

THE GREAT TEST

REV. HERMAN D. CLARKE

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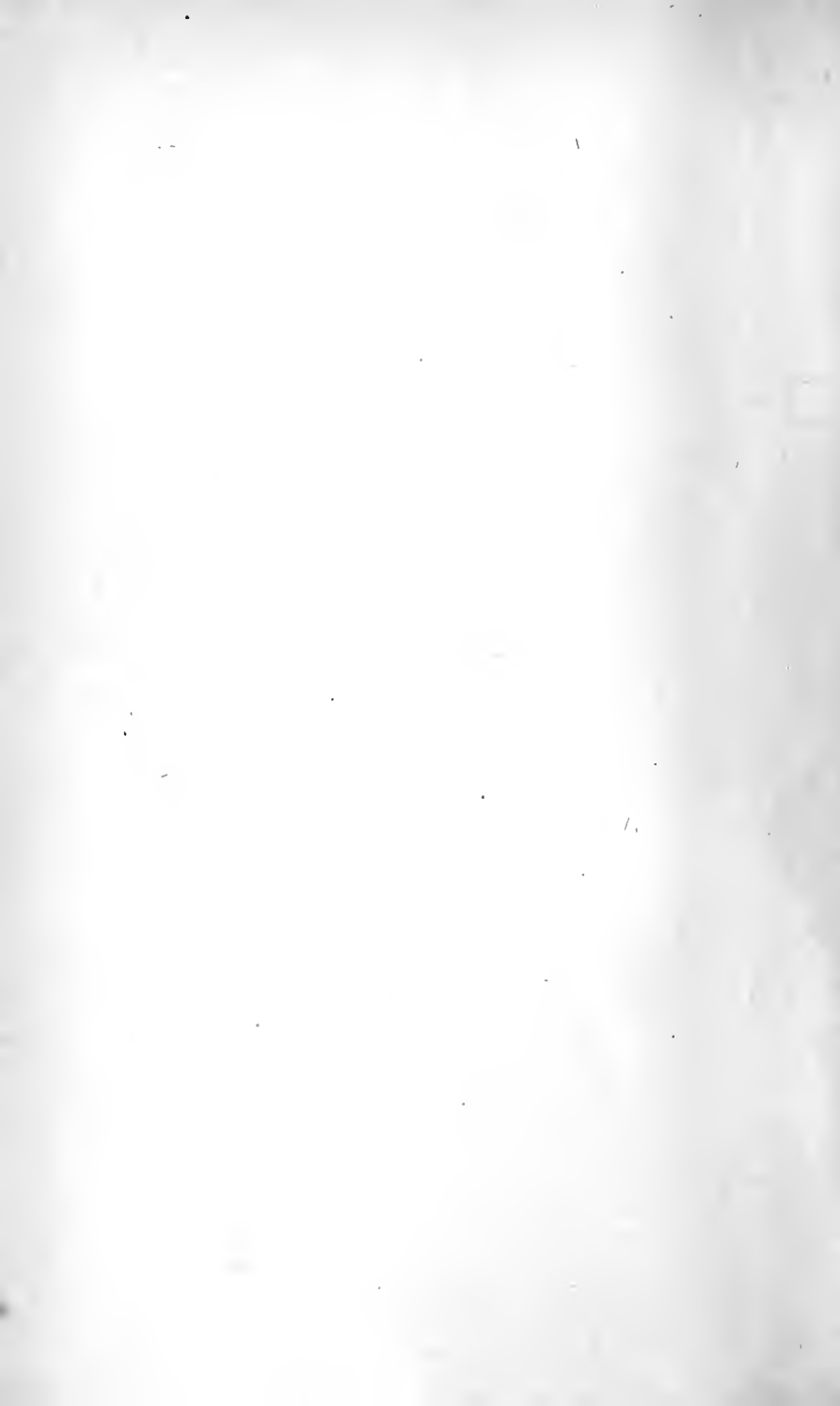


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REV. HERMAN D. CLARKE

THE GREAT TEST

OR

The Struggles and Triumph of Lorna Selover

BY

REV. HERMAN D. CLARKE



PLAINFIELD, N. J.

THE AMERICAN SABBATH TRACT SOCIETY

(SEVENTH DAY BAPTIST)

1916

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N. J.
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American Sabbath Tract Society
Plainfield, N. J.

TO THE CHILDREN AND FRIENDS
OF
MY SAINTED WIFE,
WHO WAS A CONVERT TO THE SABBATH,
MOST LOYAL IN ITS TRUE OBSERVANCE,
AND WHO DIED IN THE FAITH OF JESUS,
THIS VOLUME IS DEDICATED
BY THE AUTHOR

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PUBLISHER'S NOTE

This story was published as a serial in the *Sabbath Recorder* in 1916. So many warm commendations were received concerning it, that the American Sabbath Tract Society decided to put it in book form, from *Recorder* type saved for that purpose.

Mr. Clarke, the author, was for several years connected with the Children's Home, Cincinnati, Ohio, finding suitable places for homeless children, a work in which he took great pleasure. The frontispiece shows him with an orphan girl of four years, for whom he found a good home.

EDITOR SABBATH RECORDER.

INTRODUCTION

IT IS the earnest wish of the writer to engage the attention and open the heart and mind of the reader to the reception of truth that, in these days of hurry and rush in business and in the seeking of pleasure, is greatly overlooked. He puts it in the form of a story, because he believes it will be seen by some who will not read a sermon or book that is to them dull, and because he believes that Jesus used the same method in teaching important doctrines, as his narratives indicate. Fictitious narratives are not false in such a case. There is no deception and the narrative is true to life. We have no evidence that the story of the Prodigal Son was exactly true in detail, though it taught a great truth and does have its variations in many lives. The "sower who went forth to sow" may have been seen as Jesus taught, but many a story or narrative from the lips of Jesus may have been more or less fictitious, but founded at the same time on facts. It won attention to truth when other means employed would not. All bear witness to the wonderful truths taught in Bunyan's *Pilgrim's Progress* and yet no one for a moment supposes that it was true in detail. When the writer was a boy, the greatest good came to him from the stories that "had a moral." Though he was of-

ten obliged to reject some of the theology found in the story, yet he was led to view life more seriously and to see many truths that plain didactic language would have failed at the time to impress upon him. The writer makes no pretensions to scholarship or even to be free from errors of rhetoric and grammar. He is attempting no popular novel. But he does try to appeal to the conscience and the reason of the reader and in all sincerity believes he is setting forth the truth as revealed in the Holy Scriptures and asks any one who will do so to test it by the sacred Word. A few sayings of actual speakers and authors whom he has heard or read, are taken and woven into the story.

CHAPTER I

“MOTHER, I wish I could live over again my high school days. Uncle Jim says they were the happiest days of his life years ago, and will be of mine.”

The speaker was Lorna Selover, daughter of John Selover, the most successful merchant in Plattville. He was also a steward in the largest church in the city, the Methodist Episcopal, and occupied various offices in town and clubs. His wife had been a Presbyterian, but easily went with her husband after marriage, believing that a wife should always yield for the sake of harmony and a better bringing up of the children. The family consisted of four members, father, mother, Lorna, now seventeen years of age, and Harold, a precocious youth of thirteen. The boy had been sprinkled when a mere babe as it were, but for some unaccountable reason, Lorna had never received what they were pleased to call baptism. When the pastor asked them why Lorna had been neglected, Mr. Selover said that he presumed it was because at the time and for two or three years they had been in a backslidden state and after that the girl had refused to submit to it. Lorna was in some respects like her father, who had a very strong will, and people of the Presbyterian faith said that was what compelled his wife to leave her church. But Lorna was a very conscientious girl, and usually most obedient to her parents. She had been graduated at the head of her class and was considered a girl of much promise. Her health was not as good during the vacation and

they had decided that she wait a year before going to college.

"I do not think school days or childhood days are always our happiest," replied her mother. "If we are useful and good, each year ought to bring more and more of joy and satisfaction. That has been my experience, my daughter, and I am happier today than when in school or even when first married. I hope it will continue thus as long as I live, and it will if my children do nothing to mar my happiness."

"I hope my college days will be as bright and successful as the past four years," said Lorna.

"They will if you have your health and do well your work."

It was now October and Rev. Dr. Dudley, of the M. E. church, had decided that it was an opportune time for revival meetings, as there was quite a company of young people in the League who seemed interested in church matters but had not come into full fellowship with the church, and there had come into the society many new families whose preferences were the Methodist church and who attended occasionally, though many were not converted. The Doctor had invited a popular evangelist from the East to come and preach, and an orchestra had been well organized with an efficient choir. Lorna had been the organist for the past year and had shown considerable talent in the playing of voluntaries and in accompanying soloists. The Doctor had invited the Presbyterian pastor to unite in the services and the brother had promised to do so but suggested that they alternate week by week in the two churches. Dr. Dudley declined

to do this as he said it was better for people to be accustomed to come steadily to one church after meetings had begun, and as his church had made the first arrangements it was no doubt best to remain in his church. Of course discussion was fruitless and the Presbyterian consented to do what he could, though he confidently remarked to his elders, that the Methodists were always for union meetings when it was at their church under their control!

The meetings commenced favorably and continued for three weeks before any visible move was made by any unconverted people. The evangelist preached a powerful sermon one night, "The Opportunities of Young People," in which he urged their consecration to the Christian life. One of the first to respond to a call for "coming forward" was Lorna, and several of her companions followed her. In a few evenings they began to "give testimonies" and the Doctor said he had never heard such an intelligent confession of faith and statement of purpose as was given by the girl. Surely if she came into his church he would have one of the brightest and most useful workers in Plattville. Her influence was very great among the young people, as she was a natural leader without any assumption of it or manifest purpose to be such. Soon her personal work in the city as she met people or sought them was seen to be effective, and the revival at the end of six weeks was pronounced to be the greatest in the history of Plattville churches. As was to be expected with the arts known to revivalists in professed union meetings, the church where the meetings were held had much the largest additions. Without being of-

fensive or seeming to have that as an object, Dr. Dudley had woven in Methodist doctrines tactfully and drawn the mass of people to that church. On the last Sunday there were to be "baptisms" by the pastor, and already seventy had made professions of religion and the most of them were to be taken in on probation.

On the day before Sunday, Lorna seemed unusually sad and thoughtful. What had come over the girl, thought her mother, when she ought to be unusually bright and happy? She herself was when she was about to be baptized and united with the old Presbyterian church.

"My daughter," asked Mrs. Selover, "what is the matter with you? Are you not to be one of the happiest girls in the city tomorrow?"

"Mother, I do not feel quite satisfied to be sprinkled. You call it baptism and perhaps it is, but somehow I do not feel satisfied. When the pastor read a few verses on baptism to us in the private interview yesterday afternoon, I noticed that he hurried over one or two passages that I observed carefully and have been looking at today. 'Therefore we are buried with him in baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' That is one of them, and how can I be buried by a small sprinkle of water on my forehead? And then, too, I am to be received on probation. Was the eunuch on probation after Philip baptized him? And I read that he 'went down into the water . . . and came up out of the water.' Was that sprinkling? And did the 'three thousand souls' converted and baptized at Pentecost

go into the church on probation? This puzzles me and I wish I was more clear about it before I receive baptism."

"Well, do not be puzzled over that. Our great scholars have looked into all that and they have shown that it makes no difference as to mode," replied her mother.

"Perhaps so, mother, but I have thought that I ought to have some intelligent opinion of my own on all religious questions and not be a baby robin to swallow what is brought and thrust down my throat. But I suppose it is too late now to discuss or make proper inquiry, as I have gone forward and made all arrangements for the ordinance."

And so she decided to submit and do her studying afterwards. That evening, just before the service, she met her pastor and asked him what was meant by Romans 6: 4-5.

"Are you doubting the profound scholarship of our leaders and great writers who have studied these matters for years, that you feel dissatisfied about your coming baptism?" he remarked.

"I am not doubting their piety and sincerity, but sincere men and great scholars have often made mistakes in interpretation, and I once heard the Presbyterian elder say, though he did not know I heard, that he himself had never quite settled that question to his satisfaction since he heard one of the most talented Baptists preach a sermon from that text."

"Baptists are a very ignorant people and they have never grown as the Methodists have these past few years. It's all right, Lorna. I'll explain it all to you some day when I have the time. I see you have done more to lead many of our young peo-

ple to Christ than much of the preaching. Your future will be very bright and I am counting on great help from you in our church."

Whether this was flattery to win and put off Lorna's study and greater dissatisfaction we will not say, but at once they went into the church and the evening's sermon was very helpful and for the time she forgot all about baptismal modes.

It was a great day for the church, and when the meetings ended, the members settled down to enjoy the fruits of the spiritual harvest. Lorna, too, occupying her prominent position as organist and now president of the Epworth League and a teacher of the children's class, was too busy to look up disputed questions in theology and she concluded to make the most of it and do her best in the church. This she did to the satisfaction of her family and the pastor, and in many of the functions of the church she entered an unconscious leader. Church socials, literary societies, parties, in all she sought to be both a Christian and a helper to better living every way. She attended meetings of older people who discussed weighty questions beyond her years; she began to take interest in social problems, and even in politics as a future responsible citizen.

The holidays were soon "out of the way" and the rest of the winter must be profitably spent. Helping her mother about the house and even the "hired girl" at times when she saw her weary and perplexed, she was not above the common humdrum matters of housekeeping. She felt that the Savior had dignified all honest labor, and though her father had money, she knew that riches often took to themselves

wings and left many a man and woman to toil with hands as well as brain to get along in the world; and she determined that if such an event made it necessary for her to work, she would not be found unprepared, little realizing the manner in which such a time would come later on.

"Father," said Lorna one evening when Mr. Selover had come from the store, "our literary society has taken up the question of the choice of papers and books, and I am to give a talk or paper next week. I wish you could aid me some way. Will you talk with me about it tomorrow evening when you are not so busy with your papers?"

This he promised to do.

CHAPTER II

“WELL, father, I'll give you an extra kiss tonight for coming home so early, and I know you are loaded with ideas about books and things of interest to me,” and Lorna seated herself by her father's side on the beautiful sofa in the library.

“I'm interested more in you than in books, my daughter, and I was thinking of a poem I saw somewhere. Oh, yes, in *The Golden Link*, by L. C. Rogers. I presume he was looking at his own daughter when he penned these lines:

‘Maids are many, maids are merry,
Charming in their tutored locks;
Cheeks as red as is the cherry,
Blessed ewelings of the flocks.
Oft we gaze with wondering vision,
Each with other we compare;
But the best, in our decision,
Is the maid with nut-brown hair.’”

“Thank you, father, for the compliment and sentiment, though you see my hair is not that color. But better than the poem is the love I have from a good father.”

“What did you say your literary society was doing for the winter?” asked Mr. Se-lover.

“We are discussing the question of how to choose the best in books and papers and then we shall settle down to a course of winter evening readings, and each fortnight talk about what we have read,” said Lorna.

“Books are companions, Lorna; be careful whom you choose for companions. When I was a boy, books were more rare than now and so your choices will be more

difficult than mine were. It will be a matter, as you have already indicated, of how to select. Wasting time over trash is wasting more than money; it is a waste of brain power and a waste of character. The reading of trash becomes a disease like the drinking of wines and beers, and health and morals are involved. Innocent happiness is too often thrown away, and it is a calamity to spend time on that which lowers your standard of living and has no moral to it. A proverb tells us that we may avoid calamities when heaven sends them, but a calamity we bring on ourselves has no escape."

"But how may we know a book before we read it?" asked Lorna.

"Selections, I grant, are far from easy, and it is not true that we must always choose for ourselves. The books most approved by men and women who we know have sound judgment, and books whose authors have a world-wide reputation for soundness and morality, these can usually be safely selected. The most of our world-famed poets are safe if you choose poetry, and many noted novelists have proved themselves most reliable authors who give that which inspires and ennobles. On science, I omit the most of it, it being so progressive. I usually recommend the books that are most recommended by the best moral and spiritual critics and men of our times."

"What do you think about the books of denominational writers, father?" asked Lorna.

"It is safe for young people to read very few of them except from their own denomination, until at least they have a breadth of vision and keen discrimination

that few youth have. Our Methodist publication house has a great variety of religious books that it will be safe for you to read."

"But our literary society is composed of several different church connections and they each will have a book to recommend. However we do not have to read them, when suggested," said Lorna.

"By the way, daughter, there is a new family in town and I saw the daughters out canvassing the other day for books and papers. Do you know who they are and what they are selling or giving away?"

"No, but I heard our pastor warn some one against receiving their publications. I suspect that they are Advents, as he said something about their always having a book to give or sell. Who are Adventists, anyway?"

"Time-setters for the world to come to an end, and they keep Saturday for Sunday. They are a class of ignorant Baptists and never eat pork or cheese, and all such foolishness. Let them alone. They are, I hear, unsettling the faith of a good many people," said her father. How little he really knew of such people and of others who meet the great religious tests of the day. He did not realize the curiosity he was arousing in his daughter and son by such a remark.

"But back to our first proposition, the selection of our literature," said Lorna. "I heard you say once that books afforded you great entertainment now, and in youth were guides. I have observed that when I have a good book I forget the things that make us trouble and that such books compose passions and lay disappointments asleep. If I can not go to the college or university, I want a large collection of the

best books, books that will wear as long as you live for reference and entertainment. I consider it fortunate that I was born in this country. When I studied Cicero in high school I remember his describing a room without books as a body without a soul. One writer says that he puts 'the poetic and emotional side of literature as most needed for daily use.' I hardly look at it that way. But I expect that we will find our selections so delightful that we may forget many duties for them; in cultivating the mind we may forget the body."

"You must not do that, my girl. Never let the love of literature make physical exercise irksome. Health first for the real enjoyment of books and profit from them," said Mr. Selover. "Those who have no time for bodily exercise will have to take time for sickness."

"Is there not danger of dwelling too long continuously on one certain subject?" asked Lorna.

"There certainly is, and one loses much of real pleasure by so doing. If I were to take a long journey on the train, I would take two or three books on different subjects. One would be poetry, one a good story, and the third a book of anecdotes or amusement. When weariness began I'd change. When you go to college, I warn you against reading fascinating stories after an evening's study, for many a girl has lost her health by loss of sleep and the effect upon her nerves. If you must read them, do so in the daytime if you can possibly find opportunity."

Week by week the father took time to direct his daughter in her course of readings and by his aiding her she was able to

help many other girls by her acquired wisdom and abundant source of information. How many fathers lose sight of this help they could give and so save their children from bad habits and distorted views of life gained by many books unfit for youth.

Thus the winter and the spring passed and vacation came again for students of colleges and high schools. Picnics were often had by different families and groups of young people. It was at such a gathering in the woods, arranged by one of Lorna's friends, that Lorna was introduced to Mr. Montrose Ellington, a college student who had come to Plattville on the invitation of his cousin who had arranged this picnic. Mr. Ellington came from one of the best families in the South, and was on his last year in college. He had decided that he would either prepare for the ministry or study law. His grandfather had been a noted clergyman and his father was a lawyer of no mean ability. He was not what might be called a brilliant scholar but was especially proficient in languages. In Greek he had taken first prize in college and had tutored some in the lower classes in college.

"I am glad to meet you, Miss Selover. My cousin has been telling me of your accomplishments and influence in this community. Are you contemplating going to some college?" asked Mr. Ellington.

"You flatter me, sir, and I fear your cousin has made too much of my few accomplishments if I have any. I do have a little reputation as a musician, but then it does not always take brains to play a piano or a violin. As to college, I would have been through with the first year had not my health been somewhat poor after

high school graduation, but I am in best of health now and expect to begin my course in September. Where are you attending?" asked Lorna.

"At the Presbyterian college at Meadville," answered Mr. Ellington. "I shall soon be ready for a three years' course in some other institution and it will depend upon what profession I enter, where I next attend."

"May I be bold to ask what profession you think of preparing for and your reasons for it? So many men are so mercenary in the choice that I have feared I, too, might be influenced by the money I might make or the special honors I might obtain. I think we all should choose what is adapted to our special talents and then for the purpose of winning men to God and truth. I read from a paper the closing words of an address a college or university president gave and these were his utterances: 'Choose a profession not for the money there is in it, but on account of the service that can be performed for God and humanity, through the channel of that profession or vocation.' I'd like to attend a college that has a whole faculty of such advisers. I want to come in contact with the lives of such men and not be swallowed up in a great crowd in a great university. But, pardon me, I have spoken too freely to one to whom I have just been introduced."

"You have spoken well, Miss Selover, and that is just the view I have taken for a long time. As to what profession I have in view I am quite undecided, but have thought that I could best do my life work either as a minister of the gospel or as a lawyer. Now that may seem strange and

a choice of opposites as some view lawyers," said Mr. Ellington.

"I know that J. G. Holland warns against the law as a profession, but I think a man can be a Christian and be a lawyer and thus exert all the more influence for good. The trouble is that a lawyer too much looks to a final political career and does not align himself with the politics that have great moral issues but with the particular party that promises best his election. I may judge harshly but that has seemed to me to be the case and I have taken quite an interest in politics of late, which might seem out of place for a girl not quite of age. The ministry, however, promises no wealth and not much of the applause of men, but it does promise great rewards that money and fame can not equal. Of course you would be a Presbyterian minister if you chose the ministry."

"Certainly, Miss Selover. My father and my grandfather were Presbyterians and why should I change?" replied Mr. Ellington.

"Why not the Methodist ministry? That denomination seems to be growing fast these days and have you ever looked into the distinctive doctrines of our church, or considered the opportunities? My mother was a Presbyterian but changed to the Methodist faith when she was married to father. However, it might not make so much difference. Our church government seems quite different."

"We will not discuss that, Miss Selover, but you know that the Presbyterians make great claims to scholarship and our divines are among the greatest. However, the fundamental truths of the gospel are held by both denominations. And may I now

ask what are your ambitions as to a profession? Teaching, I suppose."

"Well, a teacher has a great opportunity for doing good. I am about as undecided as you are between two choices. I lean mostly to the foreign missionary idea. I don't like that word foreign for the world is the field, but we distinguish them that way," said Miss Lorna.

"And what part of heathendom would you take to subdue to the King of kings?" he asked.

"I'd choose India or China, I think—"

"Say, you two prospective orators, are you not too exclusive here at this picnic? Come over here and join in some of these games." It was Mr. Ellington's cousin who broke them off from the interesting conversation. They at once dismissed the subject under consideration and soon were among the jolliest of the crowd.

"May I call some time and have this out with you?" said Mr. Ellington to Lorna. "You have put some new ideas into my head, Miss Selover, and I would be pleased to sit at your feet and learn more. When, please, may I see you again?"

Lorna blushed at this, for as yet she had had no gentlemen callers save intimate church associates on church business. "Why," said she, "most any time that is convenient for you. Say next Wednesday afternoon at two o'clock. I will be at home then, and mother will be glad to see you also; she is a most excellent conversationalist. Is that convenient for you?"

"That will suit me well, and I thank you for the opportunity. Good afternoon. Don't pack up for India until I have a

chance to decide my vocation, and if the law, I can give you valuable advice, free!"

"Good afternoon, Mr. Ellington, I shall need plenty of good advice when I get where I can make a definite choice of professions."

"Had a good time, Lorna?" asked her mother upon her arrival home that evening.

"Never had a better, mother, at such a gathering. I met a Mr. Ellington who is spending his vacation here with his cousin and he was introduced to me and we had a great conversation over the choice of professions. He has either the ministry or the law in view," said Miss Lorna. "He will call here next Wednesday afternoon, so prepare to entertain him in your usual way and relieve me of the strain." And she laughed and kissed her mother good night.

CHAPTER III

THE day arrived for the call of Mr. Ellington, and Lorna was prettily but modestly dressed, while her mother, interested in what might be said and done, had arranged a beautiful bouquet and put several tasteful things in the way to be observed and add charm to the occasion. Mrs. Selover was an unusual mother in that she foresaw that some event would at some time take place to change the whole future of her daughter, and she was always on the lookout for it. She well knew, as too many do not, that the children of a home are the most important factors in the state and in society of the future. She knew that a mother is the natural teacher and leader of her child, and no blind should lead the blind if she could prevent it. Thus far she had carefully guarded the interests of Lorna without the daughter seeming to know it or ever feeling that she was watched. There had never been any nagging on her part and she had so loved and won the love of the girl that her word to Lorna was law without a command. A mere suggestion from her was sufficient, and the girl would find her chief pleasure in doing what was wanted of her. The crucial age of sixteen had passed and the girl was changing into the woman as naturally and beautifully and as healthfully as God designed. There was the utmost confidence in each other. Even the father shared this with his wife. Now for the first time really Lorna was to have a visitor who might possibly have motives un-

known to the daughter. The daughter should have her own selections as is most natural, but the mother can most tactfully lead while the daughter is unconscious of such leading. It was with such ideas, that Mrs. Selover entered into this meeting with most wonderful tact and tenderness. Of course nothing might come from it but we never know.

Mr. Ellington was promptly on hand and was ushered into the tastefully arranged room.

"I am happy to meet you, Mrs. Selover," said Mr. Ellington as the daughter introduced him to her mother. "It may seem a little out of place for me to ask for a visit with you and your daughter after the very first introduction at the picnic, but I was led to come, I trust, from no selfish motives or wish to impose upon your time and courtesy."

"You are welcome," said Mrs. Selover. "It is a part of our life work to entertain and help any and all to a happy life. Cheerful friends are like sunny days, shedding brightness on all around; and the most of us can, if we choose, make this world a palace rather than a prison. Be seated, Mr. Ellington. This is a bright day without, and I trust we all have other brightness within."

"I am flattered with this reception but I hope to give, as well as receive, joy in the calling. I am having a fine vacation in Plattville and your young friend, my cousin, planned it and is giving me the time of my life. I only wish I might prolong the visit," said Mr. Ellington.

"There's a month yet before your college work begins again. A whole lot can be crowded into a month," said Lorna.

"Yes, I know it, and I am crowding as much as possible. What a beautiful bouquet of flowers, Mrs. Selover. May I flatter myself that they anticipated me? I am a lover of flowers to the extreme and often after school hours wander into the woods after some wild ones. Once I was in the Rockies and came upon a bear that gave me a little chase. I had a small bunch of flowers, but I did not throw them away in my flight. I was romantic enough to think even then of Rogers' poem,

'In the gorges of the mountains,
Home of moose and sullen bear,
By the sylvan streams and fountains,
Flowers blossom sweet and fair.'

Men can sing, you see, even when fear and danger come."

"And sometimes the sweetest song comes from saddest thought, or as Shelley puts it, 'Our sweetest songs are those that *tell* of saddest thought,' replied Mrs. Selover.

"Your daughter tells me she is expecting to enter college this fall. Do you know, that when boys or girls enter college, in most cases they are never to be the factor in the home church and society again they formerly were? It was a sad thought to my mother when I left home thus. But I trust that, though I may choose my life work which will take me far away from home, I may still be a source of joy to my mother."

"I have counted the cost," said Mrs. Selover, "but I hope nothing worse than that will come from her absence. What I fear is that, like some, she may enter into the wrong society in some way and be led to forget the high aims of the present. And yet I do not fear it. I had a neighbor whose son was so infatuated with the inter-

collegiate games and athletics of his college that he just went wild and I now consider the time and money his father spent on him wasted. What about athletics in your college, Mr. Ellington?"

"We are putting the brakes on them in our college," replied Mr. Ellington. "The proper purpose of athletics is said to be the development of strength and health. But the thing has been carried too far. The idea of contest has too much been exalted. The desire to win has been a dangerous thing in most cases. Athletics should be for pleasure, relaxation, and the building up of the body."

"And I was observing from reports, that the college boat contests have been most detrimental to health. In the University of Wisconsin abundance of evidence has been secured to show that a large proportion of the men who row develop their hearts to such an extent that when training ceases, fatty degeneration is likely to set in. Their crews go to pieces when they break training. I am glad to see you on the side of reform," said Mrs. Selover. "But let's turn the subject. Do you like to discuss religious questions, Mr. Ellington, in a friendly way and for new light?"

"Well, I am no controversialist, but I admit that I need all the light I can get on all subjects, especially as I may enter the ministry. The time has passed for religious debates but little friendly talks do no harm when we have the right spirit and keepsweet. I was deeply impressed with that a few days ago when I met a man from a college in Wisconsin who was led into the controversy by a rabid Baptist, and I found that he was also a Baptist, but, said he

cheerfully to his antagonist, 'I take one step higher than you, I am a Seventh Day Baptist,' and then they had it; but I must confess that the good nature of the college man and his familiarity with the Bible and his tact and kind manner of speech impressed me deeply, and though I did not agree with his arguments as far as I heard them—I did not hear all—I thought surely there lies the secret of the success of some in error in winning men to their tenets. Did you ever meet a Saturday-keeping Baptist, Miss Selover?"

"No, I never heard of them but once and I have always been taught that Baptists were not educated like Presbyterians and Methodists; and if so, then a Seventh-day sort of Baptist must be still more ignorant," said Lorna.

"Well, do not deceive yourself on that point, Miss Selover, they are well able to meet any ordinary scholar on their special topic. I am somewhat of a Greek student, and if I wanted to worst one of them in a debate on the Sabbath, I would quote Greek to him and few of them know that tongue."

"How about baptism, Mr. Ellington, do they have any arguments on that question?" asked Lorna.

"The usual Baptist argument, for they are essentially Baptists save the question of the Sabbath. I confess that I do not know how my Greek would work on that question, as I have not looked it up. By the way, I was told by a person at the picnic that you had some doubts on that question. How does that come about?" asked Mr. Ellington.

"Oh," quickly spoke up Lorna's mother, "let's not discuss that; let's get at the dif-

ference between Methodists and Presbyterians."

Mrs. Selover well knew that it would again bring the previous dissatisfaction to Lorna, who had seemed settled in the faith since she began to be so active in her church, and she did not know what concessions Mr. Ellington might possibly make. This was a tactful move at the time but the daughter quickly saw the mother's fears and she also was aroused to study sometime that question as at the first she had said she would.

"Very well," said Mr. Ellington, "how shall we proceed? Take up the question of church government? I understand, Mrs. Selover, that you once were a Presbyterian. Is that so?"

"Yes, but I changed to conform to my husband's practice," said Mrs. Selover.

"Suppose I was to marry a Methodist, would you recommend that she change to my practice?" and a twinkle was in his eyes, while Lorna blushed, and yet there was little concern for it.

"Why, I would have little objections if she were of the ordinary kind of Methodist, or rather, I mean, one that is not active in her church work. Otherwise it might mean a loss of activity and I make much of that."

"But do you not think that a husband or a wife ought to settle all such questions from principle and not mere marriage? If the question is a vital one and what the Lord commanded, could either one change just to suit the practice of the other and love their Lord as he requires?" he asked.

"That's it, mother, is it not true that 'he that loveth husband or wife more than me is not worthy of me'?" asked Lorna.

"But between Methodists and Presbyterians, is there any difference as to the commands of God? I know of none or at least my attention has never been called to it," said Mrs. Selover.

"I suppose the main difference is the manner of church government and possibly some doctrines that might not be called tests of faith. Now you take in candidates on probation and in a somewhat different way from us. I have not looked into our own faith enough to be certain as to that, but I suppose so. Now what is your objection to the Presbyterian doctrines?" asked Mr. Ellington.

"Well, I do not like the idea of many of you that God has elected a certain number of persons to be saved and a certain number to be condemned. That is not warranted in the Scriptures to my thinking," said Mrs. Selover.

"Not all Presbyterians are now united on that doctrine, and so I can not defend it, myself. But let me ask, is not the six months' probation a little unscriptural? and the practice is most tenaciously held to by Methodists," said Mr. Ellington.

"Methodists are required to accept 'The Discipline' or the 'rules of the Methodist Episcopal Church.'"

"But is the Discipline required by the Scriptures, is the question. Where is the Scripture for it?" asked Mr. Ellington.

"I can't quote any particular Scripture for it, Mr. Ellington," said Lorna. "Mother was a Presbyterian and so she can not help me out on that point, but if father were here, he could. I'll ask him sometime."

"Let me ask your authority for probation," said Mr. Ellington. "It looks to me as though your bishops and presiding eld-

ers and pastors were very suspicious that you would 'not hold out' and I have observed that a small proportion do. When three thousand gladly received the word and were baptized and added to the church, they were 'such as should be saved' said the writer of the Book of Acts. Were they on six months' probation?"

"But the inspired writer knew who were 'such as should be saved,' and we do not when we take in members," said Lorna.

"Are all that are in full membership in your church 'such as should be saved'—are known to be saved? I fear not from what I have observed in all churches. Being a church member, as important as that is, does not prove one saved. A baptized person is in the church, but he may be a devil like Judas for all we know. It seems to me that as we do not know who is elected to be saved we better take them into full membership as soon as they profess conversion and are baptized. Don't you think that most reasonable, Miss Selover?"

Now Mr. Ellington did not know the doubts that even she, a Methodist, had entertained and this was a stunner for the girl.

"I confess that that is a weak point with me. I have never settled that to my satisfaction," said Lorna and she looked at her mother.

"Now if I were to be baptized into the Methodist Communion I would not like to have you wait to see if I held out. My convictions would be as strong then and my sincerity as great as though I had been among you a full member for years. I think I ought to be recognized as holding out until I prove by my conduct that I am not."

"I guess we can agree to that," said Mrs. Selover, who had not entirely outgrown her Presbyterian faith though she was now in the Methodist Church. She well knew she had not united from any real principle but to "conform to her husband's practice" and, as she thought, for the family good. And the talk was not conducive to Lorna's satisfaction with all her church affiliations. At least probation and baptism, when brought to her attention, troubled her. For her mother's sake she would not now introduce baptism into the conversation.

"Well, this has been interesting to me, Miss Selover, and if we have talked on disagreements, your mother introduced it. But we have done what many theologians have not been able oftentimes to do, and that is keep sweet. I shall be pleased to see you again and talk on other subjects if you consent. I thank you for this happy afternoon."

