sustained, and for years the Jews, especially in Italy, have characterized the Italians as "child-stealers," and the Italians have delighted in styling the Jew approbriously.

In such a light the use of the term "Dolce gentiluomo" by an Italian is nothing less than unique. It is in evidence of present opinion. Occasionally a Jew will refer to the Italians as "sunless sons," and an Italian will say that the Jews are self-made

men who worship their creator; but, as a rule, the relations between the two are amicable and peculiarly pleasing.

I have told in a former issue of the SABBATH RECORDER of Italians taking readily to Seventh Day Baptist faith, declaring that it is the fault of Rome that Sunday is kept for Sabbath; and I have also told of Italians worshiping with the Jews in their synagogues on the Sabbath for the same reason. Another "straw that shows which way the wind blows" is found in the fact that while many Protestants are slow to realize that the Italians, in their native country, are deprived of the Scriptures in their own tongue, by the Vatican, the Jews, well aware of this, are among the most liberal contributors to the Bible mission work, which consists in equipping the Italian emigrants with the Scriptures on their return to the homeland from America. While to the Jews the New Testament is a closed book by their own hands, they waive all distinction, and consider that the Italians should not suffer longer from the famine of the Word of God.

If this is a matter of moment and worthy of notice, scarcely less so is the disposition on the part of the Italians to appreciate the kindness of the Jews. "Dolce gentiluomo" is no empty expression. I have to do with Italians every day of my life, and I have yet to hear one of them speak of the Jews (as others do,) as "sheenies." In this nicknaming, however, the Jews are not as careful, and they style the Italians "guineas" and "dagoes" as frequently as any others do, but I sometimes think that it is more like using a pet name than being offensive.

In the language of modern slang, "What do you know about that?" Is not the answer this: Is it not for us to have more to do for both Italians and Jews in Christ's name?

Hartford, Conn.

"Religious liberty does not depend upon the will of the majority, but is the inalienable right of the individual. Government can not bestow it; and any attempt on the part of government to curtail it is a usurpation of power and a violation of the divine principles upon which civil government was established."

## SABBATH REFORM

### Tract Society Notes

The following are sentences taken from a letter recently received from E. W. Perera, of the island of Ceylon:

"Received your kind letter, and the tracts and booklets safely last month. Please to accept my sincere thanks for them. . . . I delight to see the Sabbath and the immersion among all the Christian sects in the island. I presume that the majority of Christians are now aware of the facts, for the tracts, etc., were distributed in all the principal towns and villages. The rubber seal you sent me is wearing off, because I have pressed it on every tract and booklet and paper I give away. . . . Will you be kind enough to send me some more Sabbath literature, viz., 'Not under Law, but under Grace,' and 'Lovest Thou Me?' and some illustrated tracts, and several copies of the *Pulpit*, back numbers, which will be very serviceable to me. I was very glad that you are now a pastor of a very beautiful church. When I saw the picture of it I felt very much pleased. I hope all who worship God in it also have very beautiful souls before God. And I kindly request you to mention my name and my family in your prayer to God in that church on a Sabbath Day service, that he may use us as his active servants, and bless us."

The following letter is from the Isle of Pines, West Indies:

"My ancestors were members of the Seventh Day Baptist Church; the first ones came over in the days of William Penn. There were quite a number of these Sabbath-keepers in Lancaster County, and Dolphin and Lebanon and other counties. I knew many of them in younger days, and now I am seventy-three years of age and I long to know some of the tenets of their church, for I formed such a kindly feeling toward them on account of their holy lives, that I am not satisfied with the churches as I find them now in these prophetic days. I write to you to send to me a sample copy of your religious papers if possible, and I believe God will bless you, and also the fundamental tenets and doctrines.

I noticed this from the lives they lived in my day they were Christlike. Love of God follows this letter. I am your obedient servant. A. L. Greider."

The Committee on the Distribution of Literature will send out from the publishing house within a few weeks several thousand little booklets to a selected list of clergymen, theological students, and Sunday-school workers in New Jersey and New York City.

Read carefully the minutes of the November meeting of the Tract Board (probably in the next issue of the SABBATH RECORDER) to learn what steps are being taken for progress and improvement in the equipment of the publishing house.

Rev. George Seeley, of Moncton, New Brunswick, Canada, reports for the month of October, 38,684 pages of Sabbath literature sent by postoffice to many "places, north and south, east and west." He asks the prayers of our people to go out with these messages of truth "to the glory of God."

SECRETARY.

### London Letter

To the Board of the American Sabbath Tract Society.

DEAR BROTHERS: We continue to hold our services regularly. I have not been able to afford a holiday this year, so all the services this quarter were conducted by myself personally. Our tract distribution has been well sustained. During the quarter, we circulated 304,000 pages of Sabbath literature, not counting the *Sabbath Observer* or tracts sent by post all over the world. They appear to be much more appreciated abroad than at home. One correspondent writes: "Such beautiful tracts have never been seen on our island. . . . Every one's hand is reached out for them. The Adventists have never printed such facts; no, never. They are so clear, they have opened the eyes of many." "My uncle told me he never read anything so plain. . . . He is very zealous towards his God."

I thank God I am thus able to reach out

far beyond the limit of my congregation of but a small handful.

We admitted a sister to church-membership by baptism in August, and she bids fair to stir up our activities. In discussing our three hundredth anniversary she set us on voluntary tithing. While having the utmost disgust for the papal money-grabbing, I have long realized the force of our Savior's words, "Where your treasure is, there will your heart be also." This sister has already begun paying her tithe. It is small, but "God loveth a cheerful giver." We are to call a special church meeting shortly on the tithe question and our present rules, which latter forbid "collections of money" on the Sabbath. This rule was adopted in 1840.

While we rejoice in this addition to our numbers, we have since been caused to mourn over the death of the wife of Deacon Nicholls. It is also to our sorrow that he is showing evidence of an unbalanced mind.

Our two youngest sons are now both "at the front" doing their bit "for King and Country." As they were living at home, it makes us feel a bit lonely, but we pray that God will permit them a safe return. I feel your prayers are with us.

The army doctor whom I baptized a year ago, and whose subscription to the RECORDER I had the pleasure of sending not long since, has now returned the RECORDERS I lent him with the tale of "Lorna Selover." I am glad to report that reading that tale has made a deep impression upon his wife. I hope it will be published in book form, and would venture to suggest that the last chapter be rewritten, to make it read lighter—to make it more "conversational."

Our special service this quarter was our annual vegetarian-teetotal service on September 2. It aroused more than usual interest, and has been considerably talked about since. This is probably due, at least in part, to the war, and food prices. The fearful waste of land in growing beef and mutton necessitates a foreign supply of wheat. The same land growing wheat and potatoes would feed sixteen times as many persons, and make us practically independent of imports.

September 1 is a triple anniversary to Mill Yard. On a first of September the first teetotal pledge was signed by "the

seven men of Preston"; on a first of September the foundation stone of our late chapel was laid, after the former chapel had been burnt down; and on a first of September the present pastor founded the Order of Danielites with a pledge to abstain from flesh, fish, fowl, alcohol and tobacco.

We are glad to hope that some of you may be coming over here next summer to help us celebrate our three hundredth anniversary, though how to do it puzzles us greatly—we are so few. When we have circulated 20,000 notices of a work-day evening meeting, we have had them bring just one solitary stranger.

We sadly need a few young men and women in the church, active and able, and living in London not too far away, but we have not one such. London is about 25 miles from east to west and 15 miles from north to south—plenty of room! The ages of our ten "resident members" are: 68, 65, 63, 58 (?), 54, 46, 45, 45, 36 and 32. The two youngest are husband and wife, both in business about ten miles away. Still I do not despair, for at one time the total membership of Mill Yard Church was "four girls" of the name of Slater, three sisters and a cousin. Just four all told.

In the Commandments of God, and the Faith of Jesus,

Yours fraternally,  
THOS. WM. RICHARDSON.

### The Third Meeting of the Federal Council of the Churches of Christ in America

REV. E. B. SANFORD, D. D.

Honorary Secretary of the Council

On the morning of December 6, the delegates to the Council officially representing a very large proportion of the Protestant church membership of the United States, will meet in the commodious and centrally located Second Baptist church in St. Louis. It will be an assembly of bishops, moderators, ministers of national reputation and laymen of large influence. The Presbyterian delegation alone includes eight ex-moderators of the General Assembly.

These leaders of our American church life will listen to reports of the commissions of the Council of great interest. The historic conference that met in New York



in the fall of 1905 adopted resolutions regarding matters of common concern to all the churches. The Council of 1916 will report remarkable advance in all the lines of work suggested under these resolutions. Family Life and Sabbath Observance have been the subject of official messages that have gone into millions of homes. Burdens that were crushing the wretched native population of the Congo State have been relieved. The gambling evil has never received a more severe blow than in the victory that closed the race-track enclosures of New York—a battle inaugurated from the national office of the Council. Religious week-day instruction has become a vital question under the same leadership. A united church has aided in the temperance victories that have carried dismay into the ranks of the powers of darkness.

The Commission on Evangelism, quietly but effectively, has brought denominational committees into helpful relations, and influences have been set in motion that can not fail to make this work an agency of increasing power in the life of the churches. The co-ordination in common work of the denominational committees on Social Service, under the leadership of the Council's Commission has been fruitful.

Action taken at the first Council meeting at Philadelphia in 1908, on "International Relations," has in the past quadrennium culminated in the founding of the "Church Peace Union," and its endowment by Mr. Carnegie with two millions of dollars.

The Men and Religion Movement, in accord with the plea of Bishop McDowell of the Methodist Church, and other leaders, is vigorously giving its life to the work of the "Commission on Federated Movements," a work that promises to bring the Y. M. C. A. and other interdenominational agencies into closer relation to the churches than ever before.

The advance, however, of highest significance is along the supreme mission of the Church of Christ in its evangelistic and missionary work. United plans of service on the foreign field find their impulse in the spirit of co-operation that since the New York conference of 1905 has revolutionized the methods and administration of home-missionary activities. As late as the beginning of the twentieth century, who would have prophesied that a Council officially representing churches with a mem-

bership of over seventeen millions would come together in St. Louis in 1916 to listen to reports of home-mission work, representing nearly all the denominational societies, in which would be told the story of their secretaries traveling together and speaking from the same platform in every State west of the Mississippi, and making their united plea for wise action in overcoming the evils of overlapping, and meeting the need of a multitude of destitute communities?

The great Council, as it assembles in St. Louis, has no legislative authority. It has a higher mission, as it manifests to the world the oneness in Christ of the churches in its fellowship. In behalf of the vast constituency it represents, it pledges a united front to the conflict against evil and unrighteousness. With linked hands, the standard of the Cross is lifted up. Policies of far-reaching influence will be carefully considered. Support will be assured the Executive Committee and the national office during the coming quadrennium of 1916-20.

Surely this representative Council of the Churches of Christ in our country ought to have a large place in the thought and prayer of all the followers of our divine Lord and Savior.

