

# "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."

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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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# The Sabbath Recorder

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WHOLE NO. 3743

## Plainfield Church Calls a Pastor

At a large church meeting on the evening of November 19, the Plainfield Seventh Day Baptist Church extended a call to Rev. Ahva J. C. Bond, of Salem, W. Va., to become its pastor. Joint Secretary Edwin Shaw's resignation had been accepted, with great reluctance, in order that he might enter fully upon his work for the two boards. His pastorate will close with January 1, and Mr. Bond, if he accepts the call, is urged to begin as soon thereafter as may be convenient for him. At this time it is not known what his decision will be.

**Sabbath Recorder Night** Twice within a month has the Plainfield prayer meeting been conducted as "SABBATH RECORDER night." The first meeting was not long enough to give all an opportunity to speak who wished to, and the pastor announced that the RECORDER would be the subject again in a week or two. The following week was the time for covenant meeting, and so in two weeks the theme was "The SABBATH RECORDER and the Tract Society."

In both meetings prayers were offered for the blessing of God to rest upon the denominational paper, and testimonies were given by those who prize it in their homes. At the second meeting Pastor Shaw had a large table well filled with books, periodicals, and tracts published by the American Sabbath Tract Society. To each of these he called attention and the time of the meeting was occupied with testimonies and prayers.

One prayer contained a petition for the SABBATH RECORDER, to the end that it may "help us to know each other better and to love one another more." To know each other better is greatly to be desired if, as a people, we are to work together with best results. I am sure that the better we come to know one another, the more we shall love one another and the more efficient will we be in our Master's service. Pray that the RECORDER in its weekly visits may become more and more a source of strength and good cheer to all its readers.

## Memories of Home Ties That Bind

A letter from a loyal lone Sabbath-keeper beyond the Rockies shows how the *Pulpit* and the SABBATH RECORDER arouse feelings for the old home in the East, and keep alive the tie that binds isolated Sabbath-keepers in far-away States to the faith of their fathers.

After writing about the subscription money sent for the *Pulpit*, our friend says:

I do not see how you can publish such a fine, well-printed paper (the *Pulpit*) at the price, but I am glad you do, though the pictures of churches and pastors make me homesick. They bring back memories of the days when I was not a lone Sabbath-keeper. We hold a Sabbath school every week in the home and sometimes read a sermon, but not always, since there are eight children under twelve years of age.

I see that Brother Cottrell wants each one of us to secure a new subscriber for the SABBATH RECORDER. But all the way I can do that is to pay for it myself, and I can not do any more than I am now doing. Our family has taken it from the start—my grandfather and then my father. When I was married, forty-five years ago, my mother gave me the RECORDER for one year and I have taken it ever since. Then when my two daughters went away from me, we sent it to them. We have also sent it to a lone family unable to take it. . . . Am sorry I can't help the cause more, but times with us were never so hard and there is no prospect of better at present.

Letters such as this frequently come to the editor's desk, and his heart goes out in sympathy for the loyal ones to whom the denominational papers are as messengers from their dear old home, recalling the faith of their fathers and mothers, and binding them with ties of love to their church and people.

What could we do, scattered as we are, without the SABBATH RECORDER? Take away this one medium of communication, and leave our churches, boards, associations, and scattered Sabbath-keepers without any general source of information regarding church life, mission work, and other matters of denominational interest, and how long could Seventh Day Baptists hold together? Have you considered carefully the real value of this paper to the

cause we all love? Are you doing all you can to help it? Many lonely and scattered families, by their loyalty and self-sacrificing spirit in supporting the RECORDER, are putting to shame great numbers in the home churches who neglect to aid others to take the paper, or who do not even have it in their own homes.

**Peacemakers' Committee** The World Alliance For New World-Order for Promoting International Friendship through the Churches has joined with the Federal Council's Committee on Peace and Arbitration in a call upon all churches to appoint committees on world-problems, the object of which is to educate the people in principles of international friendship and universal peace. This effort to induce Christians of all denominations to unite in exerting their combined influence upon the great world for prevention of future wars is indeed a most worthy one. It is right in line with the spirit and teachings of the Prince of Peace, and every church and Christian society in America should respond to this call.

The demand is all the more imperative because at the outbreak of this great war Christianity was widely denounced by the unbelieving world for having failed to make war between Christian nations an impossibility, and now many Christian leaders feel that the church is on trial for its life. It must redeem its reputation as an exponent of the principles of the Prince of Peace, and, after the terrible lessons of the last two years, it must awake to a sense of its responsibility as a peace-promoting power among the nations. The disastrous results of placing science and worldly philosophy above religion, and of giving more importance to mere culture than to the attainment in life of the Christian ideal, are now unmistakable, and unless the church can again exert its pentecostal power promised by the Christ—a power that has never failed to transform sinful men when allowed to control their lives—it must hasten to its doom. We believe the church is able, under the leadership of its great Head, to regain its old-time spiritual force and to go forward as the God-given instrument for promoting peace on earth and good will to men.

**Far-reaching Plans** The plan in the World-Order movement is for systematic, nation-wide education by a careful study of the principles and duties of American citizens in regard to international affairs. Every citizen and every church should help establish principles of peace and international justice, and the movement is designed to make possible a collective action of all Christian peoples to this end. Bible classes, brotherhoods, men's leagues, women's clubs, Chautauquas, missionary societies, Young Men's and Young Women's Christian Associations, and other societies of Christian people are asked to unite in this study, and millions of Christians are urged to be prepared to move as one man in petitions to the government on matters pertaining to world-wide friendship and comity.

Courses of study including many books, magazines, and pamphlets are suggested. These may be obtained from Rev. Sidney L. Gulick, Secretary, 105 East 22d Street, New York City. See what he says regarding these matters on another page of this paper.

**Y. M. C. A. Work** The fact that the city of Plainfield, N. J., the home of the SABBATH RECORDER, is now being thoroughly canvassed to raise \$200,000 for a new Young Men's Christian Association building calls to mind in a most emphatic way the excellent work being done in this country by this association, and reveals something of the progress made within a quarter of a century in Y. M. C. A. work.

Forty years ago, while in his first pastorate, it was the editor's privilege to labor with the Y. M. C. A. state committee in various New England towns, and he was familiar with the work as carried on in those days. He also attended the international convention in Richmond, Va., in 1876 (if he remembers correctly), where the best exponents of Y. M. C. A. advanced work met and compared notes. Recently, in traveling, he has had occasion to note the great advance made in system and methods, and this advance has required correspondingly greater space and fuller equipment for the work. It is evident that the buildings of a few years ago would be utterly inadequate for these times. This has been found to be so in all cities of any size in America.

Twenty-two years ago, Plainfield's new building was considered up-to-date and sufficiently large to meet the demands; but today it is pronounced almost useless for present-day needs. In 1915, seventy-six new buildings, costing \$8,599,550, were dedicated to Y. M. C. A. work. At least twenty-six of these buildings replaced old, inadequate structures. At the present time forty-one association buildings are being erected, for which more than \$5,000,000 has been pledged. The highest pledge we have noticed by any one person was that of \$500,000 for a building in Brooklyn costing \$1,700,000.

One of the best reasons given for the forward movement in Plainfield is the necessity of enlarged work to hold the boys in right ways, and to provide a home for young men in the city who are away from home. The published appeal says: "We believe that it is fairer to train a boy to do right than to restrain him from doing wrong; easier to cultivate good habits than to remove bad ones; cheaper to prevent crime than to cure the criminal; business-like to form character instead of trying to reform it; and better to win a boy to the Christian life when he is in the formative period, than to wait until he is hardened."

#### Thanksgiving and Thankful Giving

Among the many petitions presented to President Wilson none can be more timely and appropriate than that of a delegation, representing a number of war relief organizations, that called upon him at his Shadow Lawn home on November 6. After stating that the gifts of the American people for the relief of war sufferers are by no means commensurate with their ability, and are likely to be utterly inadequate to meet the demands, the delegation urged the President to request the people to make Thanksgiving Day a day for special gifts for war sufferers, as well as a day for giving thanks for home blessings and for national prosperity.

#### Impoverished Soil Thwarts all Efforts

The most expert farmer, though employing up-to-date machinery and modern methods, can never get good results from impoverished soil. His first business should be to see that the soil he tills is in good condition, well enriched; for without this he labors in vain.

The spiritual life of a denomination is the soil out of which must grow all the good and true things that go to build up the kingdom of God and that make a people strong and efficient. We have been giving much attention, and wisely so, to machinery and to methods of work. We have organizations and organizations, and have talked and talked about efficiency; but with all the push and pull of our workers, with all the plans and resolutions of associations and Conferences, the returns seem entirely too small. So far as we can see, no one having the cause at heart is satisfied with the results. After all the appeals and exhortations of leaders, after all the planning and arranging of machinery, and after the efforts of our boards to secure larger endeavors and more practical results—better support of our papers, more enthusiasm for the causes we hold dear—the slow and sluggish way in which responses come gives the impression that something more than budgets, apportionments, commissions, committees, and assembling of machinery is needed before we can make a strong forward movement. Giving earnest and absorbing attention to expert methods, laying out elaborate plans and formulating rules for denominational activities, do not seem to bring the means for carrying on the work of missions, or for promulgating the truths for which we stand.

What is the trouble? It must be something more than lack of machinery, for we now have enough of that; it must be something more than well-formulated theories and elaborate plans, for of these we have plenty. The root of our trouble is not lack of money, but in the fact that we don't *want* to give. The sad feature of our failure to support the denominational papers lies not in the fact that we do not subscribe, but in the evidence that we don't *want* to support them and do not care to read them.

Our shortage is not financial, it is spiritual. We do not have spiritual life enough to produce what is needed. Spiritual life is the soil from which our harvest of good works must grow, and when that is impoverished everything goes by default. Just now we need to turn our thoughts away from machinery and methods and seek a replenishment of the soil—a renewal of spiritual life. When we shall do this until the Holy Spirit possesses us, the desired re-

sults will surely come. If as a people we consecrate ourselves to God until we receive spiritual illumination and a rich experience of divine grace; if we turn to the Lord, seeking the promised power from on high until worldly matters are placed in the background, and we are able to "dwell in the secret place of the most High," and "abide under the shadow of the Almighty," there will be no lack of consecrated money for God's service, of willing supporters of the boards in their arduous work, or of candidates for the gospel ministry.

### A Passion for Righteousness

REV. EDWIN SHAW

*Sermon preached in the Seventh Day Baptist Church of Plainfield, November 18, 1916*

"But seek ye first the kingdom of God and his righteousness." Matthew 6: 33.

I have a lingering impression that I have used this verse of Scripture as a text for a sermon at some time in the past. But when and where, I do not remember. And I have no recollection of what I may, or may not have said in such a sermon, if there ever was one.

We have been very much interested in the recent elections in our city, our State, and in the nation. And now that they have passed, we are asking ourselves, What does it all mean? Why did men and women vote as they did, in Plainfield, in New Jersey, in Kansas, in Wisconsin, in California? What motives prompted the voting? What was the purpose in mind back of the decision which determined the votes? What was the controlling, dominating desire in the hearts of these voters that settled their choices one way or another? What was the *ruling passion* of their lives that controlled them in making these decisions? If we knew, we should also know what is the ruling passion in all other matters of decision in their lives; for our choices in life, whether it be voting for governor, or buying a new hat, whether it be voting for councilman or making selections from a menu card, whether it be voting for President or balloting for a pastor, our choices in life at the bottom, after all, are determined by the ruling passion which controls and governs us.

And my message to you this morning is a pointing to the words of Jesus Christ, "Seek ye first the kingdom of God and his

righteousness," for the *ruling passion* of every man and every woman, young and old, should be the passion for righteousness. I stop not to name or discuss other passions which are good and proper in their place, if they are subordinated, and are not the ruling passion. They are, however, the "impedimenta" of life. You know what I mean by "impedimenta"? It is the Latin word for the "baggage" of an army. It can not be spared, it can not be left behind, but it hindereth the march, it retardeth the force and power of the battle. All such impedimenta should be kept in the background. All other passions and desires and motives which determine our choices, which determine our *votes* in all the affairs of our daily lives, all other passions should be, must be, kept in subordination to the ruling passion, that which never and always controlled the Master, the passion for righteousness.

Wednesday afternoon of this week I attended the State Sunday School Convention at Paterson. There were several meetings, all in session at the same time. I chose to visit the one where methods of work for scholars of the teen age were discussed, that is, the young people. A hasty glance as I entered the room decided the matter as to whether I should stay or go to some other meeting. What was it? I saw in the assembly a comparatively large number of men, youngerly men, and when the leader of the music asked the men and boys to stand and sing alone one stanza of a hymn, I could see a group of clear-eyed, smiling-faced, hopeful, vigorous, clean-looking, determined, resolute, efficient-looking men. Some of them—a few of them—of course, like our superintendent and myself, had their hair mixed with gray, but they were all "young men" by every token mark of real youthful manhood. And I felt that I was in good company, and somehow, from what the speakers said, and from the very atmosphere of the place, I felt that I was among men where the ruling passion was the passion for righteousness. And I was glad. One of the speakers called attention to young Christian men in business.

