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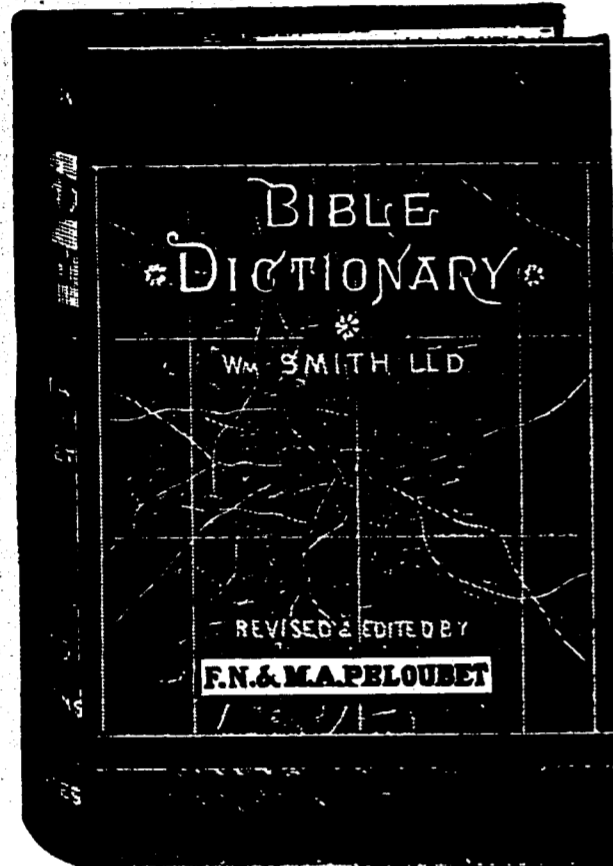
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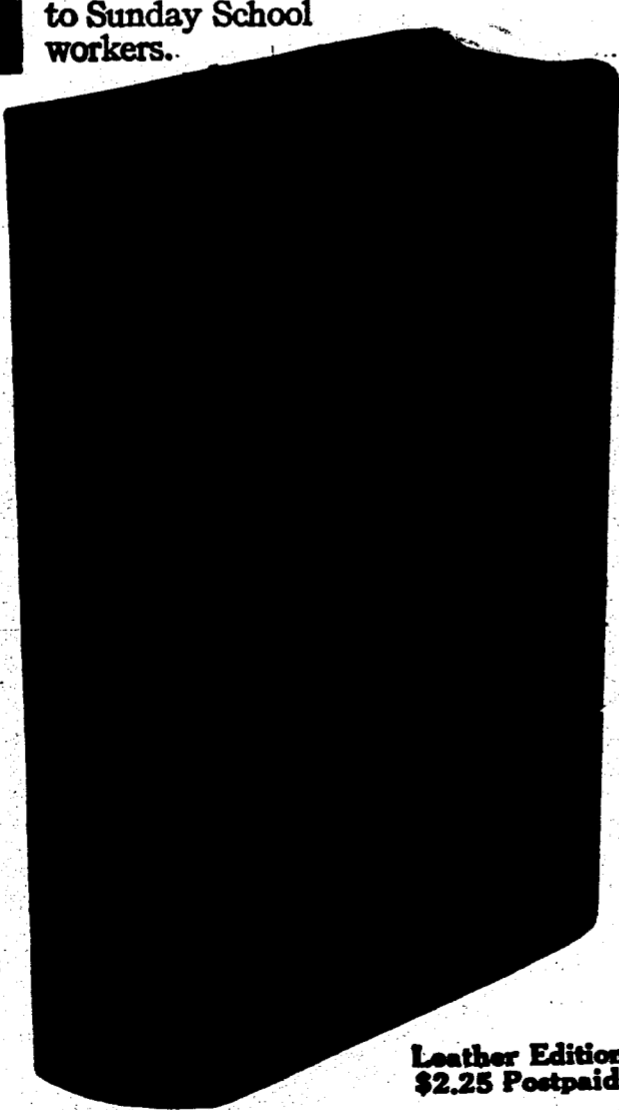
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Plainfield, New Jersey



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The Sabbath Recorder

THE books catalogue a long list of real or supposed benefits of historical study—patriotism, knowledge, judgment, sympathy, imagination. By a proper study of history one does acquire indispensable information, a corrected and well balanced judgment, and charity—a capacity to put oneself in the other fellow's place, not for the purpose of agreeing with him, or pitying him, but for the purpose of understanding him, of seeing for the time as he sees. The whole list may be boiled down, for convenience, to one thing—the enlargement, the expansion, the enrichment of the divine-human personality, our bigger self. One who is at home with the peoples of the past, who can sympathize with them, visit with them figuratively speaking, who has learned charity for his associates and contemporaries, who has found out that most questions have two sides and sometimes three, lives a grander, fuller, spiritual life. Through him consciously circulate the spiritual forces not only of yesterday and last week, but of fifty, five hundred, thousands of years ago.—J. Nelson Norwood, Ph. D.

—CONTENTS—

Editorial.—Historical Society's Conference Number.—Salem's Home-coming and Memorial Services.—Among the Hills of West Virginia.—God's Messages in the Rocks.—Two Days at Salem	481-484
Luther's Contribution to the Cause of Civil and Religious Liberty.....	484
The English Reformation to 1617....	486
The Mill Yard Church.....	489
The Value of Our Historical Background	492
Julius Friedrich Sachse, Litt. D.....	494
The Historical Society's Exhibit at Conference	496
A List of Seventh Day Baptist Churches in the British Isles, 1617-1917, With Their Earliest Known Dates, Respectively	497
Notes by the Way.....	499
Woman's Work.—Christian Stewardship.—Minutes of the Woman's Board Meeting	501-504
Missionary and Tract Society Notes..	504
Young People's Work.—In Behalf of Our Soldier Boys.—Ministering to Christ.—How to Write Letters to Soldiers.—Oldest Junior Society in State	506-509
Our Weekly Sermon.—A Sermon for Young People	510-512
Sabbath School Lesson for October 27, 1917	512

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The Sabbath Recorder

A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 83, NO. 16

PLAINFIELD, N. J., OCTOBER 15, 1917

WHOLE NO. 3,789

Historical Society's Conference Number In their annual conventions for 1917 most denominations have provided historical programs in view of the quadricentennial of the Reformation. In harmony with the spirit of the times, our own General Conference had a historical program under the direction of the Seventh Day Baptist Historical Society. The four addresses given on that occasion, which with other historical data appear in this RECORDER, will interest many of our readers.

While we do not wish to become too much absorbed in the story of the past and so seem to lose interest in the present and future, we nevertheless feel that on memorial occasions we should look backward enough to honor the memory of our worthy fathers who laid the foundations upon which we are trying to build. The value to any people of preserving memorials finds many striking illustrations in the Bible. Well would it have been for Israel of old if her children had carefully learned the lessons of her historical memorials and profited thereby. A people with a history that connects them with heroic hearts and noble deeds should find in them incentives to better living in the present and promises of greater prosperity in the future. A people who can forget their past and become indifferent to the noble work of their fathers will be likely to leave little worth remembering when they, too, are gone.

To quote from Professor Norwood's article, published in this RECORDER, which, by the way, no one who has any question as to the value of denominational history should fail to read and read carefully, "Just as a lack of vital contact with our national past condemns us to a smaller personal selfhood in our duties as citizens, so a lack of contact with the past of our organized religious life, our denominational life, prevents our attaining our full stature as Seventh Day Baptists. If we know not our past we are sure to plan inadequately for our future. . . . The bigger self of the denomination depends on the bigger

self of the individuals composing it. Like them the denomination suffers loss if it fails to keep in vital touch with its own spiritual past. The background of our denominational life may be, nay it should be, a part of that life itself."

Salem's Home-coming And Memorial Services

October 5-7 were great days for the Seventh Day Baptist Church at Salem, W. Va. In connection with the annual home-coming, it was decided to celebrate in some appropriate way the one hundred and twenty-fifth anniversary of the planting of that church in what was then known as Virginia. Twenty-five years ago, when the present editor of the SABBATH RECORDER was pastor, the Salem Church celebrated its centennial; and last week when he was requested to come and preach the Sabbath morning sermon on October 6, he gladly responded and started for West Virginia on Wednesday evening, October 3.

Among the Hills of West Virginia

After a restful night on the "sleeper" I looked out at sunrise upon the beautiful wooded hills of the Cheat River country in West Virginia. They have lost none of their old-time charms, and one who has learned, through years of life in the Mountain State, to love these hills, can not avoid a thrill of joy whenever he has the pleasure of revisiting them. Each season brings its own peculiar charm. I have seen these hills robed in the loveliness of springtime, in the full leaf of summer, and in the somber drab of winter, never tiring of their wonderful beauty. But on this occasion there was a peculiar grandeur as they stood in the kindling glow of early morning with summits illumined by the rising sun, while the shadows faded away in the valleys and everywhere autumn displayed her robe of many colors.

Two hundred feet below my window lay the placid waters of a great dam in the river, with the opposite mountain clearly mirrored on its surface, and stretching

away among the hills was the winding stream along which, but far above, the train was creeping, in and out, upon the ledges of rock. Now and then a log cabin or miner's cot, resting in its little garden, dotted the bottom lands below, giving to the scene a touch of life. Coal shafts and breakers with little car-tracks leading to some opening in the side of the mountain above, rows of coke ovens overshadowed with clouds of smoke from their pent-up fires, little spurs from some railroad creeping in through narrow gorges, all combined to make a natural moving picture not soon to be forgotten.

Soon these scenes were left behind, and quite another picture presented itself. The hills were there but the forests were not. Herds of cattle contentedly grazing on grassy slopes or peacefully lying in brook meadows below, patches of corn in the shock, gardens with cozy cottage homes beside the winding road, stacks of hay sprinkled over the "bottoms", old zigzag rail fences enclosing little orchards and fields, and long hedges of willows by the water courses, all indicated the transforming work of man by which a long step had been taken toward subduing the earth and making it bring forth food for man and beast, in keeping with God's command.

Again there came a marked change in the country through which we sped. Oil derricks towered skyward on hilltop and in valley; stacks of piping and casing for wells, timber for tanks, and drilling machinery were in evidence everywhere. There were unmistakable signs of thrift. Better homes, newer towns, trolleys along the ways, telephone wires running over the hills in all directions, indications of hustling business enterprises, trainloads of cattle being rushed to market, newer and larger churches, fine school buildings and colleges, all revealed something of the great awakening that has come to West Virginia in recent years.

God's Messages In the Rocks A journey through the hills enables one to see more than the results of man's work; it brings one near the pages of God's open book where messages in stone reveal something of the way in which Jehovah made the world and fitted it up to

be the home of his children. In every deep cut made for the roadbed, in outcroppings of rock on the hillsides, and in the openings for mines, one may read the Creator's own story of world-making, written with the finger of God as certainly as was the moral law which was given by him to Moses. When we see rocks in the mountains filled with shells of sea animals or composed of sea shells ground to powder and laid down in strata by the action of waters, we know those rocks were once in the ocean bed. When we see coal veins composed entirely of decayed forests and submerged peat beds, we can but realize that however deep they may now lie, those ancient forests must once have been at the surface where alone trees and ferns and mosses and vines could live. Who can measure the length of God's days in which those forests grew and deposited their depths of material for all the coal now mined? Who can measure the time required for sea shells to collect in sufficient quantities to make all the limestone, and for the seas to grind them up, with primitive rocks, into sand enough to bury the coal hundreds of feet deep? Who can estimate the length of the ages during which Jehovah was working in his own wonderful way to provide for man an earthly home with stores of coal and oil and gas for his time of need?

After a little study of these questions, when one returns to his fireside at evening time to sit in the warmth and the light he finds there, and realizes anew that in the fire on his hearth and in the light from his lamp he is enjoying the stored-up sunshine of ages ago which his loving, far-seeing Father has provided, then the blessed message of redeeming love found in the Bible becomes all the more precious, and the One who sent it seems all the nearer. God's messages in the book of nature strengthen and impress his words in the Book of Books.

Two Days at Salem As we stepped from the train friends of other days were there to extend a welcome and we were made to feel very much at home. One can not look upon Salem as it now is without being impressed with its rapid growth and the spirit of progress that has brought about the changes. Twenty-seven years ago we went there to make a home with its people. Then we found a

small scattered village, sprinkled with soft-coal smut from end to end, with a post-office delivery of between three and four hundred. Today we look upon a thriving city of three thousand five hundred inhabitants, with fine homes reaching to the hill-tops, splendid church and college buildings, and a well-paved street lighted with electricity and crowded with automobiles.

The home-coming meetings began on the eve of the Sabbath with a Bible reading by President Clark of Salem College, in which the uses of memorials in Bible times were set forth. Several of the older members gave interesting reminiscences of early days in West Virginia.

On Sabbath morning the house was filled and close attention was given to the sermon from the two texts, "Hitherto hath the Lord helped us" (1 Sam. 7: 12), and "What mean ye by these stones" (Josh. 4: 6). The speaker brought greetings from New Jersey, the first home of that church, where, one hundred and seventy-two years ago, it was organized with sixteen members, and where, in 1774, forty-three persons signed the covenant adhered to by the church of today. When the church was about to leave "in a body" for western Virginia, its pastor gathered the people in a grove and preached a farewell sermon, after which they started on their five hundred mile journey through the forests to plant a church in the wilderness.

Especial greetings were given in the name of the people of Plainfield, who have long been interested in Salem and its college; also in behalf of the Tract Board, three members of which are West Virginia boys, including the president of the Tract Society.

Then came an enumeration of the many ways in which the Lord has helped the church and school at Salem. At every step in the history of that people some Ebenezer has been set up, to remind them of God's goodness and enable their children to say, "Hitherto hath the Lord helped us." Every house of worship and every college building has thus been an Ebenezer, a sign to the people of what God has done for them.

"The present beautiful place of worship," said the speaker, "is such a memorial, every stone of which should be eloquent in re-

minding the worshipers of God's goodness; and as I look upon its walls and then into your faces, the question of my second text comes with great significance, 'What mean ye by these stones?'

"This house, if it means anything, shows your purpose to be true to the faith of your fathers and to do what you can to upbuild God's kingdom on earth; it shows your faith in the Christian religion as a power to produce a better manhood; it stands for happier homes, for a better town, and for a Christian community. If these hopes are ever to be realized the spirit of Christian confidence and co-operation must prevail and all must understand what it means to be the light of the world."