"We have greatly enjoyed the talk also and we will be pleased to have you here when Mr. Selover can join with us. He is an entertaining man on all subjects and better informed than I am. He is Lorna's encyclopedia. We have not had any music and I love to have music when I visit," said Mrs. Selover.

"I shall be so glad to spend an evening of song and instrumental music and also make the acquaintance of Mr. Selover. May I bring my violin with me, Miss Selover?" asked Mr. Ellington.

"Why, that will be just grand. I did not know you played the violin. Be sure to bring it. Good night."

"He is certainly a very interesting young man," said Mrs. Selover to her daughter after he had gone. "If he chooses the

ministry or law he will be a success. I was surprised, however, to hear him admit that the Baptists were well informed in the Scriptures. If they are, they can not be very sincere and go against the truth which we so well know."

"Why, can't well-educated men and great scholars be in error? Some of our eminent Methodists have changed beliefs, though not so many as Presbyterians as far as I can learn, and Baptists are many who change views. I think there must be something besides scholarship to decide great questions. There have been, I hear, some scholarly men among us who disagreed on some of these very doctrines. Oh, this is a puzzle to me," said Lorna.

"Well, never mind, Lorna, when you are through college, it may be that you will be able to settle things better if any of our doctrines are not yet clear to you. Trust to your pastor and your father. I must now see the maid about supper. Have you finished your book yet?"

"Not yet, mother. It has some moral and religious questions in it that I did not know were there. Almost sorry I commenced it, for just now I want to be free from doubts. But don't worry, mother, all will come out well."

And each went to work for the remainder of the day.

CHAPTER IV

LORNA completed the story her mother referred to, in a day or two. It was one of those stories that leave the reader more thoughtful and under the conviction that "man shall not live by bread alone." It seemed to Lorna, as she looked out upon the world then, that most people were controlled by the Epicurean doctrine, as worded by Solomon, "There is nothing better for a man, than that he should eat and drink." As far as she could judge, very few were contending that life is capable of higher enjoyment, and that the Christian life is a life of intercourse with God. Having entered on a Christian course, she had begun to pray more, sincerely believing that God is the rewarder of them who diligently seek him, and she purposed in all her ways to acknowledge him, cherishing the sense of her relation to him, and of his holy and loving presence ever surrounding her. She purposed that in her life should be seen much better things than eating and drinking. But somehow there was not yet the satisfaction and peace she desired, and knew she ought to have. These doubts that had at first been harbored were increasing and she kept asking herself, "Have I truly followed my Lord in baptism as he has commanded?" Then, too, the visit of Mr. Ellington and the conversation of the afternoon had somehow increased her anxiety, and other doctrines seemed matters of doubt as held by her church.

She kneeled in her room and, almost weeping, prayed: "O my Father, I come to thee, for thou hast the words of eternal life. I am in doubt and fear and thy peace has not yet overshadowed me and I am not at rest. Give me knowledge and understanding of all I ought to know and help me to sit at *thy* feet, henceforth, receiving and obeying all thy words and trusting in thy power to save and lead me to a higher and more faithful life. Thou hast placed me in this world, yet not to be of the world, but I am weak and the temptations are many. I thank thee for forgiveness of my sins and for my life of opportunity, and pray that it may be my experience and my humble confidence, that I can do all things through thy Son who strengtheneth me. Give me the leadings of the Holy Spirit. Here I am, O Father, in my unworthiness and helplessness; I present myself a living sacrifice to thee. Work in me of thy good pleasure, while I work out my salvation with trembling and consecrate my talents and all to some service in thy name. Amen."

With this prayer, she arose to surrender her will to God's will and to follow where he should lead, at any and every cost.

"Mother, the Bible is an all-sufficient rule of faith and practice, is it not? And everything that is essential in our Christian lives is clearly revealed there, is it not?" asked Lorna one day as they were preparing for the second visit promised by Mr. Ellington.

"Why, yes, I suppose so, Lorna," answered her mother. "But why do you ask that question just now?"

"I was anticipating that Mr. Ellington would again like to talk about our church

doctrines and he would quote his church writers as authorities, and I want to depend upon the Bible wholly for whatever I may be led to say. I am just tired of this assuming that what our church leaders say is all that is necessary in a controversy or in the settlement of matters of duty. If I am to give myself wholly, as I have promised, to God and follow his Word, I want that to be sufficient and not drag into the question a lot of old lumber from "the Early Fathers," or the sayings of Barnes or Wesley or any other human being."

"But these great and pious men and Bible scholars are able to shed great light on disputed and other questions, which we are not able to find without them, as we have not the time for study that they have and not the ability to comprehend as they. How much good I get from the books they have written and how great instruction we have every Sunday from our devoted and able pastor," said Mrs. Selover.

"That may be true to a great extent, but when so many of them differ on certain important truths how are we to decide except on our own judgment and interpretation of God's Word? The wayfaring man, though a fool, need not err; and yet it is evident that many do err who otherwise are good and devoted men. I said the other day that there must be something besides the scholarship of great men to decide these matters and set us right."

"Do you think," said her mother, "that there are very many questions of importance upon which noted divines disagree?"

"Perhaps not so many as we might think. The most of them agree that there is no salvation except through Jesus Christ and

that repentance and faith are essential to salvation, and such things so plainly revealed in the Word; but when we come to the mode of baptism, and church government, and the day to keep as a Sabbath, and other important matters, they do not agree and what is more they are very much aroused when the discussion comes up in regard to them," said Lorna.

"Who has said anything about another day to keep as a Sabbath?" asked her mother, with evident alarm.

"I saw a magazine yesterday some one had left in the reading room at the public library, and as I glanced over it I saw a department called Sabbath Reform, and one sentence made a deep impression upon me for the moment. It said something like this: 'The Bible is the ultimate authority upon the Sabbath. . . . The history we seek must be found in what Christ and his apostles did, and if either the Sabbath or Sunday be observed, it has a history in the New Testament; it will be found in the actions and customs of Christ and the apostles. A study of the New Testament will reveal only what was taught in the fourth commandment and that the seventh day and not the first day of the week is the only divinely appointed Sabbath for all men.' Now the author of that statement seemed to be as scholarly as others who might differ, and who shall settle their disputes when one is anxious to know the truth and conform to it? Only one can be right. And whoever is right, must, to be a true disciple of Christ, conform to that view as it is a direct command of God and not a matter of personal opinion and desire. What I want to assure myself of is just what the Bible itself teaches, regard-

less of human opinions. These questions will come up at some time and we must be able to defend whatever is truth."

"I think it only adds to perplexity to bring up those questions. The church has for centuries settled it as to Sunday observance and we are not Jews and under the law of Moses. Don't bother your young head with such matters. One can go on for a whole lifetime and be unsettled in faith and never get any nearer the truth than when first disturbed about such things. All our great and good men have lived and died keeping Sunday and have gone to heaven. Why unsettle your mind now?" asked her mother.

"Well," said Lorna, "going to heaven is not all that is to be looked after here on earth. A man may be in great error ignorantly and never have special light on some questions; and I suppose if he has done his best according to his opportunity he will go to heaven, at least our pastor said so one Sunday. But how much better to be right than in error. I'd rather be right with God than wrong with the great majority, even though they be all the greatest scholars on earth. Again I say, it must take more than mere learning to know and practice the whole truth or any truth. I feel all upset of late but I have just given myself to know and do all of God's will, no matter the cost, if he will reveal it to me."

The mother said nothing and there was plainly a look of foreboding trouble and endless discussion. And what would the end be with her daughter? She surely must call in the pastor and set her right and at ease. Would her independence of thought and investigative mind lead her

finally away from her church and her great usefulness already begun?

Mr. Ellington arrived in the evening and Mr. Selover was present and duly introduced.

"My wife tells me, Mr. Ellington, that you are on your last year of college and then may take up the study of law. I once had ambitions along that line, but finally settled down to mercantile business. But few lawyers these days amass a fortune and the most of them seem to me to be pettifoggers and have to dabble in real estate and mortgages to fill up the time. But I know that there is opportunity at the top for a Christian lawyer who has the heart in him for better service than the usual practitioner at law," said Mr. Selover.

"I have not yet decided to take up the law practice and since coming to Plattville on my vacation I have begun to lean another way. Somehow influences here are great over me and I am in an atmosphere of religious thought and Christian service to its utmost, which is being impressed upon me each day. I may choose the ministry," replied Mr. Ellington.

"The Presbyterian, of course, from what my daughter has told me. My wife was once a Presbyterian but she was soon converted to Methodism," laughingly said Mr. Selover.

"I guess it was not conversion but marriage, was it not?" replied Mr. Ellington. "There is quite a difference, I think. I knew a Seventh Day Baptist farmer down east who married an Episcopalian woman and he was so stubborn that he would not change and the woman thought so much of him that she finally went with him but

was never fully converted. Marriage changes a great many people for the better or the worse."

"Well, my wife did not have to make much of a change, I reckon," said Mr. Selover. "Did you, Sarah?"

Sarah Selover smiled as she replied, "Not much, only to tolerate probation and bishops and a new kind of church government and to painfully give up Calvin as authority on certain questions. Was that not enough?"

"You spoke of a Seventh Day Baptist. What kind of a man is that? I have heard of the Adventists, but Baptists, I thought, kept the Lord's Day."

"No, they are essentially Baptists and radically different from the Seventh Day Adventists in many ways. I have seen quite a number of them, and as citizens and neighbors I am of the opinion that they are O. K."

"Quite ignorant, I suppose, and quibbling about meats and drinks and the number of buttons they can have on a vest, and a superstitious view of what they can do on Friday," remarked Mr. Selover.

"Not at all, Mr. Selover," replied Mr. Ellington. "They are an intelligent lot of people, have colleges of a high order, their young students are quite successful in intercollegiate contests and debates and they do excellent work in Young Men's Christian Associations and also send delegates to National Christian Endeavor Conventions and have had some governors of States, superintendents of public schools, members of state legislatures, and they occupy positions in town and other offices. They are quite a good class of citizens ex-

cept that they prefer to be odd about the day for a Sabbath."

"Well, that is news to me," said Lorna. "I heard our pastor speak of them as an ignorant and small people."

"Their smallness makes them all the more conspicuous," replied Mr. Ellington, "and they seem more like a united family than the larger denominations. In fact, there is some advantage, I think."

"Do they practice immersion, like other Baptists, and have independent church government?" asked Lorna.

"I am not so well acquainted with them, but I have relatives and friends who have always lived neighbors to them and they tell me they do."

"That is interesting. I'd like to meet some of them and put them to rights," said Lorna. "Would it not be an interesting study to get the publications of all denominations and learn their distinctive doctrines and their viewpoint so as to judge them righteously?"

"Better let them all alone," said her mother, "for the more you look into their matters the more unsettled you are."

"Why, mother, if we meet them on Bible ground, what is there to fear? I'm sure a sincere Bible student well grounded in the faith ought to be able to meet any sect and not be unsettled. I'd risk it," said Lorna.

"But suppose, Miss Selover, you found that you could not sustain your belief by the Bible and they had Scripture that to all appearances sustained their views. What then?" asked Mr. Ellington.

"What is not sustained by the Scriptures ought to fall," replied Lorna. "But I suppose that even one holding the truth might

not just know how to prove it, not having the knowledge of the Bible as well as we ought; and the ones in error have certain proof texts to their mind, that you can not, disconnected from other Scripture, disprove."

"Yes," replied Mr. Ellington. "For instance, when they quote, 'Remember the sabbath day, to keep it holy,' and 'The seventh day is the sabbath of the Lord thy God.' What are you going to say then?"

"Say? why tell them that that was given to the Jews and that Christ changed the Sabbath by his resurrection," said Lorna.

"Guess you'd have a hard time to prove that by any Bible statements. I was once bold enough to offer an Adventist that same argument and I was in a corner in no time. I could not find my texts and when I went home I searched and searched and was dumfounded to find that the Bible was all against that old theory."

"Why, Mr. Ellington, how strange you talk. That is accepted everywhere and I have heard Pastor Dudley preach it time and again that Jesus arose on Sunday and that, from that time on, the apostles kept it as the Lord's Day, and all Christendom accepts it. I am sure I could find the passages all right with a concordance," said Lorna.

"Well, Miss Selover, I am a Presbyterian and expect to be as long as I live and for good reasons, but I am unable to find any direct statements in Scripture for the oft repeated statement that the apostles kept the day or that Jesus even arose from the dead on Sunday, though he may have done so and doubtless did. I know of Presbyterian ministers and Congregational ministers who made those very statements and when pressed to the wall to give Bible

for them they failed; and one, a Mr. Morton, who was a missionary in our denomination, left us at last and died in the faith of those Baptists. One of their leading missionaries in China was converted to their views and later on wrote a series of tracts, and on reading them in Europe some churches arose of that faith and a great mission in Holland and a small one in Java, I am told, is the result of those tracts. I am going to look up this thing when I get time and if I am a clergyman I'll have to, of course, for all the time men will be asking questions about it. I'd like to spend a few nights with some one well informed and study the Sabbath question."

"You almost stun me, Mr. Ellington," said Lorna. "I had no idea that they had such an influence in the religious world. I was taught from the pulpit and pew that Baptists as a whole were so ignorant and so uninteresting. You spoke of their having colleges. Where are they?"

"They have a university at Alfred, New York, said a friend of mine, and one somewhere in West Virginia, and one west here somewhere that has a good reputation among the educators of the State. But then so have all our denominations and these are times when each one minds his own business and lets the other fellow believe what he will. That is religious liberty, you know, and what is the difference anyway as long as you are a good citizen and love your neighbor and pay your debts? All I want to know about these strange doctrines is to be able to be intelligent on such matters and be able to meet them when I am in the ministry or at law."

"Well, I think we ought to have laws suppressing such heresies and they lead to

no-Sabbathism and Sunday ball games and all sorts of desecration of the Lord's Day," said Mrs. Selover. "I don't want any such neighbors and I don't want Lorna to get into such discussions and unsettle her mind when the great divines of the ages have settled these things for all time. These little sects are like fleas. We need exterminators."

Mr. Ellington laughed heartily at this outburst but he quickly noticed the displeasure of Lorna, who looked grieved at her mother's sudden alarm and the appearance of intolerance with the weak and erring. Seeing this he quickly turned the conversation.

"Well, I did not come tonight to have religious discussions and they may be profitless. I believe you promised me some music and I brought the violin as you requested."

"My grandfather," said Mr. Selover, "thought that a violin was the devil's instrument."

"Probably he never heard it played, only by some third-rate dancing master or fiddler who knew Money-Musk and the Devil's Dream," said Mr. Ellington. "Have you ever heard Camilla Urso, or Ole Bull? If so you have been in heaven already."

"I have no prejudice against any instrument," said Mr. Selover, "and I expect in heaven to hear every conceivable instrument, even a jew's-harp! Probably it will be a Gentile that plays it."

"Plato says that 'music is a moral law,'" said Lorna. "It gives a soul to the universe, wings to the mind, flight to the imagination, a charm to sadness, gaiety to life and everything. It is the essence of order, and leads to all that is good, just,

and beautiful, of which it is the invisible, but nevertheless dazzling, passionate, and eternal form.'”

“You are a poet, Miss Selover, and such a memory! Where did you read Plato? Not in high school. But then, home readings are schools of greatest advantage. To Plato I may add Morris of more modern date. He says:

‘Of music, that is born of human breath
Comes straighter to the soul than any strain
The hand alone can make.’

So I suppose the human voice far excels all instruments. Will you first sing for me, Miss Selover?”

“I have not yet had voice culture but want to take that in connection with college work this coming winter. I’ll do my best,” said Lorna.

Lorna went to the piano and sang Barter John’s “Abide With Me,” andante religioso, quasi lento. Her voice was sweet and the words were so plainly understood and impressive, Mr. Ellington stood entranced.

“Will you repeat that, Miss Selover, and let me accompany you with the violin?” The violin with the piano was added sweetness and both Mr. and Mrs. Selover sat almost weeping for the joy of such music.

“Surely,” said Mr. Selover, quoting Shakespeare,

‘The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treason, stratagems, and spoils.’”

“It is your turn now, Mr. Ellington,” said Lorna.

“If you will accompany me, I’ll try. Have you J. S. Bach’s ‘My Heart Ever Faithful’?”

Lorna had a large and up-to-date collection of the best music and she placed this composition before her. "Sing the German, Mr. Ellington, it is rich," and she played the first four measures of the accompaniment as an introduction.

In a rich tenor voice he sang: "Mein gläubiges Herze frohlocke, sing scherze, . . . dein Jesus ist nah!"

"Some of the modern prophets say that the shooting stars of 1844 or thereabouts are signs of the soon coming of Christ, but Shakespeare knew better what caused such phenomena.

'The rude sea grew civil at her song,
And certain stars shot madly from their spheres
To hear the sea-maid's music.'

It was the attraction of music!" said Mr. Ellington.

"Herodotus says that when he was in Egypt he only heard one song, and that was a sad one, and from Jessica we have this:

"I am never merry when I hear sweet music."

And so the evening too fast passes away.

"There is to be a concert in the opera house next Saturday evening. Would Miss Selover with her parents' consent be willing to accompany me there?"

"I think papa and mamma will not object. May I go, papa?" said Lorna.

"Certainly, my daughter, and come home at the close," he said laughingly.

"That man," said Mr. Selover, "can do more good in the ministry than in law. Such talents come handy for a clergyman anywhere. The success of many ministers is in their musical talent as well as the public speaking. In how many church functions he can lead and entertain and

that wins where preaching often fails, but it wins to the preaching service."

"Three more weeks before college, Lorna. We must be busy getting you ready," said her mother. "Papa has made arrangements for your board at a ladies' club, as he thought that more homelike than at a regular boarding house or hotel or restaurant or even with some private family. There at the club you will come daily and constantly in contact with some of the teachers and girls with whom you will associate and that will be a part of your education for usefulness in society."

"Perhaps that *is* best," replied Lorna, "but I had thought that a private family would be more congenial and give me greater liberty. But you know best, papa."

Miss Lorna began to wish that Mr. Ellington was to be a student at the same college. Did he believe in "coeducation" she wondered. She'd ask him en route to the concert. But then all this recent pleasure would end as soon as they both commenced their studies in earnest and it would be forgotten.

CHAPTER V

“DO YOU believe in coeducation, Mr. Ellington?” asked Lorna, as they were en route to the concert.

“I used to think some years ago, being so taught by an aunt of mine who was never married,” replied Mr. Ellington, “that segregation all along the line, from the grades to college work, was the solution of the school problems as related to boys and girls; not entirely a perfect solution perhaps, but in a great measure. My aunt said a girl should approach her outside life through a small college for women; that such means was a cure for frivolity, coquetry, and alluring conduct which becomes a mere habit with many a thoughtless girl; and many reasons pro and con for segregation.”

“Do you think so now?” asked Lorna.

“I do not. I have had the privilege of visiting several of the best colleges where coeducation is the rule, and a more modest set of girls I have never seen, and the faculties say that they seldom ever have any trouble along that line. And when they do, it is as a rule some girl that lives and boards at home with a mother that has too little sense to bring up the girl. There is more desire to flirt, and do many things that are not best, among the girls and boys who are segregated in school life. The only segregation I would suggest is in the grades for the protection of little girls, especially at play, who are subject to the mean and often brutal attacks of boys un-governed at home. Quarreling and striking and such conduct are too often the re-

sult of the same play yard for little boys and girls. But for young men and women from high school and through college there is a refining influence upon both in the mingling of the sexes. I mean especially in the small denominational college where faculty and students are almost as one family. What do you think about it, Miss Selover?" asked Mr. Ellington.

"Well," replied Lorna, "I just could not endure it to go and be altogether with girls. My mother has carefully guarded me and taught me and I am sure that I have no selfish motives in it, but I have asked her the same question and she agrees with you."

"I read a lecture given before the Purity Congress of San Francisco in 1915, and I just said 'Bosh!' having a poverty of vocabulary. But here we are at the opera house and we are a little late," said Mr. Ellington.

It was a fine entertainment, the rendering of some of the best modern productions, also some of the most classical of past centuries.

"I have wondered how much Schubert was influenced by female surroundings," remarked Mr. Ellington. "There is such an inspiration in his works. It is said that a great musician seldom uses an instrument when he is thinking out his theme. Mozart said he composed best when he was at some game. Foster, the famous writer of folk songs, sought inspiration by riding up and down Broadway in a five-cent bus! Beethoven took long walks jotting down ideas."

"Musical history is so full of false anecdotes that the tales of Schubert's affairs with the Countess Caroline Easterhazy and

the dedication of his music does not assure us that women had much to do with his inspiration. He wrote his 'Hark, Hark, the Lark' from Shakespeare on the back of a menu card while in a Vienna restaurant," remarked Lorna. "He wrote best, it is said, when he was unhappy. Must be then that he was disappointed!"

"Weber had a great quarrel, it is said, and there were various vicissitudes, and it was in his struggles to obtain fame and position sufficient to support his wife that he wrote and finally won out," remarked Mr. Ellington. "He was very happy after marriage. His wife, too, became greater in opera after being united with him. All Weber's greatest compositions came after his marriage. His complete existence seemed to have been bound up in his family. His 'Der Freischütz' was a great triumph."

"Will you continue studies in violin music, Mr. Ellington?" inquired Lorna.

"I hardly think so, but in the vacation I want to go somewhere and take a few weeks' course, in Boston or Chicago perhaps. By the way, have you fully decided where to go next month beginning your college course?"

"Father had chosen Hamline but mother had some special friends at Kingsbury and they decided that I go there. I wish I might attend yours so as to have the benefit of your help in music and its history, but father would go wild if I were to come under the influence of Presbyterian scholars, though for mother's sake he says very little about it," replied Lorna.

"Here we are at the house. Will you think me impudent if I beg to have a few

moments with you in the parlor or library?" asked Mr. Ellington.

"If you wish, though papa and mamma are out for the evening until late. Have this easy chair, Mr. Ellington. I am anxious to ask you some more theological questions. As you have observed, I am not at all satisfied with my recent baptism. In fact it more and more grows upon me that I can not call it baptism at all. You are quite familiar with Greek, and Pastor Dudley said that a Greek scholar would be well able to show the Scriptural proof for sprinkling or pouring. But really, I'd want two persons familiar with the text, one for and the other against in order to best understand it and get some idea of which one was the more honest or rather the more capable of a right interpretation," said Lorna.

"As to the Greek, Miss Selover," replied Mr. Ellington, "I fear we might not get much real proof from it on our side, though in some texts we might do a little twisting that gives us some advantage. However, if agreeable to you and your people, I'd be most pleased to have your pastor and a gentleman who I hear is visiting Plattville from Milton, get together and let us fly questions at them as though we were real inquirers."

"But I am a real inquirer and I do not want any twisting at all; I want the real truth, let what may come, but my mother is so opposed to it," said Lorna.

"Leave that to me," said Mr. Ellington. "I will arrange it some way satisfactory all around."

"I am sure I do not know how you can do that," replied Lorna.

"Here come your father and mother."

"Well, you have had a great musical treat, I suppose," said Mr. Selover when he had taken off his coat and seated himself. "We, too, were there; did you not see us? After the concert we had a short visit with Pastor Dudley by his request. He said that his Presbyterian brother had a guest from Milton, a former college mate in Chicago or some university, and that he had been looking into some theological questions with him and had to confess that, though a Presbyterian and his church boasted of the greatest scholarship exhibited among writers on theology, he was not able to explain some things asked of him, and wanted our pastor to meet him tomorrow evening at his house and both of them would be able to silence the Milton man whoever he may be. Pastor Dudley said he wanted us to be present and get the benefit of it as he knew some of his new converts were perplexed by some heresies lately afloat. He knew he and the Presbyterian pastor could go to the bottom of the whole matter and so we have arranged over the phone to go up to the Presbyterian parsonage tomorrow night. We will invite you, Mr. Ellington, to go with us as you have a reputation of knowing Greek above the average of young men and students in college."

"I shall be greatly pleased to go," said Mr. Ellington, "but I am not sure I can add anything to the proofs you are seeking. Shall I come over here and accompany you?"

"Yes, be here at five in the afternoon and lunch with us. We will all go together."

"Thank you, Mr. Selover, I will be here nothing preventing."

After Mr. Ellington had gone, Mrs. Selover remarked, "Why did you make such an arrangement as that? You know that Lorna has such doubts of late and I observe they are increasing, not only on the matter of baptism but other things of our faith. It will only tend to more and more unsettle her. I am just worried over the whole business of late."

"Why, what need for worry? The 'whole business' will have to be met by Lorna at some time these days of free speech and a free press and the air is full of this matter now. Tracts and books galore are sent to everybody and it is Eddyism, Russellism, Adventism, New Thoughtism, and every ism, and now is the time to settle our daughter; and two such able men as Dr. Dudley and Dr. Mead can wind up any Milton man or set of men. For one I rejoice in this opportunity now and I assure you you will hear little of it from our daughter after this," said Mr. Selover.

"Where is Lorna just now?" asked Mrs. Selover.

"I suppose in her room. I thought I heard her sighing as she went upstairs. Is she not well?"

Mrs. Selover went quietly upstairs and stood at the door of Lorna's room. The girl was in reverent prayer and oblivious to all about her. How she did pour out her soul to God. How she pleaded that light might come to her and to her parents and to her beloved pastor. How she asked for wisdom and a complete surrender of her will to His will and the peace of undisturbed faith and loving service. The mother could hardly restrain herself as she knew that surely her daughter was suffering in a way she herself had never suffered.

Why should such a matter as baptism or any other question so occupy Lorna's mind as to lead her to this? She had been a model girl and so happy in doing what she had been taught was right, and now these meddling Baptists in some way had brought all this to them. Quietly she returned to the room below and told Mr. Selover of Lorna's trouble and that this would unfit her for college unless stopped in some way.

"I tell you, Sarah, that this coming interview will settle it as nothing else can. You and I can not satisfy the girl, as we are not sufficiently informed from the original texts. I repeat I am right glad of this opportunity, and hope that you will say the right thing at the right time and that Mr. Ellington will have his influence in the same way for her good. But do you notice any growing intimacy between Lorna and Mr. Ellington? I have a suspicion that they are getting quite well acquainted and seem to enjoy it. I hope the girl will be wise and when out of college choose a Methodist for her companion, for she is to fill somewhere a very important position of usefulness."

"Yes, I thought I noticed some indications of growing attachment, but it will soon be over unless they strike up a correspondence while in college. He will be so absorbed in study and she, too, that I think this will soon end," said Mrs. Selover.

CHAPTER VI

MR. ELLINGTON was promptly on hand for lunch and in the best of spirits.

"I was reading today," he said, "of Ulysses among the Lotus-eaters. He was far from home and loved ones and for ten years had been off on great exploits, longing once more to see home. 'O friends,' he said to his soldiers, 'think now, each one of you, of his home, of his wife and of his children. Ten times have summer and winter passed over us since we left them with cheerful hearts, thinking that in a short time we would be back, laden with glory and booty. . . . Think how they wait and long for you still at home, but let not weariness weigh down your hearts. Seek no rest until our ships are moored in the haven which we left ten years ago.' Ulysses had to bind quickly some of his soldiers whom he had sent to make inquiries among the lotus-eaters and drag them away suddenly and rush to his ships to save them and himself from the fruit that makes men forget home and dear ones. I feel that I shall have to be bound and taken away by some Ulysses if I get back to college, for Plattville fills my ears with dreamy music, and forms pass before my eyes that say, 'Here let us sit and feast and dream forever.'"

"Possibly you may soon get among the Cyclops as did Ulysses," remarked Lorna, "and in some cave be unable to get out alive. I would feel grieved to have Plattville rob you of your bright future."

"It is time we started for Dr. Mead's,"

said Mr. Selover. "And I promise you an intellectual battle all one-sided. Baptists have a way of saying, 'Show it in the Bible,' to the discomfiture of people not well informed. We do sometimes fail to see things at first sight, but when original investigation is made by men who have made a life study of these special doctrines, the thing is cleared up to the satisfaction of all, unless it is a Baptist, who, convinced against his will, is of the same opinion still."

"Well," said Lorna, "I shall stick to the old Bible, and if they have confidence in the translators of King James' times or the New Version of the learned men of the world, the English ought to be good enough to prove anything of importance. I think there is sometimes such a thing as too much learned lumber in discussions."

They were soon at the home of Dr. Mead and found that their own pastor had preceded them by an hour, probably to outline or prepare for the evening's search for truth.

"Permit me to introduce to you, Doctor, our young friend, Mr. Ellington, a college student at one of your colleges. I have failed to convert him to Methodism thus far," said Mr. Selover, with a twinkle in his eyes, "and so I bring him to you this evening thinking your friend, who I hear is visiting you, may make a Baptist of him."

Dr. Mead laughed heartily, saying "There are worse things than being a Baptist."

"Being a Mormon?" asked Mr. Selover.

"Or a pagan?" put in Mrs. Selover.

"Possibly a Quaker," said Mr. Ellington.

"I have great respect for Quakers and

have known some of the salt of the earth among them," remarked Dr. Mead.

"Well, the whole world will ultimately be Methodist," said Dr. Dudley with a smile.

"This evening it may be that we will decide that, if it is not to be Baptist, and I warn you that our guest is no novice," said the Presbyterian minister.

"Who is the Doctor, and what position does he occupy at Milton? I have heard that Milton is a pretty town but that part kept the Lord's Day and part the Jewish Sabbath and as a result they have work going on all the week. What's the matter with our laws or their enforcement?" asked Dr. Dudley.

"The matter with our laws," said Dr. Mead, "is that they are simply those of toleration for them, and no perfect equal rights. I do not accept their doctrines but they are good citizens and neighbors and I believe in perfect equality before the law."

"But we need one day of rest and some uniformity about it for the workingman, and the majority must rule, even if a few have to suffer for conscience' sake," said Dr. Dudley.

"How would that suit you were the Mormons or the Mohammedans in full political power? Methodism tolerated just so far as they could do so and not entirely crush you. Majorities, I apprehend, are not always right—at least they were not in Elijah's time or even in the days of Jesus. The fact is, Doctor, we have not yet reached the time of separation of church and state and I am convinced that much of paganism yet survives in Christianity. That may seem a strong statement for a

Presbyterian to make, and I know full well that even some of my brethren are not as liberal as I am. I am willing to let free speech and public readings and all that be the source of winning any to our faith. If they will not come in that way, through kind and sensible argument, then who wants to force men to our convictions?"

"Suppose, Doctor," said Lorna, "that the time comes with new light on matters of present controversy and we see that we have accepted error all these years, what then? Shall we not look for and accept whatever is truth at any cost to us?"

"Truth is eternal, and will win and we ought to be in a position to hear and see it wherever we are. Now tonight my friend, Dr. Williams—that is his name—will seek to show that we are in error and will give us his Scripture for it. It is for us to show that he has erred. That may be an easy job if we are all honest, and possibly it may be a hard task on both sides. Whatever may be said, let us remember that we are brethren and seek each other's good," said Dr. Mead.

All this talk was helpful to Lorna and strengthened her purpose to know the truth this time about baptism and possibly on other questions. To Mrs. Selover it was an evening of great anxiety, and the remarks of Dr. Mead were not pleasant to her though she did not realize her own more or less intolerant disposition and the zeal she had that was not according to knowledge. To her mind the Presbyterian pastor was too much inclined to favor the Baptists and for her part she had always felt a disgust for them and believed them disturbers of the peace of the true church. At that moment the doorbell rang and Dr.

Williams was ushered in and introduced to the company by Dr. Mead. Dr. Williams was a pleasant looking and appearing man, kind in manner and with a tone of voice that was winning. He was modest and unassuming and did not intrude his beliefs without being asked to do so, and then waited for some favorable moment to speak what he felt was the exact truth. We shall see about that as we proceed.

"This is a pleasant town, friends, and I have been much impressed with the religious atmosphere and apparent feeling of good will among your people of all the churches," remarked Dr. Williams. "My friend here, Dr. Mead, and I have had many friendly discussions and always parted with the best of feeling. That is as it ought to be always."

"We are told to 'earnestly contend for the faith,'" said Mr. Selover, "and what is the faith seems to have been the question of these centuries. Shall we ever arrive at the whole truth or forever on earth be divided into hundreds of sects? Now, if I mistake not, this new friend here tonight belongs to a little sect that originated in this country not long ago, about 1844 if I mistake not, and that has had a struggle for existence. If they had had the truth, God would have blessed them as he has the Methodists. How is that, Dr. Williams?"

"You are mixing us up with our Seventh Day Adventist brethren," replied Dr. Williams. "They began to organize about that date, following the Miller agitation over the second coming of Christ. We are much older than that."

"Please give us, Doctor, a brief statement of your organization as you view it

and as recorded in history," said Dr. Mead. Though he had heard it several times, he wanted the rest to know it as his friend would put it.