But when I went out on the streets of that busy city, and noted the throngs that were hurrying here and there, and looked into their faces and tried to read the motives that were on the throne of their hearts, as I saw the train from New York

empty itself of scores and hundreds, and I scanned the stern and troubled and weary faces, the listless, indifferent, dissipated-looking faces, the cunning, treacherous, heedless-looking faces, the thought came to me, Can the leaven, such as we saw over at the church, and as I see one here and there in this throng, can this leaven ever leaven the whole lump? Will the passion for righteousness ever take possession of the masses, the great masses of the people? Will it? And then I thought, It never has yet? It did not in Noah's day, nor in the time of Elijah, neither when Christ himself was here. Nor has it since. And yet, the safety of the world, all the good in progress and achievement, in morality and religion, in society, has come from the few, from this leaven, little though it be, and I have a very hopeful feeling, based on my own knowledge of the past and present, and observation, that such groups of men as I saw in that church are increasing year by year, in number and in power and influence, and that really more and more people are coming to make the ruling passion of their lives the passion for righteousness, are really seeking first the kingdom of God and his righteousness.

And there is need, sore need, of this leaven of good. Our country is just now facing a tremendous crisis, a crisis that calls for wisdom and patience and self-control. Thursday morning of this week the papers made an announcement. What was it? A new union formed, a union of employers against labor, it was termed in the headlines. Its real name is the National Industrial Conference Board. It already represents about 15,000 members, with about \$8,000,000,000 invested in factories, employing nearly 7,000,000 people, and is said to include between 75 and 80 per cent of the manufacturing power of the nation. What does this mean? It means that years ago labor organized to secure protection, and maintain its rights, of just and fair treatment at the hands of selfish and grasping and unprincipled employers. It has been a very good thing. And the conditions of labor have been wonderfully improved. But now this organized labor has in turn become the selfish, grasping, unprincipled tyrant; it enters into city, state and national matters as a dictator. And benevolent employers, men who have given careful, unremitting attention to the welfare of

their laborers, are forced to combine, even with those who may be more selfish, to protect themselves, to secure justice for their investments. And these two great forces are now lining up for battle, they are digging their trenches, they are bringing up their fighting equipment, and unless into the ranks of labor and of capital there shall come more and more a spirit of giving justice as well as getting justice, a spirit of being found fair as well as being treated fair, unless the ruling passion ceases to be selfish and heartless, and becomes a passion for righteousness, for justice and service, unless these two great forces, that are now thus organized and preparing to fight each other, unless some spirit of peace, nourished by the passion for being right and doing right and seeing right prevail takes possession,—I dare not think what may be the outcome. There can never be any permanent peace until labor and capital both and alike cease to say, "I must and shall have my rights, come what may," but rather say, "I must and shall be right and do right, come what may."

What did Paul say, when his friends told him he was silly and foolish to think of going up to Jerusalem where there was such bitter opposition? when they pleaded with him to change his plans? Why, he was not moved from the path of duty, from doing right as he replied to their entreaties: "For I am ready, not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus."

How was it with Peter and John when they were forbidden to speak at all or teach in the name of Jesus, being threatened with punishment of scourging and prison cells? Why, they answered, "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye."

How was it in the case of Jesus when his own most faithful and trusted disciples, all with the very best intention, tried to persuade him to deviate from the path of right? He had been showing them the opposition that was being organized against him, an opposition that would, if he met it, result in rejection, and suffering, and in death. And Peter, seeing only the temporary ills, and with the highest of motives, but with a lack of vision, "took him, and began to rebuke him." But Jesus turned, and looking upon the disciples, said to Peter, "Get thee behind me, Satan, for thou savorest not the

things that be of God, but the things that be of men."

It was a real temptation, just as real as the wilderness experience, a temptation to take some other road than the right one, to seek the kingdom of God and his righteousness second, not first; and the Master's passion for righteousness was perfect, it never failed him, for he was, and is, the King of kings and the Lord of lords. "This passion for righteousness enables men to say in all sincerity, "I would rather be right than be President"; I would rather be right than win my case in court; I would rather be right than sell this large bill of goods; I would rather be right than avoid duty; I would rather be right than make a touchdown in a football game, or win a point in any other game of life.

I tremble for the American people. Over two years of war on the other side of the world are making us indifferent, careless, calloused, hardened. We glance merely at the headlines telling of battles where thousands are shot to pieces or drowned in the sea, and then read the details of the stock market, or world series ball game (I am preaching to myself). We hear of millions who are suffering in actual starvation, and we bewail the high cost of living, in the midst of the unexampled prosperity which is about us, and go right on spending. The war is making people in Europe serious and thoughtful, saving, sturdy, efficient. There are no drones; all are workers. There is no extravagance, no luxury, no waste, no loss, except on the battle-field. While in America the spirit of selfish contentment is all too prevalent. O for this passion for righteousness, an enthusiasm for humanity, a burning desire for service, which shall take possession of the people of our land, of capital and of labor, of business and of fashion, of society and pleasure, and the man with a mite and the man with a million revolutionize these things, a spirit that will remove hatreds and strife, jealousies, and selfish contention, unfairness and suspicion, and put in their place a spirit of love, not a weak-kneed, spineless sentiment and emotion, but a strong, manly, powerful love, with a sense of justice, right and truth on the throne.

What is a passion? What does the word mean? Why, it means a suffering, a desire so intense that it hurts. Did you ever

love any one so much, with such a fervency that it actually hurt? Well, that was a passion, and it held first place in your life. And what I mean by a passion for righteousness is such a burning desire to do right, and to be right, and to see right prevail, that it takes full, absolute possession of you, till it hurts. Then and only then are you in very truth seeking *first* the kingdom of God and his righteousness.

Have you a desire thus to be possessed? Have you? Then strive, strive to enter into fellowship with the Master, abide with him, and let him abide with you and govern your soul. He was an idealist that dwelt much with his father. The world needs idealists today; it needs prophets, not predictors, those who would fain foretell the future in its detail, but prophets, prophets of God, men and women with vision, of high ideals. No doubt there are many who are mistaken in their calling, and are become self-appointed apostles of rebuke, whose destructive work, whose censorious criticism, hindereth the cause for which they labor. And after all, I sometimes fear that in such people the ruling passion is not the desire for righteousness, but the passion to win out in the cause they espoused, a passion for victory as the world seeth it now, rather than a passion for righteousness, such as was Christ's.

And may God help and direct us, and keep us in close fellowship with him, so that in the spirit of love and service, with an enthusiasm for humanity, we may always "seek *first* the kingdom of God and his righteousness." In Jesus' name. Amen.

It can not be that our life is a bubble cast by eternity to float a moment on its waves and then sink into nothingness. Else why is it that the glorious aspirations which leap like angels from the temple of our hearts are forever wandering unsatisfied? And why is it that bright points of human beauty are presented to our view and taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? There is a realm where the rainbow never fades; where the stars will be spread out before us like the islands that slumber in the ocean, and where the beautiful beings which pass before us like shadows will stay in our presence forever.—George D. Prentice.

## SABBATH REFORM

### Tract Society Notes

Would you like to have a Sabbath Institute held in your community some time next winter? A series of meetings for ten days or two weeks for the study of the Sabbath question? This is a very important matter for the church of Christ. Are we satisfied now with our knowledge and information in reference to the value and the obligations of the Sabbath? Would not such an institute held in your neighborhood be of help to you and to your children and to your neighbors?

Write to Rev. Willard D. Burdick, Milton, Wis., our Sabbath evangelist, for information, and for possible dates for such an institute. He would be the general director, but would enlist local help for teachers of children's classes, leaders of informal conferences, speakers on special topics, publicity matters, etc. He should have his schedule of appointments made out before the Christmas holiday season. If you wait too long you may not be able to have him come to you this next winter and spring.

The Committee on Revision of Denominational Literature of the Tract Society has not been able to accomplish very much as yet in visible results. The committee consists of five men who are located far apart, and who are very hard-worked in other matters. There has been no meeting of the committee at all this past year. And yet work has been going on in the matter of preparation of material, especially that of a revised history of the Sabbath.

Now that a change is being made in the matter of the corresponding secretary it is hoped that this work may be pushed forward better, especially in regard to the publishing and distribution of short tracts on special topics. Heretofore the secretary, being pastor of a church, receiving no financial pay except his postage and stationery bills, could give but little time or thought to the matters. Now that half of his efforts are to be given more in particular to this work, it is expected that tract literature

and its distribution will receive more attention.

And yet, when the secretary looks over his present correspondence and attempts to classify it as "Tract," and "Missionary," he finds himself in perplexity. Of course, now and then a letter plainly belongs to one or the other of these interests, there is no question about it. But more often he can not easily tell, it is both, and even larger, and he calls it "denominational," and so classifies it. And somehow he likes that better after all. And he trusts that the people who belong to our Seventh Day Baptist churches will be able to catch a vision of a united throng, various divisions of a single army, soldiers of the Cross, all in harmony, loving the cause, laboring for and living for Christ and the Sabbath, for the salvation of the world unto eternal life.

SECRETARY.

### A "Confession of Faith"

DR. E. J. WAGGONER

(Concluded)

"But what about the Investigative Judgment?" Yes, indeed, what about it? In truth, there is no responsibility resting on me to say anything about it, because in the entire Bible, from Genesis 1: 1 to Revelation 22: 21, inclusive, there is never once any mention of such a thing. A long time ago I found that the only way to avoid misunderstandings in Bible discussions was to keep clear of theological terms not found in Scripture, and hence not susceptible of Bible explanation. A brief consideration of the Judgment in general will show that there is no place for an "investigative" Judgment before the coming of Christ. You will pardon me for quoting several passages of Scripture in full, instead of merely giving the references. I want the truth that they contain to stand out so boldly that it will be apparent what a libel upon God it is to assume that he is under the necessity of *investigating* the record of men's lives and characters, in order to ascertain whether or not he can take them to heaven.

"Known unto God are all his works from the beginning of the world."

"Can any hide himself in secret, that I shall not see him? saith the Lord. Do

not I fill heaven and earth? saith the Lord." "The word of God is living, and active, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, of both joints and marrow, and is a discerner of the thoughts and intents of the heart. And *there is no creature that is not manifest in his sight; but all things are naked and laid open to the eyes of him with whom we have to do.*"

"O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine uprising. Thou understandest my thought afar off. Thou searchest out my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether."

"The foundation of God standeth sure, having this seal, *The Lord knoweth them that are his.*"

"Jesus did not commit himself unto them, because *he knew all men, and needed not that any should testify of man; for he knew what was in man.*"

"Jesus knew from the beginning who they were that believed not, and who should betray him."

In the face of this truth so often repeated, how can any thoughtful believer of the Bible teach that it is necessary for God to spend years in searching records, to find out who are true followers of him, and who are not? We are expected to teach as a fundamental article of faith, that it has already taken God, assisted by hosts of angels, almost seventy-two years to go over the records (several times longer, by the way, than it was supposed would be required), and still the work is not done. It brings God down to the level of man.

But is there not to be a Judgment? Most certainly; for the Scriptures teach that "when the Son of man shall come in his glory, and all the holy angels with him," then he shall sit upon the throne of his glory, and the dead, small and great, of all nations, shall stand before him to be judged; but they nowhere say anything about any Judgment before Christ's coming.

The object of the Judgment is not that God may learn all about men, but men may learn the truth about God. They will not learn it through the preaching of his Word, so they must see everything for themselves, just as it was in relation to every other

thing, so that every knee, even Satan's, shall involuntarily bow, and every tongue confess to God, acknowledging that Jesus Christ is Lord. Every one that is cut off must acknowledge that his punishment is just; and even the righteous, who have trusted God and believed in his goodness and justice, without understanding all things, must have all things set before them so clearly that there will be *no possibility* for any doubt or question ever to arise.

Seventh Day Adventist teaching concerning the sanctuary, with its "Investigative Judgment" to precede the blotting out of sins, is virtually a denial of the atonement. True, much is made of the "antitypical day of atonement" beginning in 1844; but that very thing minimizes, if it does not nullify, the value of the blood of Christ, in that it teaches that a man may receive the blood—the life—and not receive the atonement. The gospel has been turned into ceremonialism. The eyes of many have so long been fixed upon "the shadows" that it is almost impossible for them to see the light. I am not bringing any charge against their lives; but only against their teaching—making the word of God of none effect that they may maintain their tradition. Look over the literature from the beginning, and it will be apparent that they have transferred the Jewish sanctuary and its ceremonies into heaven, and have made the atonement itself only ceremony. Everything must be made to "fit the type," as though the shadow of a thing were of more importance than the thing itself. You do not depend upon photographs to give you exact information as to your wife's features and characteristics. I dare say there was a time, before your marriage, when you paid a good deal of attention to her picture, and you no doubt have some of those pictures still; but I don't believe that you have spent much time studying them in the last thirty-five or forty years. You don't care for her picture, as long as you have her. And I am sure that you don't insist that she can't be your wife if she does not in all respects correspond to those pictures. Why, then, should we spend time studying shadows, when we have the reality? For we have "come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written

in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling."

The ancient sanctuary with its ceremonies was essentially a type by contrast. It was built because the children of Israel would not have God to dwell in them. But for their unbelief they might have come direct to the sanctuary which God's hands had established, and might have talked with God face to face, as Moses did. The promise was, if they kept God's covenant, as Abraham did, that they should be a kingdom of priests; instead, the priesthood was confined to one tribe, and to one family of that tribe, and was utterly useless so far as freeing from sin was concerned. Instead of having the law of the Spirit of life in Christ, the Living Stone, from which they could drink righteousness, they had the law on lifeless stone, a "ministration of death." The "tabernacle of witness" was continual witness against them. Of course they were not shut up to those weak and unprofitable things, for whoever turned to the Lord in truth had the veil taken away, and could, like Moses, behold the glory of God. What I wish to emphasize is that we are not to spend precious time studying the minutest details of a system that was only the product of unbelief, when with Abraham and Isaiah and Paul we may by faith have boldness to enter into the holiest by the blood of Jesus. The writer of the Epistle to the Hebrews, in referring to the tabernacle and its instruments said, "of which we can not now speak particularly"; and it seems to me that we would do well to follow his example.