On Sabbath afternoon the house was again well filled to listen to Rev. E. Adelbert Witter, who has the honor of having been pastor of Salem Church for a longer continuous term than any other man within twenty-five years. He has a host of friends in Salem who came to hear one of his helpful sermons; and on Sunday morning he was called upon to preach in the Methodist church also. Everybody has a loving word for "Pastor Witter."

Sunday morning Pastor Bond gave a historical sketch of the church life for the last quarter of a century and read letters from ex-pastors who could not come and from soldiers in the army.

The noon hour was given to a basket picnic at the church, to which every one present was invited. The church parlors were filled and many sat outside while a bountiful lunch was served. It was really the social hour of the home-coming and every one enjoyed it.

The annual business meeting at 2 o'clock was in some respects a remarkable one. After the regular business of the church was attended to, including the adoption of its budget with generous appropriations for the work of all the boards, attention was called to matters which came up at Conference. Brother Jesse F. Randolph had been much impressed with the discussion on Sunday afternoon at Conference when the report of the Committee on Denominational Activities was under consideration, and he had not forgotten their very definite and important recommendations. The dis-

cussion in the main body of Conference that day was one of the most practical we remember hearing for years, and those of the Salem delegates who took pains to attend the meetings of the Committee on Denominational Activities were strongly stirred over our need of a publishing house and denominational headquarters. It was not strange, then, that the interests of the SABBATH RECORDER and the publishing house received much attention in the church meeting at Salem. Brother Randolph offered a resolution recommending a personal canvass in that community, to persuade every one not taking the RECORDER to become a subscriber, and pledging the church to pay out of its treasury the subscriptions of any who were found unwilling or unable to pay, in case such aid would be acceptable. This resolution was favored by every one speaking upon it and was passed unanimously by the church. Such a move, made voluntarily by the dear old church and without solicitation from any one outside its own membership, was truly cheering and we felt that great good would come if all the churches should take similar action. No church can undertake such a work and carry it on in a spirit of unanimity and brotherly love without kindling anew the interest in our good cause in the hearts of its members.

Then I wish the whole denomination could have witnessed the interest taken by Salem Church in the movement for a publishing house of our own. The atmosphere in this church is clearly favorable to the proposed movement, and more than one assurance was given that when the board sees its way clear to go forward there are those in Salem ready to respond.

The closing meeting of Salem's home-coming was a union meeting under the auspices of the Daughters of the Revolution, conducted by Mrs. Okey W. Davis. This was a great gathering that filled the college auditorium. The other churches merged their evening services in this, and the session was a patriotic one. After a talk by the editor, on the early history of Salem and its wonderful progress, Judge James Robinson, of Clarksburg, delivered the patriotic address. This he has promised the editor to send soon for publication in the RECORDER.

After this meeting the editor took the train for home and arrived in Plainfield the next day, happy in the thought that prospects for the Salem Church were never brighter, and glad for the pleasant and cheering memories of these home-coming and anniversary gatherings.

LUTHER'S CONTRIBUTION TO THE CAUSE OF CIVIL AND RELIGIOUS LIBERTY

JULIUS F. SACHSE, LITT. D.

Conference Paper before the Historical Society

The Reformation of the sixteenth century was the beginning of the modern age. It released mighty forces, long held in check by the bands of authority and tradition, and these forces, operating through the last four hundred years of history, have produced the civilization of the twentieth century.

Martin Luther holds a unique place among the martyrs and confessors of the sixteenth century. He is one of those rare phenomena in history, a man whose greatness increases in the estimation of each succeeding generation. A man of his age, the faults of his age were upon him; a man of superlatives, he had no lukewarm feelings and detested all half-way measures. He was a man of deep indignations and profound affections, impetuous always, sometimes violent, temperamentally intolerant of disagreements. His sense of humor was prodigious, his jokes overwhelming, sometimes coarse. He was a master of language though language was for him no medium of art but only a vehicle of thought. His human sympathies were so varied and so deep that they gave him rare insight into the hearts and needs of men. These things combined to make what he pre-eminently was, a preacher of marvelous power.

But the outstanding thing about this man was his conviction of religious truth. When he became a reformer he already had behind him a religious experience in which he had known himself cast down to hell by the power of his own sinfulness and raised again to heaven by the mercy of God in Jesus Christ. This experience was to him the most real thing in all his life.

Through it he learned the meaning of the Scriptures, especially the meaning of the message of St. Paul. His reformation was a plea for the view of Christ's religion which he had come to know as true.

I am concerned, however, only with his contribution to the cause of civil and religious liberty. That contribution was indirectly, not directly made, and yet it was the greatest contribution to that cause which even that great age produced. Luther was not a "prophet of liberty," if by that term we mean a man who conceives it to be his duty to free men from shackles that are binding them. He was not a revolutionary; revolution, indeed, was abhorrent to him. His political philosophy may be summed up in the phrase of Paul, "The powers that be are ordained of God." In the earlier years of his revolt from Rome he applied that maxim even to the papacy, and declared that men might be subject to the Pope, if only it were understood that the papacy was a human institution. So far as the civil government was concerned he always held fast to the conservative idea. For him the ruler was always God's instrument, and no one had a right to rebel against his ruler.

His fight against the Roman Church was a battle not in the first instance for liberty, but for truth. He realized that truth means freedom, but it was not the freedom which truth brings, but the truth which brings it, that was his first concern. When the church forbade him teach that truth to others, he refused. He cast off the church even before the church cast him off, and declared that the Pope, whom men called the source of truth, was Antichrist.

That is the real meaning of the famous episode at Worms in 1521. He was called there to recant. He was commanded to retract the books that he had written and acknowledge that they were books of error. The mandate came from the highest sources of authority that he knew anything about, the Pope the highest spiritual, and his Emperor, the highest temporal authority on earth. He answered, "Unless I am convinced by Holy Scripture, I can not and will not recant anything."

That was only a single man's assertion of a right, the right to believe as God and conscience led him, but it implied a similar right existing in every man. Much has been made of Luther's intolerance by those who love to dwell rather on his limitation than on his greatness.

It can not be denied that he had small patience with those who disagreed with him. He was intolerant as all men who

think intensely and feel deeply are intolerant. He believed in his message, believed that it came from God, and the same fiery devotion to truth as he saw it which made him dare the vengeance of Pope and Empire made him see in those who disagreed with him the instruments of Satan.

"Every man," so Luther writes in 1523, "believes at his own risk, and must see to it that his belief is right. No one can go to heaven or to hell for me, and just as little can any one believe or disbelieve for me; no one can open to me the gate of heaven or of hell, and just as little can any one drive me to belief or unbelief."

Quotations of like tenor from Luther's treatises and letters might be multiplied, and yet it is not in them that his real contribution to the cause of liberty consisted. It lay rather in two things; first, in the fact that he headed a successful revolt against the religious authority of the Pope, and second in a small group of positive religious ideas for which he stood with all the energy of his nature.

In the open letter to the Christian Nobility of 1520, there is a passage which describes the reformer's idea of the church, and as we read it we have before us a picture of a real democracy. Apply the same organization to the state and you have a modern democratic government.

Luther's contribution to the cause of civil and religious liberty is the contribution of one who dared to free himself from the bonds that had held the world in servitude, and thus showed the way to freedom; it is the contribution of one who gave the world a fresh insight into the principles on which all civil and religious liberty ultimately rests, the principles of the gospel of Jesus Christ. In 1524 Pope Adrian VI instructed his legate to Germany, Francis Chierigato, how he should present the case against Luther. The contribution that the Reformation was even then making to the cause of liberty was not allowed to pass unnoticed. "Let them think," he writes, "of the end to which the Lutherans are moving, for under cover of that evangelical liberty which they propose to men, all the power of those in authority is destroyed. Thus it is evident that they wish to weaken the secular power also, though they act shrewdly in maintaining it, so that the princes will think this plot directed not against them, but against the ecclesiastics."

That sentence is significant. The head of the Roman Church whose authority has been thrown off, warns the heads of a government that existed by keeping men's bodies in subjection, that the doctrines of religious liberty are dangerous to them, because they will inevitably bring civil liberty in their train. He estimated the effect of Luther's work more clearly and more correctly than most men of that day.

It was the nailing of the celebrated Thesis upon the door of the Castle Church at Wittenberg by Martin Luther on the 31st day of October in the year 1517, just four hundred years ago, that not only broke the shackles of Rome, but greater than that, it threw open to the world at large the holy Scriptures, which heretofore consisted in but a few manuscript copies, chained to the lectern in the dark recesses of some monastic library, known to but few of the clericals, and entirely inaccessible to the laity and public at large.

It was this historic act and the future stand of Martin Luther, the Augustinian monk, that made possible the establishment of the Protestant churches throughout the world, whose founders were Men and Women, who sought the Scriptures for their creed and guidance. One of these movements is today celebrating the 300th anniversary of the formation of their church in London.

The American (English) branch of this church dates back over two centuries in Pennsylvania from the Keithian days, the German branch virtually from the days of Magister Kelpius, the hermit, on the Wisahickon, in 1694.

In conclusion I will say a few words about the Sabbatarian community on the Cocalico in Lancaster County, Pennsylvania, known as the Ephrata Community.

It must not be forgotten that the first Bible to be printed in a European language in the western world was the outcome of the labors of these very Ephrata brethren, who strictly kept the Seventh Day and practiced triune immersion. Christopher Sauer, of Germantown, was still a member of this community when the work was undertaken. The type and press were procured from Europe. The type was set, proof read and carefully corrected by the Eckerlings, after which the whole book of 1,300 pages quarto was printed by the brethren on the crude hand-press in signatures of 8 pages. So

carefully was the proof read by these Sabbatarian recluse that as tradition states there was not a single typographical error in the whole volume when issued.

Three editions of this Bible bear the imprint of the Sauer press. In the last edition, which bears the date of 1776, there are missing the Epistles of St. James, St. Jude and the Revelations—the printed sheets in the printing shop having, according to tradition, been seized by the British after the battle of Germantown, and used for litter.

It is with great pleasure that I am able to present to the Seventh Day Baptist Historical Society a copy of this historical Bible, which I feel sure will be an interesting number in their collection, especially so as the first edition of 1742 was entirely the handiwork of the German Sabbatarian brethren of Pennsylvania, being the first Bible to be printed in a European language in the Western World.

THE ENGLISH REFORMATION TO 1617

PRESIDENT CHARLES B. CLARK

Historical Society Address at Conference

Outline:

1. Introduction.
2. Prelude.
3. Age of the Reformation.
4. The Puritans.
5. The Sabbath.

INTRODUCTION

There have been just four great events within the historic period of human life, viz.:

- (1) The collapse of the Greek world of ideals and civilization.
- (2) The birth of Christianity.
- (3) The Renaissance.
- (4) The democratization of the world, which, in its initial stages, was expressed in and through the Reformation, and was the Reformation, while the last act in this drama is the Great War, now staggering the world in its horrors and proportions.

The first event, the collapse of the Greek civilization, most profoundly but negatively shaped the external aspects of life for more than fifteen hundred years, and its effects are even yet with us. It was this event, also, that gave historic Christianity its crass vicariousness, its gray and its gloom. Its extreme, however, eventually worked a re-

action in human nature, which reaction expressed itself in the Renaissance. It was Christianity, however, that saved the world from total despair, and has, since its birth, more and more brought hope and good cheer to our chastened race, by bringing God, and an increasing sense of the value of the spiritual in life to man. The mediaeval religion, with its despair of nature and the intellect, its all but total self-abnegation and self-renunciation, its emphasis on other-worldliness, and a stilted and false conception of faith and duty, finally wrought a total collapse of all that we call culture and "civilization."

A new era of naturalness, however, was sure to come, and did, though long delayed. This era of newness was the Renaissance. It began to reveal itself by the 12th century, and it has, allowing for retarding reactions, more and more taken possession of the world by a process of rationalizing our human experience. The so-called "revival of letters," which has by mistake been identified with the Renaissance, was only its symptom and earliest manifestation. The true, creative Renaissance, blossomed out in creative literature, a more spiritual religion and constructive co-operation with nature. The creative aspect in the world of letters has given us our modern English, French, and German literature. The spiritualization of religion was initiated in the great reform era of the 16th and 17th centuries, and was known as the Reformation, though it was shortly eclipsed by reaction and has practically remained so till the present time. The new reconciliation with nature has given us our science, invention, and material civilization.

The early spirit of the Renaissance was one of extreme violence, license, and barbarism, but excess and undiscipline always lead to disillusionment, because such a life soon collapses. The Renaissance thus breaking down from within, was superseded by four great movements:

- (a) Strenuous Protestantism.
- (b) Jesuitism—The so-called Counter Reformation.
- (c) Classicism.
- (d) British Empiricism.

In this introduction we are concerned in this outline only with the first of these four great movements, viz., Protestantism, and in this, too, we are limited geographically to England, and in time to the era preced-

ing the establishment of the Mill Yard Church in 1617.

2. THE PRELUDES TO THE REFORMATION

To remind you that there were earlier but faint evidences of the coming religious awakening in England I make mention first of John Wyclif (1320-1378). Wyclif was a most ardent student. He applied himself critically to a study of the Scriptures, gained the reputation of being a church heretic, criticized and defied the Pope, broke with the clergy, and nearly paid his life as a forfeit. However, the King later appointed him to an honored position in the University of Oxford, but there again he proved himself a free lance and he was expelled. His most important service to the cause of religion, and that which makes him a forerunner of the Reformation, was his criticism of church dogma, and his translation of the Bible from the Latin Vulgate into the vernacular or common speech of England. He insisted on a strict adherence to the divine law, and held it a duty to give the Bible to the common people. To this end, he sent young men abroad, declaring the word of God. It is encouraging to know the people heard them gladly. He died in 1384.

During the 15th and early part of the 16th century, that is, for nearly a century and a half from the time of Wyclif, his influence continued to work. The advance of truth, however, was slow. Fear of persecution forced the regeneration of religion to hide itself in the secret chamber, or the lonely cottage. At first it could see only by the pale watchfire of the forest thicket, but the Bible continued to find its way into the homes of the humble, while ghastly funeral pyres, celebrating the death of the intolerable heretic, evidence the fact that Wyclif's influence was carrying England forward to a day of greater freedom.