"I would not seem to boast, nor do I wish to intrude upon your patience, for it is a long story, but thanking you for your kind wish I will say, as briefly as possible, that we claim to have had an existence since John the Baptist and Christ and the apostles, though we do not talk 'Apostolic Succession,' as do our Church of England friends. There is only one succession and that a succession of the truth for which we are to contend. I am a Seventh Day Baptist, as you know already. John was a Baptist, so-called in Scripture, and what Baptist means ought to be plain to you all. Jesus and the apostles all observed the Seventh Day, the Sabbath of the fourth commandment. For three hundred years this continued in the early church, as substantial ecclesiastical history gives evidence. At no time during the Christian era has there ceased to be observers of the Seventh Day. The question arose during the English Reformation when this question stood out boldly, even compelling the Puritans to forsake the Sunday and come back to the Sabbath of Jehovah. Some did. Since then this question has exerted a great influence in Protestant Christendom. So widespread has become the conviction that your claims for Sunday Sabbath have little real Scriptural authority, that few now resort to the arguments of fifty years ago to defend them. In my lifetime the tide has greatly set against the claims made when I was a child. Indifference is the rule and the 'Don't-make-any-difference' theory has the ascendancy. The one great reason in cen-

turies past that the Sunday had precedence over any other day of the week was that the pagans had dedicated it to heathen worship of the sun, and when pagans began to flock to the church they brought this idea with them, and soon outnumbering the Jewish converts whom they almost hated, the Sunday came in as a usurper. Rome reached a point of conquest and a part of the government policy was to take in new provinces with as little disturbance as possible of their beliefs and customs, and their religion was incorporated into the Roman system. Rome tried to insist that the new citizens or conquered people should also worship her gods. From this came persecution. But Christianity, gradually corrupted, became powerful, and when Constantine ascended the throne and became the leader in religious matters as well as political, the uniting of church and state was complete and the 'venerable day of the sun' came to be recognized by his subjects as one set apart, dedicated to the sun-god. The Christians also were influenced by this and, when the claim was made that Jesus was resurrected on that day, it was suitable, they both thought, to observe it, each with his own ideas of the real or supposed object. Thus the Sunday supplanted the Bible Sabbath, only a few daring to openly observe it, fearing to be classed with Jews. Soon was a bishop or pope established in the church, and out of pagan Rome grew papal Rome. Papal Rome still boldly claims that she alone, having the power, made the change from the Sabbath to the Sunday, and also boldly says that Protestants are inconsistent in not accepting all her appointed feasts and fasts, as they all have but one authority, and that is the

Roman Catholic Church. Sunday, then, was engrafted into the Christian Church through no Scriptural authority, but by a Roman emperor. Christianity compromised with paganism, which at last led to Luther's revolt twelve hundred years afterwards. The observance of the Sunday was not always a religious observance. Scholars now of Protestant Christendom who are accurate, urge Sunday only as a matter of convenience and they seem not to wish to disturb the present order of things. The Sabbath of the fourth commandment has been universal since creation and the only one known in Old Testament history, and the only one known in New Testament history, observed by Jesus and his apostles, and none other. But I beg your pardon for such a long statement. It was your kind invitation that led me to it. There is of course no time in one evening or a week to go through all the historical proofs of this but I shall be pleased to place in your hands printed matter that you can read at leisure. As to baptism we are in harmony with the First Day Baptists of your acquaintance. And by the way, my friend, Dr. Mead, told me that he wanted to devote this evening to a friendly statement of reasons for the three kinds of baptism. What is your pleasure, Doctor?"

"Not three kinds of baptism, brother, but the three modes of one," said Dr. Mead. "Is not that the way you would state it, Miss Selover? I hear that you are giving this some study of late."

"I confess that I know of but one baptism and therefore but one mode. I have, as far as I can now see, concluded that if immersion or pouring is baptism, then

sprinkling is not, and that with all loving respect to my beloved pastor who bap—who sprinkled me,” said Lorna. “I am indeed interested in this question and have no doubt that you divines, who have studied the matter more deeply than I am able to, can prove from the Scriptures that Jesus was sprinkled and that it was the practice of the early church.”

“Did you not accept the Methodist Discipline, Sister Lorna, and the full faith of the church? And did you not acknowledge that we admit both immersion and sprinkling?” asked her pastor.

“I do not know what I accepted, I only know that as far as I knew I wanted to follow the Lord and obey him and accept his commandments and all his truth, and that I now intend to do that, regardless of all results. I can not suffer as did the martyrs for the faith, and suppose that with the present liberty of conscience I shall be encouraged to do what I conscientiously believe is right. You would not have me do otherwise, I am sure. I have come here this evening somehow with the belief and assurance that you learned men, devoted to God’s service, will be able to show that sprinkling is Scriptural and the correct mode of baptism. If you have two or more modes, then the Bible must indeed show that.” And Lorna showed great feeling and anxiety in her reply.

There was an evident look of pain on Dr. Dudley’s face and one of dismay on the face of Lorna’s mother, while Mr. Ellington showed unmistakably his admiration of Lorna’s courage and devotion to whatever might be revealed as truth, and he was expecting that a quick and Scriptural answer would be given to her statement.

"I was once confronted myself with such a condition of mind and heart," remarked Dr. Williams, "and I can sympathize with the young sister. My perplexity however was not exactly like hers. I was expecting to marry an Episcopalian woman and supposed I would have an easy time showing her the truth after marriage. Soon I began to hope I might find that sprinkling was lawful and Scriptural, but I was doomed to disappointment for the time being, but later rejoiced that I need have no more fears. A study of the subject with greater candor, I assure you, led me out into clearer light than I had known before."

"Indeed, Dr. Williams," remarked Mr. Selover, somewhat agitated, "and what led you? Certainly not the Scriptures? Did you meet another woman, of Baptist faith?"

Dr. Williams ignored the question and waited for Dr. Mead to open the discussion.

"It is a fair question, Doctor, how was it?" said Dr. Mead.

"I did meet another woman surely later on and she was of my own faith, I acknowledge. I was led to a critical study of the original Greek and Hebrew to satisfy myself and my students in college," replied Dr. Williams.

"I am somewhat interested in Greek," remarked Mr. Ellington, "and I'd like to hear an honest discussion for my own advantage."

"Please, Dr. Williams, may I ask you all, how can the words concerning Jesus' baptism, 'Jesus, when he was baptized, went up straightway out of the water,' and concerning the baptism of the man of

Ethiopia, 'They went down both into the water, . . . and when they were come up out of the water,'—how can you ever get sprinkling out of that? Is it not as plain as words can make it that they went down into a stream or somewhere where there was plenty of water—as is stated in one passage, 'there was much water there'—and that was immersion. If sprinkling were all that was needful, 'much water' was not necessary and they would not be going 'down into the water.' How can any text be explained otherwise?" asked Lorna.

"That is just it, Miss Selover, you have stated a fact that can hardly be construed in any other way than by immersion of the candidate," replied Dr. Williams.

"Jesus stepped down into the water at the edge of Jordan probably, and John poured or sprinkled water upon his head," said Dr. Dudley. "There is not sufficient evidence that Jesus was immersed. The practice of the early Christians proves that."

"What is the evidence that the early Christians did thus?" asked Dr. Williams.

"I do not have my books here just now; but be assured that the most learned scholars in the Methodist and Presbyterian churches have carefully searched and obtained the evidences, or they would not have practiced it so long," replied Dr. Dudley.

"That may be so," replied Lorna, "and I shall be greatly relieved when I see the proof, as no doubt it can be given. But at present and without Scriptural statements, I hardly accept the statement. I can not see why you brethren can not show from the English versions of the Bible

the proof needed for your practices. Why are we left so in doubt and told that the Greek will settle it? Mr. Ellington, I appeal to you, a Presbyterian, and well versed in Greek and having taken the highest prizes in college, to set us right if Greek will do it."

"Miss Selover," replied he, "you have asked a hard thing to do. I am waiting for these veterans in study to do that. As for myself, I did once set about to know the whole thing in Greek, but Greek does not do the work as far as I know it. I have settled down to the idea that 'baptize' is a generic term, and is not a specific act. It is the use of water for the religious ordinance and you can use a river full or a teacup, it's all the same."

"Brethren of the Greek language," remarked Dr. Williams, "you well know that the word 'baptize' is not an English word, but was for reasons you ought to know transferred to the English Testament for men of different faiths to use as they deemed wise. But the word does mean, according to your own lexicons, to dip, simply and only that. How many modes of dipping do you have? We have here the precise meaning of the untranslated word and do not have to apply any modern English explanation to it. Your own lexicons agree that it was dip and therefore a precise act, and that being so, Jesus was dipped of John in the river Jordan. Stuart, Lightfoot, Adam Clarke and other eminent writers agree that Jewish proselytes were immersed. Then, if that was the mode among them, it was the mode of John the Baptist. If he borrowed the rite from the Jews before him, then he borrowed immersion. If he immersed, then Jesus was

immersed. If he sprinkled, then another word would have been necessary in stating that he was baptized or rather sprinkled. The Hebrew word, shown even in Barnes' Notes, *tabal*, rendered by the Greek 'baptize,' is found in the Old Testament in quite a number of places, and Barnes says that the radical meaning is to dip. Webster says to dip is to plunge a thing into some fluid and instantly take it out. That is baptism. You don't dip for the purpose of sprinkling. 'Dip' in English, 'baptize' in Greek, *tabal* in Hebrew, are equivalent to each other. Did you ever think that, when Naaman went to the Jordan at the suggestion of Elisha to dip seven times, he just stepped a little into the water and sprinkled himself! Barnes had a difficult cause to sustain and so he seems to my mind to quibble a bit to cover his weakest points. May I say, he trifles with God's word when he talks about dipping 'for the purpose of sprinkling.' But Barnes on Matthew 20: 22 has no difficulty in understanding the word to mean immerse. When a text does not directly refer to his ordinance, then he gives it its true meaning."

"You satisfy me, Dr. Williams, that the very best commentator or writer of notes on the Bible can not be wholly trusted. I more and more believe that I must take the plain translations of the King James or the New Version and decide by what is so plainly taught by the exact words used. Jesus went down into the water and he came up out of the water, and others did also. What more can you ask for an explanation? I am tired of this learned lumber. I am more and more in the dark, and yet more and more in the light that the present version of the Bible gives," said

Lorna. "I heard father say that some writer, called McKnight, was a great theologian. If you must quote further from human interpreters, let's see what he has to say."

"I have that work," said Dr. Mead, but I confess I have not looked into it to see his view. Here it is—no, this is his explanation of Romans 6: 4."

"Well, that is what we want," said Dr. Williams. "Read it, Doctor."

"'Buried with Christ by baptism.' He says that Christ's was 'not the baptism of repentance, but the submission to be baptized—buried under water and to be raised out again—an emblem of future death and resurrection.' Well, I never read that before from this author. I guess he was a Baptist," said Dr. Mead.

"Look at the title," laughed Dr. Williams. "Let me see it. Listen: 'James McKnight, D. D., born September 17, 1721. Licensed to preach by the Presbytery. . . . Ordained at Maybole, 1753. Moderator of the General Assembly of the Presbyterian Church in 1769, which position he held for more than twenty years.' Guess he was a Presbyterian all right, and your elders say he was one of the very best writers on these subjects. Further on in this preface and sketch it is stated that he was thirty years preparing his Notes and wrote them over and over, not less than five times. Here is what he says of 'planted together,' etc. 'The burying of Christ and of believers, first in the waters of baptism and afterwards in the earth, is fitly enough compared to the planting of seeds in the earth.' That shows that he considers baptism a burial in water. Presbyterian authority. Got any better in your Methodist notes, Brother

Dudley? Have you read Chalmers' Lectures? Page 152, 'The original meaning of the word baptism is immersion'?"

"Do you have John Wesley, the great founder of Methodism, on some of this?" asked Mr. Ellington of Dr. Mead.

"Yes, I have the most of the so-called best ones of all denominations. Brother Williams, look it up. My glasses are out of use just now."

"I have it, being familiar myself with his works. On Romans 6: 4 he says: 'The allusion is to the ancient manner of baptizing, by immersion.' Now, brethren, you should know that sprinkling came into use under the ancient impression that if a man was sick he might be sprinkled. That was with the impression, too, that baptismal regeneration was a necessity. Even Wesley admits that on one occasion he refused to baptize a person unless he could do it by dipping, according, as he says, to the custom of the first church, and the rule of the Church of England, by immersion. That statement is in a journal he wrote—Volume III, page 20, I think. Martin Luther said he 'wished that such as are to be baptized should be completely immersed in water according to the meaning of the word and the significance of the ordinance.'"

All this time Lorna's mother sat dumfounded and troubled. This indeed was a sad day for her. She well knew that the whole talk was to confirm Lorna in her belief that she had not yet been baptized. Why did they arrange such a meeting? She could stand no more and asked to be taken home as she had a headache coming on.

"There is much to be said pro and con," observed Mr. Ellington, "and I am very

sorry Mrs. Selover is ill. Sometime we will renew this discussion, for certainly there are other authorities to consult and a deeper meaning to the texts than we have yet studied. I thank you for this very interesting talk and the sweet spirit shown by all here tonight. I shall be more thoughtful because of it."

With some regrets at Mrs. Selover's apparent illness, and a few passing remarks about the weather, they all bade each other good night.

"Oh," said Mrs. Selover to her husband after they had retired, "this has all upset me. I know evil will result. You were so sure of the outcome, and why did not Dr. Mead and Dr. Dudley show their scholarship and get their best evidences and show that Baptist how little he knew of such a subject? I can't see what was the matter with them. They sat there like geese and played into the hands of Dr. Williams, and you just let Lorna ask questions and kept mum yourself. I am sure it will now take our Lorna from us and from our church, and all our pains and ambitions will come to naught."

"Be calm, dear, there is more yet and the other side has not been heard. Go to sleep. It will all come out right. There are other arguments than those given tonight. I have a few when the right time comes."

What they were will be given later.

CHAPTER VII

THE next morning Lorna came down evidently much depressed in spirits and her mother thought she had been weeping.

"Did you not rest well, my daughter?" asked her mother.

"Fairly well, mother, but I could not get last evening's meeting out of my mind," replied Lorna.

Just then the doorbell rang and a messenger boy delivered a note for Miss Lorna. She took it to her room in haste and read as follows:

"DEAR MISS SELOVER: I am sure that last evening's discussion has increased your distress and especially your mother's, if I observed well. I am not at all satisfied with the way Doctors Dudley and Mead treated the question at issue. They seemed to be afraid of it, and the manner and quiet spirit of Dr. Williams and his well-chosen words as a conversationalist put us all at his pleasure and at a disadvantage. I believe I can handle that question better than either one of *our* side did, with the aid of books that they possessed. I wish you and your mother and father would let us look up this matter ourselves alone with no doctors of divinity to quibble about it. If you permit, set a date and let me know.

"I am sincerely,

"ELLINGTON."

That evening Lorna consulted her parents about it, and in view of the way he presented it, and especially in view of Lorna's present agitation over it, it seemed to them that he was just the man to have

a study of the question and with no troublesome Baptist present. Something *must* now be done, as the matter had gone so far and they evidently were at such a disadvantage. Mr. Ellington was informed that he could come at his convenience, as any evening was now suitable. Lorna spent much time in earnest prayer for guidance and light and a submission to the will of God.

In a few evenings Mr. Ellington appeared, loaded with lexicons and concordances and notes on the Gospels and Epistles.

"Good evening, Miss Selover. I am not a traveling book agent, fear not; these are the lifetime studies and conclusions of our greatest scholars on greatest themes, even to the settlement of the question of eating pork!"

"I do not need any light on the question of swine; I detest the stuff anyway, though I have had no conscientious scruples. It has always seemed to me that it is abominable and heathenish to kill and take the life of God's living creatures to eat when he has given us thousands of kinds of vegetables, fruits and grains, and a multitude of ways to prepare them," answered Lorna.

"How completely we agree. Great minds run in the same channel! I have long believed that many of the diseases of these days are traceable to excessive meat-eating. Plutarch said: 'You ask me for what reason Pythagoras abstained from eating the flesh of brutes? For my part, I am astonished to think what appetite first induced man to taste of a dead carcass, or what motives could suggest the notion of nourishing himself with the putrefying flesh of dead animals.'" said Mr. Ellington.

Mr. Selover and wife were soon with them in the library, and Mr. Ellington spread out before them a large number of volumes.

"These," he said, "I have gathered to-day from the libraries of three pastors, with the promise to digest them all, and to return in good health to give them the 'conclusion of the whole matter.'"

"The conclusion of the whole matter is to fear God and keep his commandments," quoted Lorna.

"Yes, that is what Dr. Williams would say and with evident meaning on his part. I felt a little agitated once when I heard of a child in New York State who had heard one of the Seventh Day Baptists' greatest men preach, and when it was asked if he could be obtained to preach for them, the child said, 'He preaches the law.' 'And do not our ministers preach the law?' asked her mother. 'Yes,' answered the child, 'but he means something when he preaches it!' But here we are. What is the question at issue?"

"The question at issue is, Have *I* been baptized in a Scriptural manner and as Jesus was?" said Lorna.

"Why, certainly, my daughter, there is no doubt about that. We learned that baptism is the application of water as a religious rite. What more is necessary?" asked her father.

"The application of water as a religious rite is all right, but in what manner must be the application? All the evidence from our lexicons and notes from *our own* and other writers was in favor of immersion and not sprinkling. Now if Barnes and other most eminent authors and scholars in the study of Greek and Hebrew ad-

mit that, and some of them insist that it is nothing else—and even our own great Wesley refused once to baptize a person unless he could do it by dipping, asserting that Romans 6: 4 ‘alludes to the ancient manner, immersion,’ and Martin Luther, the great reformer, declared complete immersion was the meaning of the word and ‘the significance of the ordinance’—if these men whom the Methodist and Presbyterian world look to for authority in these matters admit this, what is the use of quibbling as so many of our preachers do when the question comes up? If that is the Scriptural and the only meaning of the word and ordinance, why is it not as easy to conform to that practice as to go contrary to God’s Word?” said Lorna.

“Don’t you think, my daughter,” said Mrs. Selover, “that our scholarly pastor and thousands like him are honest in our practices?”

“I have not disputed their honesty, though if I were Barnes or Wesley and said baptism was immersion and that was the meaning of it, I’d not be honest myself to practice otherwise,” replied Lorna. “Besides, honesty in a belief does not make it right. There is something above a man’s honesty that makes right and wrong. Is not a heathen mother honest and sincere when she gives her baby to a crocodile as a sacrifice? Is it right? Why can’t men decide matters by the Bible alone, and not from a man’s scholarship and his honesty? Every faith on earth has honest men. Are all right?”

“My view of some of these things is this,” said Mr. Ellington. “The church of my father and mother and my grandparents should be respected by me and I would

feel that I dishonored my parents if I went contrary to their teachings."

"Why, Mr. Ellington, that implicates my mother. She was raised a Presbyterian and now she is a Methodist. Suppose an Adventist or a Seventh Day Baptist should unite with, and conform to the practices of, our church, do you think he would do right, or dishonor his parents?" asked Lorna.

"He would see new light and embrace it," said Mr. Selover.

"That is just the question, seeing new light; or I would rather not say '*new*' light, all light and truth is as old as God himself. A new view of the old truth, I would say. That is what I think we may possibly find tonight if we are honest in the investigation."

"Well, Miss Selover," remarked Mr. Ellington, "shall we judge ourselves to be competent to arrive at the truth without the aid of our pastors who study these things all the time? Our Presbyterian and your Methodist pastors and leaders are good men and true and they practice sprinkling."

"But they disagree, Mr. Ellington," replied Lorna. "Dr. Williams showed himself better acquainted with the Scriptures than either Dr. Mead or Dr. Dudley. Now when doctors disagree, who shall decide? 'There is one Lord, one faith, one baptism.' 'To the law and the testimony; if they speak not according to this word, it is because there is no light in them.' The Word of God, then, is the only infallible guide. I can not now trust any human being to settle these matters except men who were 'moved by the Holy Spirit' as they spake. The Bible from this day on

is my guide, and Jesus says, 'If ye love me, keep my commandments.' His commandments must be plain enough."

"Now you are getting into more trouble. That is exactly what Dr. Williams will say, and then he will point you to the fourth commandment which says, 'The seventh day is the sabbath.' Now we know that the first day is the Lord's Day or Christian Sabbath. That has been settled also by our great divines in their study of the Bible," said Mr. Ellington.

"That is a matter that has just come to my mind and that, too, must be settled by the Word and not human assertion," said Lorna. "But what are these books here for if we are to go on at this rate by ourselves?"

"Oh, yes. You wanted some Greek on the question of baptism," remarked Mr. Ellington.

"I have here a copy of Coleman, a friend of the eminent historian, Neander. Oh, yes, here it is, page 372. 'The term baptism is derived from *bapto*, from which term is formed *baptizo*, with its derivatives *baptismos* and *baptisma*—baptism. The primary signification of the original is to dip, to plunge, immerse. The obvious import of the noun is immersion.' Well, that does not help us out," said Mr. Ellington.

"I see you have Philip Schaff, one of our great American theologians. He is not a Baptist. See what he says," remarked Mr. Selover.

"I turn here to page 568 in his 'History of the Apostolic Church.' Oh, I guess I better not read it," said Mr. Ellington. "It is all 'lumber'!"

"Certainly read it, no matter what it is.

We want the views now of all these men," replied Lorna.

"Well, he says: 'Immersion and not sprinkling was unquestionably the original form of baptism. This is shown by the very meaning of the Greek words *baptizo*, *baptisma*, and *baptismos*—used to designate the rite. Again by the analogy of the baptism of John . . . *eis ton Jordanan* (*into the Jordan*) . . . *burial and resurrection*, Romans 6: 4; Colossians 2: 12, and finally by the usage of ecclesiastical antiquity, which was *always* immersion . . . in the Græco-Russian Church, pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death."

"There! you see sprinkling was baptism for the sick; and if so, it is for the well," said Lorna's mother.

"That is said of the Russian Church, possibly of the Catholic Church, but not of the early apostolic church. That simply tells what was the practice of certain churches long after the apostles. It proves nothing; but the admission of all these that the word is primarily and only immersion or dipping proves the apostolic mode, and that was how Jesus was baptized, and that ought to be sufficient. Why go to practices late on in a corrupted church half pagan?" asked Lorna. "All the writers of the New Testament were Baptists, and all the church for about three hundred years, according to history, I see. I am astonished. I have little use for theories and assumptions these days. How far we seem to have drifted from apostolic Christianity. How came all this about, I wonder?"

"What about 'The Early Fathers'? I

have some of them here," said Mr. Ellington.

"As for me I don't want any of them to settle this question for me. Even our own authorities, when not having a theological axe to grind, say that 'The Early Fathers' 'blow hot and cold.' Put them up on the shelf," remarked Lorna.

"Here is Dr. Whitby, an eminent divine of the Church of England. We are probably to hear him say something not very encouraging. I'm getting used to this stuff now. Wish I had let these books stay on the moldy shelves of your Plattville divines. Here is Whitby: 'Immersion was observed religiously by all Christians for *thirteen centuries*, and was approved by the Church of England. And the change of it to sprinkling was made without any allowance from the *Author* of the institution or any license from the Council of the Church,'" read Mr. Ellington.

"Does he say that? Thirteen centuries! I am astonished," said Lorna. "Mother, how can we controvert all this testimony by our own pedobaptists?"

"But, daughter, our church does admit mostly that immersion is baptism but that it may be administered in different ways. That is the thing that you should know and be satisfied," said her mother.

"But they do not in most cases admit that sprinkling was ever practiced until centuries after Christ, and they admit that immersion is the real significance of the word and ordinance. Therefore their practice of sprinkling has no Scriptural authority. It is all assumed and the ordinance perverted. Truly I have *not* been baptized," spoke out Lorna with emotion.

"I have some more I have been glancing at, but they also speak the same thing. Better stop this reading from '*great scholars*'; it doesn't make any difference anyway. Do you think God is so very particular about the application of water?" said Mr. Ellington.

"In the case of Naaman he was," said Lorna. "In the case of Saul, the king, he was very particular. And he was very particular when he saw Jews picking up sticks on their Sabbath, and he was for forty years in the time that he gave manna and the time he withheld it. I am of the opinion that God is a very particular God. He is very particular whether we look to Jesus or Buddha; to him or Baal. It is safe to be particular when God speaks his will."

"Who gave the first law for sprinkling, then, if it is now so universally practiced by eminent divines?" asked Mr. Selover.

"Perhaps I can find that, too, in the rubbish I have lugged here tonight. Yes, I have it from Sir David Brewster in the Edinburgh Encyclopædia he edited: 'Pope Stephen II, driven from Rome by King of Lombards, 753 A. D., fled to Pepin. There the monks consulted him whether, in case of necessity, baptism performed by pouring water on the head of the infant would be lawful. Stephen said it would . . . sprinkling was admitted *only in cases of necessity*. It was not till the year 1311 that the Legislature in Council at Ravenna declared immersion or sprinkling to be indifferent. In Scotland sprinkling was never practiced until after the Reformation. . . . From Scotland it made its way into England but was not authorized by the established church.'"

"Why, that brings us to the time of John Calvin, the founder of our church, and he substituted sprinkling for immersion? I am dumfounded! I don't understand how such a thing could be by such men. I lose faith in them," said Lorna.

"Why, Lorna, how can you speak thus of such godly men? 'Lose faith in them! You'll lose all your faith soon at this rate,'" said her mother. "I wish that ignorant Baptist had kept away from Plattville. How came he to be here?"

"He is a dear college chum of the Presbyterian pastor, mother, and it seems that Dr. Mead does not regard him as very ignorant," said Lorna. "He did not appear ignorant the other evening. I admired his spirit and manner and so did Mr. Ellington. He may be in error and yet be a gentleman."

"That makes a man all the more dangerous in the propagation of error, in that he presents it in a smooth, polite way," said Mr. Selover.

"I don't mean to be hard on our own people, and I love them, and hope to find something yet that sustains our position; but neither you nor Dr. Mead nor Dr. Dudley have been able from the Scriptures to disprove Dr. Williams' statements, and our own publications prove thus far his statements. How can we gainsay that? Let us not be found fighting against God if we find that we have been ourselves in error. That was the great sin of the Jews or rather the leaders of the Jews when they could not withstand the words of Jesus, Stephen, and others," said Lorna.

"I do not see why you are so disturbed over these things, Lorna, when all these years your father and I have not been, nor

is Pastor Dudley, and certainly such men will go to heaven if any one will. It seems entirely unessential which way baptism is administered as long as we accept it in faith and believe on the Lord Jesus Christ. I hope you will dismiss the subject and settle down to a useful life, and not throw yourself away by such whims," said her mother with much agitation.

"Mother, you do not look at the matter as I do. Many thousands of Christians do not worry nor get disturbed over *any* religious questions, taking things just as they have received them without the least investigation. In that way one can remain anything under the sun and be perfectly contented. If Dr. Williams is in error, how glad we ought to be to enlighten him, as error always leads a people to sin in other forms; and while ignorance may be winked at by the Lord in such as have little opportunity to receive light, he certainly will not countenance stubborn ignorance when the light and truth have been brought to one and it is deliberately refused. The Jews who resisted Jesus might plead the same argument, but Jesus did not hold them sinless after he had told them the way and given them the truth. As to going to heaven, that is for God to settle, but he warns us against refusing his word of truth and against breaking his commandments. I *must* seek to know and do just *what* he says and *as he says to do it*," replied Lorna.

"Well, dismiss the matter tonight. We will consult no more lexicons and have no more meetings for such discussions," said Mr. Selover. "The sooner we get settled down to our usual work the better. Lorna, give us your latest song. Mr.

Ellington needs it as well as the rest of us. It is a lively one."

There was little of song in Lorna just then, but she always tried to please her father and so for a half-hour they tried to forget the theology that had upset her mind so greatly, and melody flowed freely.

"Milton invokes music as a luxury," said Mr. Ellington, "and Cowper as an element of happiness. It takes Spencer to make it a temptation as he speaks of Phaedria:

'And she, more sweet than any bird on bough,
Would oftentimes amongst them bear a part,
And strive to passe (as she could well enough)
Their native Musicke by her skillful art.'

"I like it as aiding our religion, as Shelley puts it," said Lorna.

'As from the power of sacred lays
The spheres began to move,
And sung the great Creator's praise
To all the blessed above,
So when the last and dreadful hour
This crumbling pageant shall devour,
The trumpet shall be heard on high,
The dead shall live, the living die,
And music shall untune the sky.'

When life gets prosaic and mercenary we need music all the more. It is a joy for all and is within the reach of all in some way. The rich have no copyright on it. It is the greatest comfort of the poor."

"Do you return to college the last of this week, Mr. Ellington?" asked Mr. Se-lover.

"I am all packed and ready to start for home first and expect to be poring over the senior course in a few days," replied Mr. Ellington. "This vacation has been the greatest one in all my school life. I wish I might prolong it, but that can not be. I am very grateful to you all for con-

tributing so much to my happiness and profit. I hope I may see you again in the future."

"We wish you great success, Mr. Ellington. If you are in Plattville again, call on us and we will discuss politics next time or the weather. That does not worry the conscience," said Mr. Selover.

"Politics ought to worry some of our politicians more than it does. The weather never worries me. I am thankful for any weather," replied Mr. Ellington.

Lorna retired to her room and again was in agonizing prayer for help and guidance and peace, the peace of complete obedience. How long would doubt rest on her mind?

CHAPTER VIII

“**B**ROTHER HAROLD, I have neglected you this vacation, and am sorry. But when I get to college I am going to write you some of my best letters. Sister loves you and you are my only brother. How nice to have a clean, manly brother! I would not trade you off for all the fellows in the State,” said Lorna as she was making preparations to start in a few days for college.

“Not even Mr. Ellington, sister? I think he has been rather attentive of late. If he could only talk something besides the ministry and get you out of your recent solemn condition.” And Harold looked at his sister with something of a critical eye, for boys of his age are not slow to note the ways of sisters.

“Well, Mr. Ellington is very entertaining and he seems to be a promising student. No, not trade you off for even Mr. Ellington. Why should I? And he will soon forget us all in his study for law or ministry. By the way, Harold, what would you rather be, a minister or a lawyer?”

“Neither one,” said Harold. “I want to be a physician.”

“A great opportunity for doing great good, brother. Are you willing to climb to the top and at the outset take God into your plan? Nothing truly succeeds without partnership with him.”

“I do not know just how that can be done,” said Harold. “I suppose I would be like the most of them and make lots of money and be on the go night and day, and wear glasses, and smell of medicine!

Anyway I don't want to have your troubles about religion, sister, what's the sense of it? Can a doctor do anything better with his patients by being immersed or having other things religiously different from the crowd?"

"A physician is a man the same as others and responsible to God for his beliefs and conduct. If he is a devoted man and has a religious principle he will win greater confidence and be able to minister as a physician to the spiritual necessities as well as bodily wants of his people. I consider a physician next to a minister of the gospel in influence for good in a community, if he will do as God commands. The Great Physician should be his pattern. There is not much money in the profession now but there is something far better. We'll talk or write of that when you are ready for studies on that line. You may change your plans when in college or at the close of high school."

What a blessing for a boy to have a sister that shows love and tact and confides in him. How many boys could be saved to better lives if they had sisters that knew their influence. Lorna had often thought of this and determined that as far as she could act her brother should be a true man.

The time drew at hand for starting for college. It was a sad day for the family but they knew the necessity of it. Lorna had been constantly at home all these years except a few visits with her mother in a distant State. She had read a great deal about travel and many books on social life as well as the best educational works suited to her age. She was a woman now and yet a girl in unaffected ways and obedience

to parents. Would a girl or woman ever outgrow the duty of obedience in the Lord? Not if rightly trained and parents have been true to their trust. Mr. and Mrs. Selover had carefully guarded her interests and had been her companions, and the sweetest relations existed between them. In religion, as has been seen, they had conscientiously done everything possible to bring her up a loyal and useful Methodist. The present unsettled state of affairs was to them a very sad thing. But they hoped that under the influence of Methodist teachers and a large church where she would soon be active, she would see differently and come out all right.

"This is the beginning of a new life, my daughter," said Mr. Selover. "When boys or girls go off to college, few ever come back to settle in their home town. We may hope that in the providence of God it may be otherwise in your case. Remember that this is your home and that father and mother are still your confidential advisers and companions and that our hearts and lives are yours and Harold's above all else. Be careful what companions you select while at Kingsbury and remember that you are the daughter of a family that has a record for generations, religiously and financially and otherwise, for good citizenship."

Saying this, the father almost broke down and mother was weeping.

"Dearest father and mother, I have tried to be loyal and dutiful and I am sure I shall do nothing to bring grief to such faithful parents as you have been. I'll be home for the holidays and you will come to to see me when business permits. I shall write every week if not twice a week."

And she affectionately kissed each of them and her dear brother. The train pulled out and Mr. and Mrs. Selover returned home feeling that a large part of the house was vacant. Harold was so uneasy that he did not know what to do with himself. The mother went to her room to weep and the father went to his store to forget his loneliness.

On board the train Lorna was much surprised to see Dr. Williams, who would go part way en route to Milton.

"Why, Miss Selover, I am surprised to find you on this train. Where are you going, to some funeral?" said Dr. Williams.

Lorna's eyes were filled with tears as Dr. Williams accosted her. For a moment she could not speak but she smiled.

"Well, it seems like a funeral just now. I have just left my home and parents to go to college and of course you well know what that means to me and especially to my father and mother," said Lorna.

"Yes, indeed, I have passed, myself, through all that, and some of my children have also. It is a part of our discipline in life. But happy is the young man or woman who loves home enough to weep when leaving it. It is a good sign. Where are you to attend college?"

"At Kingsbury; perhaps you know the town," said Lorna.

"Yes, I am acquainted there. It is a good college and you will have delightful times when you are acquainted," replied the Doctor. "I like the small denominational colleges. They are best for students; and then when the course has been completed and the student has settled the matter of life work, he is better fitted to

go to a university where temptations are greater and the student seldom ever knows his teachers in the true sense. I have taught in a small college many years and somehow all the students seem to belong to my family."

"Are you returning to college teaching now?"

"Not exactly. I am about to change my position and enter a theological school to prepare young men for the ministry. I hear that your friend, Mr. Ellington, whom I met the evening we had our little discussion, is likely to enter the ministry. I took a great liking to him and he seemed to be quite a talented young man. My old college mate, Dr. Mead, speaks very highly of him."

"Then you and Dr. Mead are well acquainted," said Lorna.

"We were classmates and at one time for a semester we roomed together," replied the Doctor.

"Did you have many discussions then like the one we had the other evening?" asked Lorna.