Let me note, by the way, an inconsistency on the part of those who insist that everything must "fit the type." In the type, the atonement day was just one day out of 360 days—the last day of the year. According to Seventh Day Adventist teaching, Christ was in the first apartment of the heavenly sanctuary from his ascension till 1844, or 1810 years, which time corresponded to the yearly service in the tabernacle, leading up to the day of atonement. The 1810 years corresponded to the 359 days in the type. Now 359 days is to one day as 1810 years is to five years and fifteen days. Therefore if the type were to be followed exactly, the "antitypical day of atonement" ought to have ended some time

in 1849. Why insist on following the "type" so closely in other respects, and ignore it in the important matter of time?

But to come to the really serious indictment, I have said that the teaching that atonement for sins was deferred until 1844, and that no sins were blotted out till then, the sins of the living not being blotted out even yet, minimizes or even nullifies the value of the blood of Christ. It makes a distinction between things that do not differ, and teaches that the blood—the life—of Christ received by a person exercises only a portion of its virtue at the time of its reception,—that it is divided in its action. Seventh Day Adventists do believe in the forgiveness of sins. At least it is taught in the denomination, and is believed by many. But forgiveness is obtained only by the reception, consciously, of the life of Christ, which is given freely on the cross for all men. We are "justified [made righteous] freely by his grace, through *the redemption which is in Christ Jesus.*" This forgiveness is reconciliation to God, for it was our "wicked works" that constituted our enmity to God, and Christ has reconciled us in the body of his flesh, through death (Col. 1: 21-22). Justified by his blood is the same as reconciled by his death (Rom. 5: 9-10), and this is the atonement. By Christ "we have now received the atonement." I know that there is an attempt to evade this truth, by using the word "reconciliation," which is given in the margin; but the fact remains that reconciliation and atonement are identical. Reconciliation implies previous enmity. In this case the enmity was all on our side; we were enemies of God, who is the Friend of sinners. It is we who are reconciled to God, by the destruction of the enmity that was in us. Once we hated his ways; now we love and yield to them, and are *at one* with him. We have received the atonement, namely, the life of God in Christ.

And this is *the blotting out of sins*. How can it be otherwise, when the *enmity is destroyed*, "slain," and the enmity is the body of sin? "It is the blood that makes atonement for the soul," and *this blood—life—* is not divided. I am sure that you still sing with as much fervor as when we used to sing it together twenty-eight years ago,

"Amazing Grace! 'tis heaven below  
To feel the blood applied;"

and I hope that sometimes even yet Ad-

ventist congregations join in singing from the old hymn book,

"My sin, O the bliss of the glorious thought!  
My sin, not in part, but the whole,  
Is nailed to His cross, and I bear it no more;  
Praise the Lord, praise the Lord, O my soul!"

and also from "Christ in Song,"

"Christ has for sin atonement made;  
What a wonderful Savior!  
I am redeemed, the price is paid,  
What a wonderful Savior!"

I know that hymns do not establish doctrine; but my joy in singing these lines comes from the knowledge that they are Scriptural. "We have received the atonement." We should not dare come into the presence of God as lawbreakers knowing that our sins were charged up against us; but we can come with boldness to the Throne of Grace, when we have this gracious assurance and invitation: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me, for I have redeemed thee."

I think there is no disagreement as to the fact that the blotting out of sins is the atonement. What I object to is the denominational teaching that this is only a *book transaction*. That makes the atonement not a personal matter at all, but something which can take place without in the least affecting the individual concerned. It is like blotting out extreme hot or cold weather by breaking the thermometer. What possible difference can it make to a man what is done with a record of his sins, written in a book, when he himself has had them removed from him "as far as the east is from the west"? A sick man is taken to a hospital and treated. When he enters his condition is noted, and every day that he is there a careful record of his case is made. Every rise of temperature is set down, together with every unfavorable symptom. By and by he is discharged, cured. That record of the course of his disease will remain on file in the hospital as long as the hospital stands; but the man knows nothing and cares nothing about it. He is freed from the disease, and that is all that he cares about. Just as little can the man who is forgiven and cleansed from sin care for or be affected by any record of his former sins. In saying this I am not implying that there will be retained for ever the record of men's sins. What I do

mean is that the blotting out of sins is a vital thing in the sinner himself, and not a mere matter of bookkeeping.

I have often gone into a Roman Catholic church during the celebration of the mass, and it seemed to me that it was an exact picture of the Seventh Day Adventist idea of Christ's work as priest. The people were all down in the body of the church, and the priest stood at the altar, far away from them, and with his back to them, going through forms and saying words of which they understood nothing. The priest's mummery had no manner of connection with the people for whom he was supposed to be ministering. Even so the denominational teaching separates the work of Christ from the people—making the atonement consist of forms and not of fact. I believe you will agree with me, that the following lines by Van Dyke are Scriptural:

"Though Christ a thousand times in Bethlehem  
be born,  
And not within thy heart, thy soul shall dwell  
forlorn.

The cross on Golgotha thou lookest to in vain,  
Unless within thyself it be set up again."

The idea of making a man's salvation depend to any degree whatever upon his belief, or the fact, of whether or not Christ stood for a certain number of years upon one side or the other of a partition wall would be childish, if the matter were not so serious. Will nothing ever emancipate the denomination from the bondage of the observance of "days, and months, and times, and years"? Will they forever encumber and smother the glorious message of the everlasting gospel with endless details of ceremonialism? Must the whole Levitical system be transferred to heaven till the end of time, and it be continually taught that God regards even his own followers as mere ticket-of-leave men?

What do I mean by this? I have reference to the teaching that no matter how humbly and contritely a man may confess his sins to God, how heartily he accepts Christ as his sacrifice and Savior, his sins are only provisionally forgiven; that they are held against him to see how he will "hold out." What is this but to make him a ticket-of-leave man? It is at best but suspended sentence. You don't forgive your children that way. No real man forgives an offender in such a manner, but

whole-heartedly, letting the evil of the past be as though it had not been. Why should Christians charge God with doing that which in them would be un-Christian? Why not be content with the teaching that if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness? and that "as far as the east is from the west, so far hath he removed our transgressions from us"?

The whole theory of a postponed blotting out of sin seems to be based upon the superficial reading of Acts 3: 19. You know, of course, that the proper reading of that text is found in the Revised Version: "Repent, and be converted, that your sins may be blotted out, that so seasons of refreshing may come from the presence of the Lord." There is no intimation that the blotting out of sins is to be delayed indefinitely after the repentance and conversion, for such a thing is an impossibility. The blood of Christ cleanses from all sin, when we repent, and then we have "fellowship" with the Father and the Son. We are at one with them. Where are the sins after we have been cleansed from them? Where was the leprosy after Christ touched the leper, and cleansed him from it? Where was Peter's wife's mother's fever after Jesus touched her hand, and it left her? Where did it go? and where was it kept stored up? Where is the pain after the healing balm has been administered? Where is the hunger after the nourishing food has been eaten? Where is the thirst after the refreshing draught? Where was the man's blindness after his eyes were opened? Where was the man's lameness after his feet and ankle bones received strength, and he leaped and walked? Where is the sin, after a man becomes a new creature?

Just the other day I picked up an old volume of "Thoughts on Daniel" and read that the work of Christ since 1844 "consists in the remission of the sins of those who should be found worthy to have them remitted." I pass by the teaching that the remission of sins depends on a man's worthiness. That is too badly unevangelical to need threshing out again. But we are taught in the Bible that remission of sins is something that is *received* by whosoever believeth in Jesus (Acts 10: 43). Christ, in imparting the Spirit to the apostles, said: "Whose sins soever ye remit,

they are remitted." There is no teaching of a future remission. The remission of sins is as real a thing as the healing of disease, and can not take place apart from the individual.

The objection is raised, that to teach that Christ made atonement for sins on the cross is to teach the doctrine of indulgence, the forgiveness of sins before they are committed. That objection does not hold, so far as I am concerned, and does not lie against Scripture teaching. Christ *does* make atonement for sins on the cross; for, as I have set forth, the cross is an ever-present reality. How else could Paul say, "I am crucified with Christ"? or how could he reproach the Galatians for their defection, "before whose eyes Jesus Christ hath been set forth, evidently crucified among you"? Do not Seventh Day Adventist preachers ever appeal to sinners to "come to the cross"? Where else but at the cross can the bonds be loosed, and the burden of sin removed?

Well, I might as well stop here, although the temptation is strong to go on with many other lines branching out of this. All that I wanted was to let you know where I stand, and the reason for it. I couldn't stand otherwise, and believe the gospel. Yet I know that you believe the gospel and at the same time hold, nominally, at least, to the denominational teaching on the sanctuary. I know that you are very busy; but I wish that for the sake of old times you would point out to me where I am wrong.

How could I honestly hold my place as a preacher and teacher in the denomination so long as I did, if I feel that my views would keep me out of the denominational ministry now?

For one thing, my views were not so sharply defined as they are now, since they were a gradual growth. Moreover, the lines are drawn much more closely now than they were then. You know that men have been retired from the ministry for differing on so uncertain a matter as the interpretation of Daniel 11. What, then, would be the fate of a man in the ministry who should announce his dissent from the denominational teaching on the "Sanctuary Question," which is considered to be the keystone of the whole arch? Besides, I was never a belligerent, and as I always held, and do still, what I deemed to be the

really essential truth of the message, I contented myself with teaching them, and holding my peace concerning things that I knew were not Biblical. Of course, I was often accused of "not preaching the message"; but things would be tolerated in one already long in the work, that would not be in one just entering it, or re-entering it after a long absence. You know that in spite of my non-militant attitude, I was in hot water a good deal of the time.

Still further, I was possessed of the spirit of Whittier's lines, which at that time I did not know:

"A bending reed I would not break,  
A feeble faith I would not shake,  
Nor even rashly pluck away  
The error which some truth may stay,  
Whose loss might leave the soul without  
A shield against the shafts of doubt."

I have seen so many ill-balanced persons throw away all truth, even the Bible itself, simply because they suddenly, and perhaps rudely, were awakened to the consciousness that there was chaff mingled with the wheat that they had received. I have always believed that the best way to uproot error is to sow very thickly the seeds of truth. For that reason I have never undertaken, and never shall undertake, any propaganda against the denomination. This letter is only a private expression of my views on one line, and I have no intention whatever of making it public; although I do hope to be given the time and opportunity to publish the clear, simple truths of the atonement, without calling especial attention to any denomination.

The Sabbath, the sign of God's power, the token of man's rest in the creative word, and thus the sign of the gospel, is from Eden to Eden. Everything in the world shows the impending end, and that the fulfilment of Christ's promise to come again is the only hope of salvation from utter destruction. The nature of man makes the resurrection of the dead a requisite to the life everlasting; and the earth restored offers a tangible hope for the future, as the taste of its power gives strength for the present. Why can not the denomination be satisfied to teach these things, without a load of ceremonialism and tradition and speculation? I hoped for it once, but I have learned that *denominations* never reform. That is left to individuals. I acknowledge the zeal of the Seventh Day

Adventist Denomination, which is not diminished, but perhaps increased, by the fact that it is not altogether according to knowledge. In saying this I do not question, but freely acknowledge, the superior goodness of the brethren in the denomination.

I should be recreant to God if I did not recognize the light that he has given me; I could never understand why it was given to me, except on the ground that his gifts are bestowed, not according to deserts, but according to need.

### Golden Wedding Anniversary

M. V. Davis and wife, of Buckeye, W. Va., celebrated the fiftieth anniversary of their marriage, Wednesday, November 1; at the old homestead. It was a beautiful golden autumn day and there were about fifty present, including children, grandchildren, neighbors and friends. Several went out from Salem. Uncle Preston Randolph, one of the number, taught school on Buckeye at the time of the wedding fifty years ago.

The time was spent in visiting together, talking about old times especially and in singing gospel songs. Of course the dinner was an important feature of the occasion. The table was loaded with a variety of good things to eat, and was appropriately decorated with yellow chrysanthemums.

The bride and groom of fifty years received several valuable presents, and the congratulations and good wishes of all present.

After dinner Pastor and Mrs. Bond sang, "Silver Threads Among the Gold," and then all went out on the lawns where cameras were first on the bride and groom, and then on others variously grouped.

Mr. Davis is a deacon in the Salem Seventh Day Baptist Church and a highly respected citizen. He and his wife have the love of their friends and the esteem of all who know them. Sun-kissed and glory-crowned old age such as theirs is beautiful to see and a real asset to society.—*Salem (W. Va.) Express.*

Work is a guardian angel. Work turns the wilderness into a garden. Work does sometimes what even love can not do: roots a man firmly in his place in the world.—*Robert Hichens.*

## MISSIONS

### Mission Notes

In a letter from the secretary of the Milton Junction Christian Endeavor Society, on another matter, we learn that, under the leadership of the pastor of the church and the young people, neighborhood prayer meetings are being held at Rock River. It is hoped that these gatherings will arouse interest so that meetings can be held in the schoolhouse.