### The Origin of the Gipsies

When the Gipsies first appeared in England in the fifteenth century, the name Gypsy was given to them by the English people, who believed them to have come from Egypt. The French, by a similar mistake, called them Bohemians. But a careful study of this race, and especially of their language, shows that they came originally from India. The Gypsy language is derived from the Sanscrit as are the other Aryan languages of India. A similar error was made by the English when they called a distinctively American bird a turkey, under the impression that it was an importation from the Ottoman Empire, and by the French when they called the same bird coq d'Inde, believing that it came from India.—*The Christian Herald*.

Send your 75 cents for a copy of "The Great Test," by Rev. Herman D. Clarke, to the American Sabbath Tract Society, Plainfield, N. J.—Adv.

## MISSIONS

Say not ye, "Yet four months, and then the harvest cometh,

And we with sharpened sickle to the fields will go,  
To gather in the sheaves of ripened grain low bending,  
Beneath the burning kisses of sun's bright glow."

Lift up thine eyes to Africa's great sandy desert,  
The land where once the marvelous power of God was shown,

Where thousands of the souls his love and power created  
Now grope in fear and dread through sin's dark hours, alone.

Look up and listen to the wail of China's millions

Pleading for help to insenate gods of wood and stone,  
While lives of myriad helpless babes cry out for succor

From crimson river's moan.  
To the sad eyes of hosts of India's childhood widows,

To Russian peasant's calloused hands and pained heart,  
To nations that, bound in the chains of heathen darkness,

Beholding not the gospel light, still stand apart,  
Look up! Behold, the fields are ripe unto the harvest,

Already doth the sickle wait thy listless hand,  
The Master calls for reapers in his needy grain fields;

And art thou deaf to his command?  
Go forth, go forth, with eager footsteps hastening,

And work with heart and hand while it is day,  
Thy place to fill. The sheaves thy hands may garner,

Lest others bear the golden grain away.  
—Ruth Lees Olson.

### Just a Suggestion

The Joint Secretary has not yet entered into his work because of his duties connected with the Plainfield Church. He realizes, however, that some one should bring before our people the situation that confronts the two societies in reference to financial contributions from the people. Both societies are now running on borrowed money, and are therefore having to pay interest. He feels that all that is needed is a mere suggestion to our pastors and people that this work of the Lord be not neglected. The high cost of living can never be so high as to become a reason for our non-fulfilment of obligations to the

work of these two societies. A little more prayer, a little more sacrifice, a little more sympathetic interest, a little more earnest united effort, a little more giving, right now, and all will be well, the blessing shall be ours, the work shall go forward, and the honor shall be the Master's.

SECRETARY.

### Mission Notes

New Era, N. J., is situated about half way between New Market and South Plainfield, on the Lehigh Valley Railroad, or rather, near the railroad, for there is no station, although a large factory recently built has side-tracks. The population of perhaps two hundred and fifty people is made up almost entirely of Italians. Here is where our people have built a little chapel and are conducting a mission. Rev. Antonio Savarese, an Italian, is employed by the Missionary and Tract societies jointly. He lives at New Market, about a mile and a half from the chapel, and works with the people of his native land who are now living in New Market, Dunellen, Plainfield, South Plainfield, and New Era. He has a preaching appointment also in New York City Sabbath morning, but comes to New Era, for the afternoon preaching service every Sabbath. These services are conducted in Italian. Brother Savarese receives for his work from our people \$700 a year.

Following the afternoon preaching service on Sabbath Day another service is held in the English language under the management of Jesse G. Burdick, the superintendent of the New Market Sabbath School. This is in the form of a Sabbath school, and other volunteer workers from New Market assist Brother Burdick. The attendance at these Sabbath services varies from about twenty-five to forty. During the summer all meetings were stopped because of infantile paralysis; but now the work has been resumed, and a band of volunteer workers has commenced a series of Sunday evening evangelistic meetings. The first of these was held recently. The following account of the gathering has been furnished by Mrs. Kellogg who was the fifth member of the party.

"The Missionary Committee of the New Market Y. P. S. C. E. with Miss Edna

Burdick as chairman held the first of its evangelistic meetings at New Era on Sunday evening, November 5. Five members of the society attended the meeting. The devotional service was in charge of Jesse G. Burdick who read from the third chapter of John, verses five to eighteen. Mrs. Herbert L. Polan sang a solo, Miss Burdick and Mrs. Polan sang a duet, and Miss Burdick and Frank R. Kellogg sang a duet. Mr. Kellogg spoke, taking as his subject, 'God is Love,' explaining John 3: 16. There was very good attention given by all during the meeting, and at the end of the talk, when asked how many wanted the love of God in their hearts, nearly every hand was raised. After this Mr. Savarese offered prayer, and Miss Burdick told a story which all enjoyed. Then four of the Italian children sang 'Scatter Seeds of Kindness.'"

Mr. Savarese has a little printing-press furnished him by our people, and he prints leaflets in the Italian language for distribution in his work among his people. No move has yet been made to organize these people into a church. It is wholly a mission movement. In time it is hoped that from this nucleus there may grow an independent self-supporting Seventh Day Baptist church. But whatever the ultimate outcome, at least the seeds of good, a gospel with a Sabbath in it, are being sown.

SECRETARY.

### Monthly Statement

October 1, 1916, to November 1, 1916

S. H. Davis,	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand October 1, 1916.....	\$ 379 85
Rev. George P. Kenyon .....	12 00
G. W. Rosebush .....	5 00
Mrs. M. S. Parker, Debt Fund .....	1 50
Churches:	
Nortonville .....	10 43
Plainfield .....	46 90
First Hopkinton .....	25 50
Independence .....	16 76
Adams Center .....	5 00
Ritchie .....	2 00
Grand Marsh .....	2 70
First N. Y. City .....	16 30
Farina .....	35 13
Milton .....	10 00
Shepherdsville .....	8 86
Syracuse .....	1 00
Shiloh .....	100 00
Milton Junction .....	13 90
Milton Junction, Dr. Crandall.....	13 75
Nile Sabbath School, Debt Fund.....	15 00
Farina Sabbath School .....	7 67
Plainfield Y. P. S. C. E. ....	5 00
Shiloh Y. P. S. C. E., in memory of Rev. E. B. Saunders .....	10 00
Young People's Board, Dr. Palmberg's salary .....	25 00

D. B. Coon, sale of hymn books.....	4 30
L. S. K. Wisconsin, Debt Fund.....	3 33
Memorial Board:	
Eugenia Babcock Bequest .....	105 56
D. C. Burdick Bequest .....	69 81
Missionary Society Income .....	36 00
S. P. Potter Bequest .....	21 33
Income from Permanent Funds.....	450 00
Interest on checking account, August and September .....	1 49
	<u>\$1,461 07</u>

Cr.	
D. B. Coon, September salary and exp. \$	93 21
Mrs. Angeline Abbey, September salary and exp. ....	10 00
J. G. Burdick, September salary and exp. ....	29 16
J. L. Kovats, September salary and exp. ....	20 00
T. L. M. Spencer, October salary .....	50 00
Marie Jansz, sal., Oct. 1—Jan. 1.....	37 50
Gerard Velthuysen, sal., Oct. 1—Jan. 1.....	75 00
Mrs. A. P. Ashurst, sal., July 1—Oct. 1.....	50 00
Paul Burdick, sal., Oct. 1—Jan. 1.....	25 00
A. G. Crofoot, sal., July 1—Oct. 1.....	25 00
G. P. Kenyon, sal., July 1—Oct. 1.....	25 00
B. E. Fisk, sal., July 1—Oct. 1.....	30 00
Jesse Hutchins, sal., July 1—Oct. 1.....	25 00
R. R. Thorngate, sal., July 1—Oct. 1 and expenses .....	91 42
R. G. Davis, sal., July 1—Oct. 1.....	25 00
W. D. Tickner, sal., July 1—Oct. 1.....	25 00
George W. Ellis, sal., July 1.....	87 50
T. J. Van Horn, sal., July 1—Oct. 1 and expenses .....	132 72
Western Union Telegraph Co., telegram to Milton .....	1 22
Exchange .....	1 20
Treasurer's expenses .....	25 00
	<u>\$ 883 93</u>
Balance on hand, November 1, 1916....	577 14
	<u>\$1,461 07</u>

Bills payable in November, about .....\$500 00  
Notes outstanding November 1, 1916..\$2,500 00

S. H. DAVIS,  
Treasurer.

E. & O. E.

## Immortality and Eternal Life

H.

The early writers of the New Testament evidently believed that immortality was conferred upon manhood through the gospel of Jesus Christ and his resurrection from the dead; that prior to Christ's advent the world was in darkness and doubt as to the great truth of eternal life. Christ in his teaching often referred to it. To his disciples he said: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions. . . . I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also."

About nineteen hundred years ago the apostle Paul wrote these memorable words: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and

we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

If the reasoning of the apostle and the conclusion at which he arrived in regard to the resurrection of the dead be true, then it is also true that Paul and all the other apostles, and the disciples and followers of Christ from that day until the present, who have departed this life, are still waiting in their graves for the trumpet to sound which will herald their final resurrection from the dead and final ascension to their home on high.

Our Second Adventist brethren seem to endorse this view of the subject, for they tell us that at death the whole man—body, soul and spirit together—goes down into the grave, there to await the final resurrection; that to them time is nothing; that a thousand years is but one day. Our orthodox brethren hold to somewhat different views—that the dear Christian brother, or sister, who departs this life, is ushered at once into the bliss of heaven; while at the same time they subscribe to the teaching of the apostle and speak of the future resurrection of the dead, as the apostle describes it.

To the thoughtful mind, both the Adventist and orthodox views are confusing, irrational, unsatisfactory. To my mind, if man has an immortal soul (and not only does the Bible plainly teach that truth, but the universal testimony of mankind is in harmony with this great fact), then, at death this immortal soul leaves its tenement of clay and returns immediately to God who gave it. It does not pass through any intermediate state of purgatorial purification, or resurrection from the grave after lying thousands of years in its embrace, but enters at once into its mansion, or home, prepared for it in the kingdom of our heavenly Father.

How all this takes place has not been revealed. It is, and must forever remain, a mystery to the living. No one has ever come back to earth. No voice has ever spoken in our ears, not so much as a whisper, to tell us where the abode of the redeemed is located, or what is their occupa-

tion. All we know is what is revealed to us through the inspired word,—that their state is one of joy and gladness, and that they are free from pain and suffering, not subject to any of the incidentals and accidents of their earthly existence. It does not seem rational or in accord with our ideas of the fitness of things—the apostle Paul to the contrary notwithstanding—that we are to await the sounding of a trumpet, thousands of years hence, before this mortal shall put on immortality. Christ said to the thief on the cross, "To-day shalt thou be with me in Paradise." Also he declares: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." When we pass from this earthly life, if we have been true and faithful followers of Christ our Savior, we enter at once upon the joys of the endless life in our Father's heavenly kingdom.

## Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, November 12, 1916, at 2 o'clock, p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Joseph A. Hubbard, William C. Hubbard, Clarence W. Spicer, Edwin Shaw, Asa F. Randolph, Theodore L. Gardiner, Esle Randolph, Marcus L. Clawson, John B. Cottrell, Franklin S. Wells, Herbert L. Polan, Raymond C. Burdick, Irving A. Hunting, Alexander W. Vars, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Prayer was offered by Rev. Edwin Shaw. Minutes of last meeting were read.