"Only a few. We had no time for that and just at that time we were not disposed to antagonize each other. College boys as a rule are 'hail fellow well met.' That was our case. Since then in correspondence we sometimes get into a tangle over something, but we keep sweet. He avoids it as much as possible and so do I. But there are occasions when it will come up. But he did admit to me the other day that I had the best of him on baptism and that he has sometimes had doubts in his mind as to what he ought to do; but somehow tangled up with his large church and Presbytery he does not quite feel at liberty

to antagonize them and so he keeps quiet."

"I don't believe a minister ought to cover up any truth; no matter the results, he should declare it. Don't you think so, Dr. Williams?"

"I certainly do and that has been my practice, observing the proper moment or occasion. We Seventh Day Baptists if anything are not aggressive enough. We could take a few lessons from our Adventist brethren on missionary methods. What was your opinion of our discussion at Dr. Mead's?" he asked.

Could she unburden her heart to this man, who, she now felt, had the truth on this one question? Would it be proper to do so, and what would her parents think? But she must politely answer.

"My opinion is that pedobaptists have no argument and the lexicons they themselves print and read are mostly against them, Dr. Williams. I am sore puzzled over this. I was not quite satisfied when my pastor sprinkled me this summer, but being only a girl I thought they could put me right and I might have the peace of complete obedience. I am still struggling over the question," honestly answered Lorna.

"I can well sympathize with you in that struggle, Miss Selover. I have seen many in the same doubt and some have triumphed and found peace in the settlement for life of the matter as they ought to settle it. Will you thus settle it is a question for you to face. When settled and Jesus is obeyed, the whole thing does not seem so great a cross after all."

"O Doctor, you have given me hope, and the only thing that brings me pain is my parents. It looks to them like losing a

daughter to have me change my belief and submit to immersion. I had not fully said I would, but I am fast coming to that conclusion. It has been a great struggle. I would not fear the results or be afraid of any popular opinion, but it grieves me to think of going contrary to my parents' wishes and belief," said Lorna.

"With your permission, I will send you a little book on the question and some tracts which you can read at your leisure. I observed that Mr. Ellington was a fine Greek scholar for a young man of his age. I hope he will give the question a thorough study, especially if he enters the ministry. But here we must part. Glad to have met you and had this conversation. I assure you that you will greatly enjoy your college course. You will meet after a time Professor Barton. Kindly remember me to him saying you met me on the train."

Dr. Williams bowed politely and smiling went his way.

"Who can help liking such a man?" she said to herself. "The peace of obedience. I must have it or I can't study well. But my dear father and mother," and again she covered her face and wept. Home, dear old home. Its hallowed influences. Its refinement and culture. Its religious atmosphere. Can it be that they are in error? Dear old Pastor Dudley, how she would miss his sermons and his pastoral calls and cheery ways. Dear Sunday-school class. What would open to her at Kingsbury by way of usefulness and activity?

In a few days she was settled in her room and had made a few acquaintances. She rented a piano and she had a beautiful well-furnished room, and money from fa-

ther to set the pace among other students. At once she was a favorite. The Methodist pastor had been informed by Pastor Dudley of her coming and difficulties and had made ready to gradually dispel her doubts and set her at ease.

She at once wrote to her parents who so anxiously looked for the first letter.

“Kingsbury, September 10.

“MY DEAREST PARENTS: I arrived safely having no mishaps en route. I did not care to look at the scenery though I was told it was beautiful. My thoughts were on you and home. My dear old home. Never did I appreciate it as now. I can never thank you enough for the dear, kind, loving help you have always given me and the care with which you guarded me these years. I am still your obedient daughter (“in the Lord,” whatever that may mean). I have the prettiest, cosiest room and the new piano rented is a fine one in tone. I have made acquaintances with a few but remember your loving advice and so go slow in forming friendships though treating all with courtesy as occasion demands. By the way, I met Dr. Williams on the train and had a most interesting chat. He spoke so highly of the college here and he knows one of the professors to whom he sent his regards. He has a most winning manner and does not obtrude himself upon people nor thrust his religious opinions on men without being called out, or it fits in naturally. He did not say a word about the Sabbath but did inquire how I was impressed with the discussion at Dr. Mead’s. He and Dr. Mead seem to be fast friends. So you see that great men can differ and yet be intimate

and friendly. It is a lesson in charity and being a gentleman on every occasion.

"Tell brother I will write him an interesting and long letter in a few days when I get better settled. Give my love to Pastor Dudley and if you meet my Sunday-school class tell them I think of all of them. When I am settled I will give you all the particulars. I pray for you every night and I know your prayers are most fervent for the absent child. Be of good cheer. I'll 'make good.'

"Most affectionately,

"LORNA."

"The dear, sweet girl," said the father.

"How we will miss her. But I wish she had not met that Sabbatarian preacher or teacher, whatever he is. His smooth ways are all the more dangerous. But Pastor Dudley told me last evening as I met him that he had written a letter to the minister at Kingsbury to do all in his power to settle her on the question of baptism and any other question that might come to make her doubtful of our faith and Discipline," said the mother.

CHAPTER IX

KINGSBURY was more than a village and yet not a city. It was a beautiful town, mostly Methodist on account of the college which drew many families there to educate their children. The pastor, Rev. Mr. Simms, was a talented man and most popular with the people and very gifted in speech. He had a kindly manner and was very fond of young people. He also was something of a musician and played the flute finely. He had as soon as possible met Miss Selover and did his best, on first acquaintance, to make a good impression on her, taking a deep interest in her studies and music. There was a vacancy in one Sunday-school class, the teacher moving away, and at once he secured Lorna as teacher of a fine class of younger girls. She was also invited into the church choir and asked to join the orchestra, mostly composed of college students who were Methodists. Rev. Mr. Simms occasionally met with the orchestra and played his flute and was full of cheerful, pleasing, winning ways.

There were two other churches but small ones in town, a Baptist and a Unitarian. The Seventh Day Adventists had had a tent there the year before and had gained a few converts who met at private houses. They were considered unimportant and would soon die out, the resident clergy said, if no attention were paid to them and no discussions held.

Lorna had delivered the message from Dr. Williams to Professor Barton and as a result they had become acquainted and

often met each other and stopped for a moment's conversation. Professor Barton was the teacher of Greek in the college, a comparatively young man and very frank in telling the truth about translations, no matter what religion was using the language as a prop, rightly or as a pretense. As soon as Lorna learned this, she asked him if she might have an interview with him about a question involving Greek translations and it was granted.

On the occasion she told Professor Barton what had been said on the question of baptism by the Presbyterian, Methodist and Baptist clergymen at Plattville and asked him if he could throw any light on the question.

"Truthfully, Miss Selover, I must say, though I am a Methodist teacher here, that my long study of the Greek Testament and other books in Greek has shown me that you will get no help from *that* source. Every Greek scholar of note who has written a lexicon or notes gives, when not trying to grind a theological axe, baptism as immersion or dipping. There is no getting around that. I know that there have been many attempts to twist words, especially prepositions, to sustain sprinkling; but, summed up, the attempt is a complete failure. I do not attempt to sustain it by original Greek. I have a liberal view and that is that it will make but little difference as far as salvation is concerned," said the professor.

"Well, I see no use in my discussing the matter with you, and I thank you for your frankness, which now leaves me almost fully convinced that sprinkling is not baptism and that the attempts of my pastor and your pastor to talk to me about the

Greek sustaining their practice are mere quibbling and false reasoning to sustain an unscriptural practice. I am surprised and grieved that divines will resort to such false reasoning and at least display such ignorance of the Greek they profess to use for their purposes. The Bible wording and the command of our Lord is all now that I want, and whether salvation is involved or not is not the matter under consideration. It is what did Jesus do and how was it done when he commanded the use of the ordinance. The matter is settled with me from this day." Thus spoke Lorna with most sincere look and manner.

"Then you intend to be immersed after having once been sprinkled and bring reproach upon your pastor, your parents, and yourself by an over-conscientious view of baptism?"

"The matter of reproach does not settle great questions. Jesus was reproached by the church leaders of his day. Luther was reproached and all the reformers of their day were treated with scorn or in some way had to suffer for their conscientious acts. My first duty is to God. I am a Methodist. The Methodist Church declares for three modes of what it calls baptism and professes to let candidates take their choice, though I now notice that it discourages them as much as possible when they choose immersion. Why, when the Discipline permits it? What is the prejudice against immersion if it is admitted as baptism?" asked Lorna.

"The fact is, Miss Selover, that it looks indecent to go down into the water and submit to such inconvenient methods when other modes will suffice. It savors, too,

of too much Baptist doctrine," replied the professor.

"Then Jesus was indecent for he went down into the water and all the early converts, if I read my Bible correctly. God does not consider the convenience of his commands. He has his reasons and what am I to contend with him? John was a Baptist and Jesus was a Baptist and all the apostles were Baptists and Baptists continued to be all down through the centuries, and sprinkling was not considered until a corrupt Roman Church commenced it to accommodate some sickly children; and then to have it easy and convenient, older persons concluded to be weak enough to be sprinkled, and I guess they were weak indeed."

"We will not discuss the matter, Miss Selover, but you will put yourself in a position to be the loser by so doing now after having been sprinkled. Your influence will end as a most promising Methodist student here."

With a heavy heart Lorna went to her room that afternoon for another season of earnest prayer. Her dear parents, her dear church and pastor, her dear school-mates and Sunday-school class! Oh, it was such a cross!

She arose from prayer fully resolved to do what she felt was right, and sitting down to the piano sang with exquisite sweetness and fervor,

"Jesus, I my cross have taken,
All to leave and follow thee;
Naked, poor, despised, forsaken,
Thou, from hence, my all shalt be.

"Man may trouble and distress me,
'Twill but drive me to thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest."

Now she must write to her father and mother and to her pastor her decision though she knew it would pain them so much. She would ask Dr. Dudley if he would baptize her during vacation when she came home.

“Kingsbury, October 15.

“MY DEAREST FATHER AND MOTHER: I have fully decided to be immersed at the earliest opportunity. I can not rest satisfied until I am baptized as was my Savior. I am fully convinced that there is no baptism except by immersion. The lexicons and notes that have been examined prove it. The plain words of Scripture prove it, and the significance of the ordinance proves it. And last of all the Greek teacher in this very Methodist college says to me that I'll get no satisfaction from Greek literature or texts for sprinkling and that he does not at all pretend to defend it by original Greek. What more evidence do I need? Do not, my dear parents, be grieved at this decision. The Methodist Church admits immersion and why should you be opposed to it? I will ask Dr. Dudley to baptize me when I come home on my holiday vacation. I may lose friends by this act and it grieves me to know it, for I love them all, and you I love with greatest devotion. I have had a great struggle over this, but now I am at peace and such a peace as I have not before known. My only sadness is over the displeased friends and your position. But you will love me all the same and I am ever your most loving daughter,

“Lorna.”

In a few days she received this from her pastor:

“Plattville, October 20.

“MY DEAR YOUNG SISTER LORNA: I received your letter of the 15th inst., and I can not express my grief at your decision. Had you at the very first insisted upon immersion, I could have baptized you that way though with some protest in view of the inconvenience and the fact that all the others were baptized by sprinkling. But now you *have* been baptized and I must decline to repeat it in your case. I am greatly disappointed in you and feel that it is nearly the end of your usefulness in the church of your father and mother. You will take a step that puts your parents and your pastor in trouble and you seem to question our piety and soundness in the faith, and place your denomination below the Baptist and give them occasion to rejoice at our grief. I will see that the professor of Greek in our college is dismissed if he thus works against our interests. His apparent frankness is mere ignorance of the language he pretends to teach.

“I beg you to reconsider the matter and also to consider your position in the church and society and your future prospects as a leader. Do not throw away all this success you have begun to gain.

“Sincerely your Pastor Dudley.”

What a letter that was she thought. How it grieved her. How it lessened her respect for religious leaders who, admitting that immersion *was* baptism, yet for mere worldly reasons were so tenacious in opposing it. It still more confirmed her in the faith of Jesus.

Her parents tried to reason with her and show her how she would greatly lose

prestige and influence and appealed to her love for them.

But though sad at this opposition from those dearest to her on earth, she had fully decided to follow her Lord as he had commanded and given her example. Who now would baptize her? She felt sure the Methodist pastor at Kingsbury would take the same position as her own pastor, and when one day she spoke to him about it he did decline. Must she go to a Baptist clergyman? It was during this waiting that Dr. Williams came to Kingsbury on educational business and she went to him with her trouble.

"Would you baptize me here, Dr. Williams? It would so grieve my parents and my church to go home for the administration of the ordinance and in fact there is no one there that will perform it. I am of age just now, and while I would ask my parents the same as before, knowing I do not have their consent, I must decide for myself."

"There is a Baptist minister here in Kingsbury; have you asked him?" inquired the Doctor.

"No, and as I have become somewhat acquainted with you I prefer you," replied Lorna.

"Very well, Miss Selover, and though it has been somewhat against my custom and belief to baptize candidates who do not unite with our church, as it is a door into the church, I will do so with the understanding that you hold yourself ready to make investigation, as opportunity may permit, of such other questions as are presented to you," said Dr. Williams.

"I am always ready to look into any

question that seems to me to be of enough importance to demand investigation."

"When will you be ready, and what day is your choice?"

"Next Sunday afternoon if you are to be here, and at such a place as you may select," replied Lorna.

Consulting with the Baptist clergyman in town, it was arranged that they would attend to her baptism the following Sunday afternoon at the river as their baptistry was not completed.

It was soon noised about that the charming and talented Lorna Selover, teacher of a Sunday-school class in the Methodist Sunday school and a member of the choir, was to be immersed in the cold river at Kingsbury. What a silly act. Was she deranged? Had she not been baptized?

On Sunday morning she attended Sunday school and her class nearly all deserted her. The superintendent came to her and said it would be necessary to appoint another teacher for that class. In the choir she was met with reserve, and the chorister told her that under all the circumstances it would be better for her not to be in the choir as she had questioned the soundness of her church, and members of the choir at that church were to be only orthodox members.

With a heavy heart for an hour, she went to her dinner. At two o'clock she was ready and walking with Dr. Williams to the river where a great crowd was assembled. Professor Barton was there, and to her astonishment there was Mr. Ellington. Where had he come from? What drew him to Kingsbury? Dr. Williams then read the most important Scripture passages relating to baptism, with a

brief explanation, and the Baptist pastor offered a brief but most fervent prayer; and then Lorna stepped into the water of the chilly and flowing river, but that she did not mind. She felt as though she was almost in the Jordan with John the Baptist and Jesus with her. The words of Dr. Williams, clear and impressive, were heard by nearly all:

“My sister, upon the profession of faith in the Lord Jesus Christ which you make by this act, your acceptance of him as your Savior and Lawgiver, and whose command you obey *as* he commanded, I now baptize you in the name of the Father and of the Son and of the Holy Ghost. Amen.”

With joy manifested she came up out of the water. A Baptist sister placed a pretty cloak about her and they were carried off in a carriage. There had been a little ice, but that had been cleared away before the service. There was great discussion on the question all over town for a long time and many were brought to make an investigation of the whole subject and many consulted Lorna as to how she came to change her mind about sprinkling. In fact she was now both an object of rejection by the more fashionable portion of the church and a heroine in the minds of others more considerate. She thanked Dr. Williams and there sprang up a most friendly and cordial relation. Correspondence was commenced and she regarded him as one of her teachers, though he was in another college. In this way she heard of Milton and other towns where the Doctor had been, and tactfully of the Seventh Day Baptists. She wrote her parents of her act and her great joy and the peace that had come to her. She felt more interest

in her studies and in music and in life. She counted it all joy to suffer for Jesus' sake, and the loss of her Sunday-school class and place in the choir was of small moment compared to the inward peace and satisfaction she now had. But why was Mr. Ellington there? Would he call on her now?

CHAPTER X

IN A FEW days Lorna received a reply to her letter to her parents.

“Plattville.

“DEAR DAUGHTER: Your letter announcing your recent immersion was received with sorrow. While we recognize immersion as a valid baptism as well as pouring or sprinkling, we consider your act a serious reflection upon your parents' wisdom and religious faith and more so upon our church. You were solemnly baptized by our pastor, who deeply feels this almost insult to his love for you and his instructions. He has called to see us about it and concluded to say no more about it now. Of course no action will be taken by the church, and we hope, now that you have been satisfied, you will in the future keep your place in the church and gradually win back the place you have lost in the esteem of the brethren. The serious thing about it is that you have given those Baptists occasion to thrust their peculiar views on the people and stir up agitation detrimental to religious peace in the community where you are and also here. And the worst feature is that you had one of those Sabbatarians perform the act. It will not be helpful to you in your religious life to get familiar with that sect and have them now begin to influence you on other subjects and drive you into heresy. Attend to your studies and confine your correspondence to home and your classmates here and be not distracted by outside events and discussions. Your father has in view

for you a great vacation next summer if you do not go off on another Baptist heresy.

"Your brother is doing well in high school now and has a growing ambition to be a physician. A boyish dream! But I am sorry that your act has now set him to asking all sorts of foolish questions. He even questions the honesty of our pastor and says that he has not met your position as a Christian should. Of course I was glad in the past that his sister had such a good influence over him, for you were law and gospel to him then, but this late nonsense has done him harm and I fear will result in his indifference to church matters. You see 'how great a flame a little fire kindleth.' You may come home for the Christmas holidays and bring a friend with you if you wish.

"Lovingly,

"MOTHER."

It was with much emotion that she read these words. Her dearest parents, and must she come in conflict with them for Jesus' sake? "He that loveth father or mother more than me is not worthy of me." She did love father and mother as few daughters do, but she felt now conscious that she loved her Savior most and that was right.

She would all the more express her love for her parents and show them that obedience to God did not alienate her from those who loved but did not agree with her. Again she knelt and renewed her consecration to Christ and his service and asked for grace to do his will and to win others to his truth.

Soon the conviction came to her from her morning Bible lesson,—“Let your light

so shine before men, that they may see your good works, and glorify your Father which is in heaven,"—that she must tell others of this new-found truth or rather old truth just found by her. Then again she read, "Earnestly contend for the faith which was once delivered unto the saints." Yes, this was another duty of the true Christian, or how would truth ever triumph? To be sure, she must be tactful and wise and winning if possible. The way would open for this she was sure.

On her way to the classroom she met a messenger who handed her a note. Hastily she read:

"DEAR MISS SELOVER: I am sure you saw me at your immersion last Sunday and will wonder why I am here at Kingsbury. Let me explain. I came from my college at Meadville to arrange for an intercollegiate debate, to wind up with a game of football. I have succeeded and just before the holidays will be the contest. Several colleges have agreed to send teams for the ball contest, which will include at least three games, and also a debater that has won the laurels from their own college. These colleges are Meadville, Kingsbury, Milton and Waterville. I am sure that it will be a great occasion and that the contests will be in the best of spirits. You remember what I said at your home about athletics. This may seem a departure from that opinion of mine. I have not changed my opinion but there has been an agreement signed by the representatives of each team and the debaters, whereby all that might be detrimental to morality and Christian ethics will be eliminated. Of course you will witness the contests. And now that I am here, and in view of the

pleasant visits you and your parents granted me at your home, I make bold to ask if I may meet you at your earliest convenience. Return answer by this messenger.

“Most sincerely,

“ELLINGTON.”

Her heart was all in a flutter. What would her parents say? But they had given him a hearty welcome and invited him to come there again. She would meet him, and hastily writing a note she handed it to the messenger.

The meeting would be that evening in the parlor of the house where she roomed.

The hour came for his arrival. Passing the compliments and expressing his pleasure at this meeting he opened the conversation with an account of the proposed debates and how it came about that he was sent to make necessary arrangements. He said that in the case of Milton, they had not had football there in some years; but last year the faculty had voted to give the game a trial for one year subject to certain conditions, one of which was that their team play but two outside games the first year. “That is a small college of Seventh Day Baptists, but in athletics as well as in the quality of their graduates they have shown themselves above the average,—so says the State Superintendent of Public Instruction,—and the men they send to Madison for postgraduate courses take good rank. But as they have only played one year they will stand little show in the game; as for debating, they will be hard to beat. However, Meadville is confident of success in both contests,” and he smiled as he said that, hoping to arouse her interest in Kingsbury.

"I of course ought to stand up for my college and will in a measure, but I have learned to look unselfishly at all such things and to 'rejoice with them that rejoice,'" replied Lorna.

"Changing the subject, Miss Lor—excuse me, Miss Selover—I was deeply impressed by your courage in submitting to immersion after your conscience had led you that way. You bore yourself with becoming dignity and humility, and though as yet I do not share your fullest convictions, I honor you for your moral courage and the fact that you *have* convictions, a very rare thing these days," said Mr. Ellington.

"Why, do you not have convictions? But I should not have said that. You do or you would not be led to choose the ministry as a profession, or rather your life work. I do not like the expression 'a profession' in speaking of the ministry," replied Lorna.

"These are long evenings and you tell me you have all your lessons for tomorrow. Will I be imposing upon your time and patience if I ask you to tell me in your own way all about how you were led to this act? I shall be interested and indeed it will be helpful to me in more ways than one. I like to see things as others see them."

"With pleasure, Mr. Ellington; I was only this morning reading that it is my duty, as occasion is given me, to let the light shine and to contend for the faith. I need not go into detail and, especially, rehearse what was said in your presence at Plattville; but as briefly as I can intelligently give them, these are the arguments: In the first place, a doubt arose as to the validity of infant baptism. My brother

was sprinkled in infancy but I was not for various reasons. I was told that it had been practiced in the church from the earliest Christian times. But I soon found to my satisfaction that the primitive Christians baptized none but penitent believers. And I found pedobaptist confessions that primitive Christians did not baptize infants. Erasmus so states. M. De la Rogue also denied that they did. Mr. Chambers and Carcellacus declare that such baptism in the first two centuries was altogether unknown. But I saw also that even if early churches did practice it, it would not *prove* it Scriptural or apostolic. Then I was told that baptism was initiatory, emblematical and dedicatory, answering to the old Jewish rite of circumcision. This, they said, proved infants proper candidates for the ordinance, they being connected with parents in covenant with God. And much more like that, all of which I found was not true, at least in the sense in which it was used. It is, I suppose, initiatory into the visible church. The covenant of grace in which Christians now stand can hardly be the same as the covenant of circumcision. If so, it would be in order to baptize every male child when eight days old, and not before. But our church and yours do not wait even that long, sometimes, or wait much longer. And it would withhold baptism from me, a girl, and from such as are 'not born in thy house.' The covenant with Abraham had things not promised to us today. The covenants are *not* the same. The Scriptures do not state that they are the same or that one follows in the stead of the other. The apostles do not in any place seem to state it or hint it. Then they told me that the apostles

baptized whole households. Granted. Whole households do not prove children in those households. Who knows that Lydia or the jailer had babies then? It is all an assumption and assertion, no proof; and as baptism is for believers, babies are not believers. Arguments drawn from analogy are not sufficient. I was led to reject infant baptism as a Popish custom.

“Then the question of sprinkling came up. Was I baptized when Pastor Dudley sprinkled me? They said baptism was only an outward act of the body, not affecting the heart or mind. But whether baptism was essential to my salvation or not, was not the question in my mind, but *did* God in Christ Jesus *command* it? Jesus said, ‘If ye love me, keep my commandments.’ He commanded baptism as much as ‘Honor thy father and thy mother.’ I had to obey or disobey. Which was it to be? One said to me, ‘Baptism is a *generic* term,’ and that Jesus did not say whether it was to be sprinkling or pouring, or what the mode was to be. ‘Do as you please.’ So I pleased to do just as Jesus did, go down into and come up out of the water. I wanted to do as he did. Then they tried to mystify the matter by quibbling about the words ‘into’ and ‘down’ and all that. Then that there was not water enough to baptize three thousand at Jerusalem in one day. But if you sit down and figure that out, you will find that twelve disciples could do all that in an afternoon, much more the seventy. And then as far as that goes, to repeat the formula even, in sprinkling, would take about as much time as immersion. There was no force in that argument. Then we spent evenings looking at

the Greek and at lexicons and notes by the most eminent divines, and though there was not a Baptist among the writers of those we examined, all agreed that the original Greek sustained immersion and not sprinkling. Dipping or immersion was universally acknowledged to be the meaning of the untranslated word 'baptize.' If *baptizo* in the Greek means to dip in its primary and every-day use, then Jesus was dipped, and every time the Word said baptize it literally said dip or immerse. Then I found that Paul taught that baptism was burial. I had not in being sprinkled been buried nor had I been resurrected by coming up out of the water. Planting was also a figure and I had not even been planted for I never saw a farmer plant corn with a drop of dirt. One said that the Old Testament word in Hebrew, *tabal*, was to dip. Now I did not know just the difference between dipping and immersion. I got Webster and he said dip was to 'drive or plunge into any liquid for a moment; to lower and raise again; to baptize by immersion.' The idea of dipping a man for the purpose of sprinkling him was nonsense. Hazael 'took a thick cloth and dipped it in the water,' etc. That was not sprinkling. Joshua says that 'the feet of the priests that bare the ark were *dipped* in the brim of the Jordan.' They were not sprinkled. Naaman 'went down and *dipped* himself seven times in the Jordan.' Do you suppose he sprinkled himself? The ridicule against Baptists was tried on me and that gave me respect for them. The use of the prepositions was discussed and the result was all in favor of immersion. Greek and Hebrew grammars and lexicons and notes all gave evidence for immersion,

though some of the authors tried in various ways to at least justify sprinkling. The claim that there was not water enough in Jerusalem to baptize the three thousand seemed very far-fetched. With the pool of Hezekiah, the 'upper pool,' 'fountains,' 'pool of Siloam,' and the fact that Jerusalem was one of the best watered cities in the world and that tens of thousands of Jews went up annually to their feasts, there was no ground for the idea advanced about scarcity of water. The statement that our great scholars had made it a life study and we ought not to dispute them or call in question their scholarship was offset by the fact that other equally great scholars declared differently; and this led me the more to feel that the plain Word ought to settle it for me and not scholarship. The promise of light on greatest questions of grace and salvation is to babes and such as are humble and will to do God's will, and not to the great and mighty ones of earth. All this and much more has led me to believe there is no baptism but immersion and that all other forms are a perversion and a *sin*. I trust I have not wearied you, Mr. Ellington. You asked me and I have given you my reasons and the Word of God for it."

"You will make a preacher sure," said Mr. Ellington. "I will myself examine into this. It almost scares me to think of the results of such an investigation, if I reached the same conclusion that you do. A lawyer would reason it out like this with your premise and conclusion: If sprinkling is a sin and a perversion of God's Word, then you can't fellowship the church that thus perverts the Scriptures when there are others that better represent

God's Word. See? By staying in such a church we can not speak out our convictions, for that would bring confusion and division among the members and would oblige us to hide an important light or truth and keep on holding error and perpetuating the sin. See? Where are you going to end in this matter? If immersion is the only true baptism, and if sprinkling is a sin in that it is a perversion of the ordinance, and the Baptists are right, then your place is with Baptists and not with Methodists. Your duty is to be with those who in your opinion are nearest right with God. Now what will you do in such a dilemma?" asked Mr. Ellington.

"I surely had not thought of that. You frighten me. I have already suffered so much from this baptism and have lost my positions in the church as organist and singer and teacher, and threats of various troubles have been made to deter me from following my convictions. Must I go farther and leave my church and people and all I love so dearly, and grieve my parents beyond comprehension. Oh, I do not know what all this yet means. And where would you stand if you were convinced as I am? You are deciding for the Presbyterian ministry. Could you give up your cherished plans for a truth?"

"Well now, we are both getting into deep water; that is, if your convictions are Scriptural and your parents and pastor and your church are unscriptural. If they are unscriptural on that question, so are Presbyterians. I guess we better drop the whole thing and settle down satisfied where we are," said Mr. Ellington.

"I shall not be satisfied until I have all the truth a mortal can find in God's Word,

and obey it. I have surrendered myself, I think, wholly to God, and wherever he leads I must now go, and it looks like going to the cross thus far. I wish, Mr. Ellington, you would make this as honest a study as possible and let me know the results of it."

"Miss Selover, may I here and now express a hope that both of us may do what is right both in these matters and others that I have of late been thinking about. May I write to you a little later on?" he asked.

"My parents asked me to confine my correspondence to my home people. I would be pleased to have you say whatever is on your mind and will receive your letter but I can not now promise to reply to it. I must try to please my parents though I am now of age. They have grieved so much over my stand for this great truth that I want to spare them as much as I can. But this evening's conversation has brought me a feeling that more crosses are yet to be carried. Oh, I am so weak, and so alone in this! No, not alone, for God is with me; but the flesh is weak."

CHAPTER XI

IN ABOUT two weeks Lorna received this from Mr. Ellington:

“Meadville College,
“December 3.

“DEAR MISS SELOVER: I hardly know how to express the thoughts I have at this time, but your kind permission for me to write to you gives me courage to have a frank understanding between us and I will tell you all that is in my heart and take the consequences. I am most sincere in my approach to you and will say, that from the first day I met you, I have had a growing respect and admiration for you and now I can not hide from you the fact that admiration has grown into more than strongest friendship. I saw, first, your talents for future usefulness both in the church and society and your superior qualifications for some day making a model home. I next observed your devotion to what you felt was truth and your great moral courage to do the right even if it cost you your life. That and your winning ways and honest and frank statements have led me to already love you. Pardon me if I seem presumptuous or hasty. It is nearly a year since I made your acquaintance and I am sure you will know that I am not a flirt. I have never yet kept the company of a woman, having devoted myself to study and preparation for whatever might be my chosen work. As to myself I make no claims, leaving all that to your observation and conclusion. I have fully decided to enter the ministry and had chosen the

Presbyterian, once your mother's choice, in church relations. Of late I have, from your changes of opinion and brave acts in connection therewith, had some misgivings as to what really is the truth in the matter of baptism, and what it may lead to by any more thorough investigation. We hardly know how great a cross we might be able to bear and what sacrifices we might have to make, but I can assure you that I want honestly to know all the revealed will of God and boldly proclaim it as opportunity is given. Somehow I have flattered myself that you have given me more than a welcome to your home in the past and that there may be some inclination on your part to see in me more than a common friend. Possibly I may be pained to find such not to be the case. But if you can respect me now after this frank statement and can consent to a better acquaintance you will make me happy and I will try to be worthy of such confidence.

"The contest I arranged will take place (D. V.) the 18th inst. I hope to see you at that time; and before then to receive some words from you, if you think wise to write before I come to Kingsbury.

"With sincerest regards and in hope,
"ELLINGTON."

Lorna concluded that she would not write to Mr. Ellington before the contest of colleges, but write to her mother in confidence and ask her advice. Secretly she knew that she did like Mr. Ellington and saw in him a clean man and one worthy of respect at least. He was a man of great promise and her father had said as much without thinking probably of any intimate relation between him and his daughter. She wrote to her mother what Mr. Elling-

ton had told her and reminded her of what she and father had said in her home concerning him and his prospects. She added that she still regarded her parents' advice as most worthy of heeding and seeking in such matters.

By return mail she received this from her mother :

"DEAREST DAUGHTER: Your letter received and your loving confidence appreciated. Many daughters never think of mother's wishes or experience when such matters come up, but hastily and blindly rush into relations that often bring sorrow instead of happiness. Your school days are not yet over. You will have at least three years in college with the course you have taken, and possibly four. It is not usually well to make haste in matters of engagement or love during that time. I admire the young man and his spirit and aims, which are high. I do not hold from you the fact that I hope sometime to see you the wife of a good man and the "Mistress of the Manse," and I am sure that it is lawful for a girl of your age to have ambitions along that line. Take this to God in secret prayer always and if you can restrain yourself and hold the gentleman off and not hastily entangle yourself, you will be the better prepared to continue your course in college and better prove his fidelity and worth to you. There is not, in my opinion, enough difference between Methodists and Presbyterians to separate a man and wife or to cause a young woman to refuse a good offer in marriage. My only fear would be that you make further mistakes in religious matters and doctrines and thus unsettle yourself for life's great work.

"All are well at home. Harold is tak-

ing examinations and bids fair to reach high marks. Father is away just now on business; was called to the city where he buys goods.

Affectionately,

“MOTHER.”

“Dearest old mother,” said Lorna to herself. How glad she was to have such a letter and it was so good in advice. Surely she would heed it and do her best to be wise and discreet in matters that related to all her future. Had not her cousin made shipwreck by a hasty engagement and marriage and had she not seen some of her schoolmates already live to regret what they had so hastily done without consulting parents? God had blessed her with good parents and she had been wise in always consulting a wise mother in all matters requiring confidential relations.

The day for the great intercollegiate contests came. The little city was all alive for the occasion. There were banners and bunting and house decorations. The college contestants and their friends who could come with them arrived on the same train; the city band welcomed them with patriotic airs, and the committee on local arrangements met them at the station. They were a jolly and clean-looking bunch of young men and women. College yells rent the air and all were in the best of spirits. Ellington, from Meadville, seemed a leader among those representatives. Among the Milton fellows, as a visitor, was Dr. Williams; and though some past middle life, he was a sympathetic and popular man among “his boys and girls.” The Milton crowd had its double quartet along and they sang to the great delight of the people, first on one corner and then another of the crowded streets and at the hotel

where they were assigned as guests of the college. They "got off a few innocent stunts" and at once they were among the most popular of the students present.

The judges for the contest were selected from the State University, men who once had been students in small denominational colleges and were in hearty sympathy with such institutions.

Mr. Ellington had met Miss Lorna that afternoon and secured for her a prominent place, with a good view, in the large and beautifully decorated college hall. Dr. Williams had met him and greeted him pleasantly and introduced him to the students from Milton. The debates were to be held that evening and the games the next day. It was ideal weather, unusual for winter. Never had a game of football been played there in December, but the indications had been so favorable that they had ventured to arrange it, with the understanding that if the weather changed so as to make the game impossible they would have basket ball in the gymnasium.