What a fine thing it would be if out of such an interest, started in the prayer circle in the home, enlarged by meetings held in the schoolhouse, a movement could be made to repair the church and use it as a community center for the betterment of all the people of that neighborhood. For devotional meetings and public worship? Yes, and educational and social purposes also. Why not have a Boys' Club, and a Farmers' Club, and Woman's Social League, or whatever seems best, all having headquarters at the old church? Yes, why not? Wise, patient leadership is all that is needed.

The following is from a letter from our field missionary, Rev. T. J. Van Horn, whose home base is in Gentry, Ark.: "I began a trip of investigation of the country adjacent to Gentry with reference to learning the possibilities and needs of the field next to us. Although the direction was largely a matter of indifference, I was drawn westward into Oklahoma, and, according to the plan, distributed literature, expecting to preach where and when opportunity offered."

"Twelve miles west of Gentry I found a needy section that seemed suited to the kind of work I felt called upon to do. I found that I was the second minister that had been in the place for a long time. The people were eager and hungry for the Word. They came for three weeks, except for three or four nights that I felt obliged to rest. The heat was fierce and the dust well-nigh intolerable, about shoe-mouth deep on the main road where "Beck's Schoolhouse" is located. Yet the people came in autos, in

wagons, and many on foot, carrying their children through the dust. Some nights even the standing room was taken, and people were at the windows on the outside looking and listening."

"I announced myself at the first as a Seventh Day Baptist minister, sometimes referring to the Sabbath in my sermons, and preaching one Sabbath sermon with the declared purpose of convicting the people of this truth. They listened with the deepest interest. On inquiry I was convinced that one would not have to go far to find many other places just like this one in this section of Oklahoma and Arkansas."

Evangelists D. Burdett Coon and Willard D. Burdick have closed the campaign at Berea, W. Va., where the Ritchie Church is located, and have commenced special work with the people of the Middle Island Church, which includes the neighborhood of New Milton, Middle Island, Blandville, and Black Lick. As you read this item, lift up a prayer to Heaven for the blessing of the Holy Spirit's power upon their work and the people among whom they are now laboring. Then as you pray, send help to the boards which are supporting these men.

SECRETARY.

### Weighed in the Balances

REV. GEORGE M. COTTRELL

TEKEL: Thou art weighed in the balances, and art found wanting (Dan. 5: 27). "I know thy works, that thou hast a name that thou livest, and art dead" (Rev. 3: 1). "Thou art the man." It is so much easier to charge our ills to some other—to Catholicism or Eddyism, the impossible Turk or the Teuton, when judgment should begin at the house of God.

In my own mind I have been carrying on a "Great Test" of my own. I have been dissatisfied many times with the meager response of some of the L. S. K's to the appeals made to them. Now we would appeal to the leaders themselves, on a scheme of vital interest and importance to each of them, and to the denomination as a whole; hence the RECORDER and Pulpit campaign. We would go direct to the pastors and churches, as well as the L. S. K's, and the movement could not fail. More than a half hundred appeals were sent di-



rect to the pastors. What was the result? One reply came from an Alfred theolog asking if a church's quota could be paid in cash, instead of in subscriptions. Just lately a letter comes with good words from Colonel Richardson, our London minister. Two or three, possibly four, other letters, partly on other business, have been received, referring to the question. As a whole, it almost looks as though the pastors had made a worse showing than our poorest L. S. K. samples.

It made me think, If this is the condition of the fountains, and sources of our communal life, what can we expect of the distant streams that flow therefrom? A stream can rise no higher than its source. Are we "dead at the top"?

And then I thought of Daniel before that impious king, "Belshazzar, and his fearful indictment, "Weighed, and found wanting"; and of the Spirit unto the angel of the church in Sardis, "A name to live, but dead." We are being *weighed* all the time. *Opportunity* is the scale. Here and now the chance has come for a great and good and needed work, with little cost or effort for any man or community. And we fail to see or grasp it. It matters little whether it is indifference, ignorance, selfishness, lack of faith or the spirit of team work, or soul paralysis; the result is the same—the work fails.

These are the visions that came into my head upon my bed. But it is a serious thing to toy with sacred fire. The roll of the prophet should not be taken without full knowledge. And who am I? Only a man with his own shortcomings, imperfections and sins. And how little can I know of all the conditions and motives? Perhaps even now all these pastors are at work and planning to spring a happy surprise. So I have hardly dared to write what I have written. But I have jotted down my dream, and leave for you to say whether it should have been written or left sealed.

A brighter page are the cheering words that still do come, and the signs that, here and there in many places, are consecrated souls, giving and praying, and waiting the coming of the kingdom. Let a few of these be heard:

"Your parish letter received and will try and answer your questions. My daughter and myself are all the Sabbath-keepers I know of here. She has always practiced

tithing since twelve years old. I don't think she has ever earned a dollar that at least a tenth has not gone for religious work. As for myself, I have no income to speak of, so do not have many tithes. We take the RECORDER and give all we can to the cause through the church to which we belong, and regret that we haven't more to give and that we are away from church privileges, or where we could help with our time."

"I will make this one of the 1000 letters requested from L. S. K's. I have read with interest all the work they have had in the SABBATH RECORDER the past year. I changed to keeping God's Sabbath a little over two years ago, after being led into a deeper life with Christ. I was always active in church work and must say I do not enjoy being shut out from church; but if the Sabbath-keepers' churches are as worldly as most others, I would rather be at home with God and my Bible. We expect to move among Sabbath-keepers as soon as conditions permit. We have DeRuyter in view. Yes, I will tithe; have always done so since I knew the meaning of the word. God knows I am glad to do without the things that the other tenth might buy. It seems so little, I mean to increase it if ever I'm able. I take the SABBATH RECORDER and would be glad to work for new subscribers; but all whom I know now, have it. You have a scattered flock and I pray God may direct and bless your efforts in helping them."

Our London pastor takes two RECORDERS and wishes us success. He also says: "I secured a doctor not long ago as a subscriber, though he is still in the Church of England. I had baptized him as a Sabbath-keeper and lent him the RECORDERS with the tale of 'Lorna Selover' for him and his wife to read. Am glad to say that the wife has been deeply impressed by it."

Another:

"If you think some praise is due him, Now's the time to slip it to him, For he can not read his tombstone when he's dead."

"Your enthusiasm is very refreshing. Glad you are still our secretary. Hang on to the job. God bless you! I tithe, take the RECORDER, and daughter sends RECORDER to some L. S. K. every year. Next week I go as delegate to the National W. C. T. U. Convention at Indianapolis, and

shall come home via Battle Creek and stay over Sabbath."

Last but not least: "Your leadership of the Lone Sabbath Keepers is one of the most inspiring things in our whole denominational life."

[To the foregoing Brother Cottrell signs himself "Contritely, Secretary L. S. K's, Self-appointed Solicitor for RECORDER and Pulpit, and Agent for 'The Great Test.'"  
—Ed.]

### An Important Invitation

REV. SIDNEY L. GULICK

Americans not a few are advocating pagan ideals of nationalism. "Bombs and dollars," writes the *Washington Herald*, "are the only things that count today. We have plenty of one. Let us lay in a goodly supply of the other and blast a way to world leadership as soon as an opportunity presents itself." "It is the right of a nation to live to its fullest intensity," writes the *Seven Seas*, "to expand, to found colonies, to get richer and richer by any proper means, such as armed conquest, commerce and diplomacy."

If these ideals prevail in America, we shall have growing armies until, like Europe, millions of our boys will be in the barracks with all that that means of moral and religious degeneracy. The primacy of might will be asserted and scant regard will be given to our national duties or to the rights of others. Democracy will wane and the spirit of militarism grow strong.

Has not the time come for every church to establish a Committee on World Problems and to introduce into all its groups at some suitable time the study of the methods and responsibilities for establishing world righteousness and world peace? *No new organization is proposed and no new meetings.*

The World Alliance for Promoting International Friendship through the Churches and the Federal Council of the Churches of Christ in America invite the co-operation of each church by the appointment of such a committee.

Christian men have their peculiar responsibilities in this matter of Christianizing America's international relations. They alone have the suffrage except in a few States. What they think on international

policies will have directive influence upon those policies. They should, therefore, study these questions earnestly and conscientiously, and be prepared to make their peculiar contribution to the cause of establishing a Christian World-Order.

Christian women have their peculiar responsibilities in these matters. They train the children in the homes, in the schools and in the Bible schools. They look upon international problems and policies with interests less warped than those of men by ambition for great financial gains, commercial conquests and national glory. The disasters and calamities of war fall most heavily upon them. Through their missionary societies, women's clubs, and Chautauqua courses they are organized for study and for work as are no other groups in the country. They, therefore, should bend their energies to the study of these questions and to the development of intelligent convictions and sane methods for the establishment of international righteousness and good will.

Has not the time come when every church and every Christian should vigorously cooperate in helping to establish a Christian World-Order?

### From London, England

A London clergyman writes the Alfred Theological Seminary as follows:

Many thanks for your kind letter of September 14, also for copies of catalogs, duly to hand. These latter I have perused with deep interest, and seem to understand ever more thoroughly the important work in which you are engaged.

I thank you also for copy of "The Churches of the Federal Council." This I have examined with care, and added to my large reference library. I need not say that I turned without delay to the fourth chapter, in which you define and expound the denomination in terms of fidelity and love. While indebted to you for the volume as a whole, I am specially grateful for the luminous *exposé* you have given of the Seventh Day Baptist body.

Kindly receive my renewed thanks; and believe me to remain,  
Yours faithfully, as ever.

Never can we have peace with ourselves until we find peace with God.

## WOMAN'S WORK

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

When thou hast thanked thy God  
For every blessing sent,  
What time will then remain  
For murmurs or lament?  
—Richard Chenevix French

### Should We Attend the Ladies' Aid?

*Affirmative side of a debate, as given by Mrs. Henry Mickel, of Marlboro, (N. J.) Ladies' Aid Society.*

QUESTION: "Resolved, That it is more important to attend the Ladies' Aid Society meetings than to stay away and attend any other duties."

I. We should attend the meetings of the Aid Society because we should put the work for the church of Christ before our home duties. We should always make the work for our Lord of first importance, other duties secondary, and try not to say when called to do something, "I have bought a piece of ground, and must needs go see it," or "I have bought five yoke of oxen, and I go to prove them," or "I have married a wife, and therefore I can not go." We should try to seek first the kingdom of God and put our earthly cares and pleasures secondary.

II. If we do not attend the meetings, others will see that we do not go, and will soon stay away also. We know we are constantly setting an example for some one to follow, whether we wish to or not. Some one will say: "There is Mrs. M., she has not been to the Ladies' Aid meeting for three months, and I know I live farther away and have more to do than she has. If it is all right for her to stay home, I am sure it is for me." In that way we may put a stumbling-block in the way of one of God's little ones.

III. If we stay at home we will not keep our dues paid. No organization can exist without the necessary funds. The Ladies' Aid is the woman's part of the church work in helping to bear the financial burdens—raising funds for salaries, church furnishings, apportionments, etc. It is so easy, if we do not go, to forget our dues.

IV. If we stay at home we lose interest in the work and soon do not care to go. We do not stay at home many times from any place of work or worship before we come to feel we would rather stay at home than put forth the effort it costs us to go. We simply take more interest in ourselves than in those around us.

V. If we let the Ladies' Aid meetings go by without attending them, we soon get in a narrow rut. Often we have been so tired we scarcely knew how to get ready to attend the meeting. However, after going, mingling with our friends, hearing others' ideas and views, we have gone home rested both in body and mind.

By allowing our feelings to guide us, rather than our sense of duty, we will easily become "stay-at-homes." This gets us into a narrow rut, a thing we must avoid. Mingling with our fellows broadens our lives.

VI. We receive personal benefit from the Ladies' Aid meetings. We can not attend a properly conducted meeting without being benefited spiritually as well as socially. We have the promise, "Where two or three are gathered together in my name, there am I in the midst of them."

We should so try to arrange our work and our time that we may be regular, constant attendants at all the meetings of the Ladies' Aid Society.

### Workers' Exchange

Boulder, Colo.

L. R. W.

No report has been sent to the RECORDER from the Missionary Society of the Boulder Church for considerably more than a year. Its secretary would submit the following, which may be of interest to some at least.

The society has a membership of thirty, this number including several non-resident members, and also a few who, for various reasons, are not able to attend the meetings or to take an active part in the work.

The meetings of the society are held on the first and third Wednesdays of each month. The first meeting is a program meeting, the programs being arranged by a committee appointed for that purpose. The second meeting is a work meeting, the work during the past year consisting largely of quilting. Considerable work of this kind is still on hand.

Owing to the absence of several of its most active members and the ill health of others, the society has not been able to do as much, financially, as usual. It has paid its regular pledge of \$20 to the Woman's Board and has contributed, as usual, \$25 to the church budget. It has given varying amounts toward the return of Eugene Davis and his family to China, to the Mission House and the Girls' Camp of the Boulder Chautauqua. Together with the other churches of the city, it did its share in the work of renovating the bedding of the Y. M. C. A. Building. It has sent flowers to the sick and bereaved, has given the church a thorough cleaning and in many small ways has "helped along."

Most interesting programs have been given during the year. The president of the Boulder Federation of Missions, Mrs. Chase, met with the society at the meeting held April 19 at the home of Mrs. Margaret Hummel, and gave a most instructive talk on missionary work in India. Mrs. Chase's daughter is engaged in missionary work in that country and writes long and interesting letters to her mother. Mrs. Chase's talk was mostly of facts and incidents gathered from these letters and seemed more personal on that account. An informal discussion followed the address and was much enjoyed by all present. At another meeting held with Mrs. A. L. Davis, a paper on "The Immigration Problem" was read by the wife of Dr. Ramaley of the university here.