The Supervisory Committee reported business at the Publishing House unusually active, and recommended that an automatic feeder be applied to the Gordon press and sundry other repairs and additions made to the Plant to the extent of about \$800.00, which can be paid for out of the Sinking Fund.

The committee further recommended that a new linotype machine be installed, turning in one old linotype machine in the deal, making the net cost to the Publish-



ing House about \$2,481.00, which can be paid for at the rate of \$40.00 per month, \$20.00 and interest of which can be appropriated from the Sinking Fund per month, and \$20.00 per month and interest by the Society until paid in full.

Voted that the recommendations be adopted.

The Committee on Distribution of Literature reported the printing of 500 copies of Rev. H. D. Clarke's book, "Lorna Selover." Agents in twenty-five places have been secured to attend to the sale and distribution of this book and complimentary copies sent to a selected list of libraries.

## RECORDER

No. new subscriptions ..... 23  
No. subscriptions discontinued ..... 10

Net gain ..... 4

## TRACTS

Pages of tracts distributed ..... 158,441

## BOOKS SOLD

*Biblical Teachings*, etc. (Lewis)  
*Sabbath Commentary*. (Bailey)  
*S. D. B. Hand Book*.

The Treasurer reported balance on hand \$265.37 and present indebtedness \$1,000.00.

The Committee on Investment of Funds reported change of mortgage, \$300.00 at 6 per cent, from name of Charles E. Loizeaux to Helene Rae Taylor, on property 1108 Helene Avenue.

The Treasurer reported correspondence from Mrs. Calista A. Sears and the same was referred to the Treasurer with power.

The following communication was received and ordered placed on record:

To the American Sabbath Tract Society,  
Rev. Edwin Shaw, Corresponding Secretary,  
Plainfield, N. J.

DEAR BRETHREN:

At a meeting of the Seventh Day Baptist Missionary Society held at Westerly, R. I., October 18, 1916, in the session room of the Pawcatuck Seventh Day Baptist church, the report of the special Joint Committee, appointed to confer with a similar committee of your society concerning the matter of a joint Corresponding Secretary, was adopted with recommendations, concurring with the action taken by your Society, and Rev. Edwin Shaw was elected as Corresponding Secretary of the Seventh Day Baptist Missionary Society for the ensuing year at a salary of \$1,200 and rent of a house for a home, and traveling expenses, the understanding being that the two Societies shall share equally these expenses.

Sincerely yours,

On behalf of the Society,

EDWIN SHAW,  
Corresponding Secretary.

Correspondence was received from Frank J. Hubbard 2, Rev. Willard D. Burdick 5, E. W. Perera, Rev. T. W. Richardson, Rev. George Seeley, A. L. Greider, Rev. Henry N. Jordan, Rev. J. T. Davis, Rev. Herman D. Clarke, Rev. A. J. C. Bond, Corliss F. Randolph, Asa F. Randolph, Secretary, Mrs. Minnie A. Mack, Ira B. Crandall, Rev. Geo. W. Lewis, Sara S. Stoudt, M. G. Marsh, Rev. Peter Ainslie 2, Harriet Oursler, Rev. Geo. B. Shaw 2, Rev. Charles S. Sayre 2, Rev. Lester C. Randolph, Rev. A. J. C. Bond, Rev. A. E. Main 3, Mrs. Eola H. Whipple, Joseph A. Hubbard, Minnie Godfrey, Rev. Clayton A. Burdick.

Pursuant to correspondence from Asa F. Randolph, Secretary of the Seventh Day Baptist Historical Society, it was voted that duplicate copies of all our publications be supplied to that Society so far as possible, the preservation of which may be of historical value. The details of the above were referred to the Committee on Denominational Files.

It was also voted that the request, that in any plans for a permanent building and home for the Publishing House, consideration and provision be made therein for a library and museum for the above Society, be referred to the committee on owning a denominational Publishing House.

Voted that the proper officers be authorized to execute a lease to Joseph T. Murphy for our interest in the Cimiano property at Westerly, R. I.

Voted that the question of paying the incidental expenses of the Corresponding Secretary be referred to the Joint Committee of the two Societies with power.

Voted that Secretary Shaw be requested to attend the quadrennial session of the Federal Council of the Churches of Christ in America, to be held at St. Louis, Mo., next month, at the expense of the Board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

"Manfulness is one mark of manliness. Every real man is brave and resolute against every difficulty, temptation and other foe; he shows his manliness, for example, by a manful effort to gain perfect self-control in all his life experiences."

## WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.  
Contributing Editor

## Courage

Because I hold it sinful to despond,  
And will not let the bitterness of life  
Blind me with burning tears, but look beyond  
Its tumults and its strife;  
Because I lift my head above the midst,  
Where the sun shines and the broad breezes  
blow,  
By every ray and every raindrop kissed,  
That God's love doth bestow—

Think you I find no bitterness at all?  
No burden to be borne like Christian's pack?  
Think you there are no ready tears to fall,  
Because I keep them back?

Why should I hug life's ills with cold reserve,  
To curse myself and all who love me? Nay!  
A thousand times more good than I deserve  
God gives me every day.  
And in each one of these rebellious tears  
Kept bravely back he makes a rainbow shine.  
Grateful I take his slightest gift; no fears  
Nor any doubts are mine.

Dark skies must clear; and when the clouds are  
past,  
One golden day redeems a weary year;  
Patient I listen, sure that sweet at last  
Will sound his voice of cheer.

—Author Unknown.

## Ideals of the Woman's Board

METTA P. BABCOCK

Paper prepared for the Quarterly Meeting of the  
Southern Wisconsin and Chicago Churches

A noted orator once said, in criticizing the condition of the times, "I know of no way of judging of the future but, by the past."

With this thought in view it may be well to consider, very briefly, the places women have held in the growth of the denomination, and the early inception of the Woman's Board.

Quoting largely from an article written by Mrs. Emma T. Platts for the *Historical Volume*, we find that the first person, so far as is known, on this continent to begin the observance of the Bible Sabbath (March 11, 1671) was Tacy Hubbard, who was the wife of Samuel Hubbard. They both became prominent members of the First Seventh Day Baptist Church of Newport, R. I.

In later years some of our devoted women became pioneer foreign missionaries, and others were instrumental in promoting educational advantages. After a time many of the most active of our women expressed a desire that the women of our churches might be organized, especially for missionary work. This desire was consummated at Conference at Lost Creek, W. Va., in 1884, by the organization of the Woman's Executive Board of the Seventh Day Baptist Conference. Mrs. A. K. Witter was very much interested in the movement, and spoke on the subject at an informal meeting of Conference called for the purpose of considering the subject. Rev. and Mrs. L. A. Platts in anticipation of the event had drawn up a plan of organization of such a board, which was presented to the meeting by Miss Mary F. Bailey.

These names are given this prominence that the worth of the real structure may be considered at this time. Especially was Miss Mary Bailey the moving spirit of the founding of the board; and when after being located at Alfred, N. Y., for two years with Mrs. L. A. Hull as president, the board came to Milton, Wis., Miss Bailey became the able corresponding secretary. Miss Bailey had natural ability and force of character that made her a natural leader of our women. She filled this position in a most competent manner until a few months before her death in 1893. We have no inclination to forget the earnest, enthusiastic work she did. We may strive to emulate her example but can not hope to surpass it.

As has been inferred, at its organization the Woman's Board became auxiliary to the Missionary Society. In the year 1886 this society in its report to Conference said in effect: "The Woman's Board has aroused a deeper and more widespread interest in missions among the women of our churches. The Missionary Board expresses its hearty and grateful appreciation of their earnest and efficient efforts in behalf of our missions."

To centralize the work and to encourage our women to feel that each local society was a part of the organized forces as a whole, the organized societies of the women of our churches were asked to become auxiliary to the board, as the Woman's Board had already become auxiliary to the Missionary Board, in order to better aid and



support our denominational missionary interests, both home and foreign.

The greater part of our societies have so become accessory to the board, and have thus signified their willingness to give their support to the missionary activities of our denomination, the Woman's Board standing in the initiative and executive position.

The work has grown from year to year as our women have come to realize more fully the great opportunities for service that have been opened to them.

Without stopping to explain the ways by which the work has grown, or to remark on the special needs of the different items, we will quote our financial estimate, or budget, for the ensuing year.

Salary of Miss Susie Burdick.....	\$ 600
Salary of Miss Anna West.....	600
Twentieth Century Endowment Fund.....	250
Fouke (Ark.) School .....	200
Miss Marie Jansz, Java .....	100
Board expense .....	100
Tract Society .....	900
Missionary Society .....	600
General furnishings Lieu-oo Hospital .....	250

Total .....

We now come to the point where we may speak more comprehensively of future "Ideals of the Woman's Board."

A symposium of thought on the subject, given by the different members of the board at a recent meeting, may give some idea of the ideals, or conditions we should like to see brought about.

Two years ago the women responded in a most satisfactory way to the call for \$2,000 toward the erection of the Lieu-oo Hospital. The hospital is no longer an unfulfilled dream. As you know, it is now ready, with paid-up bills, for the furnishing and equipment. As you may have noted, \$250 of our pledge for this year is toward that purpose.

With the coming of patients to the hospital, nurses will be needed and our two splendid doctors,—one of them a trained nurse, and both of more than ordinary ability and consecration to the cause,—could provide means for training girls for this service if the board could give the financial support.

This is only *one* object toward which we look with longing eyes. Others would, no doubt, grow out of it.

Last year we thought helpers must be sent, at *once*, to Miss Marie Jansz in Java. But we still wait, hoping to see this bit of

service for the Master's cause fulfilled before it shall be too late to hold up the tired hands and relieve the anxious heart of this faithful worker and servant of God who so earnestly longs for the salvation of souls in that far-away island.

We should be glad to answer the appeal from South America for aid in building a house of worship for our young mission there, but we are obliged to say, "It can not be done this year."

Shall we, *sometime*, be able to answer all of these demands? Is it expecting too much of the Lord to ask for fulfilment?

And we know there is much to be done nearer at home. "Charity should begin at home," according to the old saying; but some one has improved upon the motto by adding,—*"but should not end there."*

We hope and expect, *sometime*, to see a denominational college for the Southwest, at Fouke, Ark. Other objects appeal to us. Some of them may be visionary, and we wish to be practical. We have no desire to belittle the work any of us are doing, but if we have definite missions in view we shall be likely to give a more true and real value to the means for their attainment. We must not, however, confuse aims with the means for their accomplishment. It will be an ideal condition when consecrated money for the use of the advancement of the kingdom of Jesus Christ on earth can be raised in ways other than fairs, suppers, and like amusements, for the entertainment and benefit of the general public.

In all we do our great and central purpose must be evangelism, zeal in spreading the gospel, enthusiasm for the conversion of souls, by the employment, at their true value, of the means at hand, remembering the last charge of Jesus to his disciples, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you."

Do we feel appalled by the greatness of the requirement, and, feeling our weakness, shrink from the task exclaiming, "Who is sufficient for these things?" Then listen with wonder and reverence to the last tender word of comfort so incomprehensibly full of love and trust that the mystery of it comes to us today with appealing force, "And lo, I am with you alway, even unto the end of the world."

For the achievement of this great and controlling influence we should like to see our women more united in effort, coming into closer touch with one another and with the board, to see them more active in the things that vitally concern the spiritual life, growing spiritually, consecrating more fully time, strength and means to the Master's service.