After a few preliminary remarks by the president of Kingsbury and explanations as to the rules of debate, the young men and women (for both had been selected from each college) were all invited to the platform with its staging in accord with the scenery.

Introductory to the debate was held a short but most interesting parliamentary practice in which the students showed excellent drill. This was led by a Mr. Thorngate, of Milton. In this practice he introduced especially the use of privileged motions and the previous question.

Then came the debate. It had been agreed that he who won should have a beautiful pennant presented to his college

to decorate the chapel, and \$100 for any most needed fund of that special college.

We can not go into details of the debate. It was a most exciting contest and every one did his or her best and in the best of spirit. Cheers were constant as each one made his point, and the college yell seemed to come from a thousand throats as each college had its part. At the close of the debate it was announced that, while the judges were consulting as to the decision, Miss Selover, representing Kingsbury, and Mr. Ellington, Meadville, would entertain the audience with piano and violin duets and songs. This had been previously arranged through the influence of a professor who knew their talents and was in sympathy with Miss Selover's struggles, that had been so prominent of late and had lost her so much of the social and religious prominence she had first enjoyed. This was quite a surprise to the musical people of Kingsbury and there were some jealous ones present as they viewed Miss Lorna and saw her dignified and unaffected manner on the stage and heard music that Kingsbury had not dreamed was in her. "What a voice!" said some Milton representatives. "How I wish we had her in our college," said one. "Who is that Ellington?" asked another. "He is really a master of that violin," said Dr. Williams to one of his boys.

At last the judges came to the stage and all was silence. A pin could have been heard all over the house if dropped. The spokesman stepped to the front and said: "Ladies and gentlemen, the decisions we give tonight are not the easiest to make. The speaking tonight has been of an unusually high standard every way. Every

college has done much better than we expected. After the most careful markings and unprejudiced decision we award to Milton College the highest honors."

What a demonstration, into which the people of all the towns present entered, in honor of the winning team. In behalf of Milton, Dr. Williams arose and thanked the judges and all the people for the grand spirit manifested and commended all the speakers for the most excellent preparation they had made and the manner in which they had presented their arguments.

Mr. Ellington accompanied Lorna to her room and was welcomed for an hour's visit with the approval of the lady of the house who was duly introduced and who had been especially pleased with the music they had given at the college hall.

"I am so grateful to you, Miss Selover, for the privilege of appearing in public with you tonight, and you won high honors, I am sure, from remarks I overheard. One of the teachers remarked also that he wished we could be secured to give a 'benefit' in music hall for their pipe organ fund sometime after the holidays. What do you say to that?" said Mr. Ellington.

"O Mr. Ellington, you surely flatter me. I did not know that I created any special enthusiasm, only as always is the case they give applause. I was thinking all the time I was playing with you about the possible grand concerts that will be given in heaven. Don't you think there will be music there beyond all our present imagination?" asked Lorna.

"I certainly believe there will. We know that heaven will resound with songs and why may there not be instrumental music with them? I am a firm believer in that. But I have not time this evening to talk

over everything of interest connected with this occasion. I wanted to commend the manner and spirit of that Milton bunch. They are certainly grand boys and girls and manifested no apparent concern as to the results, but cheered with the rest for the other colleges. I could not help but think of their religion and that they stand out from the popular world in convictions and practices, especially as to Sabbath observance—that is, if they are as exemplary in the observance of their Sabbath as they were in conduct tonight. I want to study up their peculiarities so as to be able to meet the people in my future pastorate when they ask me questions about this and that doctrine,” said Ellington.

“Tomorrow more than tonight will tell the stuff they are made of. Football has made many a rowdy show his true nature and many a man has suffered from it. If they are as manly and as cheerful as they were tonight they will merit more than usual esteem,” said Lorna.

“After the game I will have to go with my colleagues back on the evening train to Meadville. You received my letter, did you not?”

Lorna blushed a little but with frankness and without apparent uneasiness she said, “Yes, and I referred it to my wise mother for advice.”

“And what did that wise mother suggest?” asked Ellington. Lorna told him frankly.

“I have not asked you, Miss Selover, to make any hasty decisions nor to write me any effusive letters. I frankly ask for a correspondence for better acquaintance and mutual improvement in many ways. I want to get the benefit of your religious

studies and convictions and I want to win you if I can. I feel that with your great devotion to truth you will be seeking yet greater light on some questions. I do not know what, but there will be sure to come up, now, something that will test you more than baptism has. The great majority of Christian people are just contented to live any old way their fathers and grandfathers did or not as well and to accept with no investigation whatever the faith held by the church of their choice. If there is ever Christian union in the church of Jesus Christ it must come about by an honest search for truth at any cost and a more thorough one than is now given by the so-called common people. We have already together had some search and most profitable discussions. I want to continue them with the other thought also in view if you can see light in that direction; but we can arrange that in some way agreeable to us both, and if you can give me no hope, I shall not cease to respect you and will have to abide your decisions. May I write to you again?"

"I thank you, Mr. Ellington, for your frankness and candor and your high opinion of me, which may not be well sustained later on with better acquaintance. You may write, but if my dear parents seem at all grieved I must cease the letters. With that present understanding I will consent to a correspondence," said Lorna.

"That is all I may hope for at present, and that will give me greatest pleasure. I must now go. Will see you just a moment, no doubt, tomorrow. Good night."

The morning dawned bright and almost warm for a December day. Not a particle of wind and the sun shone as on a

September day. The game was to commence at ten o'clock in the morning. The grand stand was full, automobiles from all over the country contained interested spectators, and townsmen stood thick everywhere. The game was called promptly and the college boys were dressed cleanly and plainly but with distinctive marks for each college. Ben Hur's chariot race could not have been more interesting. They all shook hands around and smiled in cordial recognition of the rights of each and with the determination to make this a game that the "world's people" could not point to as brutal or in any way manifesting an unchristian spirit. A large banner with these words was at one side: "We will all rejoice with the winners."

The Milton coach stepped out and said to his boys: "Three cheers for our manly adversaries." And such a cheer! The Meadville coach stepped out and said, "Three yells for our impartial visitors," and all the college representatives gave such a lusty yell as nearly shook the campus. But were there any impartial ones present? Very doubtful. College spirit and loyalty run high and each one has his favorite.

All football "fans" will at once imagine the game better than it can be described in this story. No one will doubt the excitement. Flags and hats waved. Yells louder than Indians'. One man was trying to bet on the results when the president of Kingsbury stopped it. Several young men appeared with cigarettes when the Milton leader went and politely requested them to throw them away. College athletes have no use for tobacco or narcotics of any kind and they are learning to hate

the sight of them wherever seen—that is, Christian athletes are.

Kingsbury was victorious over Meadville. Kingsbury was cheered by Milton and Meadville. All went to dinner.

In the afternoon Milton was victorious over Meadville. Now was to come the great contest between Kingsbury and Milton. The band played a few selections before the last game was called. The two college teams shook hands and cheered each other. The game was called and such playing! The writer of this story is not competent to describe it or give the details.

Milton won out with a score of 10 to 6. Handkerchiefs and flags waved. There were cheers and yells, and a "three time three" was given by the defeated colleges. It was a half-hour to train time and all rushed away. It was a great day for Kingsbury and a greater day for Milton. "The boys" were importuned to pose for a photograph and the papers had them the next day, and all the girls wore badges a week in honor of Milton. Very few knew or thought of them as different from others religiously. But it was soon noised abroad that they were "Sabbatarians" of the strictest type, and "kept Saturday for Sunday."

Mr. Ellington saw Lorna a few moments and talked of Milton, and thus was introduced to them the kind of stuff that a Seventh Day Baptist college sends out.

At Milton, the inhabitants, having received by wire the result, turned out in mass and met the victors at the station, and marched to the college chapel, the faculty heading the procession, where they had speeches and songs and in the late evening a great supper. The *College Review* was in great demand to send to friends all over

the country as it contained a full page of the great contest and Milton's victory both in debate and in the game.

Lorna wrote to her mother the next day:

“DEAREST MOTHER: Has father returned home? I wanted a few words at least from him. I am studying well and in the best of health. Standings good, and I seem to be having a new lease of peaceful life. My schoolmates are a little more cordial since yesterday's affair as I have met them today at school and on the street. I must tell you all about the contest between the colleges. I am sorry to say that our teams were defeated but they bore the defeat nobly. Both Kingsbury and Milton were victorious over Meadville, though Meadville had a fine lot of boys and girls here. Mr. Ellington seemed very popular with his college mates and won for himself here considerable fame. And say—he and I played duets and sang while the audience was waiting the decision of the judges in the evening. Mr. Ellington outdid himself. As for me I will try to keep humble in saying that I had many compliments that appeared to be sincere. Of course Mr. Ellington had praise for me! He is a modest and very companionable fellow. I have agreed to correspond with him on affairs religious and literary with your consent, and I hope you will see no inconsistency in it and give your consent. I promise you that I will be wise and discreet and not permit myself to be swept off my feet. I must tell you that Milton won in each contest, and they are fine debaters and fine players and manly fellows. Of course we would be most glad to say that our college won, but the Christian way is to rejoice with

those that rejoice. Dr. Williams was here but I saw him only a few moments. He certainly is a gentleman and a scholar.

"I had my attention called to the matter of the Sabbath by a fellow-student who knew some of the Milton students and she told me that they had a large church there of their faith though there were other churches in the town and that students from different denominations were welcomed and graduated. She spoke well of them and of the harmonious relations of all the students as a rule and the harmonious workings of the citizens to better the town. There has never been a saloon there and I understood that they have no pool rooms. There is another town a mile off where they have another church of their faith. One of their presidents has been State Superintendent of Public Instruction, and at the State University they stand well, as one of the judges said.

"I wish you would tell me what is their reason for keeping Saturday. I thought only Jews did that and some Adventists.

"I will be home the 23d and I hope to have a most happy holiday vacation.

"Love and kisses. Your daughter,
"LORNA."

The next Sunday the chorister came to Lorna a few minutes before service and said: "I have been talking with our pastor and we have decided that we were a little hasty in letting you leave the choir and the class. We thought your act reflected upon the denomination that has been your choice and upon our orthodoxy, but we feel sure that you did not intend any such thing. The Sunday-school class has been given to another and we can hardly ask her to resign now. The superintendent would

gladly have you back, but that is now out of the question; however, if there is a vacancy, you shall have it. Come back into the choir today. Miss DeLancy says she shall leave if you are thrust out and Mr. Ford also begins to rebel. We want the best choir in the city and with you retained we can keep up our high standard."

Lorna consented, though she was not very anxious to return under the circumstances. She knew it would greatly please her parents and allay some of their fears for the future. A rumor had come to the pastor and others, without any foundation however, that Miss Selover was about deciding to go to the Baptist Church. They did not tell her so and the fact was that she had not yet had a thought of so doing. She was yet loyal to the Methodist Church. They were a good people and had done much for the betterment of the world. She only felt that they had greatly erred in the matter of admitting sprinkling into the church as a form of baptism, and also, as she had since fully concluded, in adopting the method of taking in converts on probation unscripturally. Otherwise she saw nothing to disturb her relations with the church.

CHAPTER XII

HOLIDAY vacation had come and Lorna was again in her beautiful home. How good it seemed to be there. She was greeted as though there had been no disturbances in the past, and for some days nothing was said along the lines of former discussions. A few of her former school-mates and Sunday-school associates seemed somewhat cool, but she greeted them cheerfully all the same. On Sunday she went to church with her parents and took her seat with them. The new organist had been called away by the sickness of a brother in another town. But she had no idea of supplying. Her motto was to do whatever she could when asked to help; and in other matters,—of charity and the like,—to do without being asked. The chorister saw her with her mother but he went to a visitor at church who, he knew, was a fine organist. But she declined. He next went to one of the supplies in the church, but one who was not very accurate in playing, but as she saw Lorna there she declined. Lorna had quietly observed all this and so had her parents. The choir had an unusually fine anthem they had practiced to sing that day and no one could play it like Lorna. At last he went to Lorna and asked her to play. She looked at her father and he nodded. She went, and such improvement had she made in the short time of taking music at college that many could not fail to observe it. All this tended to call up the question of baptism that had been the occasion of her struggles. The pastor, knowing that stu-

dents were home for the vacation, had prepared a sermon on the Mission of the Methodist Church. The morning service was a Christmas service and this special sermon was for evening.

Lorna received congratulations after the morning service and the choir had seldom sung so well. In Sunday school, Lorna went to the class of young women about her age. The teacher was absent, an unusual thing. The superintendent asked the class who was their choice for teacher that day and they chose Lorna.

She went home quite happy and seemed like her old self.

Sitting with her parents in the library after dinner, she was asked by her mother if any of the college students danced at Kingsbury.

"There were a few attempts to introduce the dance there among the students but it was quickly forbidden by the faculty. Our Discipline is of course against it but there are some there who say they will dance, Discipline or no Discipline; and church discipline is not very popular these days, though our rules keep many from it," said Lorna.

"What of the outside students not of our church—are they permitted to dance?" asked her father.

"Not as a college function and they are debarred from many privileges if they go contrary to the college rules. Of course, the college can not stop private dances among others but it puts its disapproval strongly upon them; so much so that dances are not very much in vogue at Kingsbury. The faculty met the question, as I suppose they do, on account of new students, at the beginning of each school year, at the very

seemed to consider their responsibility in a seemed to consider their responsibility in a devout and firm manner and decide their influence first on the side of right and then explain why they must stand out against dancing. The problem seemed weighted with great meaning and there was no trifling about it. One professor suggested that they write to each of the parents, asking if they wanted their son or daughter to dance, and have an appointed overseer to see that all was properly conducted; but that was at once overruled by the president and all others. 'If,' said he, 'students coming here can not conform to the wishes of the faculty, they are at liberty to go elsewhere for questionable amusements; this college stands for purity and for the best influence over its students regardless of the wishes of some who see no harm in the dance.' He told the students that it was, of course, true that each one must in the end decide for himself and that parental and ecclesiastical authority could not do it; but at that college they were trying to aim at self-culture and the attainment of the highest manhood and the fairest womanhood. He then asked, 'Under the light of this self-imposed ideal what should you do?' and it was put to a vote whether the student body wanted dancing as a college function. Only just a few voted that they did. But this was not leaving it to their decision. It was a matter of their professional influence; and while they must eventually decide for themselves, while there they must deny themselves for the good of the college and the general welfare. There was no prohibition of girls dancing alone in the gymnasium, and as purely recreative, in broad daylight and in pure air.

But to the minds of the faculty the popular dance was more than this implies. The rattle of a snake is not objectionable. The dance is the rattle but following come the fang and the poison. Its associations and tendencies were to be considered. He quoted Thackeray with a smile: 'When a man confesses himself fond of dancing I set him down as a fool.' He showed how the institution has a dark background. With such reasoning most of the students had little wish to appear as fools while at college."

Thus her parents wanted to be assured as to the social and religious influences connected with their denominational college. It meant a great deal to anxious parents to send boys and girls away from home; to have them started well in life and not placed under influences that meant failure as far as moral and religious lives are concerned.

"Well, Lorna," said Mr. Selover, "mother tells me that you have some correspondence with Mr. Ellington. Has he fully decided his life work?"

"Yes, he said he was to enter the ministry."

"The Presbyterian, of course?"

"That was his decision, I understood."

"Does he wish to continue correspondence?"

"He expressed that desire, but I told him I wanted to please you about it and I wrote mother what he said and of his prospects in life and that he wanted to make some investigations along religious lines."

"What can you do to assist him, I wonder. Convert him to Methodism?" asked her father.

"I can hardly do that. He is very conscientious, I think. But what if he should

not be converted to Methodism?" asked Lorna.

"Oh, that can be tolerated, of course, but you should let your light shine and contend for the faith."

"Of course you mean that, father," said Lorna.

"Certainly, have I not always been outspoken about the doctrines of our church? The Methodist Church is the great reformatory church of the ages and her preachers among the greatest." said Mr. Selover.

"There are great preachers in all denominations, as witness Spurgeon, Talmage and others, and there are reformers also among them. That alone will not prove any church or denomination entirely right in doctrine. I have learned that foremost among the reformers in the days of slavery and in the recent prohibition movement was the little sect of Seventh Day Baptists."

"Where have you learned that?" asked her father.

"From some of our Presbyterian acquaintances, and Mr. Ellington especially. And I heard one of them lecture in a public hall one evening. I never heard a better prohibition speech in my life."

"Well, I sincerely hope you will not be led into their company now or be intimately associated with them. They are disturbers of the peace," said Mr. Selover. "I have been to Chicago lately and the city is being sown knee-deep with their literature."

"I guess not, father. I think you must have reference to the Adventists. They are the greatest book-sellers and tract-distributors on earth, I hear. They have been to Kingsbury and they have a little com-

pany there that meet each week at a private house. One of their girls is in our college, though as a rule they do not patronize other schools than their own."

"Does the one in college seem to be ordinarily intelligent?" asked her father.

"She is up to the average in her standings and very exemplary in conduct. She said that her mother was once a Methodist but had accepted the Adventist faith. What that faith is I do not know."

"Not much of a stable-minded Methodist, I assure you, to run off into that doctrine. The fact that she was once a Methodist and lived there probably accounts for her sending her daughter to that college."

"Well, I do not know as to that, but I do know that she is a very refined girl and attends to her own business except when questioned; then she has a gift to defend herself and people, and there is not another girl or a man in college that can equal her in quoting the Bible."

"That is where such people have an advantage; they are drilled in a certain lot of passages suited to their peculiar belief and you can't move them. They are not as a rule a very intelligent sort of people."

"Father, forgive me, but you have a sort of notion that we Methodists own the earth and that all wisdom will die with us. Now I have begun to learn better. I hope that does not offend you, but I have had sufficient acquaintance already with such people to know that they are not ignorant people nor are they bad citizens or always thrusting their doctrines before us; but they think they know the time for it and they are very pleasant in doing it. They have sold hundreds of books in homes at Kingsbury. I have not read any of the books

but they are in Methodist homes and Baptist homes and Presbyterian homes. If they were dangerous books why do our people, who say we are so superior to other religious people, buy them?"

"They buy them not knowing what they buy. They are embellished with pictures and have a presumptuous title and with that they sell like hot cakes and at last are found to be tingured with their materialistic doctrines," said Mr. Selover.

"Well, I have no time to read them now and so you need not worry about me. What I want is the truth as I read it direct from God's Word. If I see it there I want it," said Lorna.

"But, my child, you are not able to interpret all the truth unaided and so we have our men who devote all their lives to the study of perplexing questions. We will not talk of this though any more. I wanted to know how our college stood on certain questions. I am glad to hear your report, especially as to dancing and other popular amusements of the day that are crushing out the spiritual life of thousands. By the way, daughter, I met one day one of your professors on my trip and he spoke of you and wanted to know if you had any engagements that might seem to interfere with your studies and occupy your mind and I told him none. He said that he noticed you were with a Mr. Ellington twice and that you had a special seat one night at some entertainment. But he seemed to me to want to know more on his own account. He is a fine teacher, I hear, and if he asks you to accompany him to some college function it will be all right. He is a strong Methodist and stands high as a scholar and Christian."

"Well, as to that, father, I think I know to whom you refer and I may as well say that somehow I do not 'take to him.' He has one of my classes and he is too partial to be the best of teachers. He has had several promising students in view as possible candidates for his favor. I am not impressed with such ways of winning a girl," replied Lorna.

"Very well, I was only looking after your future usefulness as a leader among our people in some profession or in some home you will make in the future, and I always wanted you to aim high."

"There is time for all things, father. I may or may not be a good Methodist, probably will be, but I must be a good Christian and a faithful, obedient servant of God wherever I am and whatever I do. I think you and mamma instilled that into me so early in life that I'll never forget it," said Lorna.

Thus it was evident that her father had more Methodism in him than anything else and that any work outside of his church was dangerous. But he was a good father and spared no means to help his daughter in the attainment of success.

The vacation passed with great happiness for Lorna. They had a few social gatherings. At the last one they were much surprised to receive a call during the evening from Professor Barton, of whom Lorna's father had spoken a few evenings before. He was invited in to take part in the festivities, introduced to the company, and it was explained that he was one of Lorna's teachers. Being a young man it was at once rumored about town that he had begun to keep company with Lorna. The

young woman was quite indignant at such a report but said nothing.

"Professor Barton," said Mr. Selover, "Lorna tells me that your college had a great time at the recent intercollegiate contests and that Milton won out. What have you Kingsbury fellows been doing all the fall to let such a thing happen?"

"Well, our boys seemed to be in excellent trim, but somehow they were awed all at once by that crew, who seemed to hypnotize the whole town. What it was I can not say, but all the girls went suddenly wild over that Sabbatarian mess and it somehow took the heart out of Kingsbury and Meadville. But there will be another contest at Meadville in the spring and then you will see Kingsbury at her best," replied Professor Barton.

"I have been sounding our daughter about social conditions at Kingsbury," said Mr. Selover, "and am much pleased with the stand your faculty takes on the dance question. Do you know how it is at the colleges represented at your late contest—Milton and Meadville?"

"I understand," replied the professor, "that Meadville has dances and that they are approved by the faculty, but it is somewhat hearsay. I think I asked a Mr. Ellington who was from there about it and he said that there was a small element that 'went riot' in such functions and that the faculty winked at it, it being much approved by the more influential elements of society."

"Did Mr. Ellington seem to incline toward it or approve it?" asked Lorna.

"I did not ask him, but, by his tone, he did not impress me as being much in opposition to it. He was rather reserved in my

presence and not inclined to be very communicative," was the professor's reply.

At that hour the party was ready to break up and one by one they left, leaving Professor Barton who seemed to linger.

"Your daughter is making marked progress in study," said the professor, "and especially in music. Her piano solo at the contest was a remarkable exhibition of skill, I heard many say, and her playing with Mr. Ellington also pleased the audience though some said they'd rather hear her alone."

Miss Lorna was not to be deceived by these apparent reflections upon Mr. Ellington. As to his position upon the dance she would find out later in a letter. As to his violin music she knew very well that he made a great hit at Kingsbury and his solo with her accompaniment was a master effort. There must be an object in these remarks from the professor.

"By the way, Professor," remarked Mr. Selover, "what was your impression of the Milton fellows, and how came Sabbatarians to take part in so important an affair?"

"They were represented by the adroitness of that Dr. Williams, I think, though I am not sure. I understood that Dr. Williams had been here at Plattville and met Mr. Ellington, and that, since, they have seemed to be quite friends. As to my impression, I must say it was not very favorable. To be sure they appeared all nice enough but they have an axe to grind in such politeness and manifested unconcern as to the results of the contest. I do not think they ought to have been credited as they were by the State University men who were judges, but somehow Milton has a good understanding with Madison. They

send up many of their graduates who seem to get appointments and life certificates as teachers. I do not understand it but I hear they have a university east that has the inside track with state officials and they get what they want. For one, I wish our people would steer clear of those people. They get at you with a tract or a lecture or a visit and then you are stirred up with their doctrines. You begin to investigate and, meeting one of them, are worsted in debate (you see they knew how to debate), and you have your mind turned toward profitless discussions."

"I am sure that Dr. Williams did not take any advantage of us here at Plattville in the way you say," replied Lorna, "and he was a perfect gentleman. He never said a word about his doctrines until some one asked him, and if any of us can't meet him and others with a 'Thus saith the Lord' and a reasonable interpretation of the Bible, it is time we were stirred up to investigate."

"But that is just where they get in their work," said the professor. "It is their tact."

"Then I wish we had more tact," replied Lorna, "and more familiarity with the Bible so as to be able to refute them. I do not know their doctrines, except that I know they are Baptists and have somehow come to keep Saturday for Sunday. I'm going to know the why of that when I get a spare day. I am sure I could tell them their error and tactfully, too, and I will when I have an opportunity."

"Better let the whole thing alone," said her father.

"That is what I say," rejoined the professor. "They would first quote to you the

fourth commandment and then put you to the trouble of making proof of a change of the Sabbath; and when you have to spend your time at that and not make them first show why Sunday may not be the Christian Sabbath or Lord's Day, they have an advantage over you."

"But why should the quoting of the fourth commandment upset us? What is there in that to trouble us?"

"Why, as they and you well know, the commandment says, 'The seventh day is the sabbath of the Lord thy God,'" answered Professor Barton. "Now what would you, at first thought, say to them on hearing that?" asked the professor.

"Well, I really do not know just now," replied Lorna. "But I suppose I'd show them where our Lord changed the day for Sabbath worship. Or I'd tell them that Sunday is the original Seventh Day."

"Very well, and then they will ask you to point to the chapter and verse. They are great on 'chapter and verse,'" said Professor Barton.

"And why not point to chapter and verse? That is the way to do, just as I did in the matter of baptism, though I beg pardon for bringing up that subject at this time. I have read over and over again, 'To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.' Now find the chapter and verse. I'll just do that the first opportunity." And Lorna was so confident.

"I say, let the whole question alone and not get stirred up over it. It has been settled for nearly two thousand years," said Lorna's father.

Lorna knew that was what had been of-

ten told her about baptism but two thousand years of the practice did not prove it Scriptural. It was chapter and verse that did.

"Now, for a moment, let me ask you, Professor Barton, to give me chapter and verse for our church's practice of sprinkling infants," said Lorna.

"That is hardly fair in an investigation. If you ask me to point to a positive command for it in the Bible, I shall fail. We are not obliged to adopt that mode of reasoning. If we do, then, on that principle of rejecting infant baptism, we will be obliged to reject the Lord's Day," replied the professor.

"I can not see," said Mrs. Selover, "how that can be. From the days of the apostles the First Day has been observed by the church, and only a little handful of heretics has ever opposed that practice."

"Why," said the professor, "there have been of course many from the Jewish converts down to the present who have opposed the change of the Sabbath, and we have to admit that they have often been among the brightest lights of the church. But that does not settle the matter. Now if I meet your demand for a command or distinct 'Thus saith the Lord,' then we do not prove without any doubts the practice of Sunday observance Scriptural or apostolical. Now show me your warrant."

"Well," replied Lorna, "I have been keeping Sunday with my parents by virtue of that very fourth commandment which demands an observance of one-seventh part of our time as a Sabbath. From creation God let the Jews observe Saturday to be a memorial of his creative work. Now Jesus has risen from the dead and com-

pleted the work of redemption far greater than making worlds, and he has enjoined the observance of Sunday to commemorate that second creation."

"You mistake a little there, Miss Se-lover. The Jews had no existence until over two thousand years after creation. Some think that God set back the day for them alone and let them call it the Seventh Day but at the resurrection put it again where it belonged and that Sunday is the original Seventh Day. I must confess that that does not appeal to me and the evidence is lacking. They must construct a calendar of their own that is fanciful to do that, and the Christian world has not accepted it. Saturday must be the veritable seventh unless in Joshua's day it was lost, or during the dark ages. Now to be logical, we must admit that the commandment is very definite and specifies *the* particular day. And on what authority can we say that the redemptive work is greater than the first creation of God? The Book does not say so. That must be only assumed. Probably it is, but it does not meet their argument. Man can not scan the works of God and say one is greater than another. Just survey the works of God. Study astronomy and you will be fearfully awed into silence on that point. It took omnipotent power to accomplish either work. So you must show how God appointed the first day of the week to be the Lord's Day."

"Why, Mr. Barton, you astonish me. You talk like a Sabbatarian. Then you do not believe the First Day is the Sabbath? Would the apostles have changed the Sabbath if God had not given divine authority? Is it not, then, by the appointment of God?" asked Lorna.

“Certainly I believe the First Day is the Lord’s Day. But what I am getting at is the mode of reasoning. Your mode of reasoning about sprinkling infants will upset the Christian Sabbath. Can you show by a command or a direct statement that the apostles kept Sunday?”

“Well, I have not had occasion to look it up,” said Lorna. But I will in time.”

“I think I can answer that,” said Mrs. Selover, getting nervous over Lorna’s new difficulties. “The New Testament tells us that the disciples met together on the First Day, that Jesus rose from the dead, and appeared again to them on that day. Again the next Sunday and then on Pentecost he poured out his Spirit. Paul met with the disciples on that day and broke bread and he told them to lay up in store of their liberality on the First Day, and in Revelation John writes that he was in the Spirit on the Lord’s Day? Is not that enough?”

“Please do not misunderstand me, Mrs. Selover, I am not disputing all that, as that is what I accept, but here is the point: the disciples may have met on Sunday after the resurrection, *but* now prove to us that they met to commemorate the event. We can not prove that. They met ‘for fear of the Jews.’ We can not be certain that they met on the next Sunday. It says, ‘After eight days’ they met. May not ‘after eight days’ be nine or ten days? As to Pentecost, many excellent writers of lexicons and notes do not agree. The Word does not say so. But if they did, does that prove a change of the Sabbath? Very doubtful. Now that they came on Sunday to break bread proves altogether too much. If it proves a weekly Sabbath it also proves a weekly communion and most

Sunday-keeping churches do not practice that. It might also prove every day a Sabbath, as they broke bread from day to day oftentimes. I have looked into many translations of the Bible referring to laying by in store and the great majority prove it a laying by at home and not a public gathering. And even granting it was a custom or rather that they did then, can we be certain that it is clearly a change of the Sabbath? A great many things can be done on Sunday by even Christ or his apostles and not be a change of the Sabbath. Again, how do you know that John in the Spirit on the Lord's Day means Sunday? The Bible does not say so. That is another mere inference. Now then, tell me when and where the apostles or Jesus commanded us to observe the Sunday. There is where the little Sabbatarian sect has every advantage over the ordinary Christian; and so if you reason as you have with respect to infant baptism and the same with the Christian Sabbath, then you are at sea and have no direct proof." Thus reasoned the professor?

Mr. Barton, I am astounded beyond measure. You are knocking all the props we have out from under us," remarked Lorna.

"And you an orthodox Methodist," said Mrs. Selover.

"I know that I do not represent all Methodists on that point," said Professor Barton. "But my study of the question reaches that and no other view. Now let me hear you disprove it. I said this much to our college president and to Pastor Simms and they were utterly unable to prove me incorrect," said Mr. Barton.

"How, then, would you show the Sun-

day to be the Christian Sabbath or Lord's Day?" asked Mrs. Selover, still more anxious.

"You will please keep in mind all this time," said he, "that in the other matter, your daughter has denied all arguments from analogy and demands a positive command. As for infant baptism so now she will be led to accept no argument for Sunday that does not have a positive command or statement from the Bible. I have defended infant baptism as you see in another way. Both the baptism and the Sunday must stand or fall by the same argument. The argument which sustains the one sustains the other. If I were convinced of the truth of the Baptist position, then I would be a *Seventh Day Baptist*, but you see I am not."

"I am more than ever confounded," said Lorna. "Father, mother, where are we? I was sure that I could find direct proof for our Sunday-keeping and still believe I can, but I have not tried as yet. I can not accept Professor Barton's method of reasoning for infant baptism and if that is all we have for Sunday, I repeat, where are we?"

"It is coming just as I feared it would. I am just out of sorts almost at the way things are turning. Lorna will be completely upset again and soon be excommunicated from the Methodist Church and her life work ruined. I wish the matter had never been discussed," said Mrs. Selover.

"But, mother, this has to be met sometime and somewhere. We just can't shut our eyes to such investigations. I, too, am pained. I do not doubt the honesty of Professor Barton but it seems as though

there must be some other way to prove the observance of Sunday. I simply must find it," replied Lorna.

"Go to Pastor Dudley, Lorna. He can show how it is, I am sure. Now that the matter has come up the way it has, you must be set right by your pastor, who is a scholar and a devoted Christian," said her mother.

"O mother, I do not want to go to him. He was a failure in the other discussion and when Dr. Williams and Dr. Mead, too, were there to show his error. They could not withstand him and show the fallacy of his statements. And then, too, he will be so offended and so way up above me, as though a little woman like me had no business to ask questions that showed doubt as to his correctness. Dr. Dudley has failed me."

The evening was far spent and Professor Barton saw plainly that in pressing his points he had increased the difficulties of Miss Lorna and apparently had met the disapproval of her parents. He changed the subject and then excused himself, saying that he had not the time to show the real truth of the matter and that if Miss Lorna would meet him at his study sometime, he would clear the whole thing up.

Thus was the family again in trouble. It was also suddenly noticed that Harold had heard the whole discussion, and after Professor Barton had gone he expressed contempt for the whole ministerial profession who practiced what they could not prove from the Bible. Would he also begin investigations; or, not doing so, become entirely indifferent to the practice of their church? These thoughts troubled both Mr. and Mrs. Selover.

As for Lorna, she retired to her room in deepest distress and soon was in an agony of prayer. She had promised God that she would walk in all the light and truth revealed, at any and all costs. Here was a new matter for her investigation, and what if she were convinced as in the matter of baptism? Could she ever go that far with the Sabbath? What would it mean to her and to her parents and to her future?

Her sleep was a troubled one that night and the next day she had to return to her college, and Professor Barton was on the train. She actually did not want to meet him. But she must, for he came to her seat all smiles and began talking of college matters and her future bright prospects. He wished to meet her some evening to set her right on the new problem that had brought her such perplexity. Would she set the time or wait until she had calmed down and had become most interested in study? She said she would wait awhile. And in her heart she said, "As far as you are concerned, I want to wait forever."

They reached Kingsbury and Lorna again took up her studies.