THE AGE OF THE REFORMATION

At the time which has since been known as the date of the Lutheran Reformation, 1517, England was ruled by the notorious Tudor King, Henry VIII. On account of domestic difficulties which involved the perpetuity of the reigning dynasty, he started a row with the Pope in which the Pope came off second best. The upshot of it all was, that the King declared himself, "Supreme Head of the Church of England," while he exacted from the obedi-

ent clergy of the realm the declaration that the "Pope had no supremacy in England." All this was done without accomplishing or attempting any real religious reformation however. Two acts of this sovereign, nevertheless, tended to promote religious reform. I refer to the royal order to place a whole Bible where it might easily be read by the common people, and the suppression of the monasteries, together with the confiscation of their vast wealth. In order to satisfy as nearly as possible all classes of persons, the King devised the ten Articles of Faith, thus laying the foundations of the Anglican Church on a basis of absolute dogma. Both Catholics and Protestants were in turn martyred by the new State Church.

The next reign, that of Edward VI, was marked by more radical fashions of reform, but they were well within Catholic limits. Within five years the first and second Book of Common Prayer were issued, and acts of Parliament required all persons to attend Protestant worship. The method and form, however, remained Roman, while the moral degeneracy of the times was fast becoming a proverb. The Reformation so far had not touched the conscience of either the church or the nation. Latimer who attacked the depravity of the people was ordered by the King to stop his preaching, and in this infamous era, Ridley wrote his Piteous Lamentation: "Alas, my dear Country, What hast thou done that thus thou hast provoked the wrath of God to pour out his vengeance upon thee for thine own deserts? Canst thou be content to hear thy faults told thee? Alas! thou hast heard of it, and would never amend."

Queen Mary, "Bloody Mary," 1553-1558, had but one desire, and that was the restoration of the Catholic religion. She believed this to be absolutely necessary and seeing no other way to accomplish the result, executed some three hundred Protestants, among them being John Rogers, John Hooper, John Bradford, Ridley, Latimer, and Cranmer. This persecution did what books and laws had failed to do; it made England Protestant in heart. This five-years' endeavor to make England Roman Catholic had, more than any previous labors, made it staunchly Protestant.

Elizabeth, 1558-1603. In the reign of Queen Elizabeth the tables are again turned. Parliament restored Protestantism and

made it the National Church. The Book of Common Prayer, still in use, was introduced at that time. The Creed embodied in the Thirty-nine Articles, was a reflection of Calvinism more than Lutheranism. No change was made in the Episcopal organization of the church which had descended from mediaeval times. In spite, however, of the retention of old forms and organization, England came more and more to be a bulwark of the Protestant cause.

THE PURITANS

England, always conservative, had in the transition to Protestantism made no more changes than was absolutely necessary. Queen Elizabeth was none too pious a lady herself and she was anxious to please the largest possible number of her subjects. So it turned out that the Reformation in England had been conducted on very conservative lines. A strong party, though not large, demanded more radical measures of reform. They insisted that the worship of England be purged of everything that savored of the mediaeval order. They also demanded a stricter discipline and a reform in church government, some going so far as to make each congregation independent. For these radical measures, they were opprobriously called Puritans, and sometimes, Independents. In theology, they were Calvinistic; in conviction, uncompromising; and in piety, deep and sincere. The Puritans made ardent efforts to remold the Established Church in the direction of their convictions, but with small results. They succeeded in 1611 in getting from King James I a revision of the Holy Scriptures, which to our own day is known as the King James Version.

In loyalty to their convictions, many of the Puritans suffered torture and imprisonment. Finally, despairing of ever seeing their hope for their mother country fulfilled, many sought refuge in Holland, and later in America, where they have left an abiding impression on our religion and civilization; but the account of this interesting chapter on religious reform and freedom, and even persecution, does not fall within the scope of my assignment.

THE SABBATH IN ENGLAND TO 1617

So far, I have made no mention of Sabbath-keepers in connection with this important era of religious history.

There seems to be historic evidence that

an unbroken succession of true Sabbath-keeping passed from apostolic times through the Middle Ages to the period under discussion. The details of this interesting phenomenon lie beyond the limits of this paper. Suffice it to say, there is clear testimony to the fact, that the Lollards or followers of Wyclif were strict Sabbath observers, since they advocated following the Scriptures "to the letter." The Anabaptists, also, who made their appearance in England in 1565, carried the Sabbath torch for more than a century. It is a dark page in human and religious history, but dissension, persecution, and a demand for compromise worked such havoc that many were persuaded to renounce these "peculiarities." Nevertheless, there was a "remnant" who remained faithful to God's word and their sacred convictions.

Organized bodies of Sabbath-keepers probably existed in England in connection with the great religious transition, prior to the founding of the Mill Yard Church in London in 1617. Information, however, is meager and exact data is difficult to obtain.

Beginning with this date, and place, a more definite chapter may be written, but it falls within the subject assigned to the next speaker.

THE MILL YARD CHURCH*

CORLISS F. RANDOLPH, LL. D.

Conference Paper before the Historical Society

It is no easy task for an academic historian, trained to do scientific work, the sole fundamental aim of which is accuracy of fact and of record, to reduce the results of his labors in so extensive a field as the one under consideration to the limits of as brief treatment as this occasion requires, and to make it interesting enough to claim your attention on a hot summer evening.

Several historical sketches of the Mill Yard Church have already been written, and the late Mr. Charles Henry Greene has treated the subject at length; but its complete, exhaustive story has yet to be told. Personally, I have already spent much time upon it and have prepared numerous articles upon its earlier epochs, but

*This address was delivered wholly extemporaneously, and is here reproduced from memory, with the aid of a few brief, disjointed notes that had been made hastily in preparation for it.

I have not yet had access to its records and to other material that is indispensable to the use of the author of such a history as ought to be written, and such as I hope may be written in the not far distant future.

Some months ago, in connection with my duties as a member of the committee charged with the responsibility of obtaining, if possible, a Federal charter for the General Conference, I prepared a sort of brief for the use of the Solicitor General of the United States, covering, among other things, many of the more important details of the history of the Mill Yard Church; and, after reading it, he was kind enough to say that it showed a "remarkable record of perseverance of the faith." At one time, I thought of revising certain portions of this document and presenting the result as my contribution to this program; but its technical character, as originally written, together with the fact that a popular revision has already appeared in the SABBATH RECORDER, seemed to point to another course. Consequently, I appear before you this evening to present, in the brief time allotted me, a short, extemporaneous *résumé* of a few of the leading facts of the history of the Mill Yard Church, of London, and of the immediate kindred interests which sprang from it, interests without which its history would be neither complete nor understood. Therefore, whether the names of certain people whom I shall mention appear upon the rolls of the membership of the church, or whether certain events which I shall cite are to be found in its legal records, they all have a very real place in its history.

Mill Yard Church had its beginnings in the conversion to the Sabbath of John Trask, a schoolmaster from Somersetshire, who with his devoted wife appeared in London as early as 1617, or possibly earlier, and gathered around themselves the small group of Sabbath-keepers who are regarded as constituting the beginnings of the church in 1617. Here, I may remark that it is believed that Trask sent some of his followers to carry the Sabbath truth to the continent, notably into Holland and Germany. He and his wife were both persecuted, and both suffered imprisonment for their faith; and so strong was the pressure applied to himself, that, after three or four years, Trask renounced his faith and ob-

tained his freedom. His wife, on the other hand, was loyal to the end, and after spending some fifteen or sixteen years in prison, she was mercifully released by the messenger who summoned her home to heaven.

A few years after the death of Mrs. Trask, there arose a man who became eminent in the world's history of his profession. Likewise, he played a part by no means unimportant in the history of his church. This man was Peter Chamberlen, who held degrees in both the great English universities, who was a graduate of the celebrated University of Padua in Italy, who laid the foundations of that branch of modern medical science known as "Obstetrics", and who brought his instruments for use in his special practice to such a degree of perfection that at least one of them, in a more or less modified form, is in service to this day. In his professional capacity he served, successively, three royal English households, and so favorably known abroad did his skill become that he received invitations to render similar service on the continent. A special communication was received by the King of England from the Ruler of Russia, urging that the renowned court physician be permitted to take up his abode in Russia's regal palace, with a princely income. But his services were valued too highly at home, and the flattering invitation was declined. Besides his medical practice, as well as preaching and serving as pastor of the church, Chamberlen was a voluminous writer for nearly a quarter of a century, treating a wide range of subjects,—religious, medical, political, those of public health, and others. On at least one occasion, he addressed a memorial to both houses of Parliament.

Of a later generation was Nathanael Bailey, the lexicographer, who in the first quarter of the eighteenth century published the first dictionary that claimed to make an exhaustive treatment of the words of the English language. By the end of that century, it had passed through upwards of twenty editions; and, if I am not mistaken, the last edition was published after the middle of the nineteenth century. A copy of the third edition may be seen in the exhibit of the Seventh Day Baptist Historical Society on the second floor of this building. I keep a copy of the seventh edition on a convenient shelf of my study at home for

every day use. Samuel Johnson made free use of Bailey's work in the preparation of his own dictionary and it has been definitely established upon the testimony of distinguished scholars* that this dictionary is one of the three principal sources from which Thomas Chatterton drew the Old English words in his "mass of pseudo-ancient literature which has made his name famous wherever English poetry is read." Bailey also edited numerous Latin texts for the use of schools. These included Ovid, Phaedrus, Erasmus, and others. He also prepared a work on the *Antiquities of London and Westminster*. Professionally, Bailey was a schoolmaster of accepted repute. He was a prominent member of the Mill Yard Church.

Contemporary with Peter Chamberlen were the two Bampfilds, Francis and Thomas. The former, Francis, graduated from Oxford with honor, and became a clergyman of the Established Church. After some years he accepted the Sabbath, was baptized, and became a Seventh Day Baptist. He was persecuted, and imprisoned a number of times, and finally died in Newgate. The other brother, Thomas, a convert to the Sabbath (like Francis), was educated for the law. He entered Parliament and became its last speaker under the Commonwealth, where, amid the "heats and tumults" of that turbulent body, he withstood the stress of duties that, in the short space of a few months, had sent his two immediate predecessors to their graves. He appears to have been fortunate enough to escape the persecution which assailed his brother. This may have been due to his fearless attitude in public life. At all events, he was no less a devoted defender of his adopted faith for lack of persecution.

Another contemporary of Doctor Chamberlen was John James, who was one of the earliest ministers recognized by his congregation as pastor of the Mill Yard Church. In the second year of the reign of Charles II, less than six months after he was crowned, while the Royal Government was still active in its efforts to purge the State of treason connected with, and growing out of, the trial and execution of Charles I, and the subsequent events of the Commonwealth, John James was

*The True Chatterton. By John H. Ingram. p. 114.

dragged from his pulpit in Bull Stake Alley, on an autumnal Sabbath Day, lodged in prison on a charge of treason, tried, sentenced to death by hanging, and executed; after which, he was drawn and quartered, and his head placed, first on London Bridge, and then on a pole in Whitechapel Road, opposite Bull Stake Alley where he had preached, and the quarters of his body placed upon the four gates of the city nearest Bull Stake Alley. Nearly thirty years ago, the Reverend Thomas Armitage, then pastor of the Fifth Avenue Baptist Church of New York City, but better known for his exhaustive *History of the Baptists*, declared in my hearing that the blood of John James, the Martyr, was of itself sufficient to perpetuate the Seventh Day Baptist Church for a thousand years; and when, some twenty years afterward, in company with the present pastor of the Mill Yard Church, I stood in Bull Stake Alley on the ground consecrated by the footsteps of John James, my heart was thrilled within me as there passed in quick succession before my mind's eye the scenes of his arrest, trial, and execution; and, as I recalled Doctor Armitage's prophetic words, I was thrilled again, and thanked God that he had raised up such a defender of our faith and of our civil and religious liberty, and I prayed that, as the seed of this church, the blood of this heroic martyr might more than justify the hoary-headed historian's prediction.

Still another contemporary of Chamberlen was Joseph Davis, Sr., the founder of the Joseph Davis Charity Fund, which for more than two hundred years has been the chief financial support of the Mill Yard Church, and of numerous other Seventh Day interests in England so long as they existed. The fortune devoted to this purpose was amassed by Joseph Davis in his business as a linen merchant. He is believed to have been a member of the Mill Yard Church at the time of the tragic death of John James; if so, he was doubtless thus inspired with greater fortitude to endure the far less sufferings of his own persecution. For he, too, was imprisoned for his faith, for a period of ten consecutive years, with a brief respite to visit his dying wife, and was finally released from prison by the same order that opened the doors of Bedford Jail to the author of *Pilgrim's Progress*, and that likewise set free several hun-

dred others imprisoned for similar reasons, throughout England.

In the nineteenth century, the history of this church was marked by the pastorates of William Henry Black and William Mead Jones. The pastorate of the former ended with his death in 1872. He was a recognized antiquarian of no mean ability, and was a member of various societies devoted to antiquarian and archaeological research. He edited Robert of Gloucester's *Thomas Becket* (Thomas à Becket) for the Percy Society, an organization of whose governing council he was a member along with Lord Braybrooke, J. Payne Collier, Peter Cunningham, and Thomas Wright, all celebrated as authorities in their respective fields of antiquarian research. Black's greatest work was the *Catalogue of the Ashmolean Manuscripts*, which he compiled for Oxford University, where he was in residence for several years while this work was in progress. He was also a Keeper of Public Records under King William IV, as well as under Her Majesty, Queen Victoria.

William Mead Jones, a son-in-law of William Henry Black, was likewise noted as a scholar, particularly in the field of Oriental languages. He served a term as Professor of Arabic and Hebrew in the City of London College. His death occurred in 1895.

The Mill Yard Church is literally the mother church of modern Seventh Day Baptists. Mr. Charles Henry Greene cites upwards of thirty churches—thirty-one, to be exact—in the United Kingdom, which have been organized since the Mill Yard Church was constituted; but one of these—that of Natton, at, or near, Tewkesbury—remains, even in name, and now that may have wholly vanished, as no very recent advices concerning it are at hand.

Our own mother church in America, the Newport Church—now extinct—was a direct descendant of Mill Yard. From the Newport Church sprang the earlier New England churches, as probably did the old Piscataway Church, as well as the early churches in the vicinity of Philadelphia, to say nothing of all our other churches descended from them in the United States and foreign countries. Conrad Beissel, the founder of the German Seventh Day Baptist Community at Ephrata, Pa., learned the Sabbath truth from the Philadelphia

churches; and it was from a member of one of our Seventh Day Baptist churches that the Seventh Day Adventists first learned the same truth in 1844.

As a separate organic body, the fortunes of the Mill Yard Church have ebbed and flowed. Spring tide probably occurred some time within a certain period of eighty years, in the course of which some four hundred members were added to the church.* This period included the latter part of the seventeenth century and the first half of the eighteenth. Its lowest recorded ebb was three members at the beginning of the pastorate of William Mead Jones; but with a much larger membership than that, some thirty years afterward, the Court of Chancery declared the church extinct, and awarded the income of the Davis Charity Fund to an alien body. Subsequently, that decree was modified, restoring about one third of the revenue of the Charity Fund to the Mill Yard Church.