For a long time we have felt the need of the work of a field secretary; and as the cause requires more service and more knowledge of the opportunities before us, the visiting of the small societies, and lone Sabbath-keepers especially, by a representative of our board seems more and more imperative.

We look forward to the time when the item of "Board expense" will admit of this office being successfully filled.

We should like to see our young women and girls more interested in missions. How many of our little girls know that thousands of little girls, in India, under ten years of age, are married, and that many are given in marriage at five years of age? Some are married to the gods, and are made the subjects and slaves of the priests, and live lives of degradation and shame. We are interested in things we know about, and when our sympathies are attracted. In these days of organized club-work why not look forward to the time when the study of missions shall be the occupation of our women and girls?

There may be a sacrifice of some selfish pleasure in order to find the time, and other necessary conditions, but we believe that when the Spirit of God moves on the hearts now waiting for guidance, the ideal condition, "fit for the Master's use," will be fulfilled.

And who that sees, as many must, how notwithstanding weakness and mistakes, God has been leading and blessing the work of the board through the years, will say that our most fruitful years are past?

Not many years hence other hands than ours, better fitted we trust, will take up the work as we lay it down, and rich fruition, the realization of hopes, ours and theirs, will reach fulfilment in God's own time and way.

Workers may fall by the wayside but God is eternal, and the work is his.

Milton, Wis.,

October 29, 1916.

## Semi-annual Meeting

The semi-annual meeting of the Seventh Day Baptist churches of the Western Association was held at Richburg, N. Y., November 3-5. The meetings were well attended and the interest was good.

### FRIDAY EVENING

The meeting was opened by a praise and devotional service, led by Rev. Mr. Loofboro, of Little Genesee.

The subject chosen by Mr. Loofboro was "Preparation for the Sabbath." For a Scripture reading Nehemiah 13: 15-31 was used. Preparation for the Sabbath should begin on Sunday morning and continue through the week. No extra work should be commenced on Friday that can not be finished before sundown.

After a season of sentence prayers, a short conference meeting was held. The following were some of the testimonies given: "Worship in spirit."—"Don't talk business on the Sabbath. Get where God can speak to you and you can hear and obey his voice."—"Get nearer to God. Preparation brings one nearer to him."—"Be preparing each day of the week for the Sabbath."—"I wonder what the result would be if we prepared for the Sabbath so that there would be as many in the Friday-night prayer meeting as attend the Sabbath-morning service."

### SABBATH MORNING

The services opened with the regular church services at 11 o'clock. The Scripture lesson, John 4: 19-43, was read by Rev. J. W. Crofoot, of Alfred. This was followed by prayer by Rev. I. S. Goff, of Alfred Station.

The sermon for the morning was preached by Rev. W. L. Burdick, of Alfred. He read Matthew 28: 19-20; Isaiah 14: 26-27. This sermon was a strong appeal for missions. The main thought can be briefly given. It is God's purpose that the gospel should be preached in all the world. Many people are indifferent to the Great Commission. Missions are nearer to the heart of the Father than the latest fashions, the coming election, or the great war. The motive of missions is man's need—the need of a Savior for suffering and sinning humanity. There are people all about you who need the gospel. Use what God has given you to relieve the needs of those who have no hope. There



is need today of consecrated men and women for the mission fields, but the greater need is of money to carry on the work already started.

The Sabbath-morning offering, amounting to \$28.25, was taken at the close of the sermon, \$1.25 of which goes to pay for the programs of the meeting, the remainder to be equally divided between the Tract and the Missionary societies.

## SABBATH AFTERNOON

The afternoon service was opened with a praise service, led by Miss Faith Saunders.

The Sabbath School Hour was conducted by Rev. Mr. Loofboro. The leader had arranged that the speakers for this hour should tell what they thought were the "four essential things to make a live Bible school."

Rev. G. P. Kenyon gave (1) Love for truth; (2) A love for souls; (3) 2 Timothy 2: 15; (4) The love of Christ to live in you.

The four essentials given by Rev. Mr. Loofboro were: (1) Appreciation of the great objective; (2) Appreciation of the value of goals; (3) Teacher training; (4) Organization.

Mr. Andrus, superintendent of the M. E. Bible School of Bolivar for forty-five years, spoke from experience in Bible-school work. He gave as the four essential things: (1) A superintendent who loves boys and girls; (2) Membership, everybody in congregation; (3) Organization—classes all organized; (4) A pastor who is ready to help.

At 3.30 a short missionary conference was held. Rev. Mr. Goff spoke of the need of mission training and of giving in a systematic way for missions. Mrs. Green, of Petrolia Mission, told of the mission study in their Ladies' Society. There are members in the society from thirteen denominations. They study in turn the missions of each of these denominations.

## SABBATH EVENING

The praise service was conducted by Floyd Saunders. The Nominating Committee was appointed at this time. The Scripture lesson for the evening was read, from 1 Corinthians 9: 19-23, by Mark Sanford. Prayers were offered by Rev. Mr. Goff and Rev. W. L. Burdick.

As this was the Young People's meeting,

the Christian Endeavor topic for the week was considered for a few moments. The consecration of social life is a large subject. Christians have a peculiar social responsibility; it is their work to make man's social life wholesome and happy. Social life is far more than amusements, and part of the work of our Christian Endeavor societies is to get young people to realize the joy of thoughtful conversation, of intellectual contests, and of joint service for the Master.

A paper on "Christ in Company" was given by Max Jordan.

After an anthem by the choir, Rev. J. W. Crofoot gave a very interesting talk on mission work in China.

An appropriate hymn was sung, after which Rev. Mr. Loofboro dismissed the meeting.

## SUNDAY MORNING

On Sunday morning we went to the First Day Baptist church for our services, as the pastor, Rev. Mr. McNiven, was anxious for his people to hear Rev. Mr. Crofoot speak.

Mr. Crofoot gave a vivid description of mission life in China. In closing he said: This is "God's country"; we are doing service for him. Do not give less for missions if you have more earthly goods. "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where your treasure is, there will your heart be also."

## SUNDAY AFTERNOON

This meeting was opened with a praise service, which was followed by a short business session.

The twenty-first chapter of Revelation was read and prayer offered by Dean A. E. Main.

Following an anthem by the choir, Rev. Ira S. Goff gave an address on "Community Life with the Church as the Center." He said, in part,—It is your business to serve Jesus Christ. Through service for fellow-men you are serving Christ. It is the duty of the church to furnish social activities for the young people in the community. In its socials the church should seek to save those who are unsaved. Through the failure of the church to save men, there have been shadows of sin cast on lives. . . . A true home should be moral,

Christian and ideal. Community life can be no better than the individuals who live in the community.

## SUNDAY EVENING

The evening service was opened with a song service conducted by Floyd Saunders.

Scripture was read from Isaiah 1: 12-21; 58: 4-10; Amos 6: 1-6.

Prayer was offered by Rev. Mr. McNiven, of the First Baptist church.

After a song by the quartet, Dean Main gave the address of the evening. He chose for his subject "Social Service." The church needs to find its way back to God and is doing so as never before. The hope of Jesus was social, but it was based on religion. Jesus teaches that external things, such as baptism, the Lord's Supper and church attendance, are worth nothing unless they give expression to the life within. He lived as others live; he was a man among men. Jesus came not to be ministered unto, but to minister, and to give his life a ransom for many. Are we willing to have selfishness nailed to the tree, to repeat, Not my will, but thine, be done, and to lead lives of unselfishness?

After a prayer, Dean Main asked all to rise who by so doing wanted to say that it was their desire to be servants in the community in which they lived. Nearly all rose.

Rev. G. P. Kenyon dismissed the meeting.

MABEL E. JORDAN,  
Secretary.

## "The Great Test"

## The Struggles and Triumphs of Lorna Selover

The Tract Society has just put upon the market Brother H. D. Clarke's book with the above title. They ask me to act as agent, or secure one for the L. S. K's. I am not hunting or needing a new job, but am willing to try to help circulate this excellent work. I also appeal to any of my state secretaries or L. S. K's anywhere, who can and will undertake this work, to write me at once. You shall have a chance.

There are reasons why this edition should have a rapid sale and a generous buying patronage. It is our old Sabbath truth presented in a new form. It will appeal to a large class of readers who would never read the doctrinal tract. Once

get one to reading it, and the quiet, in-offensive development of the Sabbath thought and truth carries the reader along till in spite of himself he is almost convinced against his will. It is bound to prove a valuable defender of the Sabbath truth, and almost as interesting to outsiders as to ourselves.

The Methodists can enjoy it because it is the story of a Methodist girl from a Methodist home. A Methodist lady to whom one of our people loaned a copy wrote to the author after reading it, and expressed her appreciation.

The Presbyterians should read it, as there is the story of a Presbyterian young man studying for the ministry; the Baptists likewise; and surely it should interest Seventh Day Adventists as they receive some compliments, and also witness two souls come into the Sabbath light.

So we should sell the book, not only to our own people, but to all these others, and especially to our Adventist friends who have sold hundreds of dollars' worth of their books to us.

And then the book is helpful and wholesome in other ways. Its influence favors the effort of young people to get an education. It also favors family life and discipline and loyalty to parents, and at the same time loyalty to the higher truth of religion. It also teaches other Bible doctrines, especially that of baptism.

This will be a good book for you to read, a good book to loan, and a good book to sell. The price is low, only 75 cents. How many can we L. S. K's take? Send me your order at once with 75 cents, and we'll see that you get a copy right away. I don't want to interfere with our RECORDER and Pulpit canvass already under way; but can't we do this on the side, order a hundred or so of these books while we're doing the other, and feel all the better for it?

G. M. COTTRELL.

107 E. 7th St.,  
Topeka, Kan.

The world knows what we are worth, not by what we say but by what we do.  
—Wilfred T. Grenfell.

"Sloth makes all things difficult, but industry all things easy."



## CHILDREN'S PAGE

### Only a Hint

ALICE ANNETTE LARKIN

Doris was writing a letter,  
And this is the way it ran—  
Dear Grandma Brown, I love you  
As much as ever I can.  
I'm glad you are coming to see us,  
And hope you are happy and well.  
My doll has just broken her leg off,  
I hated most awf'ly to tell;  
But her head and her arm are both missing,  
I think they fell into the brook;  
I shall be very lonesome without her,  
I'm sorry she had to be took.

The locket you gave me last Christmas,  
I broke both the covers in two;  
And I really would be quite delighted  
With a bracelet all shiny and new.  
But Mother says, "Doris Matilda,  
Don't you dare ask your grandma to buy  
A doll or a book or a locket!"  
So Grandma, you see that is why  
I mustn't say any more 'bout it—  
But I truly do like dolls a lot,  
And I hope you will come very soon now,  
From your lovingest Doris May Scott.  
*Ashaway, R. I.*

### My Little Silver Girl

Silver Girl is not one bit like the dear little Marys and Dorothys and Bettys who will read this. Neither has she the lovely white gowns and the beautiful pink hair ribbons and the big, soft sashes that they have. Golden curls and blue eyes and red cheeks—no, not even these has Silver Girl.

