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THE SABBATH RECORDER

Plainfield, New Jersey
The Sabbath Recorder

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

VOL. 83, NO. 16
PAINFIELD, N. J., OCTOBER 15, 1917
WHOLE NO. 3789

Historical Society's Conference Number

In their annual convention for 1917 most denominations have provided historical programs in view of the past centennial 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 enquiringly to history as the story of 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. 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 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 part in the national life, prevents the origin of contact with our future, we nevertheless find, with other historical data and the Mountain State, to love these hills, can see these hills robed in the loveliness of springtime, in the full leaf of summer, and in what was then known as the West Virginian present editor of the SABBATH RECORDER was pastor, the Sabbath 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 Artful 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 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 kindly light 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 river, with the opposite mountain clearly mirrored on its surface, and stretching...
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THE SABBATH RECORDER

away among the hills was the winding stream along which, but far above, the train was creeping, in and out, upon the ledges of rocks. 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, town of coke ovens overshadowing, 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 bare 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 shack, gardens with cozy cottage homes beside the winding road, stacks of hay sprinkled over the “hills,” old sugar-cane 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, valleys along the ways, telephone wires running over the hills in all directions, indications of bustling 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 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 hills under 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? The nearer God’s messages are to be realized the spirit of His people will be 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-
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 an indirect contribution to that cause which even train 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 in revolution; revo-

lation, 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 the Reformation, *Romans* 13 was applied 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 for the cause of liberty, but for truth. He realized that truth means not 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 to teach that truth to others, he refused. He called 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 wrote again, but it was not recant 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 the privilege of 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 are impelled either by that 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 Em-

pire to reform on 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 on behalf of me, and just as little can any one believe for me; no one can come to me the gate of heaven or of hell, and just as little can 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 con-

tribution 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 in 1520, there is a passage which describes the reformation 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 idea of a 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 Chieregato, how he should present the case against Luther. The contribution that the Re-

formation 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 Lutheran movement, 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, and so defect shrewdly in maintaining it, 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 religion 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 Thesaurus unto Liberty at the 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 whole book, which heretofore consisted in but a few manuscript copies, chained to the lector 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 Wissahickon, in 1604.

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, the world in its horrors and proportions.

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ent clergy of the realm the declaration that the "Pope had no supremacy in England." All this was done without accomplishing anything or attaining any religious reform. Nor did it, 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 confis- cation 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 reforms of fashion, 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 matter of the times was 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 his friends, Ridley wrote his Piteous Lamentation: "Alas, my dear Country, What hast thou done 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! I 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 be- lieved this end to be absolutely necessary and seeing no other way to accomplish the result, executed some three hundred Prot- estants, 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 Rom- an 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 intro- duced at that time. The Creed embodied the Articles as a reflection of Calvanism more than Lutheranism. No change was made in the Episcopal organi- zation of the church which had descended from mediaeval times. In spite, however, of the retention of old forms and organi- zation, 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 con- servative lines. A strong party, though not large, demanded more radical measures of reform. They insisted that the worship of England be purged of all that was savor of the mediaeval order. They also demanded a stricter discipline and a re- form in church government, some going so far as to make each congregation inde- pendent. For these radical measures, they were opprobiously called Puritans, and sometimes, Independents. In theology, they were Calvanistic; in conviction, uncompromising; and in piety, deep and sincere. The Puritans made ardent efforts to remodel 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 Scrip- tures, which to our own day is known as the King James Version. In loyalty to their convictions, many of the Puritans suffered torture and imprison- ment. 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 indelible impression on nation and civi- lization; 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 Sab- bath-keepers in connection with this im- portant 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 inter- esting 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 Wycliff were strict Sabbath observers, since they advocated following the Scriptures in their letter. The Ana- baptists, 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 dissent, persecution, and a demand for commercial work such havoc that many were persuaded to renounce these "pecul- iarities." Nevertheless, there was a "rem- nant" 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*

Conference Paper before the Historical Society

It is no easy task for an academic his- torian, 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 to a field as the one under consideration to the limits of a 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 on the field and have prepared numerous articles upon its earlier epochs, but 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 fu- ture.