Today, with a live, active pastor (who is a typical Englishman), devoted to his pastoral duties as God permits him to see them; and with a membership, which, according to our most recent *Year Book*, is greater than that of at least a dozen other churches which are members of the Seventh Day Baptist General Conference, Mill Yard celebrates the 300th anniversary of her birth, almost within literal earshot of the most bloody, the most cruel, and the most brutal battlefield that the world has ever known; and, true to her centuries of tradition of religious and civil liberty, this venerable mother has laid the flower of her hope of the future at the foot of the altar of sacrifice of that unspeakable struggle, and if that altar be baptized in the blood of her sons, in majestic sorrow she will bow her head, feeling that she has responded to the call of God, and will rest secure in the consciousness that "she hath done what she could" for the common cause of humanity.

Mr. G. K. Chesterton, in his book entitled *Heretics*, from which I have quoted on a previous occasion in this Conference, where he makes reply to Mr. Lowes Dickinson's pro-pagan thesis, says that four things distinguish the Christian religion from all others; namely, faith, hope, and charity, and humility,—a faith that believes

*Cf. *The Sabbath Memorial* (London), July, 1880, p. 183.

the incredible, a hope that hopes when things are hopeless, a charity that pardons the unpardonable, a humility that is not Eastern (or strictly ascetic) humility, but the mystical humility of the strong and of the powerful, the humility of Oliver Cromwell, of John Bunyan, of the Wesleys, of John James, the humility that Christian civilization had to discover or die. All these things the Mill Yard Seventh Day Baptist Church typifies in her long roll of magnificent history. There were times when she had to believe the incredible, times when she had to hope when she faced the hopeless, times when she had to pardon the unpardonable, and times when her strong and brave men, in their God-given power and Christian humility, stood up before the might of their rulers and compelled right-ous things to be done.

In face of such a record of tangible exemplification of the supreme virtues of the religion of our Lord and Master, let us renew our own faith, and hope, and charity, and humility, and in no less a degree our confidence in the future of the Mill Yard Church, and pray God that when those who come after us shall celebrate the second lustrum of three hundred years of her history, she shall have added to her present record achievements that now seem incredible and utterly hopeless, and that, in so doing, she may ever be prepared to pardon the unpardonable, and that all that, too, shall have been done in the reverent, mystical humility of the Great Author of our Christian faith.

THE VALUE OF OUR HISTORICAL BACKGROUND

J. NELSON NORWOOD, PH. D.

Summary of Historical Society Address at Conference

While this is not exactly the subject which was assigned to me some weeks ago for this occasion, I will try to make it fit as well as possible. When I came to Conference and saw the program, this address was not finished, so by manipulating the drafts and the furnace a little, perhaps I can so complete the cooking of the concoction that it will serve the end for which the authorities intended it.

You have had a rich, a busy, an inspiring day full of all sorts of good things. You are tired. It is the worst possible time to

begin the reading of any set production of a dry-as-dust college professor (as the president puts it). If it were politic, if it were wise, just for the sake of being perverse, just for the sake of having a little fun with you, I would like to maintain the affirmative side of the proposition that a knowledge of history is more detrimental than beneficial to the individual and to society, in short that historical study is an unmitigated curse to mankind. If I dared to tackle such a task I should proceed about as follows: You know that you would have a much easier time solving your own personal problems if you could only forget some of your own personal history. In an entirely different field, you know that Austria-Hungary would have a much easier time in solving the problems confronting that crazy patchwork of a state if her constituent races and nationalities could but forget their history. The same is true of Poland. It is pre-eminently true of Ireland. The international settlement following this war would be vastly simplified if the different nations and race elements could forget their history. Nay, more, I would almost venture the assertion that this great war horror would not have come upon us had the German people never been taught history. Therefore I might rise to move that the study of history be universally prohibited by law in the interests of world peace. But you will think I am getting serious. I must not argue longer for what I do not believe. And it would be eminently unwise, unpolitic, nay even disastrous to do so. I should forever forfeit the friendship of President Randolph of the new Historical Society, who sits on the platform. Bad as that would be it is not all. Should I succeed in convincing President Davis of the truth of this proposition, you know what would happen to my job. The chair of history at Alfred University would be abolished, and its endowment could be used to help build the proposed Denominational Home which would not need to cost the estimated \$50,000 since the third story, dedicated to the Historical Society, could be lopped off. No, I must pursue no further a course of argument which leads to such dire consequences.

Let us turn to the subject assigned—the value of history. There are many ways of getting at it. We will try a new way. I

see before me scores if not hundreds of physical beings. Those are your physical selves—the selves that eat and sleep and walk and talk and sit. They have a biological history to be sure, but we are not interested in them tonight. You are much more than those. Your other, your real self, I can not see. Had I eyes equipped to see it, it might appear like a huge astral body or a halo about you. It is made up in a sense of all your history. In the broadest sense of the word it is your spiritual life—your knowledge, memory, hopes, aspirations, ambitions, desires, impulses, longings, loves, hates. You are a part of all you have ever met in the past—and all your life is in the past except this fleeting moment. How big is your spiritual self? I can not tell by looking at you. I could get some idea by talking with you for a while. It is much bigger in some than in others.

How did you get it? You began accumulating it at a very early age. Mamma began to tell admiring friends that baby had begun to notice things to quite a degree. You heard a noise which puzzled you. As it recurred, you succeeded in tracing it to a cow, a dog, a cat, or a bell. You had learned its history and were satisfied. You were perfectly at home with it. Perhaps it gave pleasure now where before it had inspired fear. Not much later in your young life other questions arose. "Papa, what did you used to do when you were a little boy?" "Mamma, what did you do when you were a little girl?" You also appealed to Grandma to help you out in this journey into history. You were interrogating historical sources in true professional style. And as with all such investigation you found that your sources disagreed. Papa and Grandma do not agree as to what Papa did as a little boy. Perhaps a carefully expurgated edition of Papa's early life is deemed essential to the safety of sonny. Or you asked, "Papa, what was there at Alfred, or Adams Center, or North Loup (as the case may be) before you came here?" Or, "Where does this road come from, and where does it lead to?" You were getting a working acquaintance with your environment not merely in its contemporary but in its historical aspects. You were building up this invisible self.

As grown-ups we evince the same anxiety

for history whenever any unexpected event comes upon us. A friend dies suddenly; a big fire does much damage; the Titanic sinks; we stumble upon the ruins of Yucatan; like a bolt out the blue, apparently, the world war breaks upon us; and we enquire eagerly in every case, "Why?" "What was the cause?" "How did it all happen?" We must have its history in order that we may assimilate the event. It is equally true of the more significant parts of our present-day surroundings—the church, our theology, our railroads, our schools, our government, our democracy. We can not be effectively at home with them unless we know their history, and make them part of our larger selves.

The books catalogue a long list of real or supposed benefits of historical study—patriotism, knowledge, judgment, sympathy, imagination. By a proper study of history one does acquire indispensable information, a corrected and well balanced judgment, and charity—a capacity to put oneself in the other fellow's place, not for the purpose of agreeing with him, or pitying him, but for the purpose of understanding him, of seeing for the time as he sees. The whole list may be boiled down, for convenience, to one thing—the enlargement, the expansion, the enrichment of the divine-human personality, our bigger self. One who is at home with the peoples of the past, who can sympathize with them, visit with them figuratively speaking, who has learned charity for his associates and contemporaries, who has found out that most questions have two sides and sometimes three, lives a grander, fuller, spiritual life. Through him consciously circulate the spiritual forces not only of yesterday and last week, but of fifty, five hundred, thousands of years ago.

Our religion and denominational life is part of this bigger invisible self. Just as a lack of vital contact with our national past condemns us to a smaller personal selfhood in our duties as citizens, so a lack of contact with the past of our organized religious life, our denominational life, prevents our attaining our full stature as Seventh Day Baptists. If we know not our past, we are sure to plan inadequately for our future. To put it differently we should consider the pit from which we are digged—that is, the sound granite that is really in our make-up. Institutions, like

individuals, possess this bigger, this unseen self separate from the physical self. The least part of a denomination is its buildings, its material equipment. The bigger self of the denomination depends on the bigger self of the individuals composing it. Like them the denomination suffers loss if it fails to keep in vital touch with its own spiritual past. The background of our denominational life may be, nay it should be, a part of that life itself.

In conclusion please permit three concrete suggestions for the better linking up of the spiritual forces of our past with our present life. First, let us complete the work already started in indexing our publications, especially the RECORDER. Second, let us carefully consider the desirability of preserving in our Conference and other minutes some summary of the debates or discussions that take place. It is impossible to gather from a cold record of things done and passed, made largely for legal purposes, any adequate idea of the evolution of movements and policies. Let us make our records useful to the historian, for he will use them much more than we do. Third, let us have prepared a manual of our history from its beginning to the present time. We have no such thing for use in pastors' classes or Endeavor societies, and that is one reason why our history is neglected. These will make smoother the development and preservation of this bigger Seventh Day Baptist personality—individual and denominational.

JULIUS FRIEDRICH SACHSE, LITT. D.

CORLISS F. RANDOLPH, LL. D.

Julius Friedrich Sachse is descended from John Friederich Sachse—a German, belonging to an old Hanoverian family—who in company with two brothers came to this country in 1753 and settled in Philadelphia. One brother, George, in order to pay his passage to this country, was sold as a redemptioner; subsequently, he married and became the father of John G. Saxe, the poet, the name having been anglicized through the mistake of an enrolling officer soon after the father reached this country. John served in the colonial army in the French and Indian war.

Julius, whose mother was also of German descent, from a well known Frankish

family, was born in Philadelphia, November 23, 1842. He was educated in the grammar schools, as well as in the old Lutheran Academy, of Philadelphia. In more recent years, in recognition of his extensive and valuable work in the field of letters, Muhlenberg College conferred upon him the honorary degree of Doctor of Letters.

Much of his boyhood, particularly the summers, was spent at Easttown, a suburb of Philadelphia, the old home of General ("Mad") Anthony Wayne, and Old Parson Davy Jones, where he had access to

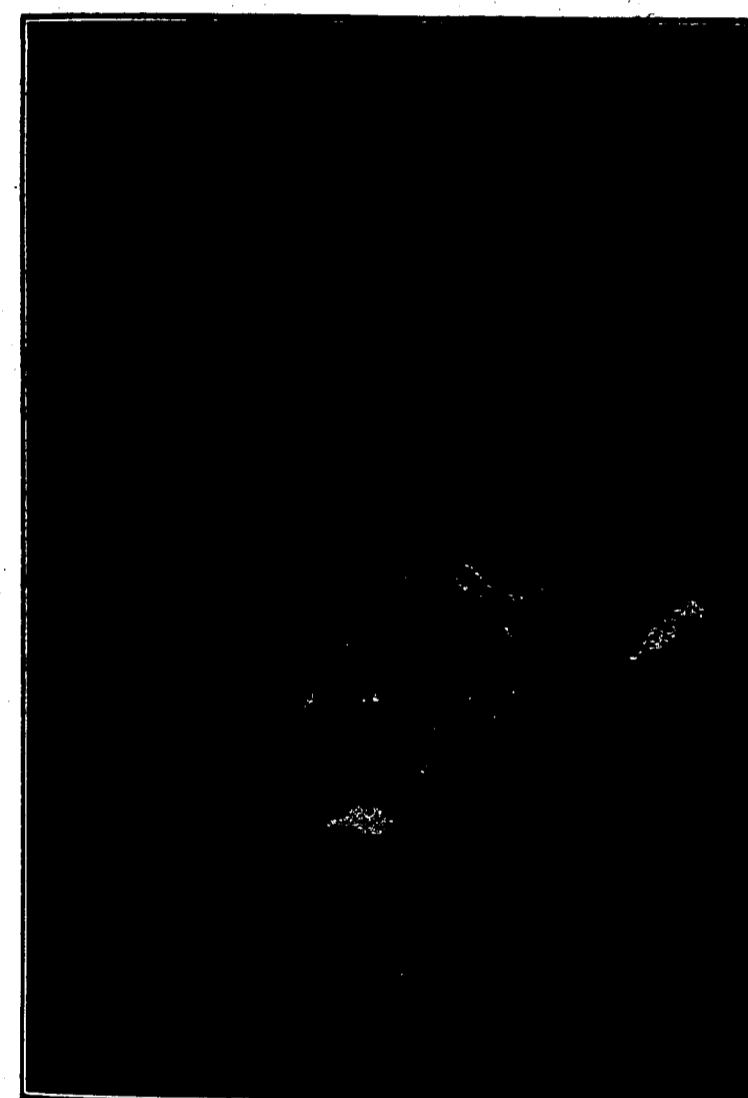
issuing high grade art books, among whom may be mentioned George Barrie and Sons, of Philadelphia; and the Barrows Brothers, of Cleveland. For a number of years he was employed in a similar capacity on the *Ladies' Home Journal*.

For the past eleven years, he has held the important position of Librarian and Curator of the Grand Masonia Lodge of Pennsylvania, with his office in the Masonic Temple, bordering on the City Hall Square, in Philadelphia. In this capacity, he has done much valuable historical research, particularly in connection with the Masonic careers of George Washington, Benjamin Franklin, General Lafayette, and others.

He is a member of the American Philosophical Society, of the Historical Society of Pennsylvania, the Pennsylvania German Society, and numerous other learned societies in this country and abroad. He speaks and reads English, German, and the dialects of "Pennsylvania German", with equal facility.

Although for reasons of convenience he has attended the Episcopal Church for many years, he is a loyal Lutheran, and a valued adviser in the councils of the Lutheran Church. It is due to his activity that the 400th anniversary of Luther's revolt against the Papal power in 1517, is in course of celebration this year.

Doctor Sachse's great historical work, his *magnum opus*, consists of three volumes, as follows: (1) *The German Pietists of Provincial Pennsylvania, 1694-1708*. Philadelphia, 1895; (2) *The German Sectarians of Pennsylvania [Vol. I], 1708-1743*. Philadelphia, 1899; (3) *The German Sectarians of Pennsylvania: A Critical and Legendary History of Ephrata Cloister and the Dunkers, [Vol. II], 1743-1800*. Philadelphia, 1900. There is much of German Seventh Day Baptist history in all three of these volumes, but this is particularly true of the third. There is a fourth, companion, volume, much smaller in size, entitled *The Music of Ephrata Cloister*, that supplements the third volume. There are other related works that will be enumerated in the catalogue of the "Julius F. Sachse Ephrata Collection", that, it is hoped, may be published in the SABBATH RECORDER in the not far distant future. Some description of this collection appears in another column.