For she is a Chinese lassie with her straight black hair pulled back into a stiff little pigtail tied with dingy red yarn. Her clothes aren't a bit pretty, just black cloth with no lace nor pretty buttons. And her face is just as brown as, well, now, what shall I say?—why, a nut, I guess!

But Silver Girl does something that every Mary and Dorothy and Betty does. She goes to school, back of the high walls, where everything is so clean and neat and where everybody is happy and busy. There she learns arithmetic and geography and many, many things that you and I study. And she can sing, too, "Jesus Loves Me," and "Can a Little Child Like Me?" "Little Drops of Water," and ever so many more songs that we know.

Well, one day she went to see the lady from the strange country (just our United States), whom she loved in school and who taught her every morning. She wasn't all alone either. Holding tightly to her little brown hands were two of the dirtiest lassies you ever saw. And their names were Light and Brightness.

Now they had never seen the queer lady with her fluffy golden hair which Silver calls "white," and her big blue eyes which Silver thinks are "muddy." But they were not afraid nor bashful, not a bit.

Light just pushed up to the Smiley Lady and touched her white dress and her big soft hand, and said, "You want us to come to school. But I think you don't know how poor we are." And Brightness, who had also snuggled up close to the lady, eagerly called out, "Not one cent have we. And if we must pay money we can't come." "No, we can't come at all, and we'd love to," both girls said.

The Smiley Lady was thinking as she watched those dear little faces, and just as she heard, "We'd love to," she remembered how boys and girls and sometimes grown-ups had sent pennies, dimes and dollars from America so that really poor little girls could go to school and that there was money, just a little of that, for their books. So she asked them how old they were, and where they lived, and then sent them happily away to the schoolhouse.

The next day, "rat-a-tat-tat" on the lady's door, and in came two big fat Chinese women whom the lady had never seen. But she wasn't afraid nor bashful any more than Light and Brightness had been. She asked them if they had eaten their rice, all about their family and a lot of polite things. She even said she thought it might rain!

Then pretty soon the Chinese women began to talk. One had such a funny name, Mrs. Kaw. The other was Mrs. Lee.

Said Mrs. Lee: "I know your Silver Girl. She's bad. This morning she kidnapped my little Brightness and took her away somewhere." "And my little girl," said Mrs. Kaw, who was Light's mother. "And we won't ever see them!" they both said together.

Then it was the Smiley Lady's turn: "Why, I know where your girls are—in my school. There I shall teach them how to

read and write and make their clothes, and tell them how to be good little lassies."

Said Mrs. Kaw: "What the lady says is true. Don't you remember how Silver Girl used to steal cookies from my bakery, and throw stones at your children? And we wondered why she didn't do it any more. Why, it must be she learned that in school. I guess we'll let our girls go every day to that good place."

Away went the mothers, telling everybody on the street how smart their little daughters had been, to find the lady and her lovely school.

But the Smiley Lady has the dearest little corner in her heart for Silver Girl. Why? She's going to let you guess.—  
*Christian Intelligencer.*

### A "Confession of Faith"

DR. E. J. WAGGONER

(Continued)

And how about the Priesthood? A thousand years before Christ appeared in the flesh among men, David wrote by inspiration, "Jehovah said to my Lord, Sit thou at my right hand until I make thy foes thy footstool" (kingship); and "Jehovah hath sworn, and will not repent, Thou art a priest forever, after the order of Melchizedek."

Further: It is as true of Christ as of high priests taken from among men, that he is "ordained to offer both gifts and sacrifices for sins." None but a priest can offer a sacrifice acceptable to God. King Uzziah affords a sad proof of this. Therefore Christ's priesthood must necessarily have antedated his offering of himself. Obviously, then, he was priest before his crucifixion. He "gave himself for our sins" just as truly when he went about doing good and healing all that were oppressed of the devil saying to the broken in spirit, "Thy sins be forgiven thee," and giving life to the dead, as when he hung upon the cross. Isaiah declared, "The Lord hath laid on him the iniquity of us all," and, "Surely he hath borne our griefs and carried our sorrows." So his priesthood must date back of Isaiah's time. And since grace was abounding at the fall of man,—for where sin abounds grace much more abounds,—we must believe that Christ was Priest at least from the founda-

tion of the earth; and that is as far back as specially concerns us. Abraham offered up his only begotten son by faith in God's ability to raise him up even from the dead, through the offering, already made, of His only-begotten Son. The works, by faith in which we *do enter* into rest, were finished from the foundation of the world.

These simple, vital truths do not admit of argument. They "say themselves." They have only to be believed. I am merely stating what comes to me as I read the Bible for personal help and comfort. Now these plain, fundamental truths being recognized, it necessarily follows that there can have been *no change* in any feature of the gospel (call it the "Plan of Salvation" if you please) since the fall. Clearer statements of it, to meet man's increasing blindness, there have been; but the thing itself has not changed one iota. "Unto us was the gospel preached as well as unto them." "We believe that by the grace of the Lord Jesus Christ we shall be saved even as they." The unchangeable God has but one way of saving men. Any change would make either for perfection or for imperfection. No one will for a moment admit that God would or could make a change tending toward imperfection; but to claim a change toward perfection would be no less to bring a charge of imperfection against God. Believing in God, we must admit that the gospel was the same and as complete in the beginning as it is now; for it is but the revelation of the life of God to and in men dead in sin.

Man has had but one need since the fall—salvation from sin. "By one man sin entered into the world, and death by sin." Sin carries death in its bosom, and is essentially death; therefore the need that man suffers can be satisfied only by the gift of a perfect life—a life free from sin, a life victorious over death. So God in Christ gave his life for and to sinful men. That is the sum of the gospel.

But sin is a *condition, not an entity*. It exists only in the individual, and can be removed only by a new life in the individual. It is not like grain or wood or stone, that can be removed from a place and deposited somewhere else. It is like a disease; it is, in fact, a mortal disease. It can no more be removed from a person, and carried by another person and deposited in some place at a distance from the



sinner, than a fever can be taken away from a sick man by the physician, and stored away in some warehouse provided for the purpose.

I am not unmindful of the statement that Christ does "bear," or "take away" our sins. He bears the sins of the world, and by bearing them he takes them away from those who accept him as their Savior. But I remember this, also, that he bears our sins *in us*, and not apart from us. He bears them because he "*is come in the flesh*," fully identified with humanity. The sins of the world are upon him, because he bears the world. He bore the sins of the world,—of our common humanity,—in his own body on ["up to"] the tree; and by the cross the body of sin is destroyed, that a new life may begin. But let it not be forgotten, that the cross on Calvary profits us nothing unless it is erected in our own hearts, and we are *crucified with him*. Paul shows in Romans 10: 6-9, that we do not find Christ in heaven or in the grave, but only within, crucified and risen again in our own hearts. And when by faith we know that for a fact, our sin is taken away. Even Christ does not bear it now, because his endless life has swallowed it up. He bears the sin *up to* the cross, and if we allow him to take us with him to the cross, so that we are crucified with him, our sins cease to be, are there *blotted out* with the old life that there ceases to be.

Sin is not an entity, neither is it a debt, in the ordinary sense of the term, to be canceled by the payment of something (even of a life) by and to some other person, apart from the sinner. All the illustrations of the atonement for sin, as being the payment of a man's debt by some benevolent person, give a faulty idea of the truth. A debt is something apart from the debtor, but sin is a part of the sinner; it is, indeed, his whole life. It can not be removed, or satisfaction be made for it, by the abstract gift of a life, any more than consumption, leprosy, or the plague can be cured by the payment of money, or even by the gift of a life, unless that new life be given to the sufferer himself. There have been cases in which a patient has been healed by the gift of the physician's or some other person's life blood; and this alone illustrates what Christ does for the sinner, as demonstrated in the case of the woman with the issue of blood, who by the

reception of "virtue" from Christ, was immediately "made whole." But her disease was not carried off and stored up somewhere. It ceased to exist, being "swallowed up of life."

This fountain of living waters, opened for sin and uncleanness, has always been open, always flowing from the throne of God and the Lamb. Men have always been called to take of it freely. Only by taking it constantly, do even the unfallen angels retain their sinlessness. The water from the Rock in Horeb; the water and the blood uniting in one stream from the heart of Christ on the cross; and the pure river of water of life flowing from the throne of God, in the midst of which is the Lamb that was slain;—all these show that "that which was from the beginning,"—the Word of life,—has been and is constantly flowing. The gift of God's life, which, since the fall, comes only by the cross of Christ, is not an event of a day, but the great fact of eternity. No one ever had to look forward or backward, but only upward and within, to find the cross. Its arms span eternity; through all the ages it stands unchanged—the restorer of life to those who have lost life, and the preserver of life to those who have never forfeited it. It has always been the one way of salvation for the sinner, and it will remain "the science and the song" of the saved through eternity.

I know that this is open to a technical objection, on the ground that "the cross" signifies the curse, and is a symbol of shameful death, and that therefore it can not have existed before the fall, and can not exist after the restoration. This is easily made plain. Take the original command to the first pair: "Be fruitful and multiply." The birth of children means the gift of life. The mother gives her life to the child. In the present state, this gift is accompanied by pain and intense anguish. The mother may anticipate the birth of a child with longing; but after it is born she rejoices; but there is no joy, but only sorrow, in the act of giving birth—the bringing of a new life into existence. But we know that if there had been no sin there would have been no sorrow, in childbirth. The joy of anticipation would have been intensified in the physiological act of bringing forth. Childbirth is the same thing that it would have been if there had been

no sin; but a change of condition makes it painful.

So with the gift of God's life, that the universe may be peopled. God had a longing for children to surround him. He brought forth the angels—"sons of God"—by the gift of his life, and the joy of anticipation was not dimmed in the fulfilment. Man, also the son of God, was the product of the gift of God's life, and still His joy was full. But sin came, and death passed upon the whole race of God's children of earth. What shall he do, that his banished be not expelled from him?—Do just the same as he did in the beginning—give his life freely, that his children may be *born again*. The mystery of the new birth is identical with that of the first birth; both are acts of creation by the gift of life. But sin causes the gift of life for the new birth to be accompanied by pain, since God must needs bear our sickness and take our death. It may be said, therefore, that the cross exists from eternity to eternity, and that sin causes it, during the period of sin's duration, to be connected with pain and shame; or we may say that the one thing which exists from eternity to eternity is the gift of God's life, for the creating and recreating of men, and that sin makes the cross the only way of entrance for that gift. What words one uses to describe the thing, is a minor matter; the great truth is that men are re-created by the exercise of the same power by which man was originally created. In both cases it is Christ who is the Mediator—the medium through whom the work is accomplished.

Seeing these simple, fundamental, gospel truths clearly, made it evident to me fully twenty-five years ago that there could never have been any changes, or differences of dispensation, in God's work of saving men. The river of God is not subject to floods and droughts; its flow is constant and even; its banks are always full. It is, as Whittier expresses it:

"Immortal Love, forever full,  
Forever flowing free,—  
Forever shared, forever whole,  
A never-ebbing sea."