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 was called upon to prepare a 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 pre- senting 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 ap- pear before you this evening to present, in the first time allowed me, an exten- sorious 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, inter- ests without which its history would be neither complete nor understood. There- fore, 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 early in 1617, 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 fol- lowers to carry the Sabbath truth to the continent, notably into Holland and Ger- many. He and his wife were both perse- cuted, 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-
The Sabbath Recorder
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 record was when only three members at the beginning of the pastorship 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 graduate of the Meadville Theological Seminary) and a membership of over four hundred members, the Mill Yard 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 she was strong and brave men, in their God-given power and Christian humility, stood up before the might of their rulers and compelled righteous things to be done.

In face of such a record of tangible exaltation 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 the 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, 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, Phi. 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:

I 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 same is true of our own Western States. Following this line of argument the 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 was not only a war upon history, but that had the German people never been taught history. Therefore I might rise to move that the study of history be universally proscribed by law in the interests of world peace. But you will think I am getting serious. I must not argue longer for what you do not believe. And it would be eminently unwise, unpatriotic, may even disastrous to do so. I should forever forfeit the friendship of President Randolph of the new Historical Society, who sits on the platform. But the same would be true of the waiter who would serve the food. 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 realest 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 historical existence—a combination of 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 said you were called to his parish when you were a little boy. You had left school at an early age. It was for the common good. You now are a very old man. At the very lowest estimate I could put the history of your life since you were a little boy. When you were a little boy, your realest self was a little boy. You had learned its history and were saturated with it. You had begun to forget your history. The same is true of your dog, your cat, your bell. You have to think about your dog's history. I could bring in a dog. He is an animal. He is a history. There are times when a dog has to forgive the incredible, a hope that he can only forget. "Mamma, what did you do when you were a little girl?" "Mamma, what did you used to do when you were a little boy?" "What did you do when you were a little boy?" "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 a very interesting way. And as with all such investigation, you found that your sources disagreed. Papa and Grandma do not agree to as 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 Lopu (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 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; a stool upon the ruins of Yucatan; life is 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 that some 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, 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 temporary, who has found out that most questions have two sides and sometimes temporary, who has attended the Episcopal Church for many years, is a loyal Lutheran, and a valued adviser in the Lutheran Church. It is due to his constant interest in the 400th anniversary of Luther's revolt against the Papal power in 1517, in course of celebration this year.

Doctor Sachse's great historical work, his *magnum opus*, consists of three volumes, as follows: (1) *The German Pictores of Provincial Pennsylvania*, 1694-1708. Philadelphia, 1859; (2) *The German Sectarians of Pennsylvania* [Vol. I], 1708-1723. Philadelphia, 1889; and (3) *The German Sectarians of Pennsylvania: A Critical and Legendary History of Ephrata Cloister and the Dunkers*, [Vol. III], 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. The 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 *Sabbath Recorder* at a later date, and it is hoped that much of the important 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 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 this 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.

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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 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 Beisell, 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 number of books in the celebrated Martyr Book. Of this, Sachse says:

"this is the most important literary production of Colonial America. The Ephrata Brotherhood Book and successfully finished by the close of the year 1729, 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 any magnitude in any of the larger cities to undertake the work, but here in a little village in Pennsylvania these humble and pious Germans accomplished the task which built an everlasting monument to their country, 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; several hanks of flax ready to spin; a hetchel, 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 punks, charred old wood were kept; 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 as a basis for 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 results of a 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 it to the Historical Society, the most complete collection for the Historical Society, which, after many years of careful consideration and correspondence with 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 Pentz, the Elder of the Mill Yard; 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.

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

2. Netton, 1640. Some two or three miles from Tewkesbury, in Gloucestershire, England.
3. Burton-on-Trent, Derbyshire. 1650. (Extinct.)
4. Lenton, Herefordshire. 1650. Joseph Stennett was a member of this church in 1719. (Extinct.)
5. Hexam, Northumberland. 1652. (Extinct.)
6. Dorchester, Dorsetshire. 1652. (Extinct.)
7. Norwich, Norfolk. 1665. (Extinct.)
8. Colchester, Essex. 1657. (Extinct.)
9. Bell Lane, London. 1662. (Extinct.)
10. Dorchester Gaol, Dorsetshire. 1665. Establishing by Francis Bampfield 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, Bucks. 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 Baptist Recorder, Eastern, vol. 39-42. 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, Lancashire. 1730. (Extinct.)