The annual meeting of the Missionary Federation of Boulder was held November 3, at the Congregational church. The regular business session was held in the morning, at which reports from the different societies were read and officers were elected for the coming year. Mrs. D. E. Hummel was elected secretary of the federation, the presidents of the societies of the thirteen denominations represented being made vice presidents. The reports showed an unusually large amount of work done, and a deep interest in the cause of missions. A number of the societies plan to take up systematic mission study during the coming year. The afternoon program consisted of a symposium on "How Can Church and Home Help in the Moral Uplift of Boulder?" Practical talks were given on the subjects, "Moving Pictures," "Good Citizenship," "Simplicity in Dress," "Y. W.

C. A. Work in Boulder," "The Work of the Y. M. C. A. for Boys," and "Suggestions on How to Spend Sunday Afternoons." The latter subject was assigned to Mrs. Alice Davis, a loyal Seventh Day Baptist, and she managed it very well indeed, incidentally bringing out the fact that Sabbath afternoon and not Sunday was of particular interest to her.

The entire program was voted by all to be the best ever given at a federation meeting and was extremely inspiring and helpful.

During the month of August, a farewell gathering for Mr. and Mrs. Davis was arranged by a committee from the Missionary Society. The women of the church gathered at the home of the pastor and spent the afternoon with their needlework. Late in the afternoon, the men and young people arrived upon the scene, and shortly after six o'clock a bountiful dinner was served, consisting of fried chicken and other good things. The evening was spent in a social way, and just before the guests dispersed, Mrs. Coon, in behalf of those present, presented a sum of money to Pastor and Mrs. Davis as a slight token of love and esteem. In this connection it may be said that the Ministerial Association of Boulder, with which Mr. Davis has had such pleasant relations, gave a banquet in his honor shortly before his departure to other fields of labor. The banquet was given at the "Seven Gables" Hotel and was a very pleasant social event. Several of the clergymen present gave short talks at this time, expressing their regard for Mr. and Mrs. Davis, and their regret that they were so soon to leave the city.

Mr. Davis made a place for himself in Boulder and gained many friends. Both he and his wife are greatly missed. While the church here was loath to give them up, it feels that it is very fortunate in securing such an efficient leader in Mr. Davis' place. Mr. Wing and his family arrived in Boulder early in October and are nicely located at 630 Spruce Street. Installation services were held October 14, and on the evening of October 21 a "get-acquainted social" was held at the home of the writer. A short program, consisting of music and readings, was presented, after which refreshments were served and a social hour enjoyed.

On the evening of November 4, a donation in the form of a "sack shower" was given the pastor and his family. Luxuries

like potatoes, sugar, beans, not to mention ordinary things like chickens and fruit, were brought in paper sacks and left as souvenirs of the occasion. (Mr. Wing says that the Boulder Church evidently knows a hungry parson when it sees one.) After music by the male quartet, the evening was spent with contests, which were the cause of some confusion as well as considerable sociability.

No refreshments were served, so that there should be no crumbs left to be swept up, and the guests departed at a reasonably early hour.

Mr. Wing and his family have already endeared themselves to the little congregation here and it is hoped that they may spend years of usefulness and happiness with the Boulder Church.

Although having failed to do what might have been done, the society aims toward greater possibilities for the coming year.

May the Lord bless its efforts.

#### Second Alfred

MRS. ERNEST BRAGUE

*Read at the Western Association*

The Ladies' Industrial Society of the Second Alfred Church was reorganized, as it is now, June 26, 1876. Mrs. Russell W. Burdick was made president and Mrs. Freeborn Hamilton secretary. There were ten or twelve members. The meetings were held in the homes of the members until the church was raised and the basement built, July, 1892. Three of the charter members are with us now.

The constitution says: (1) "The object of this society shall be to aid the church and such benevolent causes as need our assistance"; (2) "All persons uniting with this society pledge themselves to labor faithfully to promote its interests, and by kind courtesy and Christian forbearance to strive to gain for themselves the better life and to extend to others an influence for good."

While we have fallen short of the high ideals of our constitution, still something has been accomplished. Money has been raised to carpet the church twice, to buy and put on the steel ceiling in the audience room, to put in new pews and the altar, and to pay for most of the work in the basement and for the furnishing. Various other objects have had \$5, \$10, or similar sums. Something has been done towards furnish-

ing the parsonage. The most money raised in any one year was \$734.91.

We have raised our money by fairs, social gatherings, and the regular monthly dinners or suppers.

We have had two shares, as an investment in the Alfred Loan, mature, and are making payments on two more. Some time ago it was voted to discontinue suppers and have dinners through the year. At present no special effort is being made to raise money.

The society has helped the poor and those who have been burned out, with gifts of bedding, clothing, and the like. In the last thirty years \$260 has been thus used.

The social side of the society has been worth a good deal to all who have attended its meetings.

The leaflets prepared by the Woman's Board were used with profit. At present a literary program is carried out at the business meetings.

When Rev. Edgar Van Horn was pastor, the Evangelical Society, which was organized in the interest of the Tract, Missionary, and any other denominational enterprise, was merged into the Industrial Society, under a pledge to do that work. An Evangelical Committee is appointed quarterly to canvass the community in behalf of the Tract and Missionary work. We have on the roll the names of thirty-eight active and three honorary members. We would that it contained the names of all the women of the community. Mrs. Will Green is president and Mrs. Ernest Brague secretary.

#### Minutes of Woman's Board Meeting

The Woman's Executive Board met in regular session on November 6, 1916, at the home of Mrs. Daland.

Members present: Mrs. A. R. West, Mrs. S. J. Clarke, Mrs. Crosley, Mrs. Whitford, Mrs. Babcock, Mrs. Daland, Mrs. Morton, Mrs. Nettie West. Visitors present: Mrs. L. A. Platts, Mrs. H. N. Jordan, Mrs. Lanphere.

Mrs. Clarke led in devotional exercises, reading Romans 12, and offered prayer.

In the absence of the Secretary, Mrs. Nettie West was appointed Secretary pro tem.

The Treasurer's report was read and adopted. Receipts for the month \$290.35.

The Corresponding Secretary read a let-

ter from Miss Mary Andrews, of Farina, in regard to the work of the Young Woman's Society of that place, and reported that she sent literature to that society. She also reported a letter from Miss Agnes Babcock who wrote about a request she had from a Mrs. Eva Wilson Parks, daughter of Rev. Mr. Wilson, requesting help of clothing and money for her children. Mrs. Babcock reported that she answered the letter stating that she believed Mrs. Parks worthy of help. Mrs. Babcock also reported a letter from Miss Phoebe Coon. Mrs. Babcock reported a bill from Mrs. J. C. Anderson for flowers for the funeral of Rev. E. B. Saunders. The bill was referred to the Treasurer. She reported progress of the committee appointed to arrange for the Day of Prayer.

Mrs. A. B. West, chairman of the committee to arrange for observance of the Day of Prayer in Milton Junction, reported that a committee had been appointed consisting of members of the Methodist Episcopal Woman's Missionary Society and the Seventh Day Baptist Ladies' Aid Society and that this committee was to meet on the present evening (Nov. 6) to complete the arrangements.

As there was less business than usual to occupy the time, the President asked Mrs. Babcock to read a selection from the *Missionary Review*. She read an interesting account of the establishment of missions on the Rio Grande.

After the reading and approval of the minutes the Board adjourned to meet with Mrs. Crandall on the first Monday of December.

MRS. NETTIE WEST,  
*Secretary pro tem.*

#### An Interesting Letter From Fouke, Ark.

DEAR MR. GARDINER:

Would you please put in your editorials that Fouke School does not need any more bedding. We appreciate the kindness of the people but have plenty now. So many letters have come asking about bedding that it seems impossible for me to answer all personally. At the time, I was away at our state W. C. T. U. meeting, and then election came on and our women felt we needed every minute we could spare to work to defeat Act No. 2, for if it carried it meant all prohibition laws annulled in

our Arkansas. On election day our W. C. T. U. at Fouke divided and we went to two voting precincts in our district, served hot coffee and sandwiches, and gave out literature and explained how to vote against the act and amendment we wanted killed, and we were victorious. In one of the places we went, everybody said the act would carry there sure, as the place always went wet; but it was 21 for and 28 against, so we felt that our day's work had not been in vain. Whiskey people worked hard but prohibition people with God's help won the day and our State is still white.

Our church has met with a great loss in the death of Deacon C. G. Beard. He had been failing for the past year, but was as well as usual until Monday morning, November 7. About 10 o'clock he was taken sick and passed away the next morning at 2.30. That means another family less here, that is, if Mrs. Beard goes to her brother's at Conway. It will also mean another farm for sale, and how I wish some Seventh-day family could buy it. We were all so sorry for Elder Randolph's farm to go to Sunday people, but it is sold. I suppose you know we have bought the church and school buildings and two acres of land of Elder Randolph and have deeded it to the Missionary Society. We have it about half paid for, but the buildings need painting and some repairs, which we are going to try to attend to as soon as we can.

Our school is doing good work with four consecrated teachers. The principal, Mr. Siedhoff, of Milton, is also our pastor. Miss Nelson, of Milton, is with us again. Miss Williams, of Alfred, and Miss Van Horn, of Farnam, are the others.

Our association will be here next year and we are looking forward to it with great pleasure. I hope it may be so you can come.

The school, church, and people need the prayers of all our people at this time.

Your old pupil,  
NANCY E. DAVIS SMITH.

The great equipment of the soul-winner is character. It is a false notion that we must meet the world on its own level—drink to win the drinker, smoke to win the smoker, and play the world's games in order to win it to Christ.—*Rev. Richard Hobbs.*

## YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, HOMER, N. Y.  
Contributing Editor

### Defy Evil

*Christian Endeavor Topic for Sabbath Day,*  
December 9, 1916

#### Daily Readings

Sunday—Resist the devil (Jas. 4: 1-10)  
Monday—Stand and fight (Eph. 6: 10-19)  
Tuesday—A reason for boldness (2 Kings 6: 8-16)  
Wednesday—Fight wrong (1 Kings 20: 1-21)  
Thursday—The invincibles (Rom. 8: 31)  
Friday—Rebuke evil (Acts 24: 24-27)  
Sabbath Day—Defy evil (1 Kings 21: 15-20)

A few years ago, in an Indiana town that was whiskey-cursed, the editor of the village paper conceived the idea of putting the saloons out of business, and succeeded. Of course he aroused the anger of the saloon men in daring to attempt to close their places of business. One night they dynamited his house, blowing out the front of it. A saloon-keeper tried to open a saloon again, and was prevented. He attacked the editor, but the editor escaped. Next time a mob tried to kill him, but again he was saved, and the editor lived to see his own town vote "dry" by a large majority. He dared to defy evil at the risk of his life and property.

Not long ago, I read of an evangelist who was so scathing in his denunciation of evil in the town in which he was preaching that it brought about a personal assault on him. A young society man of influence attacked him with a knife, attempting to stab him. The evangelist's coat was slashed, but in the end he took the knife from the young man and threw it away, and went quietly on his way. The young man made a second attempt on his life, when an officer interfered. The result was that by his bravery the evangelist won the town for Christ by his preaching of the gospel.

Incidents of bravery, when both men and women have dared to defy evil, could be multiplied. We admire such acts of heroism in defying evil, but wouldn't we just a little rather some one else than ourselves would be the one to defy Satan and his allies?

It is not necessary that we should be fighting the saloon in order to defy evil and show ourselves to be moral heroes. There are many times when, because of our associations, growing out of our relations as young people, we must have the courage to defy wrong, or else compromise our consciences and bring reproach upon Christ. Have we as young people the courage to speak our convictions when we find ourselves placed in social relations that test our religion, our loyalty to Christ, to the things for which Christian Endeavor stands? How about the amusements you indulged in when you were off on that little trip? Would you be just willing that the folks at home should know about it? Or was that included in your vacation religion? Or did you consent to some sort of questionable social pleasure just because you were a guest, and really you didn't want to be discourteous? Oh, yes, it takes courage to defy evil, even though it does disguise itself in the shape of some unusually alluring amusement.

And did you have the courage to defy evil and rebuke some associate for repeating a bit of gossip or a story that ought to bring the blush of shame to the cheek? Perhaps it wasn't so very bad, but somehow you didn't feel just comfortable to listen to it. Not long ago the *Christian Endeavor World*, in a story, told of a young man who dared to defy evil by rebuking a man for using profanity. Young men, have we the courage to do that, and it *does* take courage?

Does it take courage to defy unbelief? Have we the courage to confess that we believe in religion, in Christ and the church, when we are unavoidably thrown into association with those who scorn and scoff at religion and ridicule those who are trying to live the Christian life? Elijah dared to defy the wicked Queen Jezebel and rebuke Ahab, but do we dare to stand by our colors as Seventh-day young people? Have we the courage of our convictions as did Lorna Selover, the heroine of Mr. Clarke's splendid story, "The Great Test"? Dare we defy the popular idea of the Sabbath, and the world's disregard of our position, and stand courageously as Seventh Day Baptists? Dear young people, there is still need of prophets in Israel. The fight against *all* evil must ever be relentlessly carried on.