JULIUS F. SACHSE, LITT. D.

certain historical literature of such a character as to stir the blood of a young boy. This, together with the added fact that this neighborhood abounded in historical associations, lured the youth on till he was ere long committed to history for life. He ultimately succeeded Thompson Westcott as the historical specialist on the Philadelphia *Public Ledger*. For eight years, he was the editor of the *American Journal of Photography*, and for a number of years made illustrative reproduction a special study. His proficiency in this field soon brought him into demand among publishers

THE HISTORICAL SOCIETY'S EXHIBIT AT CONFERENCE

CORLISS F. RANDOLPH, LL. D.

The Historical Society's exhibit was, as were the exhibits generally, given a room to itself on the second floor of the Plainfield Public High School, where the General Conference was convened. The fragile condition of much of the exhibit, as well as its unusual value, made it necessary that it be enclosed in glass cases and that the room containing it should be locked except when an official attendant was present.

The glass cases were four in number, three of which were devoted wholly, as was part of the fourth, to a display of the Julius F. Sachse Collection of Ephrata (German Seventh Day Baptist) Historical Material. This collection consists, for the most part, of about one hundred books which are either of the product of the Ephrata Press—the most famous of all the early Colonial presses—or a history of the Ephrata Community. The most famous and the most sought after of the books are those containing the music of the Ephrata Choir, a choir organized and trained by Conrad Beissel, the founder of the Community, to sing the music written by himself. Each member of the choir copied his or her own personal book decorating them in such a manner as appealed to their respective, individual tastes,—all by hand, music, lettering, decorating, all. The largest volume in the collection is a copy of the celebrated Martyr Book. Of this, Sachse says:

"this is the most important literary production of Colonial America. The Ephrata Brotherhood in 1748 undertook and successfully finished by the close of the year 1749, the stupendous work of translating and publishing the great Martyr Book, under the title, *Der Blutige Schauplatz oder Martyrer Spiegel*, a large folio of fifteen hundred and twelve (1512) pages, printed in large type on good paper. The enormity of this undertaking can be understood, when the fact is taken into consideration that there was not a press of sufficient magnitude in any of the larger cities to undertake the work, but here in a little inland town in Pennsylvania these humble and pious Germans accomplished the task which built an everlasting monument to their courage and zeal, and made this the greatest work in the *incunabula* of American printing.

Besides the books, there were various articles of historical interest. Among these was a bride's dowry towel, made of flax grown and manufactured at Ephrata; sev-

eral hanks of flax ready to spin; a hetchle, or heckle, used for cleaning flax, and making it ready to spin; a handmade perpetual calendar; hand-forged spoons, and pancake-turner; patterns for stitching figures on old-fashioned patchwork quilts; an iron lamp in which bear's grease was burned, with a piece of an old stocking for a wick (the lamp came from Peter Miller's cabin, and Sachse conscientiously believes it to be the one used by Peter Miller for his night work in the translation of the Declaration of Independence into various European languages for the Continental Congress); a tinder-box, in which, instead of punk, charred old stockings were used; primitive sulphur matches used only in connection with the tinder-box; a pattern of the headdress worn by the Ephrata Sisterhood; and numerous other articles representing the handwork and the curious usages of the Ephrata Community, all of whom were Seventh Day Baptists.

Sachse's collection, the most complete known of its kind, was gathered in the course of thirty years careful search for material to be used in the preparation of his large three volume history of the German Seventh Day Baptists—to say nothing of numerous minor publications upon the same subject—, a collection which, if one may judge from the prices paid at public auction of ex-Governor Pennypacker's collection of Ephrata books some years ago, is worth several thousands of dollars. Doctor Sachse's well known friendship for Seventh Day Baptists, evidence of which he has shown in many ways, and his intense desire that the collection should never be divided or scattered, moved him to offer this collection to the Seventh Day Baptist Historical Society for the really nominal sum of fifteen hundred dollars (\$1,500), of which he subscribed five hundred dollars (\$500) himself, with the stipulation that the collection should be kept together and suitably housed. The Historical Society accepted his generous offer, and the collection passed into the ownership of the Historical Society a few weeks ago. Doctor Sachse has prepared a full, complete, and interesting annotated catalogue of the collection for the Historical Society, which we hope to see published in the SABBATH RECORDER in the not far distant future.

The German Bible which was presented to the Historical Society at the General

Conference by Doctor Sachse, and described by him in his paper presented at that time, as well as a German New Testament which was printed at Ephrata, were both included in the exhibit.

A part of the fourth case was devoted to a very small exhibit of books and illustrations relating to the Mill Yard Church and kindred interests. Among these were the following: A manuscript catalogue of books pertaining to the Sabbath, made by William Henry Black some seventy-five years ago; a photograph of Colonel Richardson, the present pastor of the Mill Yard Church; a photograph of Colonel Richardson's home in Wood Green a few years ago; a photograph of the graveyard at Natton; a photograph of Deacon Purser, of the Natton Church; a copy of the third edition of Bailey's Dictionary; a copy of Bailey's Phaedrus; a copy of the first book of Heylen's work on the Sabbath; and a unique bound manuscript book, of the 17th century, on the Sabbath. Hanging over the Mill Yard exhibit was a painting of the Mill Yard Church done by William J. Stillman, the artist brother of Thomas B. Stillman, about 1850 (loaned by the Alfred Theological Seminary); and a steel engraving of Joseph Stennett, 2nd, an original bound volume of whose hymns on Baptism and the Lord's Supper was in the glass case under his framed portrait.

On the wall over the Ephrata exhibit was a large framed picture (after a sketch by Sachse) showing Peter Miller at work in his cabin at Ephrata at night, by the light of his bear's grease lamp, upon the translation of the Declaration of Independence.

The exhibit also contained a framed copperplate engraving of Elder Thomas Hiscox, the fourth pastor of the First Hopkinton Church of Rhode Island; and a large framed photograph of Rev. Wardner Carpenter Titsworth, well known among us thirty years ago.

The interest in the Ephrata exhibit was much enhanced by the presence of Doctor Sachse on Thursday afternoon, as well as by the presence of four representatives of the German Seventh Day Baptists themselves at different times. These were Rev. John A. Pentz, of Snow Hill; and Rev. Samuel G. Zerfass and his nephew, Joseph C. Zerfass; and Mrs. Katie Waid, all of Ephrata. Some articles were loaned, of which particular mention should be made

of a little reading desk from Ephrata, as well as an Ephrata photograph, by Mrs. J. E. Kimball, of Plainfield.

The interest shown in the exhibit was most gratifying, several visitors returning different times for second and third views. Offers were made of numerous articles for future exhibits.

A LIST OF SEVENTH DAY BAPTIST CHURCHES IN THE BRITISH ISLES, 1617-1917, WITH THEIR EARLIEST KNOWN DATES, RESPECTIVELY

(NOTE. For a more graphic presentation of the geographical distribution of these churches, the reader is referred to the map on another page.)

1. Mill Yard, London. 1617.
2. Natton. 1640. Some two or three miles from Tewkesbury, in Gloucestershire, England.
3. Burton-on-Trent, Derbyshire. 1650. (*Extinct.*)
4. Leominster, Herefordshire. 1650. Joseph Stennett was a member of this church in 1719. (*Extinct.*)
5. Hexam, Northumberland. 1652. (*Extinct.*)
6. Dorchester, Dorchestershire. 1652. (*Extinct.*)
7. Norwich, Norfolk. 1656. (*Extinct.*)
8. Colchester, Essex. 1657. (*Extinct.*)
9. Bell Lane, London. 1662. (*Extinct.*)
10. Dorchester Gaol, Dorsetshire. 1665. Established by Francis Bampffield while he lay in Dorchester Gaol, where he was confined for eight years. It was while confined here, that he embraced the Sabbath; several of his fellow prisoners joined him, and here the brother of a future Speaker of the House of Commons organized a Seventh Day Baptist Church. (*Extinct.*)
11. Wallingford, Berkshire. 1668. It was from Wallingford that Edward Stennett addressed a letter to the Newport (R. I.) Church, in 1668; and there is evidence that this church was in existence perhaps ten years earlier than this. (*Extinct.*)

*Compiled from the chapter entitled, "The Sabbath in England", found in *Seventh Day Baptists in Europe and America*, Vol. I, pp. 39-63. Many of the dates given are not the earliest dates of the churches, but are the earliest known dates.



12. Salisbury, Wiltshire. 1675: Organized by Francis Bampfield after his release from Dorchester Gaol. (*Extinct.*)
13. Pinner's Hall, London. 1676. At least the third church organized by Francis Bampfield. It was constituted March 5, 1676. (*Extinct.*)
14. Sherbourne, Dorsetshire. 1680. Robert Cox and George B. Utter both place Sherbourne in Buckinghamshire, but Charles H. Greene and James L. Gamble, unable to find such a place in this county, place it at Sherbourne in Dorsetshire. (*Extinct.*)
15. . . . Hampshire. 1680. The Pinner's Hall Church in London (13, above) sent Francis Bampfield to visit a Seventh Day Baptist church in Hampshire, but the exact location is not now known. (*Extinct.*)
16. Braintree, Essex. 1706. Recognized in the will of Joseph Davis Sr. (*Extinct.*)
17. Chertsey, Surrey. 1706. Recognized in the will of Joseph Davis Sr. (*Extinct.*)
18. Norweston, Oxfordshire. 1706. Recognized in the will of Joseph Davis Sr. (*Extinct.*)
19. Woodbridge, Suffolk. 1706. Recognized in the will of Joseph Davis Sr. (*Extinct.*)
20. Manchester, Lancastershire. 1730. (*Extinct.*)
21. Swansea, Wales. 1730. (*Extinct.*)
22. Port Bannatyne, Isle of Bute. Scotland. 1802. (*Extinct.*)
23. Birmingham, No. 1. 1822. See Bailey, *Seventh Day Baptist General Conference*, p. 168. (*Extinct.*)
24. Birmingham, No. 2. 1822. See Bailey, *supra*. (*Extinct.*)
25. Londonderry, Ireland. 1822. See Bailey, *supra*. (*Extinct.*)
26. Tyrone, Ireland. 1822. See Bailey, *supra*. (*Extinct.*)
27. Banagher, Kings County, Ireland. 1825. (*Extinct.*)
28. Westmancote, Worcestershire. 1829. (*Extinct.*)
29. St. Asaph, Flintshire, North Wales. 1851. See Tamar Davis, *A General History of the Sabbatarian Churches*, p. 129. (*Extinct.*)
30. Glasgow, Scotland. 1875. Organized

- by Nathan Wardner in October of that year.* (*Extinct.*)
31. Belfast, Ireland. 1876. Organized by Nathan Wardner in January of that year. (*Extinct.*)
32. Southport, Lancastershire. 1890. (*Extinct.*)

*The statements are somewhat contradictory as to the exact date, even the year.

NOTES BY THE WAY

SECRETARY EDWIN SHAW

Middle Island

The Middle Island Seventh Day Baptist Church is situated about half way between New Milton and Blandville, W. Va. The nearest point on the railroad is a good four miles over the hill to Long Run, a little station five miles west of Salem. The church was first organized at West Union, where two streams coming together form the Middle Island River, hence the name. The postoffice for the resident members is either New Milton or Blandville, according to which of the two rural free delivery routes passes along the way.

The express train from Cincinnati does not stop at Long Run. So it seemed best to stay over night at Parkersburg and take the local train in the morning, Thursday, arriving at Long Run about ten o'clock. The roads were in fine condition, and a pleasant walk over the hill was anticipated, but within half a mile, out from the station, a horse and carriage, sent over for the purpose, provided a yet more pleasant experience of riding. The autumn tints upon the fields and woods with the bright-colored wild flowers as yet untouched by the frosts made a scene of wondrous beauty. The driver was a young man, selected by the conscription, whose call had come to go some day the next week. And so, as always, the serious matters of life, of winter and of war, are mingled with the beautiful in colors and in character.

The Middle Island Church is just now without a pastor. The parsonage, situated on the same lot with the church house, is unoccupied. The building is as good or better than the average residence of the community. The young people who came to the services Sabbath eve and the eve-

ning after the Sabbath indicate that there is a field for Christian effort of large proportions and of promising outlook. Close attention was given to the speaker, especially at the last meeting when he gave two chalk-talk sermons, "A Lesson in Forgiveness," and "The Square Life." There is quite a piece of ground for garden, pasture, and meadow about the parsonage and church, and a sort of summer parish house that would make excellent headquarters for organized work among the boys and girls.

Sabbath Day services are maintained regularly. Some one reads a sermon, usually from the SABBATH RECORDER, following a session of the Sabbath school. This is the wise and right thing to do. Loyal and faithful leadership among the lay members of a church constitutes an important element in the success of Christian effort. And yet a pastor is needed, one who can give time and thought to building together the unorganized energy waiting to find the opportunity to give expression to the religious instincts given of God.

Of course it rained Thursday afternoon and night. Mr. Lowther's boy Jennings said it always rained when there were to be extra meetings at the church. But Friday forenoon the weather cleared a little, and in spite of the wet grass and leaves the walk up over the hill and down into Lick Run was a most delightful experience. Jennings went as far as the dead tree on the top of the hill, and gave a final warning about getting lost as he pointed out the path, for it was a way untrodden before. Before night came on eight calls had been made in Lick Run and down to Blandville and around up to the church again. It is a great pleasure to meet people in their own homes, and come to know of their interests and hopes and purposes, to speak of things that can not be written about, to see down into hearts and minds below the fords of the surface, and understand the good and true, worthy desires for the best things in life.

But no word had come from home in over ten days, since leaving Gentry, Ark. It was possible that by going on early in the week father would be yet in Plainfield and sister Adeline and family yet at New Market by the time home was reached.

(In this there was disappointment.) And so, on Sunday morning in company with a student going back to college at Salem the ride was taken to the station. This time the horse was driven by the school-teacher at Middle Island, a young lady from our church at Berea. Up one steep grade and down another I walked across the fields. People who have been over the road will understand. The beauty of the earth that clear autumn morning was uplifting, raising one up towards God, revealing his goodness and righteousness.

Again it was a local train at Long Run. And thus it came about that most of the day was spent in Salem where several calls were made, and where the honor came of being the first guest in the home, just established, of Allison and Adelaide Burdick, cousins of mine, who have come to Salem as teachers in the academy. The day was short, but at the parsonage, the president's office at the college, and at a business office down-town, a few of the high places in the life at Salem, were touched, and contact was made with the spirit of loyal faithful service that is and has been characteristic of the mingled religious, educational, business, and social activities of Salem. And to the train back to the work at home. But of that at another season.