21. Swansea, Wales. 1730. (Extinct.)

22. Port Bannatyne, Isle of Bute, Scotland. 1802. (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.)


32. Southport, Lancashire. 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 with in 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-
nning 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- age, 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 on this 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 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 three days, since leaving Gentry, Ark. It was possible that news and news 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.

(If 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 all by God to perform, while life is their return and from their lives since then 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 failed 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 conversation of the Son of the race, that the Christian life is something positive—what 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 them a fire of life—a flame of 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 to be widely commented upon 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 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 prepared for 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 at 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 day and night a man, aristocrat or brute, that 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 Cape, Egypt, where Disease, but shrewdly, he lived his life and presented 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 a 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 fulfill the wish of One whom he called Master and Life. He insisted 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."

And what if you do this, your high purpose must dictate the use of your time. You can no 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 was remitted to the American Board. In Japan, where he had 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 goodness? 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 marks do you expect upon them before they become models? Men who have made money and social position their gods? 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 professor followed 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 have offered to the true King the truest mark of 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."

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

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 innumerable providence, 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 us Board of 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 splendid manner of her life and character and extend to her bereaved father and sorrowing kinfolk our sincerest sympathy.

Milan, W. I. 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.
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 missionaries, 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 labs 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 some 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 outside of his immediate parish in his larger field.

E. Lee Burdick who was last year pastor of the Hartville (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.

MCCALL'S MAGAZINE is the only recognized fashion authority of large circulation that you can still buy for less than $1.50 a year. In the matter of dress alone, McCall's Magazine saves its subscribers many times its cost. A year's subscription brings you twelve big 10-cent numbers, over 1,200 pages of the interesting and helpful features that make McCall's loved in more than 1,200,000 homes.

The Sabbath Recorder and McCall's Magazine, both one year for $2.45 (old or new subscriptions).

TWO BEAUTIFULLY LOCATED FLORIDA HOMES

One cottage furnished, ready for housekeeping, with 3½ acres of land.

The second cottage, unfurnished, has three lots, 60x150 feet.

Both facing the beautiful St. Andrews Bay, and only two miles from Panama City.

These two adjoining places are ideal winter homes. The owner, Rev. C. W. Theobald, will sell at a sacrifice on account of loss of wife. Address

M. B. Kelly, 188 Washington Avenue, N. Battle Creek, Mich.
Young People's Work

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 platoon in 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 a difference of opinion as to 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 was 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 should 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 someone was interested in him,—and we are all very interested in so many of those who will assist us.

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 were 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 camp 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 Seventh Day Baptist boys who 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 commendable effort to get into touch with the Seventh Day Baptist boys who may go to Camp Dix at Wrightstown, this letter of the committee is given here place.

Plainfield and New Market feel that they have a duty in connection with the Seventh Day boys who go to Camp Dix, at Wrightstown, for training. We are anxious not only for the boys, but for their friends, and will be helped by having the Seventh Day Baptist boys look them up. We would like the names of all those who are in line for that service, and 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 some assistance to them who will assist us.

We feel that a little attention to the young men of our denomination while they are in the training camps will help them to get along in the denomination, and since the first few home-sick weeks are the ones when the attention of friends is needed, an early reply to this letter will be much appreciated.

Also, a number of us throughout the denomination are 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 little help from your church community who are in other branches of the service. The name of the soldier or sailor, with his attachment and home-town, may help the churches in their most commendable, efforts to minister to the young man in the service.

The names should be sent to Elmer L. Hunting, 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 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 the soldiers, 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. The work of writing letters to the boys will be a great help, and we would like to have the names of some of those who will write them.

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—"Priest" was (Atha 1: 20-25)
Tuesday—Work for the sick (Jas. 5: 9-20)
Wednesday—Sunshine work (Gal. 2: 10)
Thursday—Teaching strangers (Deut. 11: 9-20)
Friday—Angels unawares (Gen. 18: 21)
Sabbath Day—Topic, Ministering to Christ
(Matt. 25: 31-46)
(Luke 10: 28-37)
(Athas 1: 28)
(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.

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-haired 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 organism, 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 testimonials. 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 she, 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 merely perpetuating 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 is not doing more for others and less toward yourself, 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 of 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 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 ministration of comfort, 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 of God; a psychological state. After your prayer, write the last few lines of your letter on the line, and sign, ‘From a Christian Endeavorer.’