#### SOME SUGGESTIVE THOUGHTS

We are indebted to the *Endeavorer's Daily Companion* for the following helpful thoughts and illustrations:

It requires courage to defy evil, but it requires more courage not to do it when we remember Who is against evil.

All evil in its nature is cowardly; it runs before genuine indignation.

Every Christian Endeavor society can be an Elijah, in zeal and courage if not in results.

Christ taught meekness, but whipped the wrongdoers from the Temple, and fiercely called the Pharisees hypocrites.

To oppose mere words to evil is like flourishing a wooden sword.

#### YOUR THOUGHT

Is it to or against our moral worth if "all men speak well of us"?

What is your opinion of the person who refuses to oppose wrongdoing for fear of making enemies?

In what spirit are we to defy evil?

What are some of the present-day evils that we should defy, especially as Seventh-day young people?

### Christ in Company

MAX JORDAN

*Paper read at Young People's Hour, Semi-annual Meeting, Western Association, Richburg, N. Y.*

Jesus was no hermit. He was always found among people with whom he could use his influence best. Everywhere he went, he left the stamp of his character.

It is fatally easy to drift into an unworthy social circle and fall into its ways. The sin in this, however, is not in drifting into a social circle that is unworthy but in falling into its ways, thereby showing ourselves weak and incapable of rendering any assistance to those already deeper in the mire.

Abraham Lincoln, when a young man, was a member of a military company. One day as they were marching across country to headquarters, the members of the company missed Lincoln and going back a half mile found him in the act of pulling a pig out of the mud. He was covered with mud from head to foot, but when one of his comrades asked him why he had ruined his splendid uniform at such work he re-

plied, "I felt that I should soil my soul by refusing to aid that dumb animal at the risk of muddying my clothes." A man's soul is not so easily cleaned as his uniform. If Lincoln felt he must stop to help a dumb animal, should not we feel it our duty to help a fellow-being deep in sin? And yet some of us refuse to stoop from our fancied high position to help some poor struggling soul, for fear that we ourselves fall a little lower.

We say we are trying to use Jesus for a guide, and certainly no truer or wiser guide ever existed. Did he ever, in any instance, refuse to stoop to help some one? No, he was always found in social circles and gatherings where he was needed most, because his presence made social life purer and sweeter. Oftentimes the unworthy social circle is caused by ignorant people or those who have become discouraged and reckless. In some cases, a few words of encouragement to the discouraged ones or explanation to the ignorant will set them on the right path.

And so, as we value Christianity at its true worth, let us do all in our power, even to the extent of humbling ourselves and lowering ourselves from high positions, to claim for the first time, or reclaim, those who, at each step, are going farther from the path of righteousness.

### Christian Endeavor Efficiency

BEULAH GREENMAN

*Paper read at Young People's Hour of Quarterly Meeting of Southern Wisconsin Churches, Walworth, Wis.*

The aim of Christian Endeavor is to develop many-sided Christians. While it has done much in the past, it seems to be doing even more today. Efficiency, which has crept into almost everything, has found its way into Christian Endeavor, and through our charts we find and keep a record of our increased or decreased efficiency in Christ's work. I have been asked to give some new and novel methods for increasing efficiency in our Christian Endeavor societies. While I do not know of any especially new ways, I will tell of methods used in various societies, which have brought results. If you have used these methods, failed and are discouraged, try again with new methods, new enthusiasm, new consecration and new prayers. Much perseverance is needed.

Let us take up this work by committees;

but as we speak of new methods, or old ones, remember it is not all done in order to raise the thermometer on our charts but to develop many-sided workers for Christ and the Church.

The Lookout Committee is watching for every opportunity of improving the society. How shall it do this? First adopt a membership campaign, using any methods which will be practical for your society, and see that every one in your church and society has been invited to attend the Christian Endeavor meetings and asked to join either as an active or an associate member. Keep records of each one's attendance and participation in prayer meetings of the society. Hand out quarterly report cards showing this. This will keep your society and meetings lively with prayers, songs and testimony, because one will not care to get a card showing he has taken part only occasionally during the quarter. Have a Committee of Welcome, which will aid the pastor after church services in welcoming young people and strangers. See that no visitor or timid new member goes away from a Christian Endeavor meeting without feeling that he was welcome and a help to the meeting. Divide the membership of your society among members of the committee. If Tom, who was on List No. 1, was not at meeting Sabbath Day, the person having that list will see Tom during the following week and tell him that he was missed at Christian Endeavor that day; or if Tom was there but did not participate, tell him you were glad to see him there and should have liked to hear his opinion on the topic. If Tom does not come the next week, hand his name to Committeeman No. 2, and so on until he comes or until each member has seen him. Make him feel that he is a necessary factor at Christian Endeavor and that more than one Christian Endeavorer is interested in him. The committee should in some way keep the pledge before, and in, the minds of all members. Have some one discuss for a few minutes one clause at each consecration meeting. Do you present your new members with "The Christian Endeavor Greetings," by Amos R. Wells? This may seem a small thing, but has much meaning to the newcomer. Does your committee notify all absent members of the consecration meetings? A penny postcard will do. A helpful book for this committee is "On the Lookout,"

which contains many suggestions and may be secured from the United Society for ten cents.

What can our Prayer Meeting Committees do to help increase our efficiency and make better workers in the society? It may hold conferences with all leaders for three or six months, giving suggestions and during that time talking, together, over each topic. It should be full of new methods for conducting meetings. "Variety is the spice of life." Do not let the society get into one rut and stay there; have memory meetings, leaderless meetings, dual leaderships; change the chairs around occasionally; have a meeting of song, a meeting of prayer. Some week have all prepare to lead, and choose the leader after they assemble in their place of meeting; and so on. One of the most helpful and inspiring things this committee may do is to hold a pre-prayer service. Have members of the committee, a few comrades of the Quiet Hour, the leader of the meeting as well as the leader of the singing meet ten or fifteen minutes before the service, discuss, answer questions, and each pray for the success of the leaders and meeting. Try this and feel the results.

Our Missionary Committee has much to do. Find places, as schoolhouses, asylums or other state or county institutions, where you may hold outpost meetings occasionally, if it can not be done regularly. Organize a mission study class; establish systematic giving to some definite missionary work. Have missionary socials—many of them; enthuse your members by missionary games, or portraits of great missionaries; secure missionary films from missionary societies and devote one evening to "missionary movies." Do you go out, act as home missionaries and sing after Christian Endeavor to the sick and shut-ins? Are you planning to go about early Christmas eve and sing Christmas carols for old people in your town and community?

There are so many ideas for socials and the Social Committee that I shall not stop to enumerate them; but after your good, wholesome time spent in fun and frolic, do you close your socials with a song and a word of prayer? Some may say, "No, outsiders would laugh." But have you tried it? No one will think any the less of you, and all will feel that they have been to something more uplifting and inspiring than

an ordinary social, even though your social was along the line of any other social. Try a "singing social." There are pieces in your songbook which are beautiful, but you have not tried or sung them because you have a few which you do know; so you sing these over and over. Have a social, get the young people together and spend the evening in singing and learning new songs.

This brings to our minds the Music Committee. It may unite with the Social Committee in the "singing social." Have you any musical talent in your society? If so, have an orchestra, start a Christian Endeavor choir. Have your leader of the music meet in the pre-prayer service and see that hymns are selected which will add to, and stimulate, thought on the topic. See that you have "snappy" music, that it does not drag; and add to the meeting by having some special music each week, if possible.

We may also increase our efficiency if we form a Flower Committee, to see that flowers or plants are brought to the church each week. There is especial need of this committee now, as cold weather and scarcity of flowers are drawing nearer.

The Information Committee is a vital part to each society, as it keeps it in touch with features and news of other Christian Endeavor societies at home and abroad.

The Sabbath School Committee is a great help to the Sabbath-school superintendent in securing substitute teachers, if there is no teachers' training class in your school. This committee should also go over the Sabbath-school roll at least once a year and see that all young people on that roll are invited to attend Endeavor.

The Junior Committee should be the connecting link between the Senior and Junior societies, arranging for frequent union meetings.

The Finance Committee should not be left out of any society. This committee should see that systematic giving and the envelope system is *planned* and *worked*. How many of your members belong to the Tenth Legion?

Have you a Good Literature Committee which takes charge of reading circles and has put a magazine rack in the railroad station where a supply of good reading-literature is kept?

What is more enthusing than Christian Endeavor athletics? Form tennis clubs; se-

cure and keep in order a Christian Endeavor park; form hiking clubs and take turns in hiking to country homes and conducting song services for shut-ins.

By all means start an Expert Class, so that you will have young people who know all the duties and workings of the society.

If any committee seems to "lag," form one-week committees. But above all things *do not* have a *dead* committee. Better no committee at all than one which does not do any good to your society.

Have each committee form a scrap-book and make a collection of suggestions for that committee, taking clippings from the *Christian Endeavor World* or any paper which may have suggestions.

But in all this work let us not lose sight of the goal—"For Christ and the Church." Let us remember that we are a school of young people with Christ as our teacher; the prayer meeting, our schoolroom; the Bible, our text; prayer and testimony, the recitation; life, the examination; Christ's approval, our degree; and our term, eternity.

### Milton College Mass Meeting

The mass meeting in the auditorium on the evening after the Sabbath, November 11, was a success in every particular, about five hundred being present in spite of the inclement weather. The Firemen's Band played two selections and then marched in and took their places on the stage. While they were playing another selection the literary societies marched in and were seated in the front of the auditorium and proceeded to give the different lyceum yells.

The College Octet sang and the audience showed its appreciation by repeated encores.

Pastors R. S. Scott of the Milton M. E. Church and W. D. Hamilton of the Milton Junction M. E. Church gave five-minute talks in which they told several good anecdotes and expressed their appreciation of the work of Milton College.

Mr. John Gredler, of Waukesha, was introduced and spoke of the raising of the endowment for Carroll College. He referred to the work and need of the Christian colleges of the State and the need of the moral training they give for the development of a better citizenship. He then spoke of the benefit of the college in making a town a better place in which to live

and the advantage it gives in a business way, bringing in a large amount of money each year from outside. He prophesied that the proposed endowment for Milton College would be raised much easier than is now expected.

Dr. E. S. Bailey, president of the Alumni Association, was called upon and gave a talk on the plans for the meeting of the alumni at the semi-centennial commencement next year. He proposed that instead of the usual alumni and toasts, one whole day be devoted to a reunion of old students and suggested that it be the day before commencement.

Each speaker had been informed that he was all right or was greeted by the skyrocket yell, followed by the Milton smile, as a salute by the students.

Pastor Randolph presided in his usual happy manner. He said that when the task of raising \$105,000, to bring the college endowment up to \$250,000, was first laid upon him he was depressed for weeks, but as plans had formed and he had seen the response of loyal old students and friends of the school, he had set the goal now at \$500,000. He expected this to be raised in the course of a few years through bequests, gifts with life annuity to the giver, etc. The goal in the immediate future should be the raising of the \$105,000. He expected that we would reach that goal by next commencement, or at least make such progress toward it that we should hail it as in sight. A few months hence a great community every-man canvass would doubtless be conducted, but for the present the main reliance was on the raising of a large number of endowment scholarships. In founding an endowment scholarship, the donor may give his note for \$1,000 making the principal sum due on or before a certain time, or on or before the death of the donor. The interest is to be paid annually at 4 per cent. This income goes to the maintenance of the college and the note becomes a part of the endowment fund. By vote of the trustees, the income may be used to pay the tuition of some needy, deserving students, and the endowment scholarship may thus serve a double purpose. The form of the note may be varied to suit the individual case. Fourteen of these endowment scholarships have been promised. As Dr. Randolph announced these, one by one, the students sprang to their feet and

gave the "skyrocket" or some other appropriate yell to express the joy of the occasion. The excitement mounted high and reached the climax when the chairman called Paul M. Green to the front. With his hand on Mr. Green's shoulder Dr. Randolph said that Mr. Green had been a loyal friend of his since he had come to live in Milton as pastor and even back in the days when he was a student, that he had been president of the board of trustees for many years and active in all good movements in the community. "He has done something for the college now which I can not make public, but which you will all know some time, something which makes my heart very glad. I want you to take my word for this and give 'Uncle Paul' your best greeting." The response from the students nearly lifted the roof of the gymnasium, but many eyes in the audience were full of tears. It was an impressive moment, one that will not be forgotten by those present. Mr. Green said that he had been trying for forty years to impress upon Pastor Randolph that he was not a public speaker. He gave an interesting sketch of the growth of the college from the time it was a select school until the present time.

When President Daland was introduced as the last speaker of the evening he was given a special yell or salutation as follows: "Who's all right? Prexy! Who's Prexy? First in peace, first in war, first in the hearts of Milton men!" He spoke of the sadness prevailing fourteen years ago when he assumed his duties, and while he felt he could not fill the place of his lamented predecessor he had done the best he could. He spoke of the loyalty of the students to the school, and feelingly of his work and what was being accomplished.

It was an enthusiastic gathering of students, old students and friends of the school. Some of the students of fifty years and more were noticed in the audience and they, too, wore the Milton smile as they rejoiced in the prospect of a greater future for the college to which they have been true and loyal all these years.—*Journal-Telephone.*

"Ability to be self-contained is a characteristic of a genuine woman. She teaches herself to become self-controlled, to rule her own spirit and not to be ruled by her longings, her hatreds or her sorrows."

## CHILDREN'S PAGE

### Puppy and the Carpet-Sweeper

Do you see that awful monster  
That Nora just brought in?  
The sight of him's enough to make  
A little pup grow thin.