CHAPTER XIII

MR. ELLINGTON had written a few short letters, mostly about college life and some with references to the late contests at Kingsbury. Lorna had not hurried to reply but waiting about three weeks from the receipt of each had sent him a modest answer, occasionally asking a question bearing on religious matters. She made brief mention of the conversation at her home and of Professor Barton's strange position on the question of infant baptism and the Sabbath question. She ventured to ask him how he reconciled the professor's arguments with the usual Methodist or Presbyterian position. In one letter Mr. Ellington replied thus:

"The position of the professor is new to me; and as I have thought about it as I had opportunity, I am not just now able to disprove what he says, though a more studious investigation, I have no doubt, will show more plainly that the Christian Sabbath has better grounds for observance than he thinks. I have already come to disbelieve in infant baptism, but from other arguments than those the professor gave. So, with that disposed of, I may have occasion to take up the whole Baptist position and ours, and settle it for myself. This will be necessary in view of the ministry before me. I have already observed that a great many ministers are not at all familiar with the question, having just been brought up to believe and teach what they have swallowed at home or at their own church or at the seminary, letting the real matter of proofs go at second hand.

I was astonished to hear a preacher tell in his sermon about how manna did not fall on Sunday for the Israelites. Now all these unwarranted statements, in the light of present-day scholarship, give the Baptists great occasion to trip us up. If you think you get new light on any of these questions, I wish you might let me have the benefit of it. . . . By the way, arrangements are being made here at Meadville for a great convention to discuss the matter of a better Sunday observance and to try to get more united on the question of its establishment in the Christian Church. All denominations are to be invited to send each a delegate. One of the committee thought that too broad as the Adventists and Seventh Day Baptists would be sure to take advantage of it and bring in their Saturday notions, but the majority thought we had nothing to fear from them and that it would look better to exclude no one interested in a better Sabbath observance; for surely we are as a nation rushing into no-Sabbathism in spite of all frantic endeavors of the clergy. . . . I want you to be present and I will provide you the best entertainment while here and I would also like to show you our college and the new laboratory."

Lorna wrote to her parents about this and asked their consent, saying she was beginning to be much troubled over what had been said by Professor Barton. Mr. Selover said to his wife: "I guess we better send her to that convention as they will go deeper into the matter and possibly settle her mind as nothing else could do. Surely something must be done for her; for if now she begins to chase after those Sabbatarians, she will get into deeper wa-

ters, and what will be the final result none can tell. We have taught her well, I thought, and have given her the very best in education, hoping for her great success in life as a talented and useful member of the church and society. If she becomes crazy over these disputed matters and has no faith in our religion, I am done with her college education. I have no money to throw away on heresy."

"Let us be careful, John, and not let her feel that we are harsh. I fear we have already overstepped in the assumption of authority for her age and in our open opposition. I begin to feel it is a question that can not be settled with her by an appeal to our church Discipline or our affection, but that some other course must be pursued. I am willing, however, that she shall go to that convention. I wish Professor Barton had not come here. At one time I was inclined from reports to think that the professor might be a promising candidate for her hand and open up for her a useful life in a great Methodist college, but it looks somewhat different now. I think that Mr. Ellington is making some advances and he seems to be more discreet before her than the professor; and as he has chosen the ministry for his life work I would rather she'd be in the Presbyterian Church, if such a thing comes about, than among the ignorant Baptists or elsewhere," replied Mrs. Selover.

Their consent was sent to Lorna, and with the consent of the faculty who knew something of her strong convictions on religious questions and her uneasiness on some Methodist doctrines, she made ready to go and Mr. Ellington was to meet her at the station.

Arriving at Meadville she was shown the buildings, the library and laboratory, the great memorial building just erected, the gymnasium and other places of interest. She was especially interested in the small but beautiful art gallery established by a friend of the college.

The architectural design of the building gave her the impression of something super-human and ethereal—a “thought in stone.” Madame de Staël calls it “frozen music.”

“It seems,” said Lorna, “as though poets paint in their words and artists speak in their works.”

“Here at Meadville,” said Mr. Ellington, “the study of art is more and more regarded as having important relations to certain sides of waning material prosperity in this country, and as Sir F. Leighton says, ‘The industrial competition between this and other countries—a competition, keen and eager, which means to certain industries almost a race for life—runs, in many cases, no longer exclusively or mainly on the lines of excellence of material and solidity of workmanship, but greatly nowadays on the lines of artistic charm and beauty of design.’ There may be a higher service for art to accomplish, for man must let it voice his nobler aspirations and give a more steady discipline to his emotions. This is the real mission of art rather than a mere esthetic perfection.”

“Really, Mr. Ellington, you are an artist already. Have you not mistaken your calling? Let me add to what you have so well said, that the mission of art is like that of woman, she is not to do the hard toil and drudgery of this world, but in a way to surround it with ‘a halo of beauty, to con-

vert work into pleasure.' Now haven't I said something?" said Lorna.

"You certainly have and that is just what concerns me. Pardon me, I wanted to get at that in some way in my recent letters but somehow you do not let me," replied Mr. Ellington.

Lorna blushed but at once changed the subject as they passed the corner of the building on the way to the Convention Hall, for there was Dr. Williams right beside them.

"Good morning, Doctor. Are you a delegate to this convention? I was expecting it when I heard the announcement from the committee on arrangements," said Mr. Ellington.

"And I am delighted to see you," said Lorna. "Are you Milton people through celebrating your late victories on rostrum and on gridiron?"

"Oh, we take it modestly and wait our turn to be defeated."

The presiding officer of the convention was coming and Mr. Ellington introduced Dr. Williams to him with the remark that they would now have something to do if the Doctor had any chance to speak. The president of the convention well knew that and the committee was, as far as possible, making out a program that would leave but little time for him.

They passed into the hall and secured, as Mr. Ellington knew how to do with the usher he well knew, a most important place from which to see and hear.

Fifteen minutes had been given to a voluntary and song by the regular college leader, but for some unaccountable reason he was detained and the president, who saw Mr. Ellington and Miss Selover

and had heard them at Kingsbury, as quickly as possible went to them and urged strongly their presence on the stage and that they open the great convention with music. The appeal was so urgent that they could hardly refuse. A violin and piano had been sent, as others from the college orchestra had been expected to render selections at some time during the day.

Mr. Ellington had no music with him but they well knew a certain most popular and classic duet and they put their souls into its rendition. The audience was thrilled and inspired by the music and at once they became popular for entertainment at times when it was needed for rest between speeches. During the day the Committee on Arrangements saw them and insisted that a half hour before the evening session they should give a recital. This gave them a place somewhat at the side of the stage. Lorna had brought at each session a notebook, and having already become something of a stenographer she took extensive notes for her own benefit and future study of the questions to be discussed.

At the close of the first session, the president, who had observed her taking notes, suddenly found that the committee had through an oversight neglected to employ a stenographer and suggested that the young lady from Kingsbury be employed as convention reporter. This would be an honor and also bring her a small salary for the work. A table and proper material were secured and she was, after the recital, escorted to the table for the work, having already extensive notes of the morning and afternoon sessions. The convention was

to continue two days and a third if found necessary.

Retiring as early as possible after the afternoon session they went together to the music room to arrange for their recital. Mr. Ellington brought his music and secured for Lorna copies for accompaniment and also a fine selection for her to play alone. They added one vocal duet and a solo for Lorna with violin accompaniment. It was declared to be one of the very best the town had heard. Mr. Ellington had already become popular in his college, assisting in the musical functions.

"What a fine couple they will make," said one, supposing they were already engaged. The remark, not intended to be heard by them, was nevertheless overheard by Lorna. It awakened in her something that she had felt coming gradually, and though she had been determined that not until she was to be graduated would she permit serious thoughts along that line to come to her, she was in spite of herself being strangely led and won.

The convention having been called to order and the preliminaries "gone through with," the president outlined the program and gave an impressive talk on the great need of unity of thought and action for the preservation of the American Sabbath and the need for the toiling masses of a Rest-day, the loss of which was so seriously threatened. There was to be perfect freedom of utterance, he said, but he hoped, for the benefit of an unbelieving world, that as little as possible would be said to create divisions and make impossible helpful conclusions. We must settle on some definite plan to work together after this.

A noted Methodist bishop was selected to

give the opening address, hoping to outline the drift of sentiment and argument and tactfully lead those of various opinions to keep in harmony with the general public view and present-day view of the orthodox churches and divines. It was evident that many opposing views might be given as to how the Sunday came into the Christian Church and why it should be observed and how observed. There was apparently a growing sentiment favoring a loose observance of the day and regarding it for the "laboring masses" as a day for recreation and sight-seeing and out-of-door life after the hard exacting labors of the week. This meant neglect of the church and its appointments, lessening of the influence of the ministry, and at last a complete European Sabbath or no-Sabbath. It was a powerful appeal and most eloquent, and brought much applause from the delegates and audience, unless we except a few of those whom we call the "more liberal-minded."

Following this came a strong Presbyterian address. And the morning closed with a Baptist divine. These in the main agreed save in a few minor points regarding the real sanctity of the day and just how it came into the church. Not all were willing to declare the observance divinely commanded but took the position that it was a gradual change from the "old Jewish Sabbath" to the "Lord's Day," having the sanction of the apostles and early leaders, especially at the close of the second century when the Holy Spirit had fully led them to the abandonment of the Saturday and the recognition of the glorious resurrection day.

In the afternoon a Catholic priest, who

had come somewhat in opposition to his superiors, was assigned the opening address. This was to have him out of the way as quickly as possible, and then after him Dr. Williams was given forty-five minutes for the same purpose evidently.

The convention gave the Congregationalist representative an hour, supposing him, as it was reported he would be, a strong advocate of the Lord's Day and well prepared to give reasons for a better observance of the Christian Sabbath. The address was a great disappointment, as will be seen in the report Lorna sent to her parents. Then came Unitarians and United Brethren and Campbellites.

The evening session was very exciting and it took the utmost tact on the part of the president to keep order and save the day for the great majority of delegates who were strong for a most rigid observance and who also earnestly advocated "better laws to protect the 'Rest-day' of the toiling masses."

It had been hoped that such unity would be manifest that a second day and a third would be added to the convention with the strongest at the last according to the arrangement of the committee, mostly made up of Methodists and Presbyterians, one being a Baptist. A hurried consultation of the committee resulted in the announcement that the convention would not meet in the morning of the second day, but the delegates would be given an opportunity to visit the college. In the afternoon there would be two lengthy addresses by an eminent bishop and a Presbyterian divine of much note. That would close the convention and stenographic reports would be given out to the dailies and also condensed

for a pamphlet for general distribution. It turned out that the condensing was done by two of the committee and very brief reports were given of the more "liberal" and the Catholic and Seventh Day Baptist addresses. The general public must not see such a conflicting amount of opinion as was given by several speakers.

What the afternoon addresses were, in substance, we shall see in the letters of Lorna to her parents. The dailies gave a glowing account of the whole affair as a mighty uplift for Sunday reform.

Mr. Ellington walked with Lorna to her hostess' rooms and had a farewell visit before she started back for Kingsbury.

"Well, I am sick and tired of this whole convention business," said Mr. Ellington. "When doctors disagree, who will give us the truth? I was sure this affair would settle you and help me and give a general send-off for our beliefs. I don't want another to settle me or any one else. I am going to take next vacation to tie myself up and settle forever this matter and never ask a bishop or presiding elder or any other high-up man to formulate my opinions. If the whole world had heard that discussion, there wouldn't be a Sabbath left for any one, and 'where are we at?'" said Mr. Ellington in disgust.

"That is just my situation and it has set me all adrift. I dread writing to my parents about it as they will expect me to do," said Lorna, "and I shall be miserable for the rest of the school year. The whole thing reminds me of the Tower of Babel. It was confusion worse confounded. More and more I feel that somehow and somewhere the Christian Church has departed

from the truth and I almost believe we have lost primitive Christianity."

"Not quite so bad as that, Miss Selover, but bad enough. But cheer up and let's settle this ourselves."

"I will agree to that proposition on one condition, that we take as evidence nothing from notes and lexicons and conventions and essays of great men, only the plain statements of God's Word. Of course we can quote writers, but they shall not be our authority. Do you agree to that, Mr. Ellington?" asked Lorna.

"I think I'll have to if that is your position. Now, before I go, may I again press my claim or rather my desire for your heart and hand, Miss Selover? I will be frank in saying that this is my object in meeting you here and as I once said to you I'll not urge immediate decisions. But may I have some encouragement at this time that you will give me a chance to win you and prove to you my devotion?"

For some time Lorna was silent. It was a serious thing and she well knew that she was already in the toils of love but struggling to be careful and slow. What would her mother say? What would it mean to her church and her future? What would it mean to him?

"O Mr. Ellington, I do not know what to say to you. This involves so much. I am a Methodist and you are a Presbyterian and there is a growing feeling somehow that truth may lead me away from both, though I am not saying that it will. I have consecrated my life and all I am and hope to be to my God and Savior and to whatever he may reveal to me as duty. I am at sea today, I am fighting a great battle within. I can not see ahead. Do you

want to waste your time on a girl in that condition?" asked Lorna.

"We will settle these great duties as we correspond and visit. I admire your moral courage and your consecration. Could I know I had as much for my future ministry I'd be happy. You will not deny me the privilege of a regular correspondence now and a chance to prove my devotion to you and, I may add, devotion to the truth we may find. May I have this chance?"

"I will let you correspond until my parents disapprove or until you see I am unworthy or not the one you are looking for," answered Lorna.

"Thank you, Miss—please may I now say Lorna?"

"A little familiar but I see no harm in it. Shall I call you Montrose?" and she blushed deeply.

"Nothing would please me more," he replied. "Look for a long letter next week. Good night."

Lorna arrived at Kingsbury, and oh, what a struggle again began. Afresh came to her the statements of Professor Barton. There came to her the earnest address of Dr. Williams at the convention, and what a power he was for the few minutes he was given. How he clinched every statement with a "Thus saith the Lord." How the delegates looked, and twisted about in their seats, and yet Dr. Williams was calm, with no agitation in his manner or voice. He was the one above all others in that convention who really appeared to her as speaking the oracles of God. The Bible was an open book to him and the source of all authority. And the Catholic priest, too, seemed to show them where they received the Sunday and they were, he said, so in-

consistent in not receiving the other feast days and appointments of his church. Surely this great convention opened her eyes while it unsettled her mind as to what was truth as nothing else had done, and the Sabbath question was, vastly more than baptism, a question to agitate her and demand investigation. What could she do? She went again in her great distress to her knees and poured out her heart to God as never before. It brought relief and a strong determination to now make thorough search for truth on this question. But she must be careful how she approached her parents. It meant so much to them, and she somehow felt that it meant a fearful sacrifice to herself.

CHAPTER XIV

LORNA had to spend much time out of study hours and classrooms in arranging her notes from the convention. She had hastily made a copy for the Committee on Revision, keeping her originals. It was to her a complete going over again of all that had been said and done at Meadville. Every argument seemed as empty words when compared with her stenographic report of Dr. Williams' address. That had not been reported in the dailies and she knew it would not appear in the forthcoming pamphlet except a very brief mention in a way to leave out the important statements.

In a day or two she received a brief letter from Dr. Williams asking for a verbatim report of all the addresses as she had taken them, saying that she would be well paid for her time in writing them and advising her, if it took too much time for her alone, to get a professional typewriter to copy them or rather write as she dictated. This she did and thus spread the truth in a way she did not think of, for the typist was also searching for truth, having received a tract from the Adventist girl in college. In a day or two she sent the report to Dr. Williams, who wanted it for his denominational paper. He had written also concerning the recital, being a great lover of music and his family having some leadership in various musical functions. He gave great credit to Miss Selover as being providentially present to report when a professional stenographer had been overlooked, mentioning the fact of her previous baptism and struggle over the

question. That gave her some pain as she received the denominational magazine containing the account of it, and as a result she began to receive tracts and books many people thought best to send her. She could not begin to read all of them and keep up with her studies. But Dr. Williams sent her a published lecture he had given to students in theology and marked several places. That she felt she *must* read with great care out of respect to the good Doctor who had been so kind to her. It increased her anxiety and would intensify her struggles over the question of duty if she should at last be fully convinced as to the error of Sunday observance and the duty to keep the Seventh Day.

Having completed her arrangements by putting all the printed scraps she had from newspaper accounts (she had also received a copy of the pamphlet) with her own carefully typewritten copy, she began to tell her parents of the convention. They had urged her to give as full an account as possible, since the papers and report had not done so. Her first letter had contained a brief statement that she had been to the convention and that, later, when she had caught up with her studies, she would give details.

“DEAR FATHER AND MOTHER: I am now ready to take you to the convention and give you as full an account as possible. You have read the newspaper reporter’s account, but that does not approach to anything of exactness. A pamphlet has been sent to you, but that is garbled and censored. It has made me almost sick to see that men having an axe to grind will treat men the way they do in reporting their addresses when they happen to disagree with

them. If I were able I'd reprint it or make a new edition and send broadcast every word spoken at the convention. The public has a right to know the pros as well as the cons. If error is met, it must be truthfully reported. Mr. Ellington and I were both disgusted with the whole thing. He did not want to attend another or trust himself to form an opinion from what mere men say. We both agreed that we would dig this out between us and let the Bible alone settle the controversy. How far we may go is yet to be seen. I confess to you that I am fearfully troubled, though at one time I thought I would not let you know it. But I can not keep a thing from you, dearest ones. Mr. Ellington says he will take his coming vacation to thresh this out for himself. He wants me to give him any light I have. But at present all my light is darkness.

"But a few more cheerful things to first say. It fell to my lot, as you already know, to be the stenographer for the convention and so I have the whole thing in cold type now. You will be interested to know that Mr. Ellington and I created a sensation with our music. We gave a recital for a half hour before the evening session. The *Daily Star* took a snapshot of us which appeared the next day in print. But do not fear, the Aldine Chautauqua Association will not ask us to star the country next summer! There might be money in it for us to pay next year's college expenses with, though Mr. Ellington is to graduate this year and go to his seminary next year for theology. Already I have had one letter from him about his plans and about some vacation ambitions. I could not tell him of mine as you have

told me that you had plans of your own about it. You have not yet disclosed what you have in store for me the coming summer. But I must get at the convention discussion of the great (?) reasons for our observance of the Lord's Day, and the arguments that must go before the mass of people for a better observance of it. You and I well know how much it is needed if present indications mean anything. Here as at home the great majority make the Sabbath a day for pleasure rides and visits and big dinners. And most churchgoers would never be accused of religious talk after having been to church. Even Professor Barton had to look over examination papers last Sunday, he said, they were in such a rush since the convention. That looks like a poor effect of the arguments for a better Sabbath observance. I sometimes almost disbelieve in the sincerity of men who make such professions. I did not think I could read Ben Hur on Sunday for fear it was too secular. Professor Barton wanted me to come over to his home next Sunday and eat chicken with some of his out-of-town visitors and sing for them. I excused myself as best I could.

"Well, to begin with, Bishop McMudge, Methodist, opened the discussion with what he said was the usual Methodist defense of Sunday observance and I was surprised to know from him that our 'Articles of Religion' contain no special reference to this question, but that we have a few tracts and books by various writers and that the views expressed were modified Puritan ideas. He was in favor of the religious, orthodox observance and he said that Methodists were, as a rule, catalogued on the general

basis of the Westminster platform. He urged a rigid enforcement of law and a more outspoken utterance from the pulpit in regard to a better observance. This is only in outline, for I can not write out the whole speech; but when I come home, I can let you see my notes.

“The Bishop was followed by Rev. Dr. Stanley, Presbyterian, who said his church accepts the Westminster Confession with some modifications here and there; that God had set apart one day in seven for a Sabbath, to be kept holy unto him, and that the period from the beginning of the world to the resurrection of Christ was the last day of the week; and from the resurrection it was changed to the First Day, which in Revelation 1: 10 is called the Lord’s Day. I could not help remembering what Professor Barton said about that, and indeed who *knows* that John referred to any particular day of the week? Possibly he referred to the judgment day. Dr. Stanley said much about how to observe the day. All that these two speakers said is commonly known in the arguments we have heard many, many times from the pulpit. I am beginning to call the most of them bare assumptions. They put interpretations on passages that plainly are not there at all. When Jesus said he was ‘Lord also of the sabbath,’ there is not the slightest hint of any changes in the law or day. That he meant Sunday is an assertion that is too foolish for a scholar to make and yet they make it; and they also assert that when the apostle preached on the First Day it was full evidence that the Sabbath had been changed. I am not saying, dear parents, that it has not been changed, but I like hon-

esty and candor, and such a service proves nothing at all about a Sabbath.

“At the afternoon session a Catholic opened the discussion. You’ll not find his speech in the pamphlet, only a brief reference to his advocacy of a better observance of the day. But this man threw a bombshell into that convention. He plainly told them that to observe the day at all they must take Catholic grounds for it and that it was in the power of his church to make the change and to appoint feasts and fast days; that the true sense of the Word can not be known by private interpretation, only by the public authority of the Roman Catholic Church; and that his church alone ordained the Sunday. He challenged a Protestant to show one passage of Scripture commanding the keeping of the First Day or any authority whatever for it, declaring that the only authority was his church. The Protestants, having received the Sunday from the Catholic Church, were in duty bound to accept all her appointments and her authority. I was dumfounded. He asked any one to then and there give a chapter or verse in direct authority for Sunday observance and he would prove at once the fallacy of it. Two or three texts were thrown at him and he demolished the argument so quickly that I was sorry for that convention. Texts that we have all along accepted for our faith he plainly showed were nothing whatever to the point and bare assumptions.

“Then Dr. Williams followed, but I will leave his until the last. Then Rev. F. M. Darling was introduced to the convention as the Congregational representative. It had been said that he was a strong man, at least that had been inferred in

some way. He may be strong, but if so, we are all out of the way entirely and have no ground on which to stand. He said he did not pretend to represent the general sentiment of his people, for the Congregational clergy were of every possible belief. But he had, himself, studied many writers of note and compared their utterances with the plain, unvarnished Word of God and he now took the stand of Dr. R. W. Dale, a Congregationalist and writer of note, who said: 'It is quite certain that however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath.' 'The Sabbath was founded on a specific divine command. We can plead no such command for the observance of Sunday.' 'There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday.'* He then advocated wide-open Sunday for the laboring man but urged them to make the church so attractive that he will want to come and hear the gospel message. He deplored the sitting in judgment on others by radicals who want blue laws to make people observe the day. Evidently the people were greatly disappointed in his address and you will not see these words in the pamphlet. I wondered, while he was talking, why he then kept Sunday. He said he kept it as a matter of convenience, to conform to the general practice, and thought it a matter of no great importance. It seemed to me so inconsistent for a minister of the gospel to treat the plain command of God as of little importance. If the fourth commandment may be so treated, then any other may be; and so we have such a loose

*Exact and literal quotation.

conception of God's authority and purpose.

"Then followed a Unitarian, who said he practically indorsed the preceding speaker and added that many of the best authorities of the Church of England took the same position. He quoted Dr. Isaac Williams, of that church, from *Plain Sermons on the Catechism*: 'The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the church, has enjoined it.'* He quoted Canon Eyton of the same church as saying practically the same thing and that the observance of Ash Wednesday or Lent stands exactly on the same footing as Sunday. 'Into the rest of Sunday no divine law enters.'* He said the Catholic brother who spoke first in the afternoon was correct as far as the Sunday sanctification was concerned, and then he quoted Cardinal Gibbons, a great Roman Catholic authority, who said: 'You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctifying of Sunday. The Scriptures enforce the observance of Saturday, a day we never sanctify.'* Is not that blasphemy? If our Sunday rests on the bold assumptions of the Roman Catholic Church, then what ought we to do? My dear parents, is it possible that all these years we have been holding to an anti-Christ institution that has come down to us from Constantine the Great? He again quoted from the *Catholic Mirror* (of Sept. 9, 1893): 'Of those who follow the Bible as their guide, the Israelites and Seventh Day Adventists have exclusive weight of evidence on their side, while the Biblical

*Exact and literal quotation.

Protestant has not a word in self-defense for his substitution of Sunday for Saturday.* This Unitarian also kept Sunday as a matter of convenience. I suppose some people keep no day as a matter of convenience, and some never enter the church door or make any pretensions to a religious life, for convenience. Is God going to let that word convenience cover the sins of the world? If so, then Jesus need not have suffered. If Saturday, as claimed, is the only divinely commanded Sabbath and it is not convenient to keep it, what, I pray, is convenient and satisfying to God? Why did Jesus say, 'If any man will come after me, let him deny himself and take up his cross and follow me'? If, as one speaker said, it was not a matter of importance and it made no difference, then why did God command it and specify the day? According to these men, Sunday is a mere tradition from Rome or paganism, and Jesus again says, 'Why do ye also transgress the commandment of God by your traditions? . . . In vain do they worship me, teaching for doctrines the commandments of men.' My idea of obedience is to keep God's law just as it directs, otherwise the law is faulty; but David says, 'The law of the Lord is perfect.'

"Then a United Brethren representative took the platform and went back to the old theory which is familiar to you. A Campbellite differed a very little but said he was rather independent in thought and he was what some were pleased to call a 'no-lawite.' The law as given to Moses was done away in Christ. And yet I read that Jesus said, 'Think not that I am come to destroy the law.' Fulfil is not to destroy

*Exact and literal quotation.

but to do, fill full. 'Forever, O Lord, is thy word settled in heaven.' Have I read that? I may be mistaken and will look it up. He said that 'old things are passed away,' but on what authority does he apply that to the fourth commandment? Another assumption. 'Old things' do pass away and Paul plainly tells us what they are. They are the sinful things in man; he is a 'new creature.' The man is new, but the same old laws are still for his government and to lead him to Christ. 'Do we then make void the law through faith? God forbid: yea, we establish the law.' Why, mother, the Bible is all against these talks by these men. The Baptist representative, as was expected, accepted the Westminster platform concerning Sunday observance. And he also quoted extensively from Dr. Hiscox' *Directory*. The fourth commandment had been, or might be, transferred to Sunday. That is what I had been thinking, but I fear we may not be able to find the Scripture that says so. All views thus far expressed failed to lift Sunday-keeping above the level of mere human authority, and that exactly coincides with the Roman Catholic claim when she declares her church has supreme authority to change God's laws and ordinances. I must repudiate that claim altogether, let it lead me where it will. With me, dear parents, the question is: Are the Scriptures, God's Word, the ultimate authority concerning all these matters, or can the law and ordinances of God be set aside, and a mere custom of a church and a civil law be accepted instead? I must stand on God's immutable law and Word. Can it be that the loose creeds, the indefinite utterances of men, are the result

of all this tradition which man has caused to set aside God's plain Word? And it would seem, too, that these indefinite creeds have very little power over the lives of men who assert them. That is my observation. I have been keeping Sunday because I thought the fourth commandment was authority and that it was God's will, and I recognized his authority in the matter and that if we love Jesus Christ we will keep his commandments. Not to do as he commands is evidence to my mind that we do not love him.

"Thus I have given you briefly the utterances of these delegates that came to settle, but really unsettled, us in our faith and practice. Oh, I feel so unsettled and so uncertain now and I have no foundation for what I thought was God's Word. I know how you will feel, but look at these statements and see how conflicting they are, and also produce your Scripture to refute the Catholic or the Seventh Day Baptist or Adventist. 'To the law and the testimony,' not tradition or the assumptions of human beings. Don't tell me it makes no difference. Don't tell me the law was done away. Don't talk about convenience, for that settles nothing, but adds to guilt of disobedience. What did you give the Book of Martyrs for, if convenience settles such weighty matters? Did those men dying for the faith need to thus suffer, if it makes no difference whether we obey a plain command of God or not? Do not tell me that our 'great men' teach Sunday observance. God is greater than all the greatest men. 'We ought to obey God rather than men.' You once said, as one proof, that 'everybody keeps Sunday.' Not quite everybody, but if that were true,

it would not prove anything except a universal apostasy. 'Broad is the way that leadeth to destruction, and many there be that go in thereat.' 'Narrow is the way which leadeth unto life, and few there be that find it.' Some speakers said that we ought to keep Sunday when the law of the land enforced it. That would have let Daniel out and he need not have prayed to God instead of Darius. Herod would not have shut Peter up with intent to kill him the next day if Peter had had that view.

"But I must close. Mr. Ellington may have something better than any and all of those speakers, but he promised that the Bible should be the ultimate word of authority and proof.

"I am well except for this new anxiety. Somehow I shall be glad of the coming vacation. Solomon says that he 'that increaseth knowledge increaseth sorrow,' and I think he is about right there. Had I remained in ignorance I would have been as light-hearted as a bird. But ignorance becomes a sin when light shines in, or can be obtained and we will not seek it.

"Pray for me, dear ones. Love to brother Harold.

"Affectionately,

"LORNA."

What would her dear parents now say? Baptism was a source of great trial to them, though they admitted it was one mode of administering the ordinance. But the Sabbath of the Bible and of the Christ was directly antagonistic to Sunday; and if Saturday is still the only true Sabbath of divine appointment, then to those who receive the knowledge of the truth, Sunday-keeping is a sin. That ignorance is winked

at by the heavenly Father does not excuse the seeker after truth; and if they who remain in ignorance of the real Sabbath may seemingly be devout and conscientious in Sunday observance, they can not be after the honest study of God's Word reveals to them the error. Error then becomes a fearful sin. Some never see their error and some never want to see it if it is there. Others see it but are indifferent, and thus error *leads* to many and various sins.

CHAPTER XV

JOHN SELOVER read his daughter's letter and her account of the convention with mingled sorrow and indignation. Why *did* they consent for Lorna to go to that fool affair anyway? And now what better will she be with Montrose Ellington as a helper in her investigation? If school were not so nearly out for the year he would be tempted to at once call her home and then put her in a seminary for females with strict censorship over her. Why is she all the time trying to pry into theological matters too deep for a young mind like hers? Even a Catholic school would be better for her than the present nonsense. Many Protestants do send their girls to Catholic schools, thinking the discipline is better, but the medicine is worse than the disease. That very thing is a breaking down of Protestantism and a strengthening of Protestants' enemies.

If she persists in this running after "strange gods" he will be obliged to place her in a seclusive seminary where the students will not be permitted to run wild in everything that comes along. When she reports that Sabbatarian Williams' address she will doubtless put it in glowing colors. He has bewitched her by baptizing her. This thing must stop now.

"Not too severe, John," said his wife. "You know that Lorna, while obedient all these years and humble, has a strong will and convictions and she will not be driven by a severe hand now that she is of age. I know her too well. There must be some way out of all this. Perhaps the summer

vacation you planned will help her and take her mind away from all this theology."

"Well, wife, we will try that and if it does not work I will try something harder or withdraw my support for her schooling. How would she feel to be obliged to go out to work at dishwashing to earn her living and get her education?"

"Such things have been done, John. I had a cousin who did that very thing in her determination to get an education and now she is a prominent teacher in the college where she graduated," said Mrs. Selover.

"I have thought that if Mr. Ellington means business, as it now looks, and he has decided upon the Presbyterian ministry, and she engages herself to him, that will decide her. I had hoped for a career of honor and usefulness in our Methodist schools or schools somewhere among our people and had dedicated thousands of dollars to that hope. But being a Presbyterian is far better than being among that Baptist sect and infinitely better than being among Dr. Williams' little speck of a flock. Yes, that seems to be our hope now; that engagement with Ellington will save her," said Mr. Selover.

"I fear not, John. It may be the other way; she may lead him. She is a beautiful girl and beauty will lead a man away from God and truth and every aspiration except to get the girl."

"Possibly, but I have heard lately that a large share of the Seventh Day Baptists leave their Sabbath for marriage or business. That shows how much their boasted truth has to do with their lives when once they want to make a little money or get into society. Bosh! They are a nice set to get all this nonsense afloat in the country.

But for that Dr. Williams, this might not have happened."

"Very true, my husband, but he was not responsible for that convention nor for Professor Barton's talk, nor did he start the discussion with Lorna over baptism. That came from her witnessing a ducking the Baptist minister gave some of his young folks. I am disgusted with it."

"Has Ellington opened up any discussion with her since the convention?" asked Mr. Selover.

"Not that I know of, but they have promised to write about it to each other and compare views," replied his wife.

"Well, that is bad. No matter how you fix it, the mere discussion will breed trouble and keep her stirred up all the time. Tell her to drop the matter or drop the man."

"I tell you, John, that you are going to stir her up more by threats and interference with love affairs than Mr. Ellington can in his letters on the subject. Wait and see what Ellington has to say. Once he decides his future life work, and you can not turn him away from it,—that is, if he is the man I think he is from all appearances. I will trust more now to that than anything else in Lorna's case. Love is blind anyway, they say, and if she loves him she will be held by him. Wait, John."

And so the matter was left that way. Otherwise Montrose might have had some opposition from Lorna's father.

Mr. Selover went to his store to find a drummer waiting to sell him some goods.

"Good morning, Mr. Selover, this is my first trip here and I am introducing a new article that bids fair to sell fast, an article that every home needs and will soon have," said the drummer.

"That remains to be seen. Let me see it or your samples. Your card? Oh, yes, from Milton. Your name, please?"

"Welton, James Welton complete. My father gave me no middle name, so that when I married I could add my wife's maiden name to it! Why not? Time the fashion was changed. I met a man yesterday selling lace, and he had names enough to kill him. Thomas Jefferson Amos Lincoln Spaulding. His parents wanted him to be a Democrat or Republican probably according to the winning side! I'm a 'mugwump.'"

"I see. Well, are you one of those Sabatarians that float about Milton? I never was there but it has a sound of unpleasantness," remarked Mr. Selover.

"I once was. My mother was a member of the Seventh Day church and my father was an Adventist. They seemed to mix well as they always agreed to disagree when it came to questions of prophecy. But when it came to me, they did not agree that I was to be a minister in either denomination, just a common loyal every-day plodder. That, they said, was the most honorable calling these days of trial. Mother said the trying time was nigh at hand and father said it had passed; and so, undecided, I went my way at last and that was selling goods. No, I don't keep it now."

"And may I be inquisitive enough to ask you why you left?" asked Mr. Selover, wanting a new thought for Lorna.

"To tell you the truth, sir, I left it because I thought I could not get a living and keep it. I could not be a telegraph operator or a railroad man or a hotel keeper or a motorman or a city mayor or an alder-

man or a general in the army!" he jokingly replied.