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 the back 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. —Malvina 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.

OLDEST JUNIOR SOCIETY IN STATE

North Loop Seventh Day Baptist Church has the oldest Junior society in the State. It is almost twenty-six years old, and has never disband ed. 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.
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 promise of the life that now is, and of that which is to come? It is too often forgotten by those who are to go hence to 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 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." Godliness does give the best possible promise of prosperity in business life. Godliness is the best possible stock in trade of a young man. 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 cut-and-dried character 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 who made his home the 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? Is it not true that health is the very "substance of life"? What can a man do who has undermined his health and robbed himself of strength by evil habits and fast living? Any 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?

Youth! I know you are young, and, therefore, I will be young with you. I will gather the flowers as I go. I will not linger to put upon you the idea that 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, "Let us not listen to such a gloomy view of life." This is the way of evil men; but never, never 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; if "the gall of bitterness of any legitimate pleasures that should come with riches rightly earned. In this connection let me call the attention of youth to the days to come 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 inicess such end as this that has been the experience of the most miserable men who ever trod the earth. Depraved and ungodly impulses will busy themselves constructing by evil habits and fast living? In other words, "Godliness does give the best possible promise of prosperity in business life. Godliness is the best possible stock in trade of a young man. 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 cut-and-dried character 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 who made his home the 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.

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Youth! I know you are young, and, therefore, I will be young with you. I will gather the flowers as I go. I will not linger to put upon you the idea that 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, "Let us not listen to such a gloomy view of life." This is the way of evil men; but never, never 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; 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 despised, and the sanctuary forsaken. Take strong hold of religion, then, lest she 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

Erez's Ezratim from Milton.—Erez 8: 15-26. Golden Text.—The hand of our God is upon all those that seek him for good. Erez 8: 22.

Bible Reading—Ezra 7: 1-10. Erez the Scribe.


Ezra the Scribe


Ezrav 10: 16-21.

SABBATH RECORD.

THE DIVINE COMPANION

The precious moments of life
The solemn moments of life
The moments of life
The moments of life

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

Drop thy still dews of quietness,
All thy shining cease;
Take from our souls the strain and stress,
And let our order be confused
The beauty of thy peace.

Breathe through the hearts 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.

MARY T. GREENE

447 West Fifth Street
Plainfield, N. J.


Renewals or new subscriptions.

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Should Be Placed Now

THE RECORDER Subscription Agency has made arrangements to take care of your magazine subscriptions at special prices if the same is placed before November 10th. Everything points to a war tax on magazines, which will force the prices higher than ever this winter. Subscribe for the magazines you are going to take now and thus benefit by the special prices the publishers are offering for a few weeks. The RECORDER Agency is in a position to meet or beat any quotation you may have, and if you will tell us what you want we will be glad to quote you the best prices possible.

NOVEMBER 10th, 1917

is the time set by the publishers at which the special prices now quoted will be withdrawn. After that date many magazines will advance. Scribner's Magazine is now $3.00 per year. After November 10th it is to be $4.00 a year. The following will be sent to the same address two years:

TWO YEAR OFFERS

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<th>Our Price</th>
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<tr>
<td>American Magazine</td>
<td>M. 3.00</td>
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<td>Woman's Home Companion</td>
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THE SABBATH RECORDER

18 Madison Avenue
Plainfield, N. J.

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When we turn to Christ, we find a teacher who taught mainly by his life, and relied upon nothing else to vindicate his truth: his life was his teaching; he himself was the truth. So entirely and absolutely was this his method that he provided no other channel, making no book, employing no scribe, seldom appealing to the memory of his hearers for the preservation of his words, but always to his works and life. He spoke the Sermon on the Mount, and then went up and down Galilee illustrating it. The miracles were but the acting out of the truths he had received from God; his method was the method of God; the Father worked perpetually, and he worked. His teaching was no second-hand process; he did not content himself with teaching teachers, but turned straight into life. There is not a positive utterance of Christ's but is expressed in action: a duty enjoined but he did it; not a feeling urged but he felt it; not a hope imparted but he reposed on it; not a principle urged but he illustrated it.

—Theodore T. Munger.

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