He eats up ev'rything he finds  
Upon the carpet there.  
I jump, and growl, and bark at him,  
But little does he care.

I've had that thing attack poor me  
Without the slightest cause;  
When I was on the rug, he jumped  
To gobble up my paws.

If Nora hadn't held on tight—  
As tight as she could hold  
To that long, round, hard tail of his—  
This tale had not been told.

It's all that Nora—strong, brave girl!—  
Can do to hold him tight;  
At last, though, she can conquer him,  
And put him out of sight.

She shuts him in the closet small,  
Where it is still and dark;  
And I'm so glad, I sit outside  
That door, and bark and bark!  
—Ray Russell Jewett, in *Little Folks.*

### Traps: A Sermon to Boys and Girls

REV. WILLIAM M. SIMPSON

I wonder how many of you ever saw a turkey-trap? My father says that when he was a boy turkeys used to run wild in western Ohio; and, if turkeys were wanted for Thanksgiving dinners, one way to get them was to catch them in this turkey-trap.

The turkey-trap was a rail pen covered over so that the turkeys could not fly out. A trench was dug leading into the pen, and shelled corn was scattered in the trench and about it both inside and outside the pen. A flock of turkeys happening along would eat the corn, and so find their way into the pen. When they found themselves surrounded, they became excited and would try to fly out, forgetting to go out by the trench.

Perhaps some of you do not know of the figure-four trap? The figure-four is made of three sticks. One of these is driven into the ground. The other two form the trigger on which the bait is placed. A near-by tree is then bent over and tied down

to the trigger. A noose is placed where the game must stick the head through it in order to get the bait. The noose is also tied to the top of the tree. And so when the trigger is tripped by the game eating the bait, the tree straightens up and catches the game in the noose.

When I was a boy, I made a good many box-traps. The trigger of the box-trap is much like the trigger of the figure-four trap. When the bait is eaten, the lid of the box drops shut.

The fourth trap that I think of now is the steel-trap. You all know of that; so I will not describe it.

I also wish to mention four traps in which boys and girls are sometimes caught. The one that is most like the turkey-trap is self-conceit. One can not get out of self-conceit with his head up. If you have been caught in this trap, learn to be humble, and walk out of the trap.

The boy-and-girl trap that is most like the figure-four trap is the habit of meddling in other people's affairs. Keep your nose out of other people's affairs, or you are almost sure to "get hung up."

The box-trap for boys and girls is selfishness. Selfishness shuts its victims in away from other people. Who wants to associate with selfish people?

The steel-trap for boys and girls is the telling of falsehoods. Any one who tells what is not true is very likely to "get his foot in it."

Have you ever been caught by any of these traps? Which trap's bait do you like best? Think it over and resolve to keep away from the dangerous bait. And learn this text: "Keep me from the snares which they have laid for me" (Ps. 141: 9).

"It takes one little girl or boy,  
Two hands to work and play,  
And just one loving little heart  
To make Thanksgiving Day."

### A Thanksgiving Heroine

It was in the old Revolutionary days, when Colonel Fanning was terrorizing the Carolinas, that Margaret Woods, the little twelve-year-old daughter of Captain Woods, saved her father's life and rendered a good service to the cause of the patriots.

In the autumn of 1780, Captain Woods, of the Revolutionary army, came home on leave of absence to spend a few days with

his family. It was at the time appointed by the Continental army for the observance of Thanksgiving, and great preparations were made in the home for the family gathering, all so thankful for the home-coming of the father again. He had been home only a single day when news of Fanning's approach alarmed the neighborhood, and caused many of the people to flee to the blockhouse, ten miles farther south. Captain Woods sent a messenger in great haste to the fort for aid, and as Fanning never remained long in ignorance of such movements, he felt pretty certain that, bold as he was, the raider would not venture across the river, even for such desirable game as Captain Woods.

But Fanning had marked the time of the arrival of the troops even more accurately than had Woods himself, and swept up the valley at the head of his lawless band, about thirty minutes in advance of the soldiers who were crossing the river at the fort below. So secure did Captain Woods feel, that he made no effort to guard his home, depending on the arrival of the soldiers sent out for the protection of the valley. So the preparation for the Thanksgiving dinner was completed, and the family seated around the bountifully supplied table, were enjoying the feast, when a messenger on a swift steed raced along the highway crying aloud:

"Flee, flee! Fanning is coming up the valley! Flee for your lives!"

"It is father they are after," said Margaret, coolly, in the panic that followed. "If we can only hide him, they will not stop long to harm the rest, as the soldiers from the fort are so close on their heels."

"Where shall I go?" asked the captain, as the cloud of dust down the road gave warning of the approach of the enemy. "There is no use in attempting to outride them," he added.

"Climb up in the branches of this tree, father," said Margaret, motioning to the oak under which she stood, for she and her father had hurried out of doors. "They can never find you hidden among its branches. Quick, or it will be too late."

And while her father was climbing to safety, she took her sampler from the workbasket that she had caught up on her way out, and seating herself in the swing hanging from the tree, went on with the work of her embroidery, always at hand when there were a few spare minutes to be redeemed.

Presently the band rode up to the gate, and Fanning himself, addressing the little maid in the swing, asked, "Can you tell me, little girl, whether this is where Captain Woods lives?" Colonel Fanning did not know the "little girl" had recognized him.

"Yes, sir; when he is at home from the army," answered Margaret, promptly.

"He has been at home on furlough for some days, I understand. Has he started back yet? Quick, girl, for we are in haste."

"He has started back," said Margaret, quieting her little Puritan conscience by adding to herself, "He had left the house to flee, so that is not a lie."

"Lately, I suppose," retorted Fanning, "since the alarm was given that Fanning was coming, I reckon."

"Yes," admitted Margaret frankly; "just a few minutes before you came."

"Then he can't be far ahead of us. To horse, and after him, boys! Which way did he go, child—up or down?"

"Up," said Margaret, raising her eyes frankly to the outlaw's face. She had no qualms of conscience here—for he had gone up!

Without waiting to question further, the band rode off in haste, hoping to overtake the fugitive, who, after they were out of sight, came down from his hiding place, and taking Margaret in his arms, said: "Thank God for a brave little daughter, whose presence of mind saved her father from falling into the hands of the most inhuman and relentless foe. I am proud of you, my Margaret, my pearl, and thankful for the Thanksgiving that proved you my own little heroine."

"Why, father, I never thought of being a heroine—I'm only Margaret," was the girl's quick reply.

"Heroines never think of what they are, my child," said her father, "and I would not have you anything else but 'only Margaret' for all the heroines in the world."—*The Herald and Presbyter.*

### Thanksgiving Conundrums

When is a boy like a turkey? When he's a gobbler.

What part of a turkey fits into a sentence? The claws.

Where are the turkey's bones after Thanksgiving? In the soup.

What part of a turkey does the farmer like? The crop.

What part goes with the army? The drumsticks.

When does a turkey celebrate his Thanksgiving? The day after ours.

What is the difference between a mound of hay and the barnyard gobbler? One is a hay cock, the other is a turkey cock.

How do you know a turkey is a wise bird? Because he never makes a goose of himself.

What is the disagreeable part of a Thanksgiving turkey? The bill.—*The Christian Intelligencer.*

### Mansell Davis

Mansell Davis was born in Jamestown, N. Y., December 5, 1848, and died at his home near North Loup, Neb., November 6, 1916, aged 67 years, 11 months, and 1 day.

He had been in his usual health, had been husking corn the day of his death. As he left the house to go to do his evening chores he complained of a little soreness in his chest. His wife prepared the evening meal and waited for Mr. Davis to come in. His delay in not coming caused her some anxiety, so she went to the barn to find him. She climbed into the hay loft and found him lying on the floor dead. The supposition is that he had a hard coughing spell and that as a result an artery was broken causing instant death.

When Mr. Davis was about nineteen years of age he moved with his parents to Dakota, Wis. Here he met Mary Rood, who became his wife, September 10, 1871. A week or two after his marriage, in company with his father-in-law, C. P. Rood, John Sheldon and Herman Rood, he came to this valley seeking a new home in the West. These four were not a committee sent out by the Dakota people, as is usually thought, but were a self-appointed group of men looking for a home. It was a strange coincidence but it was just forty-five years ago, the day of his death, that he filed papers on the homestead on which he and his young wife moved in May, 1872, and on which they lived during all these years. When the writer came here in 1875 they were living in the log house which has been their home till now.

While living in Wisconsin Mr. Davis was converted and became a member of the Seventh Day Baptist church at that place.

He, with his wife, was a constituent member of the church of his faith at this place, organized in 1873. During all these years he was a faithful, consistent member of the church, nearly always a teacher in the Sabbath school. He held various important positions in the church and was always faithful to every trust given him. No one was more to be depended upon than Mansell, and there was no one whose council was more eagerly sought. He was mentioned very prominently as one of the deacons to be elected at the annual meeting.

Mr. Davis was the first teacher in the district in which he lived and was the first treasurer. This office he held for twenty-four years. He then was elected director and served the district in that capacity till the present year, when he refused re-election. He served Greely County as superintendent of schools and was the first surveyor elected in the county. He was the surveyor who laid out the original town site of North Loup and first surveyed the city of the dead, where he is now resting. So it will be seen he was a man of affairs, a helpful man in the county and the community in which he lived. He was a man who did his own thinking—one who never forced his opinions and beliefs upon others—one who was ever tolerant of the views of others, granting them the same privileges he asked them to grant him.

In the absence of his pastor, the funeral services were conducted by Rev. E. C. Mitchell, of the Methodist Episcopal church, at the Seventh Day Baptist church, Wednesday afternoon. The large building was filled by his host of friends, who were there to show their respects to one whom they knew and loved well in life. Following the sermon by Mr. Mitchell, Horace Davis, son of the deceased, spoke in appreciation of the worth of his father. "A wise son maketh glad the heart of his father." The Men's Glee Club sang several songs. The casket was buried beneath a profusion of flowers, the gifts of friends.

Besides his wife, two sons and a daughter, Mr. Davis leaves a large number of relatives and friends to mourn his departure.—*North Loup Loyalist.*

To be a good patriot, a man must consider his countrymen as God's creatures, and himself as accountable for his actions toward them.—*Bishop Berkeley.*

## SABBATH SCHOOL

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

### A Red-Letter Day

September 23 was a red-letter day in the Sabbath school of the Milton Junction Church. It was rally day and marked an era in the work of the school. The feature of the exercises was the promotion of Susie Burdick, Janet Maxson, Leora Gray, and Hazel Johnson to the Intermediate Department; Donald Gray, Herbert Ainsworth, James Hughes, Mertha Hughes, Dorothy Randolph, Mary Clark, Beth Davis, Doris Vincent, and Elmina McWilliams to the Beginners'; Eleanor Oldsby, Wilda Frink, Alice Clark, Clarence McWilliams, Phyllis Davis, and Florence Baker from the Cradle Roll to the Beginners' Department.

After a song by the primary class, promotion certificates were presented to the graduates from the Cradle Roll by Miss Angie Langworthy, superintendent of that department, and a welcome greeting was given by Mrs. Irving Clark, superintendent of the Primary Department. Certificates were then presented to graduating Beginners and to the Juniors by Mrs. Clark, and the superintendent of the school, Mr. E. M. Holston, gave a warm welcome. Pastor Jordan made the closing remarks and prayer. It was an epochal day for the church and school.

A teachers' training class, frequent workers' meetings, a larger use of the graded lessons, a growing interest among the adults, and a better attendance indicate the progressive condition of the school.

SCRIBE.

#### Lesson XI.—December 9, 1916

JESUS CHRIST THE FIRST AND THE LAST.—Rev. 1  
*Golden Text.*—"Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive forevermore." Rev. 1: 17, 18.

#### DAILY READINGS

Nov. 26—Rev. 1: 1-8. The first and the last  
Nov. 27—Rev. 1: 9-20. The Living One  
Nov. 28—Rev. 4: 1-11. The throne in heaven  
Nov. 29—Rev. 5: 1-6. The sealed book

Nov. 30—Rev. 5: 7-14. Worship of the Lamb  
Dec. 1—Rev. 7: 9-17. White-robed multitude  
Dec. 2—Rev. 19: 1-10. Four-fold hallelujah  
(For Lesson Notes see *Helping Hand*)

### "Nothing Shall Offend Them"

"Great peace have they who love thy law: and nothing shall offend them." Ps. 119: 165.

According to "The Englishman's Hebrew and Chaldee Concordance of the Old Testament" (Longman and Company, London, 1844), the word "offend" is here a translation of the Hebrew word *mich-shohl*, which occurs in the Hebrew Bible about fourteen times.

The texts and translations in our common English version are:

"Lev. 19: 14, nor put a *stumblingblock* before the blind.

"1 Sam. 25: 14, nor *offence* of heart unto my lord.

"Ps. 119: 165, nothing shall *offend* them (lit. there shall be no *stumblingblock* to them).

"Isa. 8: 14, for a rock or *offence* to both the houses.

"Isa. 57: 14, take up the *stumblingblock*.

"Jer. 6: 21, I will lay *stumblingblocks* before this people.

"Ezek. 3: 20, I lay a *stumblingblock* before him.

"Ezek. 7: 19, it is the *stumblingblock* of their iniquity.

"Ezek. 14: 3, and put the *stumblingblock* of their iniquity.

"Ezek. 14: 4, and putteth the *stumblingblock* of their iniquity.