WHAT GRANDMA HAD

Grandma used to go and see
Folks who were sick, and make them tea
Of boneset and of comomile,
And fuss around the bed, and smile,
And not go till some neighbor came
That she was sure would do the same.

Unless they met her at the door
And put an emphatic roar
About it's being smallpox, or
Some ailment to be watchful for,
She never even stopped to ask
If, while about her loving task,
Herself might be endangered. No,
She hadn't read her Bible so.

She'd only found the texts that said:
"Sick have ye tended," "hungry fed,"
And such old-fashioned foolishness
Ere modern wisdom came to bless.

Now, when we hear a neighbor's ill,
We close our door and wash the sill
With antiseptics, so we'll not
Get the disease the friend has got.
Sometimes I think 'twere not so bad
Should we catch what grandma had!
—Strickland Gillilan, in *Leslie's Weekly*.

WOMAN'S WORK

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

CHRISTIAN STEWARDSHIP

MISS EMMA ROGERS

Paper presented at the Northwestern Association,
Battle Creek, Mich.

"I will live my life under God for others rather than for myself, for the achievement of the kingdom of God, rather than my personal success. I will not drift into my life work, but I will do my utmost by prayer, investigation and meditation to discover that form and place of life work in which I can become of the largest use in the kingdom of God. As I find it, I will follow it under the leadership of Jesus Christ, wheresoever it takes me, cost what it may."

This striking pledge was issued a few years ago by the Young Men's Christian Association. It was not intended primarily for those who contemplated missionary work, but was equally applicable to any young Christian who was willing to allow his life to be ruled by the will of God. Yet there is a sense in which every man is a missionary; for "missionary" means one who is sent—sent perhaps by other men to accomplish a definite task, but sent first of all by God to perform, while life is granted him, that work for which he is best fitted. If we then be sent by God to definite life service, and if each one of us shall at that last day be required to give an account of how we have used that which has been entrusted to us, then we are God's stewards.

Every man, however alienated from God, however far he may be from recognizing his obligation, is in very truth a steward and holds all that he possesses of talent, time, wealth, and influence as a solemn trust. The Christian's position is unique; for he has by his very confession recognized his stewardship and assumed all the obligations which it involves.

Paul recognized this stewardship when he wrote: "Know ye not that . . . ye are not your own? For ye are bought with a price." Peter was thinking of it when he said: "According as each hath received a

gift, ministering among yourselves as good stewards of the manifold grace of God." Christ himself emphasized it as a fundamental of his kingdom when he related the parable of the talents and laid for all time the curse of his disapproval upon the man who fails to acknowledge his stewardship and fritters away in aimless living the ability and opportunities which have been entrusted to him. It matters not whether the talents be many or few. The condemnation of our Master rests as truly upon the man of small ability and limited means as on the man whose life has been enriched by every agency which heredity, wealth or social position can give. Note also that the "slacker" whom Christ condemns was guilty of no positive crime. He did not squander that which had been entrusted to him. He simply failed to use it. He was like the professed Christian today who believes that Christianity consists in abstaining from certain wrong acts, and who has never caught the clear teaching running everywhere like a scarlet thread through the conversations of our Savior, that the Christ life is something positive—that it is, in a word, the subservience of all our "personal successes" to the "achievement of the kingdom of God."

Eleven years ago two young men from Milton College went down to Nashville, Tenn., to attend a convention of the Student Volunteer Movement. I am sure, from the report that I heard them give on their return and from their lives since then, that there was enkindled in their hearts at that time a flame-like desire for service which has not yet burned out. We did not know then, and they did not know, that there was present at that convention a young man, at that very time, determining upon the field of his life work, who by less than thirty years of devoted, Christ-like service was to leave on the world an impression for good, such as has been equaled by few men in much longer lives. The very fact that William Borden, though a millionaire, had chosen missionary service as his life work, caused his seemingly premature death in 1913 to be widely commented on throughout the Christian world.

Yet there was nothing spectacular about this young man's decision. As a boy of eight he had written out his life ambition: "I want to be an honest man when I grow

up, a true and loving and faithful man." It was but a simplified form of the Y. M. C. A. pledge: "I will live my life under God for others rather than for myself, for the achievement of the kingdom of God rather than my personal success."

The noble purpose formed thus early in life was strengthened a few years later when on a tour of the world, made just before his entrance to college, he met with a religious experience which he summed up in the words: "I was much helped and surrendered all."

Even then he had not determined upon his life work. Before entering Yale he made a close study of the various mission fields and as he meditated and prayed for guidance the compelling facts became a call to the foreign mission field.

From the moment that Borden reached his life decision he made every circumstance bend toward the accomplishment of his purpose. He needed the best sort of education for his work and his lessons were therefore conscientiously prepared. If he were to carry out his high purpose his body must be strong, and so he kept up his athletic training. If he were to save men for Christ's kingdom, he must not postpone the task to some far-off, uncertain day. So he found time while still in college to found a mission and to work in it night after night, to interest himself in college abuses and help to right them, to teach a Bible class in the Y. M. C. A., to give individual attention to a number of benevolent enterprises in which he was investing his money, and to teach to many a man, aristocrat or "bum," it mattered not, the blessed gospel of the second chance.

This same devotion to his life task, this same faithfulness as a steward, was characteristic of his three years in the theological seminary at Princeton, of the time spent as traveling secretary of the Student Volunteer Movement, and of the three months of intensive training and religious service at Cairo, Egypt, where disease cut short his life and pressed the seal of God's approval on his completed task. For who dare say that William Borden's death was premature? Because he lived every day as God's steward he was able in his brief span of life to hasten in no small measure the "achievement of the kingdom of God." Yea, his influence, still living, is even now

inspiring many another to a similar life of devotion.

Those who knew Borden best say of him: "There was a rock-ribbed soul, as severe with himself, as he was tender with others, denying himself daily and seeking always to fulfil the wish of One whom he called Master and Lord. His life consisted not in his great wealth nor in the abundance of other things which he possessed, but in using it all as a trust. 'It is required in stewards that a man be found faithful' and Bill Borden was a 'faithful and wise steward.'"

Not all men who have regarded their lives as trusts have become missionaries. Jacob Riis proved himself a true Christian steward as a journalist, John Woolman as a tailor, Alice Freeman Palmer as a teacher, Abraham Lincoln as a statesman.

It matters little what life work you have chosen, provided you have chosen it "under the leadership of Christ." The fundamental thing is that you regard that life as a trust and make every minor consideration secondary to your one controlling purpose, "the achievement of the kingdom of God."

If you do this, your high purpose must dictate the use of your time. You can not fritter away the golden hours for which you are responsible to your Maker.

It will control the expenditure of your money. William Borden gave generously to the support of the Yale Hope Mission during his college course out of a very moderate allowance. Half of his spending allowance received on his seventeenth birthday he gave to the Young Men's Christian Association in Osaka, Japan, where he was then staying. When he received an extra dividend of \$2,000 he immediately distributed it all to good causes. He kept in a separate account funds intended for benevolence and warned his financial agent to be particularly careful in the management of that money. On himself he spent very little. His manner of living was in no way different from that of others of far smaller means.

Do you regard your money as a trust? Are you with a thousand dollar income giving twenty dollars a year to benevolences and priding yourself on your generosity? When men and women of the Seventh Day Baptist Denomination begin to recognize their stewardship in the matter of wealth,

it will no longer be necessary for our leaders to urge the practice of tithing, but we shall advance by leaps and bounds toward the "achievement of the kingdom of God."

Have you recognized your stewardship in the matter of influence? Of Borden, Professor Henry B. Wright has said: "Few men at Yale have left so strong an impress on the character of men of their time as Borden did. No undergraduate since I have been connected with Yale has done so much for Christ in four short years as Bill did." And all this without swerving one hair's breadth from his convictions.

Have you chosen the profession of medicine as your life work? Do you then as a Christian feel resting upon you the obligation to make your service like that of the Great Physician?

Are you a teacher? Do you as such regard your opportunities for molding young lives as a part of your Christian stewardship! Are you holding before your pupils high ideals of character and inspiring them to lives of service?

Have you as a parent regarded your children as a sacred trust? What sort of men are you holding up before them as models? Men who have made money and social position their gods? Or are you guiding them day by day to wiser choices so that they are catching a vision of life service and putting first in their lives the "achievement of the kingdom of God"?

In a word, are you, as a professed follower of Jesus Christ, thinking of your life and all that you possess as God's, lent to you to be used for his glory? If you are, you are advancing toward the truest success that life holds for any man. Failure is impossible; for Christ is the "master of your fate", Christ is the "captain of your soul."

MINUTES OF THE WOMAN'S BOARD MEETING

The Woman's Executive Board met with Mrs. A. B. West on October 1, 1917.

Members present: Mrs. A. B. West, Mrs. A. R. Crandall, Mrs. W. C. Daland, Mrs. O. U. Whitford, Mrs. L. M. Babcock, Mrs. N. M. West, Mrs. G. E. Crosley, Mrs. A. E. Whitford, Miss Phoebe S. Coon, Mrs. Maxson. Visitor: Miss Angie Langworthy.

The President read Psalm 79 and Miss Coon led in prayer.

The minutes of September 10 were read. The Treasurer's report for September was read and adopted. Receipts, \$182.76. Disbursements, \$576.26.

The Treasurer's report for the quarter was read and adopted. Mrs. Whitford reported items from some of the letters she had received.

Mrs. N. M. West read a letter from Mrs. M. G. Stillman telling of the meeting of the Southeastern Association just held in Salemville, Pa.

The Corresponding Secretary, not being able to be present at this meeting, sent word that she had mailed the annual letter to the Associational Secretaries. She sent a letter which she had received from the Missionary Research Library inquiring about the "Annual Reports of the Woman's Board," to use in revision of Home Base statistics.

Mrs. Daland presented the following resolutions, prepared by the committee, in memory of Miss Agnes Babcock, and the report was accepted:

WHEREAS, Our heavenly Father, in his inscrutable providence, which we know to be all-wise and over-merciful, though the ways thereof are strange and seem to us severe, has seen fit to take away from service with the Board our beloved sister, Agnes Babcock, and to remove her from earthly labors to what we believe to be heavenly joys; be it therefore

Resolved, That we here record our love and regard for her as a valued companion in our tasks, a most efficient and helpful Associational Secretary, and one whose visions of woman's work were broad and far-reaching for the future labors of our denomination. We testify to the nobility and dignity of her life and character and extend to her bereaved father and sorrowing kinsfolk our sincerest sympathy.

Milton, Wis.,

October 1, 1917.

Miss Coon gave an interesting report of the Northwestern Association which was held at Battle Creek, Mich.

The names of the members of the Woman's Board as appointed by the General Conference were reported as follows:

President—Mrs. A. B. West, Milton Junction
Corresponding Secretary—Mrs. J. H. Babcock, Milton.

Treasurer—Mrs. A. E. Whitford, Milton.
Recording Secretary—Mrs. A. S. Maxson, Milton Junction.

Editor of Woman's Work—Mrs. George E. Crosley, Milton.

Vice-Presidents—Mrs. J. W. Morton, Milton; Mrs. W. C. Daland, Milton; Mrs. A. R. Crandall, Milton; Mrs. Nettie West, Milton; Mrs. L. M. Babcock, Milton; Mrs. O. U. Whitford, Milton.

Secretary Eastern Association—Mrs. Edwin Shaw, Plainfield, N. J.

Secretary Southeastern Association—Mrs. M. G. Stillman, Lost Creek, W. Va.

Secretary Central Association—Miss Ethlyn Davis, Leonardsville, N. Y.

Secretary Western Association—Mrs. Lucy D. Wells, Friendship, N. Y.

Secretary Northwestern Association—Miss Phoebe S. Coon, Walworth, Wis.

Secretary Southwestern Association—Mrs. R. J. Mills, Hammond, La.

Secretary Pacific Coast Association—Mrs. N. O. Moore, Riverside, Cal.

Voted that Mrs. Nettie West be made custodian of the articles from the Conference exhibit which were put into the keeping of the Woman's Board.

By vote Mrs. Nettie West and Mrs. A. R. Crandall were appointed a committee to make inquiries regarding a place where these things can be kept permanently on exhibition.

The minutes were read, corrected and approved and the Board adjourned to meet with Mrs. Morton in November.

MRS. A. B. WEST,
President.

DOLLIE B. MAXSON,
Recording Secretary.