"But I thought your people were ready to be martyrs and die at the stake rather than give up your Saturday," said Mr. Selover, rather sarcastically.

"Some of them are, sir, and they are grand men and women. My mother was that sort. But I drifted. If you want to know how I feel about it, I will say that I have never been satisfied with my way of acting about it. One brought up a Sabbath-keeper seldom ever believes any other way. He may go to perdition but he knows what the Bible teaches. A few try to bluff the Lord and men, and say they have experienced a change of belief, but when you get down to the bottom of their lives you plainly see that they want some of the mighty dollars that they think they can not get any other way. Or else one meets a handsome woman who has more strength of will than he has and who wants to be popular with the crowd and so the weak-kneed fellow succumbs. Then she persuades him to join the Baptist or Methodist church to be somebody in town and there you are. Any religion about that?" said the drummer.

"I think that the woman has a little sense to see that he has no prospect if he keeps Saturday."

"Well, sense or no sense, religion and business ought to mix, but men seem to think they can cheat the Almighty and take his day for money-making or pleasure. Say, Mr. Selover, I am doing wrong and I know it and so does every renegade Sabbatarian, and what is the use of being a hypocrite about it? I often think that, when I get back from the last trip, I'll get

down to business and go back to my mother's God and religion, not simply because it is mother's and father's, but because there is no other in the Bible. Let me give you a tract. Read it. I am not a colporteur but I found it on the seat in the car and read it. It's truth boiled down. Read it. It won't hurt you. Maybe you'll see a little different afterwards. But let's get to business."

Mr. Selover bought some goods and took the tract. He would have thrown it in the fire had a colporteur given it, or had it been sent in the mails, but here was a drummer as frank and honest with himself as could be and it made an impression on his mind. He had hoped to hear the man tell of new light and some convictions for a change of belief, but while practice had changed, belief had not. How could that be? Would not such a man be glad to find a little Scripture for his change? Surely. Now he must read this tract. "Bible Reading on Sabbath and Sunday." Yes, Jesus and Paul kept or observed the old Seventh-day Sabbath, but that was to get a hearing among the Jews. "Oh, well, I have not time now to study all that," he said to himself and let it go indefinitely. "Have not all our great and worthy divines kept Sunday and gone to heaven? What's the use of changing back to the old Sabbath now?" Thus he reasoned.

But thus did *not* Lorna reason. She was a humble disciple, willing and anxious to know the Father's will. "And if any man will do his will, he shall know the teaching." In class one day she asked the Adventist girl to come to her room with her, and the invitation was accepted. Lucy Stevens was her name.

"Miss Stevens, I want to know about your people and what they believe and why they believe it. Have you time to tell me?" asked Lorna.

"I always *take time* when it comes to that," replied Miss Stevens. "Where shall I begin?"

"Oh, who was your father and mother and how did they come to keep Saturday and why are they Adventists? And who are Adventists anyway and when did they have a beginning?" replied Lorna.

"My father was once a Baptist and came to the Seventh Day Adventist faith when a young man, through the preaching of one who held meetings in a tent in his town. My mother was originally a Methodist and a strict one, too. Her father thought all wisdom would live and die in Methodism. My father never rails at Methodists for he says they are a good people, but Wesley did not go far enough and find the Sabbath truth. My father speaks well of the Baptists and says they have stood for religious liberty for centuries and many other good things, though some are anxious for Sunday laws now to save the decaying Sunday Sabbath. Mother saw the Sabbath truth about the same as father did, only to her it was a fearful struggle. She came near not marrying father on account of his belief. But when she made a thorough investigation it came to her as plain as God can make it and that is very plain. Then she accepted it and she says she never experienced such peace at her first conversion as then.

"The Seventh Day Adventists sprang from the Seventh Day Baptists in part, as two sisters of that faith went to a New England town and were among the so-

called Millerites or First Day Adventists, looking for the soon coming of our Lord. They were disappointed then and soon found that the event that took place was another concerning the sanctuary in heaven. The church there, through their influence and teaching, accepted the Sabbath and the two women accepted the Adventist faith. That was the first of our churches. They have increased and we have missionaries almost all over the known world. We had a prophetess, Mrs. Ellen G. White, who has given us Testimonies. Some had thought that she would be either translated or Jesus would come before she died but that was one vagary of ours. Our church government is different from yours. We have no real pastors, but elders elected stately and the ministers go out and preach the Word in every possible place. That in brief is our practice. Why do you ask? Are you interested in the Sabbath?" asked Miss Stevens.

"Yes, I am greatly interested in it. I went to a great convention recently to get information and got instead confusion. Do you find it difficult to keep Saturday?" asked Lorna.

"I do not call it Saturday. That is the heathen name. The Bible knows no such names for God's days of the week. No, I do not find it difficult to keep the Sabbath. Not even here in a Methodist school. But that is because my parents live here and I can be with them. If I were away from home I might have some difficulty, I presume. But when you have made up your mind that you will serve God and not tradition and have settled it well and intelligently and conscientiously, the difficulties vanish mostly. Satan tries to make us be-

lieve that we can't get along in this world and obey God, but he is a liar, and the father of it. Of course we can not do certain things and we do not have to do them. The trouble with many who know the truth is that they have fixed it in their minds that they simply *must* be engineers or merchants or something, and must do a certain work and get a certain price for it or they will starve. They do not accept the promises of God that he will care for them. The seed of the righteous do not go about begging for bread. They sometimes have a hard time and that turns to their good in the end. My parents at times did not know where the next meal was to come from, but they got it and have a home and live so happily and peacefully. I am sorry for unbelievers." And the dear girl's face shone with peace and faith.

"Oh, I wish I knew—I wish I knew," said Lorna.

"You may know, if you have surrendered all to God," said Miss Stevens.

"I thought I had fully surrendered," replied Lorna. "But I have such a struggle. I do not believe you know a thing about temptation and trial in search for truth, as you have been brought up and have a home in harmony with your faith. That is not my case. My parents are against it and most bitterly. My church put every stumbling-block in my way when I asked the way and the truth. My father is wealthy, and should I leave his faith and go with a despised people, he would almost if not quite disinherit me. You know nothing of all that. I had a struggle over baptism, as you have heard, and you saw me baptized; and indeed I had peace then, but this Sabbath question is different. It

means a greater surrender. This is the greatest test I ever knew or heard of. Yes, I am convinced and see no authority in God's Word yet for Sunday observance, and what I have heard from Sunday men in the convention only confirms me in the belief that Sunday has no foundation, unless it be the foundation of an apostate church. I wanted some little comfort and thought that you could give it and you have, but—how can I meet the test? Come again, Miss Stevens, I must go off and have a good cry."

"Poor girl," thought Lucy. "Indeed I must, if possible, help her."

The mail brought her a letter and Lorna hastened to read it.

"Meadville, May 20.

"DEAR MISS LORNA: The first time I have addressed you thus. It makes me happy. I hope you are well and as happy as I am. ("Oh, how can he be happy and I miserable," thought Lorna, "when such a great question is before us unsettled.") I went to a great lecture last evening. It was full of 'New Thought' philosophy, and I can not tell what. It told us how unnecessary it was to get unsettled over religious matters. There was no such thing as trouble or worry or sin or disease and all that. That was a state of mind from which we can be free. The speaker said that he was not really a Christian Scientist, so-called, but that he had reached these conclusions through struggles with questions of duty that at one time almost drove him crazy. But I could not quite agree with him, though there may have been a grain of truth in some of his theories. Anyway I thought I'd mention it to you and see if you could not get away from

the distraction you got at the convention. I have nothing new to offer just now but I am still inclined to the old Presbyterian orthodox position. It would seem that such a universal practice of Sunday-keeping indicates that the Holy Spirit led the church to it, and when I see how blessed the church has been I can not see how God can be displeased with our practice and permit almost the whole Christian world to do as it does. See how the greatest and best of men have taught this for ages. See the revivals of religion that have swept over the world among us. See the Spurgeons and Moodys and Sundays and many, many others of world fame, all keeping Sunday. We do not have to admit the boasting claims of the Catholic Church. We need not be disturbed because different scholars see the same thing from different standpoints. They all keep the day, loosely of course in many instances. And so God blesses them. I am encouraged with this thought and hope to encourage you.

"I have some new music that we must try sometime. I have a pretty new painting that I want you to see.

"I have an offer to travel two months this vacation on the Pacific Coast visiting the great parks and other attractions in connection with the work I am asked to do. The work is nothing to speak of, just the vagaries of a man of great wealth who wants me to be with him and simply look out for his baggage and hotels and him, as he is an invalid somewhat. I am inclined to accept it as it will give me great experience in other ways and add to my store of knowledge for the ministry.

"I was reading the other day of the

pioneer days when oxen were used so much and then it came to me as never before how appreciative we ought to be that we live in this day and age with all the increased facilities of travel. Travel in those days was a word most suggestive—"travail"—excessive labor. But I observe that some people rush through the world and see nothing. That is no fault of steamers and railways. One day I saw a man passing through the most beautiful scenery and he never saw it. He was a stock buyer and all he saw were pigs and steers. Another also never noticed the beautiful lakes and hills and valleys. He was a poultry dealer and he was constantly pointing out some hens and roosters. A woman was on the train and she never saw it. She was a woman of fashion and she talked bonnet and shirt waists as she commented on the looks of her fellow travelers.

"When I travel I want to be like Tennyson. He said, 'I am a part of all that I have seen.' Another said, 'The world belongs to him who has seen it.' Seneca said, 'He that would make travels delightful must first make himself delightful.' If I go I shall so delight in the smiling fields and rich woods. The very mountains shall tell of peace, and the rivers speak of joy. *Come with me.* More anon.

"Sincerely,
"MONTROSE."

In a couple of weeks Lorna answered, though the impulse was to sit right down and answer it! She wanted to say "Montrose" at once but she could hardly do so from native modesty. Then, too, if a girl really wants to encourage a man's attentions, she must keep him for quite a time

at arm's length. She must seem in no hurry and assume some indifference. But Lorna was in no way affected. Of this she had not a thought. She was frank, but not given to impulsive ways nor sentimental talk.

“Kingsbury, June 4.

“DEAR MR. ELLINGTON: Yours of the 20th ult. was received and with pleasure, save that your arguments for freedom from anxiety in search for truth did not appeal to me at all. That is too loose a way to treat great questions of duty and of divine law. Pardon me! I was not reflecting upon your honesty, but you had just been to hear that flippant lecturer who used philosophical dust to throw into people's eyes and the vagaries of Mrs. Eddy and some Eastern sects—were they Hindoos or Buddhists? No one need tell me that sin and trouble are all mental illusions. If so, God had a lot of it to deal with from Eve and Adam down. Strange that the whole human race to the present time has been afflicted with just this mental delusion and has never found out that sin is unreal. What did Jesus die for anyway? Why were Peter and Paul imprisoned and put to death? Why have millions of martyrs laid down their lives, if sin is an illusion? Why did God give his law on Sinai? Stuff. I am sick of it. The most real thing in all the world is *sin*; and the wages of it is death. ‘Sin is the transgression of the law.’ Preach from that when you get into your first pastorate. What law? of the Medes and Persians? laws of the Vatican? edicts of the Pope? Nay, verily. God's law. And in the heart of that law is the Sabbath, the only one that tells who the true God is; a definite statement of

what his people are to do. The first four commandments are duties toward God. The last six show relations with men. The fourth is positive; the most of the others are negative. 'Let God be true and every man a liar.' No, Mr. Ellington, we have a great question to settle and settle right. Majorities do not make truth. The whole world doing a thing does not make that thing right. The divine Word settles that. A whole world lies in wickedness,—does that make wickedness right? The vast majority of people are yet heathen. Let's be heathen therefore! 'Universal practice' never yet settled the matter of right and wrong. If it did, sin in all its sinfulness would be right. The 'greatest and best men' have been in error. Is error right? Prejudices, preconceived notions, environment have led men of greatest scholarship to have wrong opinions. Honestly, if you want it so. Catholics have persecuted and put to death Protestants, and Protestants have persecuted and imprisoned fellow Protestants for having differences of opinion. I have known men in my own church that wanted to imprison Seventh Day Baptists and Adventists for following their convictions. They were wrongly educated. 'Seeing things from different standpoints by men of learning' does not make a common error right. Let us get our understanding of things from the Word direct.

"Surely you will accept the offer to travel. How I'd enjoy it. I always wanted to make a tour of Uncle Sam's territory. Scenery enough here without going to the Rhine or Volga to see it. You'll tell me all about the trip. I need not tell

you that 'the fool wanders, the wise man travels,' as the proverb says. I suppose much depends upon the time at our disposal and the object with which we travel. What I want travel for is rest and health; fresh air and exercise rather than study; and yet in that may be study that does not weary. We can lay in a stock of new ideas as well as a store of health. After reading of the places we are about to visit, the reality will burst upon us like a great revelation. I want a kodak when I travel. That will reveal still more of what we have seen. It occurs to me that if you are to preach about heaven sometime, you need to see more of this world. I believe heaven will be more real in thought to him who loves and appreciates the works of God seen below. I want to know botany and astronomy, and other things that tell so much of God the Creator. To contemplate the omnipotence of God in the immensity of creation leads to humility. David learned this lesson of self-abasement as he surveyed the nocturnal heavens. He beheld the moon walking in brightness and the host of stars and he was overpowered with a sense of his own insignificance. 'O Lord! what is man, that thou art mindful of him, or the son of man, that thou shouldst visit him!'

"I wish you the best of health and joy when your summer work begins. I wonder what I will be doing. Father gave a hint that if I were a good girl he was going to give me something new for a vacation. I can not guess what it is.

"I have an appointment now. Good-by.

"LORNA."

What a woman! and what a companion she would be for a pastor of a church! What a help in planning a sermon. He must win her without fail. But that "Saturday business." How could he satisfy her? And so the days went on and vacation came. Lorna was again at home.

CHAPTER XVI

AFTER Lorna had been home a few days, greeted her friends, and told her parents all she could about the year in college—told them, as she had promised, of the address of Dr. Williams at the convention, and had had a little discussion over the same with no satisfaction to herself, only to increase her anxiety, or make her the more anxious to investigate the matter more thoroughly, her father asked her at the breakfast table if she would like a month or so of travel during the vacation, saying that he had been planning it all the year and had decided, if she wanted it, to send her with a small party of church people from Kingsbury. This party had already arranged a trip to the coast to take in the Epworth League Convention and also to see the sights. Tickets could be obtained for the season at reduced rates and would be good for stop-overs at all the important places and parks. Lorna entered heartily into the plan and kissed her father gratefully for his love and care of her.

"My daughter," said he, "I want you to dismiss all study and all anxiety and have no discussions on religious questions, but give yourself the rest you need and be ready for another college year."

Lorna looked sober. How could she now dismiss the matter of one of God's commandments? She said nothing, and her father knew what was on her mind. But he had found that the mention of the subject was sure to bring on a discussion and he also knew that he could not well convince her from any Scripture; that

what satisfied him, only caused her to feel alarm and would compel him to produce Scripture for his opinion. He found he could not do this. He now hoped that the summer trip and coming in contact with such a great crowd of young Methodists would take her mind from the subject or else make her feel that all was right as it was.

She received a letter from Mr. Ellington, saying that he and his charge were to go to the coast on the convention train and they also were to take in some of the good things and then proceed on their pleasure trip.

This pleased her and did not seem to displease her parents.

The next Sunday her League chose delegates proper, though there were many who were going besides the appointed delegates. Lorna was chosen by suggestion of her pastor, who himself now hoped for a change in her through this trip and the notice made of her by the church and League. Her first impulse was to decline the honor as they would be sorry in case she made a full decision on the Sabbath question; but she thought how much pleasure it would give her parents, so on their account she accepted.

The journey there would be by the way of St. Louis to southern Texas and thence on the Southern Pacific to Los Angeles without change of cars from St. Louis. They were to have a special car which was to be decorated; and all in all, it would be a happy and enthusiastic crowd of young life. They would leave on Monday and, nothing preventing, would arrive at Los Angeles early Friday morning. The convention would open in the afternoon.

We omit all details of the preparation and the start. They left home on schedule time, the "City Band" giving them a good send-off and hundreds waving handkerchiefs. Lorna had a section in the middle of the Pullman with her seatmate. She had taken two or three interesting books along and some crochet work.

It would be interesting to describe the scenery along the route, along the low plain of the Mississippi; the fields of corn, hemp, and other grains; the orchards along the edge of the Ozarks; the coal, iron and lead mines; the rivers of Texas that rise in the western plateau, and the great stock ranches of New Mexico; the ride through Arizona, the driest and hottest portion of the United States, past settlements of Apaches, and on to the city of Los Angeles. But all this is not essential to our story.

At St. Louis Mr. Ellington came aboard the train and at once went in search of Miss Selover. His coach was not occupied with League delegates and not crowded. It was time for breakfast in the diner and Lorna was just making ready to go when she saw Mr. Ellington enter her coach. She waved her hand at him and they greeted each other. He was introduced to her seatmate and quickly he asked them to breakfast with him. They were soon seated at a table, the menu studied, and what they wanted ordered.

"This is a great treat," said Mr. Ellington, "and I only wish we could occupy the same coach; but I suppose only delegates to the convention are allowed here and of course I have to be the most of the time with my employer and companion, looking out for his comfort. I trust, however, that each day I may have an hour or two with you. Any books to read?"

"Just two of stories, one guide, and a German book to keep me fresh in my study of German," said Lorna. "The newsboy will supply the rest."

"I brought some theology," said Mr. Ellington.

"My parents have told me to dismiss all study and discuss no theology on this trip, but to make the most of it for rest and observation," said Lorna.

"Then what is the German book for?" said he laughing. "And as for theology, why go then to a religious convention? However, I expect the most of the delegates are in for a good time and to see the sights more than to discuss ways and means of advancing the kingdom of God! Of course they can do both at once. But how can men look at the beautiful scenery God has made for our delight and not think or talk of theology? What is theology? God's ancient and happy people in the days of their prosperity were always talking theology. Most Christian people think of theology as a dry, musty doctrine of bygone days, a mere matter of whether babies who have not been baptized go to heaven or not. I heard an old minister say that when he was a boy he was taught that hell was full of infants a span long, all because they had not had a little drop of water put on their brow, or because an established church had not had its say over them. But that is not theology in its true sense. That is superstition. And I have already found, as have you, that pagan superstition still survives in Christianity. And so we are to root it out. How can we do it?" asked Mr. Ellington.

In spite of her father's protest and request she felt obliged to answer, "How can

we rid ourselves of all that pagan rubbish? Just as I have on the question of baptism. Do as the Lord says do and not follow the vain traditions of men."

"And what did the Catholic priest tell us at the convention about our Christian Sabbath?" asked Mr. Ellington. "What an assumption! If I had to follow the dictates of a prelate, with no free thought on my part, I'd sell my soul for greed, serve the devil the rest of my days and get all the fun out of it I could."

"Well, a Catholic priest can tell some truth perhaps. Did any of our learned divines show where the Bible taught us differently? Did they easily put finger on the chapter and verse and show a 'Thus saith the Lord' for our Sunday? Not one. And why not, if it was there? That has bothered me ever since. But my friend here is opening her mouth to say something."

"Say something! Well, I guess I can on that question. You see I am a Methodist and en route to a Methodist convention, and I have not a word to say against my church and people, only that in my heart I am convinced that we are liable to have some errors like other people. My mother is a Methodist, was born one, and I naturally go with her. My father was a Catholic once, but when the priest began to dictate to him in matters that only one's own conscience or investigation could decide he broke with them. Now he is nothing religiously but he can argue by the hour on Bible topics. He says that only the Catholic Church is responsible for our Sunday and that he is rich enough to offer a thousand dollars to any minister or person who can give a hint from the Bible sustaining Sunday observance, and I have been

trying for two years to get that thousand dollars for my future wedding outfit but have utterly failed to date. I am hoping this convention will have something to offer us on that question."

The speaker was a young student in the same college with Lorna and had become acquainted with Lorna at college. They had chosen each other as seatmates on the trip and hoped to be assigned to the same room by the committee. Lorna had not known about this before and now felt she had some one to talk to on the question that so deeply interested her now and had brought her such a struggle.

"Really," said Mr. Ellington, "this thing is getting interesting. You'll have the whole Methodist Church soon agitated and unsettled. Better come and unite with Presbyterians, who have little trouble over it."

"It is time that we all had some settled convictions and some Scripture to sustain them," said Miss Harns, for that was the name of the young woman.

"I guess I better send my pastor after that thousand dollars," said Lorna. "He says it is no trouble at all to give Scripture evidences for the Christian Sabbath, as he is pleased to call Sunday. I have wanted to have him give me the evidences, but father and mother do not wish me to discuss the matter with him or others this summer, but say that when I am further along in college I will be able to better see the question. But I am not satisfied with that way of settling great questions of duty and the keeping of the commandments of God. It seems to me that a minister could produce in five minutes any Scripture to prove his statement. Is the Bible so

worded that we can not tell until we are through college whether God commands, or the apostles kept, Sunday for any reason?"

"Well, we will find that it takes the greatest scholars years of careful study to settle some matters," said Mr. Ellington.

"I should say so," replied Miss Harns. "And they seem not to have settled them yet, by the contradictory arguments we heard at the Meadville Convention."

"Then you took notes at the convention?" asked Ellington.

"No one had to, to see the results of that babel," said Miss Harns. "Father said they testified like the false witnesses against Jesus and then crucified the Sabbath between two thieves, the Mohammedan Friday and the Pope's Sunday. Father speaks his mind very freely when he talks about such matters. Mother pays no attention to it. But somehow, while mother has 'got religion' and father renounces it in a way, he has the best of the arguments when it comes to testing questions by plain Scripture. I don't understand it."

"I don't see how I am to meet father's wish when this matter comes up in so many unexpected ways," said Lorna.

"'Truth crushed to earth shall rise again,' father would say in answer to that statement," remarked Miss Harns.

"But like Pilate, men are still asking, 'What is truth?' and I suppose as long as the world stands, there will be unsettled conditions and the inquiry still made," remarked Mr. Ellington.

"But can not true believers find the truth concerning matters of salvation and of God's law?" asked Lorna. "Must we forever be in the dark? If so, then God's Word is not plain enough for the wayfaring

man. For myself, I do not propose to go a lifetime unsettled as to what God means when he says, 'Remember the sabbath day to keep it holy. . . . The seventh day is the sabbath.'"

"The Sabbath is more than a day. Man is greater than a Sabbath, and Jesus said he was Lord of the Sabbath. Are the twenty-four hours of the Seventh Day of different kind from those of the First Day? What difference does it make to God which day we rest on, if we rest and worship?" asked Mr. Ellington.

"If you were a father and told your boy to finish his plowing Friday afternoon, would you think it made any difference if he chose to finish it on Saturday? I suppose not, with that argument. But it would make a great difference with you whether he respected your wishes enough to do *as* you told him or made his own convenience or wish the rule. When God, through Elisha, told Naaman to go and wash seven times in the Jordan, did it make any difference whether he went to the Jordan or to a river by Damascus? And when God told Saul to utterly destroy the enemy and all his flocks, did it make any difference whether he chose to serve God a little different?" said Miss Harns.

"Well, now," said Mr. Ellington, "you seem to be more under the influence of your father than mother. If he were consistent he'd be a Seventh Day Baptist at once and then where would you go?"

"Probably go with my mother. But of course that would not settle the thing God really commands," said Miss Harns.

"Now, Mr. Ellington, I did not intend to bring up this matter. It distresses me. I simply *must* get right on it. What my dear

Miss Harns would do does not say what I'd do. As much as I love my parents, my first duty is to love supremely and obey my Savior and God. I just had to go contrary to my parents' wish in baptism and satisfy my conscience and truest convictions in going down into the baptismal waters. If now God says I should keep the Seventh Day, and there is no Scriptural authority—as men who keep Sunday have said themselves—for Sunday observance, I must keep the Seventh though the whole world is against me, and that is the great struggle I am now having. Now you are studying for the ministry and must meet this question. Tell us frankly, is there any command in the Bible to keep holy the Sunday or first day of the week? I want just Yes or No, no beating about the bush on what Dr. So-and-so says or thinks. Answer me, please."

"That is not a fair way to put it," said Ellington.

"That is not to be discussed at this point. Kindly answer my question, Yes or No."

"Well, no."

"Very well, now is there a Scripture saying the Sabbath would be or had been changed from one day to another? Yes or No."

"No."

"Is it anywhere said that the apostles met or preached on Sunday, or celebrated the Sunday as the Sabbath? Just Yes or No."

"No."

"Now we are getting down to business," said Lorna. "Is there a single Scripture that says that the vision of John on the Lord's Day was on a literal day of twenty-four hours, or was on the first day of the week?"

"I never saw it."

“Did the people of God up to the time of the resurrection keep a definite seventh day of the week and so regard the Sabbath? Yes or No.”

“Yes.”

“Do you accept the statement of the Catholic Church that it has God-delegated power to change any of God’s commands and institute fasts or feasts binding upon the consciences of men?”

“No, I do not.”

“Is a law, human or divine, on the statute books annulled without any later enactments or statements to the contrary by the one making that law?”

“No.”

“Has God ever made any statement (on record) that he had annulled his law or made it void or any portion of it?”

“No, but the ceremonial law ceased as we well know.”

“Is the Sabbath law a ceremony of ordinances against us?”

“I do not think so.”

“God has said, ‘Thou shalt not steal.’ Now if the whole world made a practice of stealing as a part of its religion, and pretended to do it in the name of Jesus, would that annul the law and make stealing right?”

“Never.”

“Does the making of a living, so-called, or a matter of convenience on man’s part change the law or annul it?”

“Surely not.”

“What is the divine definition of sin?”

“Sin is the transgression of the law.”

“Continuing the catechism, if any human law conflicts with the divine, is the transgression of the human a sin?”

“Not necessarily.”

“But is it? If God is supreme authority, as you preachers certainly say, is a human law in direct conflict with God’s binding upon the conscience of any Christian who knows the divine will?”

“No.”

“Can you consistently twist Paul’s statements about obeying our earthly rulers, or being subject to them, to conflict with Peter’s statement that ‘we ought to obey God rather than man’?”

“Not by true Biblical interpretation.”

“Then if sin is the transgression of God’s law, and the fourth commandment has not been annulled or changed by any divine authority—observe my proposition—is it still a sin to disobey the fourth commandment, with that understanding of the matter?”

“It is a sin to knowingly transgress.”

“Then if one investigates the matter and can see no change of law or annulment, but that it is still binding, is it not a knowing transgression to not keep the commandment, and will it not be a sin?”

“With your proposition, yes.”

“When men of God bring these important matters to the attention of supposed Christian people, is it not wilful ignorance if they refuse or neglect to make any honest investigation of the matter?”

“I should say it was wilful and responsible ignorance.”

“Then why has the great majority of clergymen, even, made so little investigation of it, and why do the masses of Protestants just take for granted the offhand statements of the leaders and make no investigation and go right on with such false interpretations of plain Bible texts? Blind leaders of the blind in this question and others important, each one living to perpet-

uate his own church and denomination regardless of God's plain law and teachings. Oh, this looseness and neglect and ignorance! I'm done with it. God my helper, I will follow the truth as far as I see it. Dear Mr. Ellington, you have settled the matter of the Sabbath. Centuries of search have never revealed Scriptural authority for Sunday-keeping. It rests wholly upon tradition and the gradually growing custom of an erring church. It has no 'Thus saith the Lord.'"

The discussion had become so earnest that they hardly realized that it was long ago time to leave the diner for other passengers to occupy. Lorna saw the porter smiling and looking at her, and Mr. Ellington paying for the orders. They arose and went to their coach, and Mr. Ellington begged pardon for such a long call and hastened to his own coach. Lorna and Miss Harns fell to quiet meditation. The great test had come to Lorna, and Miss Harns was troubled. Her father's logic was right; his heart was wrong in that he did not follow the light he had. And why had she treated it so lightly when she had heard her father discuss the matter? Surely, after this conversation, she would begin to look at it *very* seriously. Was she sinning? It must be, if she was not keeping the fourth commandment. She broke the silence by asking, "Lorna, is this a matter of salvation?"

"Keeping the whole law did not save the rich young ruler who came to Jesus. But will disobeying God save us? That is the most important question. No, if keeping the Sabbath may not of itself save us, that does not excuse disobedience. Faith in Jesus saves us. But faith without obedi-

ence is not a saving faith. 'Faith without works is dead.' But Jesus says, 'If ye love me, keep my commandments.' 'I and my Father are one.' Then Jesus is concerned with the Father's law, and to make that law honorable was his mission in salvation. Faith does not make void the law. Jesus magnified the law. It is, then, a question of salvation whether we obey God or not. We have not truly accepted the gospel offers if we do not obey God. There is no separation of the two. Now we are up to the question, 'Will you obey?' 'Turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable.' Say—*there* is the Lord's Day if any, and not Sunday. 'My holy day,' says God. It seems to me that 'blindness hath happened in part to Israel,' not only to Israel, but to us Gentiles. Mary Harns, what are we going to do? I am in great trouble. My parents, I believe, have arranged this very trip to put me off the track of Sabbath investigation and I have run right into it worse than ever. And Mr. Ellington, with whom I am corresponding with serious purposes, has unwittingly made me more convinced than ever that I must keep the Bible Sabbath. How can he escape the same conclusion? Oh, how this tests men! It will change his whole course in life, perhaps mine. And my parents! Mary, you will have your father with you if you obey. But I—will my loved and affectionate parents forsake me?" and she put her face in her hands and wept. She wanted to kneel right there in the coach and pray. She wanted to write to her parents. But she must wait until she and Miss Harns had a room assigned them.

CHAPTER XVII

WHEN the train reached Los Angeles, they were met by the committee and escorted in automobiles to the Convention Hall, given badges and assigned rooms in various parts of the city, to be entertained by arrangement of the various leagues. The Christian Endeavor societies offered to help entertain and so they had places for many of the delegates, exhibiting a fraternal spirit. Belonging to the Christian Endeavor Union of the city was the Endeavor society of the Seventh Day Baptist church. They furnished names of a few families that would entertain delegates. It happened that Lorna and Mary were assigned a home on Moneta Avenue. After dressing for the afternoon and first session, and having had dinner, they went to the Convention Hall. The names of the chosen delegates had been mostly sent in, the roll was quickly completed, and in due time committees were appointed. Lorna, whose pastor had sent word to a friend of his, prominent in the convention, received an important place on a committee and was given a badge accordingly. This brought her somewhat into prominence at once. Her musical abilities had also been heard of and she was given a place on the program for special music one day of the convention. Receiving notice of this she sent word to Mr. Ellington, who had given her his address while in the city, to accompany her with a violin for a solo and also in an instrumental duet. This again brought them together both for practice and a closer attachment. When he was

not engaged to entertain and look after matters of his employer and she was not with the convention, they took rides here and there, and before the convention closed they were engaged, but not until it had been agreed that nothing on his part should stand in the way of her keeping the Sabbath if she made a full decision. But if they had not gone so far before she had nearly decided, she would not have made the engagement. She told him that it was dangerous to be unequally yoked together religiously. As between Methodism and Presbyterianism she would not hesitate. But the Sabbath was a matter of greatest test and she could not, if she kept it, put her light under a bushel. In the midst of her happiness over this expected engagement she began to feel that it was a mistake and that perhaps she had been too hasty. Could she, if she failed to lead him to the Sabbath, go with him to a Presbyterian pastorate if he secured one, and help him to success while she was of different faith?

The more she thought of it the more she was troubled. He had said, "Why might not you keep two days?" to which she replied, "If the Sabbath must be kept on the day God blessed and sanctified, the commandment says work six days." "But," said he, "you will be working six days when you attend with me to the duties of the church I may possibly have."

"But I must tell people of this truth. I can not hide it or keep silent. It must be a great reform to help on these days and God must have a church and people to carry it on. O Montrose, can't you see it and obey God with me?"

"Then you have fully decided?" he said.

"I do not see, unless you have evidences I have not yet seen or heard—and these you are unable to give me—how I can do otherwise and feel that I am an obedient child of God."

Mr. Ellington still felt that, in time, he could convince her or get her to give up the matter of keeping "Saturday." So he said, "Well, we will arrange that in the course of time. Don't worry any more; let us have a great time on this trip. We want to create a sensation when we give our musical selections."

"I hardly feel that way about it. I want my talents to be used to honor and glorify God," said Lorna.

"Oh, well, as to that, we can, but it does no harm to get a little honor ourselves. Does not that increase our influence?"

"Perhaps so, but we must not seek worldly honors to the increase of pride and selfish ambition. If we ever have a pastorate, this gift must cheer the poor and sick and give pleasure to the unnoticed."

They had reached the corner of Moneta Avenue and Forty-second Street when they noticed a little church with its bulletin board announcing services at two o'clock Sabbath (Saturday) afternoon. "Everybody welcome."

"Montrose, let's attend that service tomorrow and see who they are and what they say," said Lorna.

Now that was just what Mr. Ellington wished she would not do. He had planned a special afternoon outing at the close of the convention session. He told her that he was sorry but at two o'clock he must be with his employer and that at three-thirty he had wanted to take her to a

friend's house where a musicale was to be enjoyed. Wouldn't she go? "I heard my roommate say she wanted to attend such a service if there was one in the city, and we have agreed to look up one if possible," answered Lorna.

"Then we will meet at the evening session at Convention Hall," he said.

They had reached her room and bade each other good night. Entering her room she found her mate in tears.

"And are you in trouble also?" asked Lorna.

"Yes, Lorna, I never thought of this Sabbath question seriously before. I was so used to hearing father discuss all such matters, as I thought, just to have a discussion and 'worst them in the argument,' he would say, but your questions yesterday to Mr. Ellington and his apparent uneasiness but frankness in answering them have set me to thinking and I am troubled. Oh, I must look into this more seriously. Can't you help me?"