"Ezek. 14: 7, and putting the *stumblingblock* of his iniquity.

"Ezek. 18: 20, iniquity shall not be your *ruin* (lit. shall not be for a *stumblingblock* to you).

"Ezek. 21: 15 (20), (their) *ruins* be multiplied.

"Ezek. 44: 12, *caused* the house of Israel to fall into iniquity (marg. were for a *stumblingblock* of iniquity unto)."

—Volume I, p. 701. Copied by Arthur L. Manous.

We should not judge a sinner, but rather, lament his sins and have compassion on him; since, whilst the grace of God exists, he can always turn to the Lord and repent.—*Savonarola*.

## HOME NEWS

JACKSON CENTER, OHIO.—In the absence of a pastor I take it upon myself to write a few lines to the RECORDER. While this is the only Seventh Day Baptist church in the great Buckeye State, yet we can say we are alive and awake to our duties and responsibilities as a church. The meeting of the Northwestern Association here with us, we must say, was certainly a great spiritual help, and also the meeting of old and new friends, making it a great event and one to be long remembered by us all at Jackson Center.

As we have no pastor at present, a leader is appointed for each service and a sermon read most every Sabbath Day from the *Pulpit*, which is very helpful.

We have a good Junior society doing faithful work, and the Senior Christian Endeavor society has not been so interesting for months as it is at present. The young people are taking hold of the work with more earnestness. The ladies' quartet, composed of Mrs. Bertha Sutton, Mrs. Effie Kennedy, Mrs. Edna Groves, and Mrs. Ida Stout, also a male quartet, composed of Guy Polan, Otho Davis, Curtis Groves, and J. D. Jones, furnishes special music at nearly every meeting. This, with other music, is enjoyed by all present.

The Ladies' Benevolent Society is also awake to its duties and special work. The program varies somewhat. We have Bible drills and reading of different histories, and special music by the ladies' quartet and different members of the society. This makes the meeting very interesting and helpful.

In all the different departments of the church, there is an unusual interest manifested by all, for which we are thankful. We wish to be remembered by all the readers of the RECORDER.

A MEMBER.

Alexander, Cæsar, Charlemagne, and I myself, have founded empires; but upon what do these creations of our genius depend? Upon force. Jesus alone founded his empire on love, and to this very day millions would die for him.—*Napoleon*.

Never, never wait for post-mortem praise. Speak the kind words which love prompts, and remember that words of loving kindness are the best possible tonic which can be given, even to the happiest of the mortals.—*Kate Tannatt Woods*.

5



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## 1915 Bird Count

Washington, D. C., Nov. 17.—One hundred and twenty-four pairs of birds nest and raise their families on the average farm of 108 acres in the Northeastern States, according to estimates based upon the second annual bird count conducted by the Biological Survey and the U. S. Department of Agriculture. In that part of the Plains region east of the 100th meridian the counts would indicate almost exactly the same density of bird population, 125 pairs of nesting birds to each 108 acres. In the Southern States, where the counts were limited to the part of the farm surrounding the home, which naturally supports more birds than tilled areas, there seem to be on the farms where counts were taken 131 pairs of nesting birds to each 100 acres. The counts so far received, however, from these sections, do not furnish a sufficient basis for estimating the birds on the remainder of the farm.

In the Northeastern States it was estimated that the average bird population of each acre of isolated woodland under observation was 199 pairs, while the average bird population for each 100 acres of the area covered was 125 pairs. The reports from the Rocky Mountain States would indicate that the bird population is smaller in this section.

Three 80-acre tracts in New Mexico indicated 17 pairs to 80 acres, or 21 pairs to each 100 acres. Still farther west in the irrigated district of western Colorado two reports indicated that irrigated land in orchard and in fields of grain and root crops supported a bird population of 66 pairs per 100 acres, but on contiguous non-irrigated land the bird life shrank to five pairs for 100 acres. In Arizona a 40-acre tract containing only a few houses, and for the most part covered with desert shrubs, showed a bird population of 50 pairs of 26 species, of which 22 were insectivorous. A semi-desert tract of the same size, covered with brush mostly less than six feet high, showed 31 pairs of 16 species. In the mountains of Arizona, near Flagstaff, a tract of 70 acres covered with yellow pine and Gambel oak supported a bird population of 31 pairs of 18 species.

In California 20 acres of the campus of the University of California showed 87 pairs of 23 species. A tract near Gilroy, Cal., containing 30 acres of fruits and about

eight acres of pasture and creek bottom, gave the unusual figure of 176 pairs of 34 species on 38 acres. A similarly dense though less varied, bird population was found in a 52-acre peach orchard near Port Clinton, Ohio. This showed 108 pairs of common farm birds, 36 pairs of purple martins and six pairs of English sparrows, a total of 150 pairs of 29 species.

In the South the counts showed an average of 77 pairs of 20 species and five pairs of English sparrows on 83 acres in Florida; in Louisiana an average of 95 pairs of 29 species on 53 acres; and the counts from Texas indicate an average of 91 pairs of birds of 21 species on 60 acres. The average of all counts received from the Southern States is 76 pairs of birds of 23 species on a farm of 58 acres.

On the 256 acres on the Cornell University campus at Ithaca, N. Y., a very careful study indicated 573 pairs of nesting birds, an average of 166 pairs of native nesting birds per 100 acres, and 56 nesting pairs of English sparrows per 100 acres, or a total of 225 nesting birds per 100 acres. A similar count made near Rhinebeck, N. Y., in a 210-acre section indicated 54 different kinds represented by 366 pairs, nearly the same per acre as shown at Cornell University.

The results of the 1915 bird count just published by the Biological Survey indicate an average of eight pairs of robins and six pairs of English sparrows on each farm of 108 acres where the count was made in the Northeastern States. The average of all reports for two years shows seven pairs of sparrows for each farm covered in this section.

## U. S. AGRICULTURAL DEPARTMENT.

"Every real man makes chivalry a prominent part of his life. He recognizes his obligations to women and to children, and he prefers rather to live in poverty or obscurity or loneliness than to harm one of these."

Worship is easier than obedience. Men are ever more ready to serve the priest than to obey the prophet.—*A. M. Fairbairn.*

"A genuine man is absolutely frank; he neither tells a lie nor acts one."

## DEATHS

PRENTICE.—Mary A. Green, widow of the late Rev. A. B. Prentice, was born October 22, 1837, and died November 5, 1916. (Obituary on another page.)

A. E. M.

MAXSON.—In Garfield County, Neb., October 16, 1916, Albert C. Maxson, in the eighty-third year of his life.

He was born in New York State, in 1834, and at an early age moved to Wisconsin; thence after some years to Illinois. There he was married to Harriet A. Warden, who is left to mourn his loss.

In 1862, he answered his country's call and enlisted in the Independent Battery of Colorado, serving three years at the front. Since 1880 Mr. Maxson had resided in Nebraska. To Mr. and Mrs. Maxson were born eight children,—six boys and two girls, all of whom survive him; namely, Mrs. Myra Dawe, Mrs. Nellie Butcher, and Albert, Robert, George, Edgar, Oren, and Arlo Maxson. For many years Mr. Maxson belonged to the Seventh Day Baptist Church.

\* \*

CRANDALL.—Myra Crandall, daughter of William H. and Ethlyn V. Crandall, was born at Rockville, R. I., October 22, 1900, and died of tuberculosis, near Hopkinton City, October 25, 1916, aged 16 years and 3 days.

Myra had not put on Christ in baptism, but loved God and his cause and delighted in the services of the church. Because of her delicate health she could not be so active as it was her nature to be. In spite of her affliction she was of a cheerful and happy disposition. She was unselfish and always thoughtful of others. In her last sickness she was quiet and patient with her suffering, that her care might not be so hard on her mother. Her sweet, lovable personality won her a host of friends among young and old, who mourn with her mother, four brothers and two sisters. She leaves also a grandfather and grandmothers and other relatives. Her father was called home about six years ago.

Funeral services were conducted at the home on Sabbath Day, October 28, by Rev. Walter G. Thomas, of Hope Valley. Mr. and Mrs. Harold R. Crandall sang two selections—"Tread Softly," and "Not Unknown." Burial was in the family plot in Rockville Cemetery, where Mr. Thomas was assisted by Pastor Cottrell.

H. R. C.

HEWITT.—Jennie Hewitt, the oldest daughter of Otis and Nellie Hewitt, was born in Farina, Ill., November 1, 1886, and died October 27, 1916.

She was born in the house in which she died, and always lived in this vicinity. Because of poor health and confinement at home she was not personally known to many, and yet no one had warmer friends than she. It is not strange that she was loved by all who knew her; for she was very lovable. She had a sweet disposition and a pleasing way. She was a good girl and

loved her Master. She was very thoughtful for other people. She appreciated every kindness shown to her. She will be greatly missed by her circle of friends and the members of her family, but no one can wish her return to this life which, for her, was filled with suffering. She fell asleep very peacefully in the arms of Jesus.

Funeral services were conducted at the house, Sabbath afternoon, October 28. A host of relatives and friends were present. There were many beautiful floral offerings. Pastor Greene had charge of this service, using as his text the words, "For we have not here an abiding city, but we seek after a city which is to come." The body was laid to rest in the Farina Cemetery.

L. O. G.

DAVIS.—Near North Loup, Neb., November 6, 1916, Mansell Davis, aged 67 years, 11 months and one day. (See obituary notice elsewhere in the RECORDER.)

## In Memoriam

The subject of this sketch, Mrs. Mary A. Green Prentice, was born in the town of Verona, Oneida County, October 22, 1837.

She was converted under the preaching of Rev. Joshua Clarke and united with the First Seventh Day Baptist Church of Verona after baptism, February 20, 1853.

She attended school in DeRuyter and Alfred, graduating from the latter institution. She taught school in Brookfield, N. Y., and other places.

She was united in marriage to Rev. Asa B. Prentice March 14, 1877. In a noble and faithful manner she took the place of mother to the three motherless children, now Mrs. Alfred Stillman, of Alfred, N. Y., and Doctors Harry W. and Alfred C. Prentice, both of New York City.

For about twenty-five years after their marriage they lived at Adams Center, N. Y., where Mr. Prentice continued his long pastorate of the Seventh Day Baptist church of that place. From Adams Center they moved to North Loup, Neb., where he was again a beloved pastor until his death, March 24, 1904.

Mrs. Prentice was deeply religious and cultivated the things of the spirit. Her Christian faith was not a mere profession but a real part of her life. She was constant in her devotion to the church and its services. To know her was to love her.

There survive her two sisters, three children, other kindred, and a host of friends. Her life will be an inspiration to many.

Her death occurred at Verona, November 5, 1916. On Wednesday, brief funeral services were conducted at her home by Pastor William M. Simpson. A large number of friends gathered to pay their tribute of love. The remains were taken to Adams Center where further memorial services were held in the church on Thursday by Dean A. E. Main, assisted by the pastor, Rev. A. Clyde Ehret. She was laid to rest by the side of her husband, in Union Cemetery.

"Passing out of the shadow,  
Into a purer light.  
Stepping behind the curtain,  
Getting a clearer sight;  
Passing out of the shadow,  
Into eternal day.  
Why do we call it dying,  
This sweet going away?"

A. E. M.

### A Few Beauty Hints

Here are some practical suggestions that will make any face beautiful:

Learn to think; develop your intelligence. An empty head can hardly produce or maintain real beauty of the face.

Keep smiling; keep cheerful. Compel the light of gladness on your face to make up for any lack on nature's part.

Be thoroughly, genuinely unselfish. Don't think about how you look, but about what you can do to make other people happy.

Cultivate health. Do lots of work and take plenty of exercise. Live all you can in the open air. Use water generously inside and out.

Forget all about your desire to be beautiful. Get enthusiastic about trying to bring gladness to others. And then if you could hear what other people are saying about you when you are not near, you would find that they think you have found real beauty.—*The Christian Herald.*

"Characters are achieved—not received. They grow out of the substance of a man's soul. They are not put on as a beggar might put on a stolen coat. They mature like fruit from the vital fluids of a tree. They grow with use. A false limb wears out, wastes with use. A natural limb grows stronger and better with use. Character is an achievement."

## The Sabbath Recorder

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

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"To the eye of God who sees the inner life, dispositions hold the place of actions."

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# The Sabbath Recorder

### PRAYER FOR THOSE WHO COME AFTER US

O God, we pray thee for those who come after us, for our children, and the children of our friends, and for all the young lives that are marching up from the gates of birth, pure and eager, with the morning sunshine on their faces. We remember with a pang that these will live in the world we are making for them. We are wasting the resources of the earth in our headlong greed, and they will suffer want. We are building sunless houses and joyless cities for our profit, and they must dwell therein. We are making the burden heavy and the pace of work pitiless, and they will fall wan and sobbing by the wayside. We are poisoning the air of our land by our lies and our uncleanness, and they will breathe it.

Help us, O God, to break the ancient force of evil by a holy and steadfast will and to endow our children with purer blood and nobler thoughts. Grant us grace to leave the earth fairer than we found it; to build upon it cities of God, in which the cry of needless pain shall cease; and to put the yoke of Christ upon our business life that it may serve and not destroy. Lift the veil of the future and show us the generation to come as it will be if blighted by our guilt, that our lust may be cooled and we may walk in the fear of the Eternal. Grant us a vision of the far-off years as they may be if redeemed by the sons of God, that we may take heart and do battle for thy children and ours.—Rauschenbusch.

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