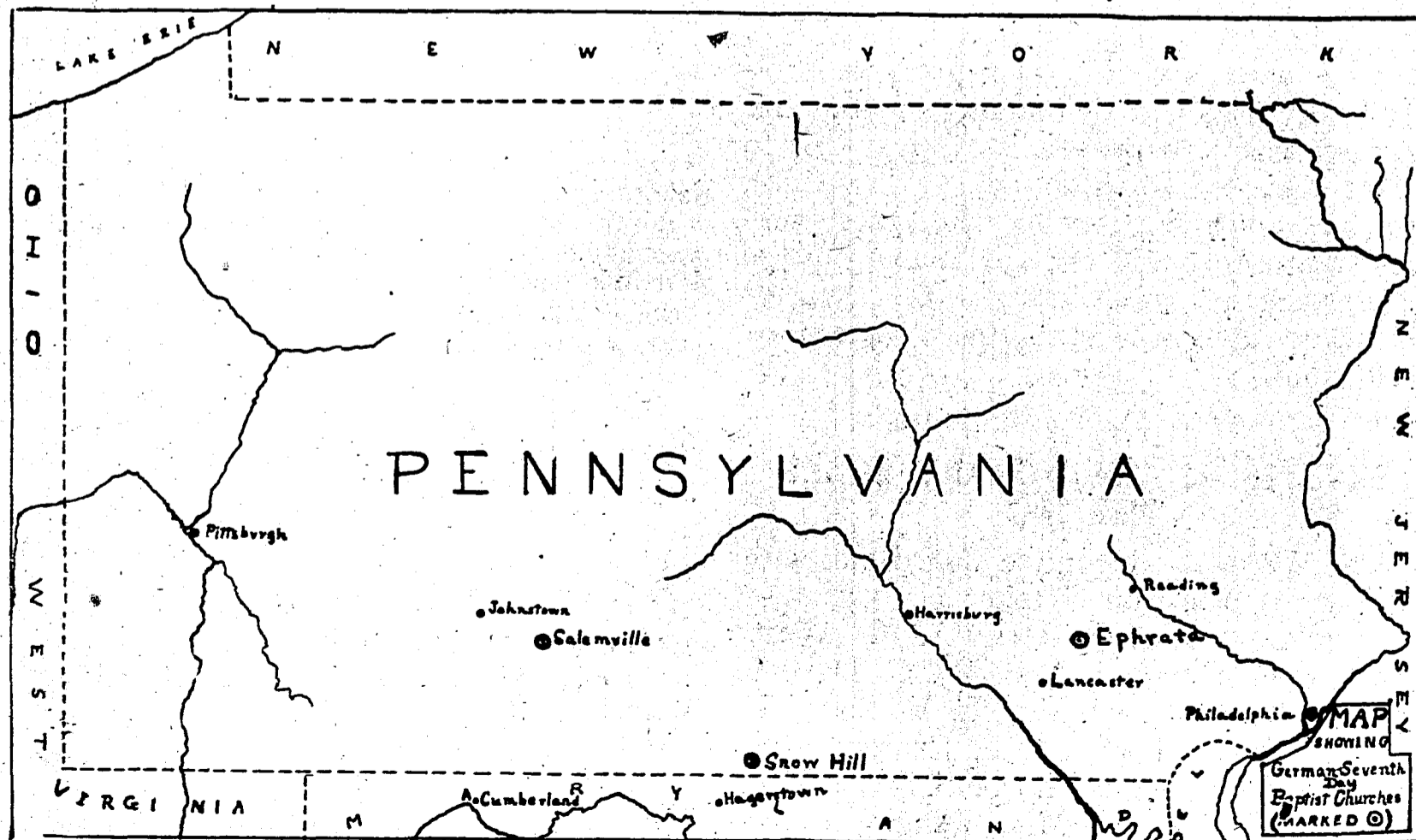
MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

The Missionary and Tract societies joined with the Northwestern Association during the summer in a work with a tent in Michigan. The second place visited was White Cloud. At this place is a group of people who are Sabbath-keepers, and immersionists, belonging to a denomination called "The Church of God." These people entered most heartily into the work that was being carried on by our evangelists.

There is in Michigan an organization called "The Sabbath Keepers Association," very simple in its character. The annual meeting this year was held at White Cloud the last week in September. Several people from our church at Battle Creek attended this gathering, among them our evangelist, Rev. D. Burdett Coon. A letter just at hand from him says that at this meeting the question was brought before the Church of God people of several churches of giving up a separate denominational life, and uniting with the Seventh Day Baptist people.

Brother Coon will write in reference to the matter for the SABBATH RECORDER soon, but he says that I may announce that by a unanimous vote these people have decided to identify themselves with us. There are



about two hundred members who are in this movement. Surely a most cordial welcome is waiting,—no, is going to meet these people as they come our way in the matter of organization. I have known several of the leaders for some time, and we have been one in spirit in our desires and purposes, and in our general beliefs in the matters of Faith and Practice.

Evangelist D. Burdett Coon has gone to the north Wisconsin field for two or three months to work as a general missionary, with his temporary headquarters at Exeland, Wis.

Sabbath Evangelist W. D. Burdick who was in the tent work in Michigan during the summer is serving as pastor for September and October in the Milton (Wis.) Church, while Pastor Lester C. Randolph continues his labors for Milton College.

Dr. Bessie B. Sinclair expects to sail for China about October 25, from San Francisco. She went to Florida to visit her mother immediately after the General Conference. Then she did a little special work in hospitals in Washington and Philadelphia; then in company with Dr. Grace I. Crandall visited at Ashaway and Westerly, the home of the Missionary Society; then a Sabbath was spent at Alfred, October 6. The plan is for the two doctors to purchase supplies and surgical instruments in Chicago, and spend the Sabbath at Milton, and then go on west, both stopping at North Loup, Dr. Crandall to stay for several weeks or months resting with her sister, and Dr. Sinclair to remain for the Sabbath only, to resume her way to San Francisco, and so on to China.

Rev. S. S. Powell, after working the summer with the people at Fouke, has gone back to his parish and field at Hammond, La.

Rev. George W. Hills has returned to his home church in Los Angeles after making his trip of visitation along the Pacific Coast. Did you read his articles, "On the Trail"?

A letter from Rev. Luther A. Wing tells of his work in Boulder, Colo., and asks counsel in reference to trips for labor out-

side of his immediate parish in his larger field.

E. Lee Burdick who was last year pastor of the Hartsville (N. Y.) Church, is now a student at Syracuse University, N. Y. Mr. Warren F. Randolph, a student at Alfred in the Seminary, is the pastor for the coming year.

Arrangements are being made for the ordination of a deacon at the Hebron Center (Pa.) Church for the last Sabbath Day in October.

Appropriations for the year 1918 will be made by the Missionary Board at its meeting Wednesday, October 17.

McCALL'S MAGAZINE

McCALL'S MAGAZINE, a fashion authority for nearly fifty years, has more subscribers than any other fashion magazine. Each number contains fifty exclusive designs, showing latest McCALL patterns, whose style, fit, simplicity and economy make them first choice of thousands of well-dressed women. The good cheer and inspiration from its worthwhile stories, articles, and illustrations, and the practical service given in its fashion, fancy needlework, housekeeping and other departments cannot be measured in dollars and cents.

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YOUNG PEOPLE'S WORK

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

IN BEHALF OF OUR SOLDIER BOYS

Immediately upon the entering of the United States into the great world-war, and the consequent mobilization of a large army, with temporary placement of the men at the various cantonments and training camps for instruction, many organizations, both religious and non-religious, began to interest themselves in the welfare of the soldiers. Especially has the Y. M. C. A. and Christian Endeavor concerned themselves with the religious and social welfare of the young men who have been called into the service of their country. And it is gratifying to know that these two organizations are co-operating in this work, for there is much need for it in the new and unusual environment in which the men, many of them only mere boys, find themselves placed.

A recent article, "Christian Endeavor and World-War Time," printed in the *Christian Endeavor World*, tells a touching story of how a certain young man, who, "stirred to the depths by the tales of what German militarism has meant in Europe, his heart moved to breaking by the recitals of accredited Belgian refugees, his soul rebelling at the thought that the American eagle might give way before the double-headed Prussian bird," had enlisted and been hailed as a local hero, only to find when he reached the "rookie" training camp that he was "just a unit in a vast, endlessly huge fighting machine,"—just as many another young man has found out, no doubt. But right here was where Christian Endeavor came in, one hot summer night, as the boy sat alone in his tent, thinking of the folks at home, his heart aching with homesickness. And he was only one of a hundred, yes two hundred, of that sort that could have been found. But just then, in that camp that same day, when the boy, with head on folded arms, was weeping softly, a Christian Endeavorer, a member of one of the societies in the near-by city, stopped at the boy's tent, introduced himself, and asked him wouldn't he come over to the Endeavorer's home for tea the next evening. And it all made such a difference,—just to feel that some one was interested in him,—and we are all very much the same.

Some of the young men who have gone to the various training camps are Seventh Day Baptist boys,—how many and who they are as a whole is not yet known. It so happens that one of these great training camps, to which the men from Wisconsin and Michigan have been assigned, is located at Battle Creek, Mich. Another, to which the men from New York and other eastern States are being sent, is at Wrightstown, N. J. As early as July, the Battle Creek Church sent out an appeal asking that the names of all Seventh Day Baptist boys who might be assigned to this cantonment be sent without delay, so that the church might get into touch immediately with them. How well this appeal may have been responded to we do not know, but if it brought no greater response than the one recently sent out by the Plainfield and New Market churches, it must have been rather disappointing to the Battle Creek Church.

Already the Plainfield and New Market churches have published two notices in the *SABBATH RECORDER*, requesting the names of the Seventh Day Baptist boys who may have gone, or will go, to Camp Dix, Wrightstown, N. J., but up to October 2, not a single name had been received by the committee. Under date of October 2, the committee sent out a letter to some one in each church, hoping in this way to obtain the names of the soldier boys from each church or community. In hopes that it may help the Plainfield and New Market churches in their most commendable effort to get into touch with the Seventh Day young men who may go to Camp Dix at Wrightstown, this letter of the committee is given place here.

Plainfield and New Market feel that we have a duty in connection with the Seventh Day boys who go to Camp Dix, at Wrightstown, for training. We are anxious to fulfil that duty. Two notices in the *SABBATH RECORDER* have failed to bring in the name of a single one of the boys and I am taking the liberty of writing to some one in each church, and asking them to send me a complete list of the boys who go from their church or from their community, and would be helped by having the Seventh Day Baptist boys look them up. We would like the names of all those who go in the first call, whether they are already there or expect to go soon. Please give the names, the camp address (if you know it),

whether they are church members or not, if they have been active in religious work, and any other information that will help us to be of service to them and to know who will assist us.

We feel that a little attention to the young men of our denomination while they are in the training camp will help them to be bound to the denomination, and since the first few homesick weeks are the ones when the attention of friends is most welcome, an early reply to this letter will be much appreciated.

Also, a number of us throughout the denomination are much interested in trying to get out a directory of all the Seventh Day Baptist boys who are in the service, and we would be thankful for a list of any from your church or community who are in other branches of the service. The name of the soldier or sailor, with his attachment and address, is wanted.

The names should be sent to Elmer L. Huntington, 210 West Fourth Street, Plainfield, N. J.

One of the things most evident at Conference was the interest manifested in the welfare of the young men of the denomination who have been called into the service of their country, and reason of this failure to respond to the request to furnish their names is hard to understand. Likely the explanation of it is that "what is everybody's business is nobody's business," that is, no one has taken upon himself the responsibility of looking after this matter, and no one in particular has been charged with it. But why might not the Christian Endeavor societies, or the young people in each of the churches from which young men have gone, assume this responsibility? In fact it was recommended by Conference that the Young People's Board, aided by the various local societies, undertake the work of keeping in touch with our young men who will serve their country as soldiers.

There are many ways which are being employed by Christian Endeavor societies, both in England, Canada and the United States, to help the soldiers in things that minister not only to their bodily needs, but to their social and religious welfare. Some societies are furnishing comfort-bags, some are sending reading matter, books, magazines, and especially appreciated will be the papers from their home towns. In this connection it should be noted that the plan was proposed and commended at Conference that each one of our Seventh Day boys in the service be furnished with the *SABBATH RECORDER*, in order that he might still keep in touch with the religious life of the denomination. This was one of the things given to the Young

People's Board to look after. But this can not be successfully and efficiently carried out until a directory of names of those in the service has been compiled. Otherwise, it is likely that much of confusion and duplication of subscriptions would result, thereby incurring unnecessary expense. Many societies are keeping in touch with the young men of their churches or communities who have gone by writing letters. But this must needs be done with tact and discretion. In another place in the Young People's department will be found a short article, "How to Write Letters to Soldiers," which contains some good suggestions. Sensible and well-written letters are most helpful, but otherwise they might better not be written. But let each society carefully consider in what way it can be most helpful. By all means do not fail to furnish the names of those who have gone from your particular society or church. Do that much at least.

Believing it will be of interest to all, from now on there will be printed in the Young People's department an occasional short article, selected from the many articles, relating especially to Christian Endeavor and the war. And it is the cherished hope of the editor of the department that later on it may be possible to print letters from some of our own boys. Any one who may be able to help make this possible would confer a favor for which the editor of the department will be duly grateful.

MINISTERING TO CHRIST

PAUL S. BURDICK

Christian Endeavor Topic for Sabbath Day,
October 27, 1917

DAILY READINGS

Sunday—A church in prison (Acts 16: 25-34)
Monday—Prison work (Acts 12: 1-10)
Tuesday—Work for the sick (Jas. 5: 9-20)
Wednesday—Sunshine work (Gal. 2: 10)
Thursday—Teaching strangers (Deut. 31: 9-13)
Friday—Angels unawares (Gen. 18: 1-8)
Sabbath Day—Topic, Ministering to Christ
(Matt. 25: 31-46) (Work for prisoners, strangers, the sick)

A LIVELY SOCIETY

It was a jolly bunch of young people who wended their way up a gentle slope toward the big brick buildings that rested on the top of the knoll. Their leader was a red-headed young fellow with heart as fiery as his hair. He was the life of the party,

laughing and joking, as happy as a boy just let loose from school. The warm afternoon sun had driven the autumn chill out of the air, but had left a certain invigorating tang to the atmosphere that drove one's blood to his cheeks and filled him with the joy of living.

Inside the main building we were put under the gentle auspices of a capable young person, daintily clad in nurse's garb. The war has certainly not put a stop to the use of starch in the laundries hereabout. She conducted us through a corridor and up a flight of stairs to the Women's ward. There, on three sides of a spacious, well-lighted room, were beds, each with its pallid-faced occupant. Chairs were placed in the center for us, and a small folding organ was brought for our organist, and song books were passed around. We had been told that the patients liked music, and the doors were opened so that people in the adjoining wards might hear, so we sang with a will. Our leader read the Shepherd Psalm, and explained how that the Lord was a true Shepherd to all who were in any sort of trouble. Then he gave us a chance to add our testimony. You may be sure that there were no "awkward pauses", because each felt the presence of eager listeners, to whom his words might bring some comfort. After the closing prayer, we were allowed to speak with the patients.

Watch this motherly young lady, as she bends over the bed of a black-haired, black-eyed little girl. The child says that she has been here over a month, and doesn't seem to get well as fast as she had hoped. But you may be sure that the smile, the kind words, and the big bunch of flowers will do their work in hastening recovery.

And so we returned homeward, with a warm glow at each heart, and a feeling that this Sabbath has not been spent in vain.

Is your society languishing? Does it seem as if you were going through the same round of duties each week and nothing accomplished? The same faithful few doing all the work, and the rest only half interested? The time has come to ask yourself if the society can not do more for *others* and less toward merely perpetuating its own existence. The society that "saves its own life shall lose it."

Then look around you. Find some one

who needs your help. Our lesson suggests several classes,—the sick, the stranger, and prisoners. And I promise you that whatever you as a society do to help these, will redound to your own benefit tenfold. I do not mean that this should be our primary object, of course, for every good deed should be done for its own sake first of all.

THE SICK

Were you ever sick and had that all-tired-out feeling, when some friend came and sang for you and brought you a bunch of flowers? Isn't it strange that you remember the occurrence so vividly while your friend may have forgotten it long ago? No, you say, that is the psychology of sickness to remember such things. Well, it is just such "psychological" states that we Christian Endeavorers want to take advantage of as affording opportunities for ministering to Christ.