Christ crucified was as much a reality, and as available, in the days of Moses and Isaiah as in the days of Paul. The revelation of Christ as Jesus of Nazareth, from the manger to Calvary and Olivet, is but the removal, as it were, of a fold from the

screen that separates the invisible world from us, so that through the opening we may get a view of what is constantly taking place. Neither at the cross, nor before or since, has there been any new feature introduced,—any change in the way for sinners to approach the Throne of Grace. Christ has from the foundation of the world been the Lamb slain; his life has always been the one perfect sacrifice for sin; and his royal priesthood has been unchangeable. He is from first to last the "one mediator between God and men." He has borne the sins of the world from the beginning of sin; and he has "taken away" the sin from as many of the world as have been willing to have it blotted out of their lives.

Also, twenty-five years ago, these truths, coupled with the self-evident truth that sin is not an entity but a condition that can exist only in a person, made it clear to me that it is impossible that there could be any such thing as the transferring of sins to the sanctuary in heaven, thus defiling that place; and that there could, consequently, be no such thing, either in 1844, A. D., or at any other time, as the "cleansing of the heavenly sanctuary."

"Then what took place in 1844?"

That question puzzled me for many years; for I had been so thoroughly indoctrinated with the idea of a 2300-year period ending in 1844, that it never occurred to me to doubt it. Indeed, I never did doubt it for a moment; but one day the light dawned upon me, and I saw that that period had no foundation whatever, and then of course I simply dropped it.

How did I learn this? you ask. Well, I suppose I should never have seen it if I had not been for so many years fully convinced that the thing which I, from my boyhood, had been taught took place in 1844 did not occur, then nor at any other time.

But what about the 2300 days? Are we to throw away the prophetic rule of "a day for a year"? By no means; that rule holds, but it has no application in this case, for the simple reason that the eighth chapter of Daniel makes no mention whatever of 2300 *days*. Not the "King James" version, nor any other version, but the Hebrew text, must settle the question, and that says, "two thousand and three hundred evenings and mornings" (literally "evening-morn-



ings"), as correctly rendered in the Revised Version.

"But," it is asked, "doesn't an evening and a morning make a day?" Yes; but what reason have we for gratuitously assuming that the term is here used as a periphrasis for "day"? In that case we should have a figure of a figure! We are placed under the necessity of interpreting a figure of speech, and then taking that interpretation as a prophetic figure. When a prophetic symbol is used, the symbol itself ought to be absolutely clear, needing no explanation. But here we are told to believe that we have for the figurative day a term that is never elsewhere used in the Bible for the word "day." Why should we assume an exception here? There is a Hebrew word that is everywhere rendered "day," and it is the only word for "day" in the Hebrew language. It occurs more than 2,000 times in the Hebrew Scriptures. Has it never occurred to you to wonder why an exception should be made here? It certainly rests with those who claim an exception here to show the most clear and convincing proof of the alleged fact, and to give a plain and conclusive reason therefor.

If the translators of the 1611 Version had translated the Hebrew words *ereb boker* (evenings mornings), instead of substituting "day" for the proper rendering, I doubt if even the maintaining of a theory would have led any one to light upon so far-fetched an interpretation. I ask again, what reason can be given for the introduction by inspiration of a new, absolutely unknown, and clumsy expression, instead of the simple and well-known word for "day," if the reader were intended to understand "day"? I say "clumsy expression," meaning only, of course, as a circumlocution for "day." In reality there is nothing clumsy about it when taken in its obvious sense. It seems so obvious as to need no argument, that the term "evening-mornings," when used in connection with the sanctuary, must refer only to evening and morning sacrifices.

Incidentally, there comes in here, of course, a consideration of the application of the "little horn." Consistency demands that the horn of a goat should be of the nature of a goat—a process, a continuation of the animal in question. But this would preclude the application of a Grecian horn to Rome, since Greece and Rome were two

distinct, independent powers. Why is there any more ground for saying that Rome came out of Greece, than there is for saying that Greece came out of Medo-Persia, or that Medo-Persia came out of Babylon? It is true that a victory over a Macedonian king gave Rome great prestige, but not so great as the victory over Darius gave Alexander, or the conquest of Babylon gave Cyrus. Rome, like its predecessors in universal dominion, originated in territory to the westward of the kingdom immediately preceding it, and had an origin as distinct from Greece as Greece had from Medo-Persia, or Medo-Persia from Babylon. The facts do not fit the interpretation which Seventh Day Adventists have given the prophecy. Strangely enough, the chart that has always been used by the denomination, and the supposed picture of the goat, which still appears in all the books and articles devoted to this prophecy, plainly show the inconsistency of the interpretation. Look it up, if you do not have the picture in mind, and you will see that the "little horn," marked "Rome," is represented as coming from *behind the goat*, and that the goat horn marked "Syria" is represented as uniting with that previously-existing little horn, instead of the latter coming out of the Syrian horn. The awkward picture contradicts the words of the prophecy; but if it had been made true to nature and to the text, the little horn could not have been labeled "Rome."

I had thought to devote a little space to a positive consideration of the application of the little horn, but I will not cumber the argument with it. I did not really need to refer to the horn at all, it being sufficient for my purpose, in dealing with the atonement, to show that the eighth chapter of Daniel does not contain any long prophetic period, at the end of which sins are to be blotted out. My only burden in this writing is that sin is not an entity, a commodity, that can be taken away from a person and deposited intact somewhere else, awaiting its final destruction. Since no earthly sinners have ever been in the sanctuary in heaven, their sins can never have defiled that place, necessitating its cleansing. But the sanctuary at Jerusalem in Judea, which alone was the subject of Daniel's anxiety, had been most horribly defiled by Antiochus, and did need cleansing.

(To be concluded)

## SABBATH SCHOOL

REV. LESTER CHARLES RANDOLPH, D. D.,  
MILTON, WIS.  
Contributing Editor

I want to express my appreciation to the busy people, almost overwhelmed with other duties, who yet find time to write for the RECORDER. The following paper by Miss West is an example of this. To say that one is a teacher in one of our three colleges is sufficient to indicate that the life of that teacher is full to overflowing. There are not only the recitations of the class room over which they preside, but there are also the many social and literary activities of the college and community life. Miss West gave a talk on this subject at the quarterly meeting at Albion this summer. This made such a strong impression that I asked her to prepare it for this page. Although crowded with work, she consented to do so, and has written the following at many different times as she could snatch a few minutes.

Now I think you will all appreciate the paper the more because you know the circumstances. O all ye busy people, my sympathy to you. If I have scolded you for not writing more, I ask your forgiveness. Let me rather thank you for all you have done to help. Let it be distinctly understood, however, that I still want news items, articles and interesting clippings in this department.

### Essential Qualifications for Successful Sabbath School Teaching

MABEL L. WEST

Before beginning the discussion of the topic, one must first answer the question as to which is to be taught, the Bible or the child. If we decide that we have character building as the aim of the work of the Sabbath school, that we are teaching children and young people, then the essential qualifications for Sabbath-school teaching are something like these: first, children who attend Sabbath school regularly; second, suitable subject matter chosen from the Bible as well as from art, literature and nature; third, a Sabbath-

school program providing for worship, instruction and the expression of the truths and lessons taught; fourth, homes and parents in sympathy with the work of the Sabbath school; and fifth, a well-trained teacher. I am inclined to think that the latter will do much to bring about the others.

We all know that there is nothing so detrimental to successful work as Sabbath-school classes whose members are there but half the time. There is no interest which holds over from week to week and promotes a preparation of the lesson. But how are we to get the children and young people to attend regularly? you ask. Carefully selected subject matter, a good Sabbath-school program, sympathetic and encouraging parents, and last, but not least, a well-chosen teacher, who will often succeed when all else fails.

We once thought that the Sabbath-school lessons, even for the little folks, should be chosen from the Bible alone; but we find that present-day students of children and of Sabbath-school work are suggesting some splendid courses for the younger children which provide stories from literature and history, with truths as applicable to child life and interests as many found in the Bible. Nature is very near to the life of the child, so they tell us to enter the heart of the little boy or girl through that gate. At the same time stories of child life are taken from the Bible, together with other stories which can in a measure be understood by the children. All will be supplemented by music and art, the latter furnishing in many instances the illustrations necessary to make the work more concrete and interesting.

The third element, that of an appropriate Sabbath-school program, is closely related to that given in connection with the second. There must be a portion of the time given to worship which will help to develop that most desirable quality of character, reverence. The instruction which gives truths and ideals had best be followed by expression of the same, either in the Sabbath-school hour or at some later time, to be reported or talked over with the class teacher. There are two reasons for this expression. One is to test the ideas of the child and to help to make clear the lessons taught. The other reason is, that to arouse the emotions or feelings and



to provide for no outlet or expression in some form leads to hypocrisy. Too often we let the children condemn acts of the characters studied and fail to let them suggest how they can avoid such mistakes. We do not follow up our class discussions by pointing out what they can do or, better still, in review of the lesson to find out what has been done to carry out the truths of the previous lesson. Here, again, we must be careful, because we may encourage a certain form of bragging; but a thoughtful, loving teacher will find ways of carrying on her work so as to prevent this.

It is not necessary to discuss the fourth element, that of loyalty and sympathy on the part of the parents. It is enough to urge all parents who are anxious for the best to come to their children through the Sabbath-school work, to know what their children are doing in their various classes, to encourage the preparation of the lesson and regular attendance each week, and, in all, to prove interested and helpful. It will take time, but what will pay better than well-formed characters in your boys and girls?

Care is used in selecting the teachers of our day schools, that well-fitted persons may be placed in charge of the boys and girls. We all agree that too much care can not be taken in choosing persons who are to have so great an influence in shaping the lives of the future generation. Why should not the same care be exercised in selecting our Sabbath-school teachers? These teachers have the children for a much shorter time and the work, that of religious instruction and character building, is of so much importance that the most efficient teachers are needed. For what shall we look in our most promising Sabbath-school teachers?

Our ideal teacher must be not only a lover of children, she should enjoy the children of the particular period or age of those over which she is to have charge. One person enjoys the babies and seems to get the best results possible with these little tots, while the same person almost fails with a group of older children. One person is quite successful with the twelve and thirteen-year-olds, who is totally lost before the babies of three and four. Love of, and pleasure in working with, the boys and girls will be our first requirement.

If one loves to teach, that one will study

to know the interests of the children with whom she is to work. A six-year-old enjoys hand work, motion songs, pictures, stories of children more than does the eleven-year-old. One boy is interested in making certain collections or in doing things with his hands. Let him contribute the illustrative material sometimes needed. One child may have access to a good home library. Let him make contributions from that source if he seems to like to do that. Individual praise is needed with the baby, while pride in the group will do more for the twelve-year-old. Memory is stronger during the ages of seven to eleven; hence, that is the time for teaching psalms, the names of the books of the Bible, Bible verses and historical stories. Drill is an essential part of the work with these children. Asking the children to reason out the wisdom of certain steps or to discuss sides of certain moral questions belongs to a later period and, in this period, will be attacked with great zest and pleasure as well as profit to all concerned.

Loving the children and knowing the interests of the various stages of child life and the individual interests and capabilities of the different children will make easier the problem of class management, which problem is one to be solved early by our successful teacher. Now organize your class work. System does away with disorder. Be firm in dealing with your pupils. Firmness with kindness lessens the problem of discipline. The solution of much of the now ineffective teaching lies in this careful management.