Remember Christ's "Inasmuch". If he were here in person how glad we would be to give him food and drink, to lift the cross from his tired shoulders, or to free his brow of the cruel thorns. "Inasmuch", he says, "as ye have done it unto this sick one, this discouraged child of mine, ye have done it unto me."

STRANGERS

Does your town need a waiting room for strangers who stop over from one train to the next, or who for any other reason are obliged to wait there with no place to go? Is literature supplied at the railroad depot? People are glad to pick up a magazine even if it is old, and read it there. They may even read the *Christian Endeavor World* and the *RECORDER*, who knows? Be sure to have the name of your society on every such magazine.

THE PRISONER

The Salvation Army has been far ahead of most churches in its work for the poor and delinquent classes. It is time for us to awake to our opportunity and duty along this line. Newer methods of prison reform recognize that the prisoner is not so much to be punished for past sins as to be fitted for future usefulness to the state. Hence the ministrations of churches and other religious organizations in the prisons is usually welcomed. The prisoners, too, show more interest than one would expect. They

may be, and frequently are, just ordinary people who would rather do good than evil, but their environment has been against them. Hence anything we are able to do toward eliminating the causes that produce crime is prison work in its truest sense.

HOW TO WRITE LETTERS TO SOLDIERS

What kind of letter should Endeavorers write to soldier and sailor boys at the front?

The British Floting Christian Endeavor union, which has had years' of experience along this line, suggests in the *Christian Endeavor Times* the following method of writing such letters. Hundreds of thousands of letters have been sent out, and those that have done most good have conformed to the general plan herewith given. The writer is thinking of sailors and of Christmas, but the principles apply to soldiers as well and to any season.

"Head the letter simply with the name of your union. There must be no personal names or addresses. Start the letter with 'Dear Friend,' and sign, 'From a Christian Endeavorer.' Do not begin to preach with the first line. Remember, it is a Christmas letter you are asked to write. Pack into the first few lines of your letter your Christmas greetings in the best possible way. Make the reader of your letter feel that you are grateful for all that seamen are doing. Give the men the assurance that you do pray and will continue to pray for them in their lonely, dangerous calling. Then in the most tactful way bring the thought of the reader to the real meaning of Christmas, tell simply why Christ came, why he died, call attention to his wonderful life, say briefly that you have yielded your life to him, that you have sought and found forgiveness of sins, and that you find his grace sufficient for your needs. Then, in closing, appeal for the surrender of the life of the reader of your letter, if it has not already been surrendered, and point the way to a life of harmony with the will of God, a life that will be a blessing to others.

"Don't scold, don't threaten; remember your letter may get into the hands of the best man on the ship, and in any case into the hands of the man who may become the best man."

OLDEST JUNIOR SOCIETY IN STATE

North Loup Seventh Day Baptist Church has the oldest Junior society in the State. It is almost twenty-six years old, and has never disbanded. This summer some of its members pasted postcards together and made scrapbooks to send to a children's hospital and to a missionary in China. They also made some jointed animals and clowns for babies to play with. A dozen of the older Juniors graduated into the Intermediate society in June. The Young People's society of this church received the banner at their General Conference, held at Plainfield, N. J., for having the greatest number of credits on their Efficiency chart. They began work on their chart last December, and have reached 225.—*Christian Endeavor World*.

EMANCIPATION

Why be afraid of death as though your life were breath?

Death but anoints your eyes with clay, O glad surprise!

Why should you be forlorn? Death only husks the corn.

Why should you fear to meet the Thrasher of the wheat?

Is sleep a thing to dread? Yet, sleeping, you are dead

Till you awake and rise, here or beyond the skies.

Why should it be a wrench to leave your wooden bench?

Why not, with happy shout, run home when school is out?

The dear ones left behind! O foolish one and blind,

A day, and you will meet; a night, and you will greet!

This is the death of Death: to breathe away a breath,

And know the end of strife, and taste the deathless life;

And joy without a fear, and smile without a tear,

And work, not care nor rest, and find the last the best. —*Maltbie D. Babcock*.

SPECIAL NOTICE

The Sabbath Recorder has made special arrangements with the publishers of McCall's Magazine, the standard fashion magazine, whereby it is able to give its readers a special inducement if it is ordered with the Recorder. Special combination—Sabbath Recorder and McCall's Magazine one year for \$2.45. Address Sabbath Recorder, Plainfield, N. J.—Adv.

OUR WEEKLY SERMON

A SERMON FOR YOUNG PEOPLE

EDITOR GARDINER

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matthew 6: 33.

Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 1 Timothy 4: 8.

Christ in his Sermon on the Mount, and Paul in his letter to the young man, Timothy, entirely agree as to the value of godliness in the life that now is if we would secure true prosperity. After speaking of food, drink, and raiment, and of worldly treasure, Christ says that these things shall be added if we seek first the kingdom of God. Paul tells a young man just starting out in his life work, that godliness is profitable unto all things, having promise of the *life that now is*, as well as of that which is to come.

May I not have the attention of our dear young people while we together consider the all-important truth contained in these texts? They teach that godliness of life and character is essential to the truest prosperity in this present world. This truth is too often forgotten by those who are planning for their life work. If men are asked to look upon religion as essential to their highest welfare in the life to come, there is scarcely a dissenting voice. Very few men could be found who really expect to go hence without making their peace with God; for they instinctively feel that before they can enjoy life in the future home of the soul they must come to love what God loves and to hate what he hates. In other words, harmony with God is absolutely essential for prosperity in the world to come. Upon this nearly every one is agreed. But when we say that godliness is absolutely essential to the highest and truest prosperity in this present life, some may say, "We can not understand it, we do not see how this is." This, then, is the one truth we wish to make plain in our message to the young people.

Thousands look upon religion as being valuable in securing a peaceful death and

happiness beyond the grave, but fail to see in it the best possible assurance of a prosperous and happy life here and now. Indeed, some say it is impossible for one to be prosperous and religious at the same time. But this is not true. Some of the wealthiest men we have known have been truly conscientious, God-fearing Christians. They have stood true to principle, obeyed God's law, attended to the things of religion, and have been blessed with treasure on earth. So there is no incompatibility between true religion and temporal success. Right feelings toward God are sure to invest one with the habits of industry and economy that insure prosperity. Comfort and plenty are in store for him who walks in the way of the righteous, improves his time, and spends his strength in honest and wise methods for proper advancement in life. On the contrary, a life of disloyalty to God and disregard for the laws of our well-being, habits of dissipation, and fast living are sure to make one scatter his fortune, lose his good name, and bring him to destitution. The misspent Sabbath, the dram shop, the gaming table often eat up a man's substance and bring him to poverty; but prayer and church-going and conscientious Christian service never do.

Again, if a man would be prepared to make the most of the "life that now is," to enjoy the years as they go by, he must guard well his own conscience. The highest rewards of earth can not come to him who suffers from a sense of guilt in the sight of God. If such a one does accumulate wealth he can not enjoy it as the true Christian can. Some of the most miserable men of earth are to be found in homes of wealth. Prosperity does not consist in riches alone. Mere position or honor does not secure peace. A man may become a millionaire, build a palace home, and bring to it all the luxuries wealth can command, and still if his mind is not at rest, if his conscience troubles him, he is miserable. Such a man can not be called truly prosperous. He has forgotten the one thing that gives zest to all his joys and brings value to all his possessions—the one thing without which life is a failure. The first thing, then, to be considered when one chooses his life work is a course that will insure him genuine peace of mind—a conscience that forebodes no ill. Godliness will never rob one

of any legitimate pleasures that should come with riches rightly earned.

In this connection let me call the attention of youth to the days sure to come when each one must live in the house he has built for himself; when the inspirations and hopes and activities of these early years are all passed; when life's youthful zeal has spent itself, and one must enter upon the sober realities of old age. In the last half of his earth life man must live under the conditions made inevitable by the way he has spent the first half. "All old age is not beautiful," and too many lives in life's autumn time stand barren and hopeless. Unworthy living in life's morning is sure to store up bitterness for its evening time. All history shows that God does not often come to the life that has neglected itself. Consciously or unconsciously, every youth is now, day by day, settling the question, whether his mid-life and later years shall be sweet and peaceful or bitter and wretched. Sinful or godless living now will inevitably plant thorns in his pillow for the years of the present life still to come. A well-lived past is the only thing that gives quiet joy and pure peace to the aged men and women we see about us. To seek first the kingdom of God and his righteousness is the one way to assure the young man that his wonderful powers of body and mind, his hopeful imagination, his nobler impulses will busy themselves constructing for him a prosperous and happy future. Only cherish the spirit of Christ and his blessed teachings and all that is left of the life that now is will be gilded with hope and filled with conscious peace.

Do you feel, my young friends, that while this is all true it still does not assure you of success in the world of business which you soon expect to enter? Let us look at this phase of the question a little more closely and be more specific. Certainly, godliness does give the best possible promise of prosperity in business life. Christian character is the best possible stock in trade a young man can possess. No boy can take a readier way to establish himself in the respect and confidence of men than cordially to accept and faithfully practice the principles and faith of the Christian religion. It is hard to find even an opening in the business world without the confidence of good men. So true is this that when you decide to seek a remunerative position,

the first thing you do is to get recommendations from reliable men. You do not want the signature of evil or unworthy men upon your application. You prefer to carry the testimonials of your pastor and of Christian business men, knowing full well that their word to the effect that you are a conscientious Christian boy, exemplary and trustworthy, will be the very best thing to help you win the place. Certainly Paul's words are true in your case, "Godliness is profitable . . . having promise of the life that now is." Does not this view give a new meaning to Christ's words, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you"?

Again, a congenial and happy home in which peace reigns is most desirable for our welfare and happiness here. Godly living never brings discord and turmoil into the family circle; never brings the wolf to the door and misery to the loved ones. Many a man has brought his family to rags and wretchedness and made his home a most undesirable place in which to live, by patronizing the dram shop and going in the way of evil men; but never, never by the love and worship of God.

Once more, what about health and strength as a means of success in life? What can a man do who has undermined his health and robbed himself of strength by evil habits and fast living? No amount of wealth can make up for these when they are lost. Do you think true Christian living will undermine your health and bring you to your grave before you have lived out half your days? Excessive worldly anxiety or a dissipated life has brought many a man to an untimely end, but never did a well-balanced Christian temper shorten a man's days.

My young friends, there can be no ground for hesitancy on this subject. The surest way to secure prosperity and happiness in this life is to "seek first the kingdom of God, and his righteousness," and then, by the natural laws of our being, the needed things of earth "shall be added unto you." "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." He who is true to these teachings on earth need have no fears about the hereafter.

If "the way of the transgressor is hard," and we know it is; if "the gall of bitterness

is connected with the bonds of iniquity," and we can not doubt it; if the curse of the Lord is upon the house of the wicked, and we are assured that it is so, then we can not expect to see individuals or families permanently flourish if God be forgotten, the Bible neglected, and the sanctuary forsaken. Take strong hold of religion, then, let her not go, keep her; for she is thy life. It is her business to make you happier as well as holier. She will exalt you on earth as well as in heaven.

Sabbath School. Lesson IV.—October 27, 1917

EZRA'S RETURN FROM BABYLON.—Ezra 8: 15-36
Golden Text.—The hand of our God is upon all them that seek him for good. Ezra 8: 22.

DAILY READINGS

Oct. 21—Ezra 7: 1-10. Ezra the Scribe
Oct. 22—Ezra 7: 11-20. A Generous King
Oct. 23—Ezra 7: 21-28. Provision for the Temple
Oct. 24—Ezra 8: 15-23. Preparation for Return
Oct. 25—Ezra 8: 24-36. Return from Babylon
Oct. 26—Ezra 9: 5-15. Ezra's Prayer
Oct. 27—Ezra 10: 1-12. Promise of Reformation
(For Lesson Notes, see *Helping Hand*)

THE ORIGIN OF SHOE HEELS

Shoe heels are thought to have originated in the East where they were first used, in the shape of small wooden blocks, which the people fastened to their sandals in order that the feet might be kept as much above the level of the burning sands as possible. At first they were for both men and women of the same height. Soon, however, the women favored the higher forms, until finally there was evolved the "French heel."—*Harper's Weekly*.

THE DIVINE COMPANION

They who tread the path of labor follow where my feet have trod;
They who work without complaining do the holy will of God.
Where the many toil together, there am I among my own;
Where the tired workman sleepeth, there am I with him alone.
I, the peace that passeth knowledge, dwell amid the daily strife;
I, the bread of heaven, am broken in the sacrament of life.
Every task, however simple, sets the soul that does it free;
Every deed of love and mercy, done to man, is done to me.
Nevermore thou needest seek me; I am with thee everywhere;
Raise the stone and thou shalt find me; cleave the wood, and I am there.
—Henry van Dyke, in "The Toiling of Felix."

THE SABBATH RECORDER

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

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FROM "THE BREWING OF SOMA"

Dear Lord and Father of mankind,
Forgive our foolish ways!
Reclothe us in our rightful mind,
In purer lives thy service find,
In deeper reverence, praise!

In simple trust like theirs who heard
Beside the Syrian sea
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow thee.

O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity
Interpreted by love!

Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace.

Breathe through the heats of our desire
Thy coolness and thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind and fire,
O still, small voice of calm!

—John G. Whittier.

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—Theodore T. Munger.

—CONTENTS—

Editorial.—New Publishing House Committee Meeting.—“You Have Not Room Enough.”—“Does One in Ten Realize the Need?”—Public Opinion Urged to Help 513-515
 Christian Theophilus Lucky..... 515
 A Deceased Laborer Among Israel... 518
 An Explanation 518
 Sabbath Reform.—The Indefinite Week and the Illusive Sabbath..... 519-524
 London Air Raids..... 524
 Missions.—Missionary and Tract Society Notes 525
 The American Sabbath Tract Society—Treasurer's Report 526
 Woman's Work.—A Neighborly Conversation.—Woman's Board—Treasurer's Report.—Report of Seventh Day Baptist Ladies' Aid Society, New Market, N. J..... 527-531.

College Opening Address, Alfred, N. Y. 531
 On the Trail 533
 Young People's Work.—Perseverance.—What Sort of Young People Ought We to Be in the Church?... 534
 Semi-annual Meeting 535
 Food Conservation and the Churches. 536
 Children's Page.—The Case Against David 537
 In Memory of Our President, Miss Agnes Babcock 538
 Sabbath School.—A Sabbath Lesson Impressively Presented.—Lesson for November 3, 1917..... 539
 What's a College For?..... 540
 Our Weekly Sermon.—Redeeming the Time 541-543
 Marriages 544
 Deaths 544