To know how to discipline and to teach well, one needs experience and needs to know the experience of others. I would suggest, then, as another requisite of our ideal teacher, the study of some good applied psychology to find the best psychological methods and principles. Find out the best ways of teaching children how to memorize, for conducting reviews, for forming desirable habits, for making the work interesting by putting the responsibility upon the class and by using more concrete illustrations. Appealing to the instinct of curiosity through questions in your assignments will do much towards creating an interest in the lesson to be studied. To make the children feel responsible for the recitation by encouraging them to

carry on the discussions among themselves will bring surprising results.

Love of children, organization, knowledge of child life and of pedagogical principles will now be supplemented by a thorough study of the Bible, of the history and geography of Bible times, of present geography and history of the same places, together with a study of all material suggested by those making out the courses of study for Sabbath-school teaching. To correlate present happenings with those of Bible times will make those past events more real. A knowledge of the present-day customs and practices will throw light on the past. Good teachers must know much, must be bubbling over as a result of being "so full of the subject."

Emerson tells us that often "what you are thunders so loud, I can not hear what you say." If what we are, is all that it should be, if we are putting into practice what we would teach, such will not detract from one's teaching but will "strengthen and support the rest." Let us think more about how we act and what we are outside of the Sabbath-school hour. Let us remember that kindness and thoughtfulness outside of class for the boys and girls whom we wish to instruct will do much toward making our teaching effective.

In closing, I would sum up the suggestions in the following way:

- Love children and young people.
- Observe children and their interests.
- Value psychological principles.
- Endeavor to acquaint yourselves with all information on the subjects you are attempting to teach.

With all of this, if we are living examples of the Great Teacher who has taught us how to live, we will be among those teachers who see the fruits of their teaching in the strong characters forming in the boys and girls under their guidance. We will be members of a Sabbath school whose pupils are careful students and regular in attendance, and of a school whose influence is felt in the community for good.

#### Lesson X.—December 2, 1916

FAITHFUL UNTO DEATH.—Rev. 2: 1-17

Golden Text—"Be thou faithful unto death, and I will give thee the crown of life." Rev. 2: 10.

#### DAILY READINGS

- Dec. 3—Rev. 2: 1-11. Faithful unto death  
 Dec. 4—Rev. 2: 12-17. Faithful in all things  
 Dec. 5—Rev. 3: 1-6. Exhortation to watchfulness  
 Dec. 6—Rev. 3: 7-13. Promise to the faithful  
 Dec. 7—Rev. 3: 14-22. Spiritual fervor  
 Dec. 8—Ps. 125. Trust in God  
 Dec. 9—Ps. 130. God's forgiving love  
 (For Lesson Notes see *Helping Hand*)

#### Salem College Notes

President Clark conducted chapel exercises Monday morning. He made one of his usual short, snappy, inspiring talks, so helpful and so instructive to young people. In his talk he laid emphasis on the importance of cultivating intelligence as a virtue. He said that the American mind has been inclined to foster the virtues of feelings and will, and to slight the intellectual virtues, as is evidenced by the fact that there has been a tendency to regard "goodness" as the sole qualification for the ministry and that God and reason are supposed to be on bad terms. "Novelists," said he, "are inclined to make heroes of well-meaning blunderers." The president suggested that, to his mind, there was no remedy for the situation except the serious and dead earnest cultivation of our mental powers.

The Hallowe'en carnival held in the gymnasium under the auspices of the Gridiron Club, on October 30, was a great success. Everybody said so. The Athletic Association, in whose behalf the benefit was given, thanked the club and Miss M. Thorngate for their time and effort—for it does take an abundant use of gray matter to "put over" such an affair. Fish ponds and fakers, magicians and horrors, fortune tellers and freaks, apples and candy, cider and cakes—everything that tickles the palate and pleases the eye and ear of youth was on sale. The gymnasium next morning looked as if a northwest blizzard had been in town—the confetti flew so freely.

President Clark was absent Monday afternoon to address a district teachers' institute at Central Station. He reports a very pleasant and successful trip. The teachers seemed interested and appreciative, and eager to get what they could to better serve the children daily entrusted to

their care and to further advance the educational standards of their district and their State.

Our English Department, under Professor Victor Davis, conducted chapel on Tuesday morning and arranged a genuine Hallowe'en program. Mr. Russell Coffendaffer spoke briefly on the history and development of this custom, dating from the year 610 A. D. at Rome, and told how it was, and is, observed in some foreign countries today. Miss Blanche Wilson, director of the Public Speaking Department, recited "Aunt Eleanor's Hero," Jake Helmick read Edgar Allan Poe's short story, "The Black Cat," and Professor George Thorngate recited the "Cremation of Sam McGee." Every one entered into the spirit of the occasion, which strongly savored of that creepy feeling of ghosts and goblins and sort of made your skin lumpy like sandpaper. We enjoyed these exercises very much.

On Wednesday evening, November 1, the Hon. John W. Davis, of Washington, solicitor-general, conducted a Democratic rally at the college auditorium. The turnout was large. Mr. Davis is a forceful and interesting speaker, who is well acquainted with the virtues of President Wilson and the Democratic party in general, but the audience lacked enthusiasm and did not respond to his oratorical fireworks.

Salem closed her 1916 football season last Friday afternoon on the home grounds when she met the strong Broadus aggregation from Philippi and held them to a 0-0 score. It was a good clean game from start to finish. Salem kept the ball most of the time in her opponent's territory. Fifteen out of her seventeen forward passes were successful. Broadus stuck to the old game of hitting the line and did so with good results. Our trick plays and shift formations were a complete puzzle to the Philippi bunch. Taking into consideration the fact that the material was green, that we had few facilities to work with, and not much encouragement or support at the beginning of the season, Salem has done well and Coach Thorngate is to be congratulated on the showing made. Wait, if you please, until next year.

Neither of our lyceums held a meeting on Wednesday evening on account of the Democratic rally held in the college auditorium.

We like to see college students take a healthy interest in politics and, this year, Salem students are surely going the limit. Last Friday morning the chapel exercises were turned into a students' political mass meeting. Mr. Albert Gadd presided as chairman and introduced the professors who were assigned the duties of expounding the various political platforms; Professor Karickhoff, of the Economics Department, spoke on the principles of the Prohibition party; Professor Bond, of the Biological Department, on the Republican platform—"firmness and sagacity"; Professor Victor Davis, of the English Department, on the Socialistic platform; and Professor Thorngate, of the Chemistry Department, on the Democratic principles—"watchful waiting," "peace at any price," "to proud to fight." A straw vote was taken and every student, regardless of sex and age, was permitted to vote. Under normal conditions we believe that West Virginia is a Republican State, but the results of the straw vote gave a majority for the Democratic party, both in national and state affairs. We blush to disclose the fact, also, that suffrage was voted down by a big majority—largely by the girls themselves. It's a difficult matter to follow the workings of the female mind.

Mr. Paul Clark, of the Finance Committee of the Y. M. C. A. lecture course, announces that everything indicates a successful year in spite of a Democratic administration. The people in general are pursuing the policy of "watchful waiting" and we anticipate a big rush for tickets on the opening night—November 13. Mr. Leman Reed and Mr. Audrey Kelly are among the biggest sellers in the squad.

Miss Harriett D. Jones, manager of the girls' basketball team, announces that the season's schedule is about completed. The recent Hallowe'en events, football game and political rallies have interfered seriously with practices, but now that things are becoming more normal, practices will be held daily.

A. F. G.

Nov. 5, 1916.

## HOME NEWS

FOUKE, ARK.—The school at Fouke, Ark., under the supervision of Clark Siedhoff, '16, is closed this week on account of the prevalence of diphtheria.

Since the beginning of the term, the school has been reorganized, a physics department added, and everything is progressing finely. Miss Carrie Nelson, of Milton, has charge of the primary department. Miss Van Horn, of Farnam, Neb., is teacher of the intermediate class, and Miss Inez Williams, of Alfred, N. Y., is teacher of the grammar department and assists Mr. Siedhoff with the high-school work.

Mr. Siedhoff preached his first sermon to the congregation at Fouke on November 7, and writes that this work, together with the teaching of eleven classes each day and the training of a church choir, will probably succeed in keeping him out of mischief the rest of the year.—*Milton College Review*.

### Thoughts Suggested by Second Timothy 3: 16-17

ARTHUR L. MANOUS

This short passage of Scripture—only thirty-five words—contains principles and important present truth which we should consider, at least briefly, and *forever remember*.

#### I. "All Scripture."

First, we may observe that that of which the apostle here speaks is the holy Scriptures, and "all" Scriptures. But unfortunately there are a few who do not understand that the expression, "all Scripture," includes both the Old and New Testaments. Hence the Jews make a serious mistake by generally rejecting the New Testament, while others say the Old Testament is all fulfilled and done away. But what saith the Scriptures themselves?

(a) The Old Testament testifies of Christ. Luke 24: 27; John 1: 45; 5: 39.

(b) It is able to make one wise unto salvation through faith. 2 Tim. 3: 15.

(c) It tells, at least in part, whether or not the things which men teach are so. Acts 17: 10-12.

(d) It was written for our learning upon whom the ends of the world are come. Rom. 15: 4; 1 Cor. 10: 11.

(e) The Old and New Testaments are God's "two witnesses." Compare Rev. 11: 3-4; Ps. 119: 105; Zach. 4: 3-6.

#### 2. "By inspiration."

The second truth in this passage is directly stated that "all Scripture is given by inspiration of God." This truth is also taught by the apostle Peter. 2 Pet. 1: 21; 1 Pet. 1: 11. See also Job 32: 8.

#### 3. "Is profitable."

That which we may denominate the third truth in this passage is that all Scripture "is profitable." This truth is twice stated by the apostle Paul. Rom. 15: 4; 1 Cor. 10: 11.

#### 4. "For doctrine."

The fourth truth revealed in this text is that some of the Scriptures are profitable "for doctrine." This same truth is also stated in other scriptures. Prov. 4: 2; Mark 4: 2; Isa. 28: 9; John 8: 47; 2 Tim. 4: 1-3.

#### 5. "For reproof."

The fifth truth mentioned in this passage is that some of the Scriptures are profitable "for reproof." The word "reproof," says Webster, is from "reprove." And it means to rebuke or convince—"convict." John 16: 8; Prov. 28: 13; 6: 23. See also Prov. 10: 17; 12: 1; 13: 18; 15: 5.

#### 6. "For correction."

The sixth important truth found in this passage is that some Scriptures are profitable "for correction." This truth is also found in other scriptures. Prov. 15: 10; 3: 11-12; Job 5: 17; Ps. 94: 12; Heb. 12: 11.

#### 7. "For instruction."

The seventh truth stated in this passage is that some Scriptures are profitable "for instruction in righteousness." See also Ps. 50: 16-17; Prov. 1: 7; 4: 13; 6: 23; 8: 10; 10: 17.

#### 8. The divine object.

Our text further states that the divine object of this God-given "instruction," "correction," "reproof," and "doctrine," found in the inspired or God-breathed Scriptures of truth, is that the man of God may be complete or perfect. Being completely and thoroughly furnished unto all good works by the Scriptures, there is no excuse for us "not to render perfect and full obedience, which is the highest type of worship. Matt. 7: 21; 1 Sam. 15: 22.



## MARRIAGES

**ALDERDYCE-WELLS.**—At the Seventh Day Baptist parsonage, September 19, 1916, Mr. Lynn D. Alderdyce, of Battle Creek, Mich., and Miss Gael F. Wells, of Farina, Ill., Pastor Kelly officiating.

**CREWS-WHEELER.**—July 1, 1916, at the parsonage of the United Presbyterian church, Denver, Colo., by Rev. Mr. Orr, the pastor, Carlisle C. Crews and Miss Helen B. Wheeler, both of Boulder, Colo.

**BOND-AYARS.**—At the Dodge Center Seventh Day Baptist church (Minn.), October 25, 1916, by their pastor, Rev. H. C. Van Horn, Mr. Walter C. Bond and Miss Laura M. Ayars.

## DEATHS

**WITTER.**—Abbie K. Witter, the daughter of John and Harriet Gifford Edwards, was born in Little Genesee, N. Y., July 7, 1832, and died Wednesday, October 25, 1916, aged 84 years, 3 months, and 17 days.

She was educated in the common schools of the town until she entered the academy at Alfred, N. Y., which has since grown into Alfred University. Here she graduated on her twentieth birthday. The next day after her graduation, July 8, 1852, she was married to Charles Henry Witter. The family lived in the township of Wirt, near Nile, N. Y., for a number of years.

In 1862, Mr. Witter went into the army, was taken prisoner and died at Andersonville in September, 1864, leaving Mrs. Witter with six children. One of these went to live with an aunt, a Mrs. Allen, of Alfred, N. Y., and died at twelve years of age. Mrs. Witter lived at Alfred with her son, E. Adelbert, while he was there in college. Afterward she came to Rhode Island and lived for a time with J. A. Saunders, near Bradford, R. I., whose first wife was her daughter Belle. She returned to Alfred for a time, but came again to Rhode Island to live with her son Charles, with whom she has since made her home.

Mrs. Witter was converted to the Lord Jesus Christ when she was about thirteen years of age. She was baptized and united with the Seventh Day Baptist church of Little Genesee, N. Y. Several years ago her membership was transferred to the First Westerly church, located at Dunn's Corners, R. I., and she has been very active in the support of that body since. It was natural for her to engage in religious work, for she had a gift in that direction. She was the one who drafted the first plan for the Woman's Auxiliary Society of

the Seventh Day Baptist Denomination. One of her recent acts was a gift to furnish a room in the Lieu-oo Hospital, China. Mrs. Witter was much interested in the work of the Woman's Christian Temperance Union. She always was very loyal to Alfred and had hoped to found a branch alumni association in Westerly.

She leaves to mourn the loss of a faithful and talented mother four children: Rev. E. Adelbert, pastor of the Second Hopkinton Church, Hopkinton City, R. I.; H. Emmet, of Alfred, N. Y.; Charles E., of Westerly, R. I.; and Mrs. Jessie A. Randolph, of Plainfield, N. J.

Funeral services were held at the home of her son on School Street, Sabbath Day, October 28, at 1.30 p. m., conducted by Rev. Clayton A. Burdick, assisted by Rev. S. H. Davis.

Burial was in First Hopkinton Cemetery.

C. A. B.

**BROWN.**—Seth Sheldon Brown was born in Richburg, N. Y., August 5, 1884, and died at Main Settlement, N. Y., October 2, 1916.

In 1868 he was united in marriage to Martha P. Hornblower. Three sons were born to them, —Walter, Stanley and William, all of whom are still living. On August 3, 1872, he with his wife and about twenty-five others was baptized by Elder Huffman and joined the East Portville Church at Main Settlement, where he remained a member until his death.

The funeral services were held at the home. The large number of friends and relatives from near and far honored his memory by their presence at the funeral and the beautiful floral decorations gave eloquent expression of the tender affection in which he was held.

E. F. L.

**PALMER.**—Norman Philetus Palmer was born in Oswego, N. Y., August 26, 1841, and died at Rochester, Minn., from injuries received in an auto-train collision at Dodge Center, October 26, 1916.

Mr. Palmer was one of five children born to Norman and Huldah Sabin Palmer, and though so well advanced in years is the first of the family to be laid away. An adopted brother, Samuel, is in the Old Soldiers' Home at Bath, N. Y.; another brother, Dr. William E., has been for many years a successful physician of Hornell, N. Y.; a third brother, Albert L., lives at Hanford, Cal. These, with two sisters, Mrs. Olive Maxson, of Cunningham, Kan., and Mrs. M. H. Ellis, of Dodge Center, mourn their loss. With his father's family he was one of the early settlers of Dodge Center, where early in life he taught school. Later he taught in New Jersey and Wisconsin.

In 1874, he was united in marriage to Miss Viola Webster, who died three years ago. While the writer is not able to learn when Mr. Palmer became a Christian, he has been such for many years, being a quiet man of deeply religious and spiritual turn of mind and heart. His life was always exemplary and in church and community he will be greatly missed. For the last three years he has lived with his widowed sister, Mrs. M. H. Ellis, of Dodge Center. These two in

their loneliness beautifully supplemented each other's lives, and were happy in their home together. Sister Ellis has the deepest sympathy of many friends and neighbors.

Funeral services were conducted in his late home by his pastor, Rev. H. C. Van Horn, assisted by Elders Clarke and Socwell. The remains were laid to rest at Albion, Wis.

H. C. V. H.

**STILLMAN.**—In Westerly, R. I., September 21, 1916, Mrs. Eliza C. Stillman, in the ninety-first year of her age.

Eliza C. Stillman was the daughter of Phineas and Thankful Gardner Stillman and was born in Clarks Falls, Conn., in 1826. Early in life her parents moved to Potter Hill, R. I. This was her home until marriage to Charles A. Stillman, November 30, 1855, from which time she resided in Westerly. While living at Potter Hill she was converted and, on baptism, united with the First Hopkinton Seventh Day Baptist Church, from which she took a letter to the Pawcatuck Church of Westerly. She was a quiet, industrious, faithful Christian woman, interested in the life of the community and of the church. She had been for many years a worker in the Woman's Aid Society until age prevented her activity. She was the mother of two children: Mrs. James C. Hemphill, with whom she was tenderly cared for, and Herman E., also of Westerly. Beside these there were two step-children whom she had helped to rear, both now deceased, one recently,—George Edward, of Plainfield, N. J.; also one granddaughter, Mrs. Martin Austin, who died twelve years ago.

Funeral services were held at the home of her daughter on Courtland street, September 23, and burial was in Riverbend Cemetery.

C. A. B.

### Norman Philetus Palmer

Our brother and co-worker, Norman Philetus Palmer, has been suddenly called to his long home, and that by frightful accident on October 26, 1916.

His faithfulness for years as a Christian and humble, devoted, member of the Seventh Day Baptist Church; his activity and loyal support of gospel enterprises; his capable and earnest teaching in Sabbath School, are all well attested and have endeared him to us.

The Sabbath school of the Seventh Day Baptist Church of Dodge Center, Minn., would record its appreciation of the services of Brother Palmer, and do hereby express to his sister, Mrs. Martin Ellis, with whom he made his home, and to distant members of the family, our sincere sympathy in their bereavement. He was ready at the Master's call without warning, and his faith in the Redeemer was strong.

This minute we record in our secretary's book and send herewith a copy to Mrs. Ellis, requesting her to convey to others of her family these expressions of love for the deceased.

H. D. CLARKE,  
V. C. BOND,  
PHEBE LANGWORTHY,  
Committee.

### Community Rally for Milton College

On the evening after the Sabbath, November 11, at 8 o'clock, in the college gymnasium, Milton, a big community rally will be held to mark the first milestone of the College Expansion campaign and to set the pace for a further advance. For almost fifty years the college has stood here. It has meant more than can ever be estimated to the financial, social, moral and spiritual welfare of this section of the country.

As the semi-centennial of the college approaches, the air is full of hope and courage. With a thirty per cent increase in the student roll this year and a freshman class of fifty, the enthusiasm, devotion and confidence of the student body are inspiring. Milton is rich in the loyalty of her old students and in the interest of thousands of people who know what the school has done and is doing for the world. They give the assurance that the \$105,000 additional endowment will be raised and that this will lead the way to still bigger things beyond. Some interesting announcements will be made at the meeting. The college students are making preparations for the night. They will attend in a body and enliven the occasion with songs and cheers.

At 6 o'clock on the same evening, as a preliminary to the big community rally at 8, an oyster supper will be served in the basement of the Seventh Day Baptist church. John Gredler, of Waukesha, who has been the layman leader of the forces in raising the Carroll College endowment, will be one of the guests of the evening and will speak. This meeting has for its purpose the development of plans of work.—*Journal-Telephone.*

A writer in the *Messenger* tells the following: The best illustration that I ever heard, showing the disadvantage of living a Christian life outside of the church, was given me by a young convert whom I had recently received into our church. I expressed my pleasure in the step he had taken, when he replied: "I had not made up my mind to join when I came to the meeting tonight, but, while you were talking, I thought it was just like buying a ticket to Chicago, and then riding on the platform. I thought I might as well go inside."

## The Sabbath Recorder

Theodore L. Gardiner, D. D., Editor  
Lucius P. Burch, Business Manager

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### An English Bishop Speaks Out

We read, from time to time, all sorts of accounts concerning the effect of the present war on the religious life of England. We have seen paragraphs that describe a nation on its knees; we have talked with people recently returned from Europe who say that, whatever might have been the case at the outbreak of hostilities, there is no religious outburst or enthusiasm in England now. On top of this, comes the recent statement of the Bishop of Manchester to the effect that the popular distaste for religion is more marked today than it was forty-five years ago. During that period, said the bishop, the Church had been busy trying to awaken reverence, and yet the nation as a whole was outwardly less religious. Dr. Knox said the failure was due to the lack of evangelistic zeal—as compared with devotional zeal—in both clergy and people. The bishop contrasted the spirit of evangelism which was the essence of Christ's teaching with the spirit and aims of the clergy today. Christ taught that the ninety and nine were to be left in order to go after the one that was lost. Today it was the ninety and nine who were lost. Yet often when the clergy spoke to him of their achievements it was all about rebuilding a church, putting in a new organ or a fine reredos, increasing their congregation, or even shutting down one or two dissenting chapels! They were tempted to measure ministerial success by signs like those. But what about the lost who lived all round the church? They thought they had done well if they built a

small mission hall and turned the Church Army evangelist on to them. One sinner brought to Christ was worth more than all organs, stained glass windows and other pieces of church furniture put together.—*Christian Work.*

# 5



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# The Sabbath Recorder

## THANKSGIVING PRAYER

We give thanks unto thee, O Lord our God, on this day Thou crownest the year with thy goodness, and our hearts rejoice at the memory of thy unfailing faithfulness.

We thank thee for our homes, for our country, for our schools and colleges, for hospitals and asylums; for they are all the fruit of thy Spirit. Bless our leaders, and may the fear of God inspire all our national policies.

We confess before thee our national sins. We are humble as we think of the rebellion of our people against thee. We seek pleasure and honor and wealth, and we forget God. We seek our own welfare and are indifferent to social wrongs. Awaken the conscience of the people, and teach them to do justice, to love mercy, and to walk humbly with their God. Bless the church of Christ throughout the world, and may thy kingdom come in every land.

We ask in the name of Jesus. Amen.

—The Family Altar.

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