They at once went over the same ground that Lorna had gone over, only briefly, and then knelt and prayed together.

"Mary, I have found a church right down here on the corner that has Sabbath services in the afternoon, and we will attend. I want to see a people that keep the Seventh Day. I only really know one, Dr. Williams, and he is grand and good. But we will have to miss the afternoon session of our convention. And the committee I was on has been called to meet tomorrow at one-thirty. What will they think if I am not there?"

"Lorna, the feeling creeps over me that this is Sabbath evening. Shall we keep it as the Sabbath for the first time? Then,

if later we find we can prove Sunday the day to observe, we can give up this present conviction. As far as mother is concerned, it will not specially grieve her, only that she had planned great things for me in her church; but after hearing father say so much on the subject she has at last said she did not think it made much difference. But my greatest trial will be the giving up of a promised position after graduation, and then I will meet so much opposition from Mr. Gerald who has asked me to marry him after graduation next year. He is a lawyer and a Methodist also, but I know he will never look at this as we do now. That about breaks my heart. Oh, why have Christians mixed things up in this way? Who is to blame for all this division in the church of Jesus Christ?"

"Well, we may be able to find just where the responsibility rests, but present truth is what concerns me. Yes, I will begin, now, my first Sabbath-keeping. Let us ask God for all the light we need and to guide us and keep us in the love of the truth as we can find it." And Lorna and Mary knelt and prayed as they had never before prayed. Blessed peace came over them and they were happy in obedience.

"I feel," said Mary, "as though I had just been converted. I believe the Lord will lead and bless us and show us unmistakably his truth." And again they sang with new meaning and feeling:

"Jesus, I my cross have taken,
All to leave and follow thee."

The next morning they attended the session of the convention. Bishop McKean gave a great address on "The Relation of the League to a Better Sabbath (Sunday) Observance" and gave the usual texts for

observing the day. He made a few remarks against the inroads of the "Advents." He also made reference to the little Seventh Day Baptist church in the city and to the foolishness of attempting to change the established order of things. He spoke of how God had blessed them these centuries in the observance of the Lord's Day, how their denomination had grown, and how the League now had a great mission to better the conditions in this country which of late had been rushing madly to Sunday desecration.

Mary and Lorna listened intently for some argument they had not already heard—one not already exploded; but there was none. He reeled off the same old things said in behalf of the Sunday, taking for granted that they were not to be questioned.

Lorna notified the chairman of her committee that she would not be able to attend its meeting that day.

"Why not, Miss Selover? We shall greatly need you to plan a fine excursion a week from today to Pasadena and other points of interest."

"I have other engagements and am sorry if I disarrange any plans, but I think you will be well able to arrange whatever you may have in mind," replied Lorna.

"But you will look after some of the program on that excursion if we select you for it, will you not?"

"Pardon me, but it will be impossible for me to do that unless the Bishop can give us better reasons for keeping Sunday than he did this morning, and some Scriptural authority for ceasing to obey the fourth commandment. A week from today is another Sabbath of Christ and the

apostles and I must follow their example. I can not go." Oh, what an effort to say this!

"I thought you were a delegate from the Plattville League and a leading member of the Methodist church there," he said in astonishment.

"I am, but probably they will not recognize me as such on my return. Since I came here, though long under conviction, I have accepted the Bible Sabbath commanded of God and kept by our Lord and all the early apostles and disciples. But this is no place and time to discuss that. Kindly excuse me now from the committee," said Lorna, and in greatest perplexity and astonishment he walked away to tell the president of the convention and the Bishop what he had just heard from Miss Selover. What could it all mean! They must see her as soon as possible and get that nonsense out of her. Where did she room? They looked it up on the list of delegates and chose three to visit her at the first opportunity.

Mary and Lorna went to dinner, then to their room, and at a quarter of two they met the lady of the house and told her they were going to attend the meeting at the Seventh Day Baptist church.

"Why," said she, "that is where my daughter attends. She is getting ready now and will be so pleased to have you with her."

"Is your daughter a member of that church?" asked Mary.

"Well, not yet, but she expects to marry a young man that is, and she will go with him then."

"Misses Selover and Harns, this is my

daughter Sue." And after the introduction they all went to the church.

"Our Sabbath school is at two o'clock and the preaching at three," said Miss Sue. "We have a fine minister and he is to speak today somewhat in reply to the Bishop's address of the morning, as it had been announced in the papers what the Bishop was to talk about and our pastor phoned over the 'parish' that he would give it attention, and the *Daily News* is going to print the sermon in Monday's edition. The editor is quite friendly to our pastor."

At the church Misses Lorna and Mary were introduced to the superintendent and pastor just before the opening of the school.

"You are delegates to the convention?" asked the superintendent.

"Yes," replied Lorna.

"Did I not hear it announced that you would sing in the special musical service next Tuesday?" he asked.

"Yes, that was the arrangement, but I fear the program will be changed now as far as I am concerned."

"And why so?"

"I am not here to advertise myself. I just came in to attend your services and learn what I could. In fact, to confess my Lord before men, I will say that this is my first Sabbath-keeping, as I commenced last evening, Miss Harns and I." And she blushed a trifle.

"God bless you and give you peace," said the pastor.

"He has already given peace and with it a coming cross to bear unless the Bishop and others can do better than they did this

morning, and show us authority for Sunday observance," replied Miss Lorna.

"Miss Selover, I know you are a musician or you would not have been placed so conspicuously on the Tuesday's program. Will you give God praise today by singing for us at the service following the Sabbath school and just before I commence my sermon? Please do. It will so help us and bring you, too, a blessing," said the pastor.

Lorna hesitated, but when Miss Mary urged her, she consented.

The Sabbath-school lesson was a special one delayed from the review, and arranged by the dean of the Sabbath-keepers' Theological Seminary. It was specially interesting to Lorna and Mary and much of it contained, to them, new views. The superintendent asked the secretary to give the visitors each a copy of the *Helping Hand* to take with them after meeting, also two recent tracts on the Sunday and Sabbath, and Sunday Legislation.

The preaching service began and just before the sermon the pastor announced that Miss Lorna Selover, delegate to the League Convention, a Sabbath-keeper, and engaged to sing next Tuesday at the convention, would this afternoon favor them with a solo. Modestly Lorna went to the desk and without accompaniment sang:

"In the secret of His presence how my soul delights to hide!
Oh, how precious are the lessons which I learn
at Jesus' side!
Earthly cares can never vex me, neither trial
lay me low,
For when Satan comes to tempt me, to the secret
place I go, to the secret place I go."

It had been sung before in the church but never with such feeling. It was that

day a part of her. Her soul was full of the thought, and the new experience lent aid. What a hush as she continued to the end and even after she had taken a seat with Miss Sue. What an inspiration it was to the pastor. The Holy Spirit came to him and to his people. There were a few other strangers there attracted by the advertised notice in front of the church.

The pastor put his life into that sermon and briefly noticing all the important texts the Bishop had given showed the mistake and error the Bishop was committing. Then he told how we were under the régime of the Holy Spirit and the principle of love that made of us better Sabbath-keepers after the manner of Jesus' observance of it. "We keep the law not as mere legalists, not for mere salvation, but the 'love of Christ constraineth us' and we can not do better than to observe the only day designated in the law as the only consistent thing to do and to show our love by obedience, glad and cheerful. Neither Jesus nor his apostles gave any hint of any abrogation of the Sabbath law or change of day for observance, but in teaching and observance he himself lifted it into the realm of life and away from mere Judaism. Jesus was indeed Lord of the Sabbath and showed himself such by a proper observance and example of the day his Father gave to mankind."

The pastor then gave a brief account of the introduction of the Sunday into the church, followed this with a short history of Sabbath observance all the way down to the present, described the mission of the Seventh Day Baptist Church and its co-operation with all good people in everything of a common interest, and closed

with a fervent prayer for the true spirit of unity among all men.

Lorna received many expressions of appreciation for her song, and invitations to come again if in the city.

"I am so glad we attended that service," said Miss Mary. "I feel better already. We are not alone in the world in suffering and obedience. God will bring us out of trouble and make us yet helpful in his service." And they went to their room, first inviting Miss Sue to come up when convenient.

On Monday the music conductor said that he had been instructed to omit her part in the special musical service, but gave no reasons for it. But she well knew.

That afternoon Mr. Ellington called to see her and have a short practice.

"The conductor of the music told me this morning that he was instructed to leave me off the program," said Lorna.

"And for what reason?" asked Montrose.

"He gave none, but I can guess why," she replied. "Because I went to the service of the Seventh Day Baptist church and not to the committee meeting of our committee. You know what that is."

"And did you inform him you were to be absent?"

"Yes, and I had to tell him why. The Bishop's address convinced me more than ever that there is no Sabbath but the original one and I wanted to see the people that worship on that day here in the city. So I went. And I have kept the day for the first time. O Montrose, I have joy in obedience."

"Dear girl, I do not know what to say to you. I fear you have made a mistake.

and are still misled. I wish you had waited awhile longer. But I yet feel sure you will see it as it really is, and then we will have great peace in unity. But I am amazed at the act of the convention managers. That is bigotry and intolerance. I'll see about that now." And he plainly showed his indignation.

"But you can't do anything about it, Montrose. You are not a delegate nor a Methodist."

"I do not care anything myself about being left off, but it is an insult to you and your League that sent you."

"But my League will justify the act when it knows why."

"Perhaps so. A Presbyterian convention would not do that."

"Perhaps not, but we may as well make the best of it and not notice it," said Lorna. "Let's go somewhere this evening."

"All right, and does Miss Harns want to go too?"

It was arranged and the three had a delightful evening with friends of Mr. Ellington.

CHAPTER XVIII

TUESDAY morning the *Daily News* of the evening before was well circulated. It contained both the Bishop's address and the sermon of the Seventh Day Baptist pastor. There was also an account of the singing of Miss Selover at that church. The music conductor had neglected to erase the names of Mr. Ellington and Miss Selover from the program that day, as had been ordered by the committee and as he had intended to do. Being called home for an hour to see about some important business he put the program in the hands of another who had not been informed as to Miss Selover's part and who when the time came announced a solo from Miss Selover. The violin was on the piano. What should they do? Ellington quick as a flash arose, giving Lorna no time to protest, took her by the arm, led her to the platform and took up his instrument. There was nothing she could do then but to sing. And such singing! Her soul was in it. Her cheeks were red, her eyes sparkled with excitement and her whole appearance was magnetic. The audience cheered and cheered as Ellington led her to the piano and took his stand by it with his violin. The president of the convention arose as if to announce something, but Ellington gave him no chance, as they immediately struck up an instrumental duet of a high order. Again the people cheered and demanded one more and again they played. Then they bowed and went off the

platform. The rest of the singing and playing was of an inferior kind.

It may not have been with a pure motive that Ellington rejoiced and smiled as congratulations were showered upon them at the close of the session by many who knew not the situation. Of course it had to pass now with nothing said by the conductor or committee. The papers made great ado over the affair and Ellington sent copies to all his friends, and one to Mr. and Mrs. Selover.

That evening Lorna wrote a letter to her parents, giving them a detailed account of the journey there, having sent thus far only postcards. She described the convention proceedings to date and told of the part she and Montrose had taken. She must tell them of her religious experiences, although she well knew the pain it would bring them.

"On our trip the question of the Sabbath came up very unexpectedly and in such a way that I could not avoid taking part. I pinned down Montrose to exact Scripture statements and he was obliged to admit there was not an item of authority for observing Sunday as the Sabbath. Then on Sabbath morning (I must say Sabbath now, instead of Saturday) the Bishop gave an address and all his arguments were the same old stale ones that have been shown a hundred times over, all errors, and I was more than ever convinced of the divine origin of the Seventh-day Sabbath and that it will always be binding on us as long as God's law has any force in this world. Dearest father and mother, the greatest convictions have come to me from the statements of First-day writers and speak-

ers, who contradict each other and utterly fail to interpret the Bible reasonably and to understand what it now to me so plainly teaches. Why we have not seen this before is a great mystery. Last Sabbath was my first observance of the day, and great peace and comfort came to me in obedience. My only sad thought now is your attitude toward it and I fear toward me, your loving and always obedient daughter. But when God speaks I must first obey him. You have taught me that from youth up. So has my pastor in his sermons, but little thinking what it has meant to me. Unless now you or my pastor or Mr. Ellington can give me direct *Scripture evidence* of any change of the Sabbath to Sunday, I must keep the Bible Sabbath. Oh, do not blame me! Do not grieve. I love you more than ever and want to be a comfort to you as you grow older. I must tell you also that I am now engaged to Montrose. I may have been hasty in that, but I have had some encouragement from you and I am now wearing the ring. But I am anxious to know how my Sabbath-keeping will work with his Presbyterian pastorate if he ever has any. I fear it will not work. I must hold up to the light this great and testing truth. I can not be silent and be blameless. We are told to 'earnestly contend for the faith,' etc. How will my pastor and church consider the matter? Ask the pastor about it. Must I break with my loved church and people? Oh, I wish you would now see this in the true light. Can't you see the Sabbath as it is in very truth? I shall almost tremble with fear that you will have unnecessary trouble over

me. How can I assure you of my undying affection? Write at once.

“Affectionately,
“Lorna.”

When Mr. and Mrs. Selover received this, they were nearly prostrated with grief, and Mr. Selover was almost angry, if not quite.

“It seems as though everything we have done to prevent this has hastened it along,” said Mrs. Selover.

“Why *can't* the girl see all her prospects ruined by this nonsense and fanaticism! She will break with Mr. Ellington for he will not now give up the ministry for her, and the foolish man is no doubt entertaining the idea that he can win her to his views if he has any—I fear he has none. Then, disappointed, she will be a mental and physical wreck. What can we now do?” almost wailed Mr. Selover.

Mr. Selover was called to the store and Mrs. Selover to the parlor to meet a friend. Harold came in and seeing Lorna's letter took it up and read it.

Harold had seen the tract the traveling man had given his father, as Mr. Selover had unwittingly left it on the parlor table one day. Harold had not grown sufficiently old to have preconceived opinions and great prejudices. He was quite convinced. The matter of the future and a business career had not blinded him to the force of argument in favor of the Seventh-day Sabbath. But he was old enough to begin discussions with his father and mother; for, though an excellent boy, he was different from Lorna in that he thought it right to take the side he believed and “speak out in meeting” anywhere. So when evening came and

they were all three together, Harold remarked: "Well, I see that sister has made a decided change in practice. I guess our pastor will rave over it, but why in all reason could he not, consistent with his practices, give Lorna some Bible for his statements? He simply couldn't nor can any one for the Sunday. I read that tract you left on the table, father, and have often listened to the discussions going on and I am going to write Lorna that I say a good loud *Amen* to her decisions."

"Why, Harold, is that the way to treat us? Lorna would never have spoken out that way. What do you know about the arguments of our pastor and most learned men?" said his mother.

"What do I know? Well, I know that they have not given a single Scripture verse for Sunday-keeping, and moreover, I know from what I have heard others read from their books that many of your own great authors and divines admit that Sunday has no Scripture foundation. They'd be mighty glad to produce the Bible for it if they could, but everything I have read or heard for it is a mere assertion. Why, mother, you have read the Bible through and through and so has father, and still you two have not yet been able to show Lorna any Scripture authority for the Pope's Sunday. That's just what it is, and the Pope and all his followers say so to us Protestants. Am I disrespectful to you or any one in asking for proof of anything and in stating any truth? I did not know it was any disrespect. I'm just going to keep Saturday myself when I get where I can." And Harold was emphatic. His

father and mother were almost speechless. Mr. Selover arose and walked the floor.

Said Mr. Selover suddenly: "If I had not already given money for a scholarship at Kingsbury and paid in advance to make sure of a good room for Lorna next school year, I'd not send her another day to college, and I am almost inclined to stop her now. I have spent thousands of dollars on her for her future usefulness and thought I could see a successful career for her, and now it is all utterly wasted—worse than wasted."

Pausing a moment, he again spoke: "Harold, I had planned for you a college course and, if you wanted it, partnership with me in the store, or any profession you might prefer; but if you go with Lorna in this heresy, you can hoe your own row. This is a warning."

Harold went at once to his room, both angered and grieved. What should he do? He sat down and wrote to Lorna and told her just what had been said and asked her what she was going to do. When he knew, he would stand by her and work his finger nails off for the completion of her college education. As for himself it did not matter. He would graduate at high school next year and then launch out for himself as soon as he was twenty-one. He might have been hasty but he immediately went out and mailed his letter at the office, to go out that night.

"Why don't father and mother search the Scriptures honestly and see if these things are so?" he said to himself. "They seem to think that what the church or the pastor says is beyond all contradiction and that all who don't agree with them are

ignorant. I have heard the Baptist man on general occasions give as good an address as our pastor gave, and yet he has a very small congregation and a small salary. It makes me sick to see and hear such intolerance." And thus he mused until sleep overtook him.

The convention lasted over the week and Lorna and Mary and Miss Sue went again to the Seventh-day church.

Soon they left for an excursion to the mountains and from California to the great parks. Mr. Ellington was to meet them at the Yosemite. En route to the Yellowstone Lorna received a lot of mail by previous arrangement. Her brother's letter made her so sad but she was so glad that he, too, would soon be keeping the Sabbath with her. But if her father felt like that, how could she return to Kingsbury to college next school year? And she had no means to attend any other college.

Still Montrose had great hopes of yet changing her to be united with him in Sunday observance. He would test her a little with his love. They were resting in the park and talking over future prospects when he said:

"I am going to take only a year's course in the seminary I have chosen and then take a pastorate near Union Theological, if possible, and take studies there two years. We can be married next year and settle down."

"But how then am I to finish my course?" asked Lorna.

"After your next year, why not study, with me, theology? Many do that with their husbands."

"But I have set my heart on a full and thorough college course as a foundation for my future work whatever it may be," she replied.

"But if your father refuses it, then what?"

"I can teach and work my way through," she replied.

"Then that would take you four or five years longer and seriously delay our marriage," he said.

Lorna was silent awhile. Then tearfully she asked, "Can't you wait three years longer if I can get the money and get through?"

"I dreadfully hate to wait that long. If I get a pastorate, while I study at Union it will greatly help me to have you with me. Let's see what your father decides."

"Oh, I dread it. Must I be practically cast out by my father for this? But others have suffered for the truth worse than that. Montrose, why can not you see this truth now and decide accordingly? Let us struggle together to shape our future while we obey God's commandments. I am sure he will lead and guide us to victory and usefulness."

"I am not yet convinced that you are right in your interpretations and decisions," he remarked.

"Then why don't you show me a single Scriptural verse for the Sunday? You have had ample time to find it."

"I have about come to the conclusion that it makes no difference and that one day in seven is all that God asks. That being so, nothing stands between us. You keep your day and for the greater influence I

can have I'll preach on Sundays. How's that?"

"But the commandment is not indefinite. It is positively definite and was so regarded all through the Bible times. I have lately been reading the prophecies and think that this apostasy was foretold and that the "man of sin," whoever that means, was to change times and laws, and I know of no other times or laws that have been changed except the time and law of the Sabbath. If that is so, then Sunday is a great anti-Christian institution and to observe it after knowing God's will is a sin. I would feel that I were committing a great sin now if I kept Sunday and did not keep the Sabbath. O Montrose, this means so much to you and me and to the world. How can two walk together except they be agreed?"

Mr. Ellington was silent. He did not know what to say now. Was there to be a coming breach between them? He could not stand such a thought. He almost worshiped her.

"We'll study it out later, dear. Let's join the crowd now and make this a glorious trip."

In a few days they had to part again. He would come and see her on her return home. The journey soon ended and Lorna was at home.

CHAPTER XIX

REACHING home about August first, there was something like a month before returning to college. The account of Lorna's part in the great convention, her singing, and what had been printed in the Los Angeles daily had been spread abroad among her acquaintances. It was also known that she had commenced to "keep Saturday" and had been to the Seventh Day Baptist church in the city. The home Epworth League had arranged to have a party on her return in honor of the two delegates from Plattville, and then on Sunday afternoon these were to give their report. This party was to be held on Sabbath evening (called Friday evening). Lorna was notified and requested to be there without fail. There were to be "games and refreshments and a good time." What should she do? Her mother said, "Of course you will go."

"But, mother, I just can not go to parties and have worldly amusements on the Sabbath," said Lorna.

"But they have honored you with the delegation and have made great arrangements in your behalf. What will they think of you if you refuse to come? You must go."

"No, mother, I can not, as much as I want to please you and them, and as much as I appreciate the honor paid me in sending me to the convention. I must tell them why. I am sorry, but I simply *must* honor my Savior and my conscience."

It is unnecessary to give all the discus-

sion that arose from this incident. Lorna sent a note to the president of the League, expressed great appreciation of their kindness, but told them she had accepted the Bible Sabbath and could not desecrate it by attending parties on that day.

There was much disgust among the "Leaguers," and the pastor came the next day to see Lorna and her parents.

"I am so sorry, Miss Lorna," said Pastor Dudley, "that you have thrown your promising life away and have chased after those deluded people. What can you expect to do now to help on the great work of your church? Why can you not see the delusion and the mistake and again take your place as an honored and very helpful member of the church of your parents and the society about you?"

"Pastor Dudley," replied Lorna with feeling, "I can not discuss the matter with you now. I did at the first and asked you to show Scripture for our practices and you were utterly unable to do it. You made assumptions and you tried to appeal more to my worldly ambitions, resorting to such means to keep me from following my convictions. I have counted the cost. I do not consider a life or influence thrown away by obedience to God. What is in the future I know not, but I have the promises of my God and Savior and I am not fearful of the results. Let me ask you a question or two: I have accepted what to me is very plain truth now. I must 'contend for this faith' and let my light shine. Will our church fellowship me now and will it let me speak wherever I feel that I must, as tactfully as possible, but nevertheless speak of this Sabbath

truth? Will I be permitted to remain a member in good standing and do this?"

"How can you think there would be harmony and peace in your church if you were permitted as a good member to be all the time harping on Saturday as the Sabbath? Possibly we might think best, in these days of great liberty of action, to continue you as a member of our church, but certainly not to talk that heresy in meetings, and all about, to unsettle the minds of others," replied Pastor Dudley.

"Then I must be silent and smother my convictions if I am a member of the Plattville or any other Methodist church. You can not know how it grieves me to come to this. I love the church. I know it has pious men and women who as yet have not seen the light I now have. I revere you, my pastor, and am grateful to you for your spiritual sermons and your watchcare in the past. I still love the Methodist Church, but as I can not speak the truth and be a member, you may take my name from your list." And Lorna wept with grief.

"O my daughter, be not so rash as that. Think it over a little longer. Pastor Dudley, I am not in sympathy with my daughter's course on the questions of baptism and the Sabbath, but I can not help feeling that you, our pastor, have failed, sadly failed, to give the light that she needed and that you promised to give. Even our son now declares his intention to follow his sister in this and is stubborn about it. We can do nothing with him now. I fear this promises to spread in our church or at least cause great discussion and weakness in the church." And Mrs. Selover

spoke in a tone of great disappointment.

"Sister Selover, your daughter has been sadly led away by these heresy advocates and you ought to have seen the result in time to exercise more authority over her than you have. I feel that the real blame is in the home, where she ought to have been taught better concerning the kingdom of God."

"Pastor Dudley, I can not let you speak thus of my mother and father. I have been independent in my search and it is because they and you have taught me to first obey God and to obey my parents 'in the Lord.' You can attach no blame to them. They have been model parents and our home has been one of prayer and Bible study from my babyhood. It is because of this that I have a conscience to follow the light as fast as it comes. I see that it is needless to discuss this further. My decision is made. Kindly take my name from the list of members." And weeping she hastily left the room.

"Oh, this is so unfortunate, pastor. It is too late now. She is a girl of strong mind and determination and she is past age. She must make her own decisions. As much as I regret this, I am powerless now to change it. Possibly her engagement to Mr. Ellington will have something to do with a change later on. I hope so," said Mrs. Selover.

"And he a Presbyterian candidate for the ministry. I have grave doubts about that. She is stronger than he. I expect your coming from the Presbyterians has influenced her to cast her lot with them, but she will not be permitted to talk Saturday even among Presbyterians nor will

Mr. Ellington succeed in any pastorate with a Sabbatarian wife to oppose his efforts."

"I have feared it myself," replied Mrs. Selover. "But that is a matter they will now have to fight out between them; we can't."

The pastor's visit was a failure and he went back to his study saddened and disgusted. He must have her name taken at once from the list of members or she would soon create division.

Lorna did not attend the party and on Sunday she attended church as usual; but somehow she felt that she was a stranger and an outcast. At the League meeting the other delegate was asked to give a complete report and Lorna was not called upon.

Where should she now go? What church would receive her? But God would lead her, and she prayed the more earnestly for grace and help to honor God in her course.

As for her father, somehow he kept silent and would not talk of the matter yet. He was struggling as to what he would do to compel if possible his daughter to renounce her heresy.

She wrote to Montrose what the church had done. She asked him if a Presbyterian church would accept her with her purpose to spread the truth by all lawful means.

In his reply, after writing of the great time he had had with her on the late trip and his desire for the coming year in arranging some definite plans for their future, he said: "As to membership in our church, I have been talking with my pastor

and have written to some eminent men with whom I am well acquainted, and they all say that it would be most inconsistent to admit you if you are determined to talk upon the subject wherever you feel you ought, in the church and out. This has been a great grief to me. What, dear girl, can we do? I have also been seriously thinking of the prospect when I may be in a pastorate. Will a church call or keep me if my wife is of another faith, especially a faith so contradictory to the church I might serve? I frankly say that I fear I can not succeed with you as you now are. Shall I give up the ministry? If so, take to law as I once was inclined? But I think God has called me to the ministry. O Lorna, I can not endure it. You are all to me and yet this is the real situation. Is there a way out of our difficulty?"

Lorna spent sleepless nights until her parents saw her troubled condition and were alarmed at it. She had told her mother all about it. But it was in vain for her mother or father to tell her to give up the Sabbath and go on to a successful ministry with Montrose. She could not leave the Sabbath now without evidence of Scriptural authority for Sunday observance and that was not given by any one. Every conceivable argument was presented to her: "One day in seven"; "Change of Sabbath from Seventh Day to First Day"; "Sunday the original Seventh Day" theory; "Don't make any difference" theory; "The law of the land" idea; "The gradual growth of the observance of Sunday in the Christian Church by the direc-

tion of the Holy Spirit"; "The authority of the Church to substitute days." All these and many more met with Scriptural evidences against such perversions of the plain statements of the Word.

At last, worn with the anxiety of it and the approaching college year, she wrote to Mr. Ellington:

"DEAR MONTROSE: My heart has been breaking. I can stand this but little longer. Either I must give up my college course, or something must be done to settle this. I have asked you to show me the Bible for your Sunday observance. You have failed and even have hardly tried to give any. And still you keep Sunday with no Scriptural foundation for it. You hint failure in your ministry with me, as your wife, keeping the Sabbath. I see no other course now to pursue but to release you from our engagement. This will nearly kill me, but God's will be done. It is probably best. If you can conscientiously see the Sabbath of Jehovah as it is in the Word and can keep it with me I shall be so happy, and God will open the way for us somehow though we just now can not see what it is. Think it over carefully and let me know. I will be at Kingsbury next week unless father changes his mind, for I see he is almost inclined to refuse me funds for any further course while I cling, as he says, to such a heresy. If that results, I shall go to teaching or engage as stenographer where I can keep the Sabbath and work my way through somehow. Oh, why has it come to this? Why did you win me and then we have this suffering? Affectionately,

"LORNA."

Mr. and Mrs. Selover concluded that they would try Lorna another year in college, hoping that some event would turn her from this purpose, and then if she gave no signs of complying with their wishes, they would not go farther, and she must finish her course as best she could. They gave her to understand this at once. She was almost inclined to refuse further aid from her father, as she felt that nothing now would change her position on the Sabbath question and the church that might after this be her home. However, she concluded to try the year and arranged at once to go.

Again settled in her room the matter of a roommate came up. Lucy Stevens came over to see Lorna, and said that her parents were going to spend the fall and winter in the East, as they had some business to settle there that would take a long time, and wondered if she could room with Lorna, at least until they returned. Lorna was glad to have her and at once Lucy brought over as many things as were needful to well furnish her part. Lucy was a year ahead of Lorna in the college and would be able to render any help in studies that she might wish.

Lorna received a reply to her letter to Mr. Ellington, and while she would have preferred being alone when she read it, she concluded that she would not wait until Lucy went to class. Her engagement to Mr. Ellington was by this time well known among the students and in Kingsbury College. The most confidential part of his letter need not be here repeated, but he pleaded with her to not for a moment break the engagement, and that

to do so would break up also all his plans and hers; and that if she did, he felt he must leave the country in despair. Wait until next year at any rate and see what might be the outcome of their visits and correspondence.

“Concerning the Sabbath question,” said he at the end of his letter, “I have a new view for you to consider: The Sabbath was given to the Jews only, as witness the special conditions peculiar to them and also that the penalty for disobedience was death. Now all that is not binding upon Gentiles. Jesus did not enforce it or teach it. He did contrary to the Jewish customs in many respects. Had you thought of that when you made investigations? I think there are some plausible arguments here against the observance of Saturday now.”

This part of her letter she read to Miss Lucy and they looked into the matter. She found in talking with Lucy, who was familiar with all these arguments, that the commandment did not make reference to conditions of the Jewish nation any more than did the other commandments. The “sabbath was made for man” and suitable to him in any condition, any climate, of any race. The Jewish rabbis had heaped much rubbish upon it without divine authority and that was no part of the law. Jesus brushed away that traditional rubbish and left the Sabbath a blessing and not a burden. The making of fires on the Sabbath by the Israelites, which was forbidden, would seem to somehow bring them into idolatrous practices, and it was wholly unnecessary to cook their food on the Sabbath. The climate was not severe where they were and they were not as a

usual thing obliged to have a fire to keep warm. The Jews were being organized into a *theocracy* and were also being greatly disciplined for future faithfulness as the keepers of the oracles of the true God. There must be civil laws as well as the moral code. The civil was not a part of the Ten Commandments and penalties could be various to meet various conditions. Hanging in this State for murder may be changed to beheading or imprisonment for life. That does not abolish the law against murder. The penalties had nothing to do with the binding force of the Sabbath. The Jews had at least three codes of laws,—moral, judicial, and ceremonial. The moral code, so-called, embodied the eternal principles of God. Those principles never change. Civil governments may have, and do have, penalties for their violation. Those penalties may be changed under changed conditions, but the law against crime is not abolished nor confined to one special nation. The Sabbath is universal in its application to man's wants and is perpetual or as long as man has earthly relations with God. The Jews had *five* crimes punishable by death. England had two centuries ago one hundred forty-eight crimes that were punishable by death. The death penalty, therefore, has nothing to do with the abolition of the fourth commandment.

All this Lorna hastened to write to Mr. Ellington. She also told him that Jews and Gentiles, bond and free, merge together as one in the church of Jesus Christ and grow into a "holy temple in the Lord." "They that are of faith are blessed with the faithful Abraham." "The same

are sons of Abraham" (Gal. 3: 7, 9).

Then came another letter from her father. He had permitted her to return to college, as we have noticed, hoping that in some way she would at last see her error and then he could make great plans for her future. Lorna's reply will indicate something of what he wrote her.

"DEAREST FATHER: I hasten to reply to your letter of yesterday. First I will say that I am feeling some better and do not worry quite as much as I did when at home. I have a nice roommate this fall and probably through the winter, and as she is a year ahead of me she will give me valuable help when needed in my studies. As I am not to come home the holiday vacation I hope you and mother will plan to come here. Rooms for you can then be obtained, as many students will be away. Do come. . . . I have not yet made a break in my engagement, as I expected. Montrose wants me to wait at least until the close of the school year, hoping we may somehow see things more in harmony. As to breaking my connections, as I have, in being dismissed from the Methodist Church, with its wealthy and large body of Christians, with prospects of at last being tied down to an obscure and ignorant people, I will say, that truth has never been dependent upon numbers, wealth, and mere influence, as the world looks at it. Jesus was persecuted and ostracized by the wealthy and influential Jewish rulers, as were also his disciples. The world's greatest reformers have been declared ignorant and fanatics. The beginning of Methodism was thought to be a fad and confined to the most common people, and the estab-

lished church looked upon us with disgust. The grace of God must humble our pride and enable us to suffer reproach for Christ's sake. As to a divided house, Jesus said he came to set at variance parents and children, etc., but dearest father, if the truth separates families, who is to blame? I do not cease to love and respect you and mother, and I hope, while we do not as yet see this alike, that you will not consider me as making a serious division of the home. Can't we love each other just the same? I am sure I love you both as much as ever I did. I have brought no dishonor upon your name, though possibly sorrow has come to you that I have not met your expectations. I have not forsaken the church. The church has forsaken me in that it refuses me the privilege of speaking my convictions and holding up the manifest truth of God's Word. You say that you are certain that the Sunday Sabbath is revealed somewhere in the Bible and that I will find it if I try. Oh, how I *have* tried—no one has tried harder—and yet neither you nor my pastor nor your learned men have found it, but have just made assumptions, while many of your best scholars and leaders have *admitted* that it *is not in the Bible*. I have found that most people are certain that things are in the Scriptures that neither they nor their teachers can find there. Our doctors of divinity have told us over and over again that these things were there and we have taken them for granted, without making serious and thorough search to find them. . . . Now *if the Sunday Sabbath is revealed there, then show it*. Oh, *do* show it. My carnal nature longs for it. My

intelligence now says, *It is not there*. My conscience says, Obey the plain commands of God. I have given you a *reason* for the faith that is in me. You again refer to the good and pious men who have for ages observed Sunday. And I may say that good and pious men for ages have *not* observed it. Good and pious men have mistaken notions of duty and do things that are fearfully wrong. Saul was conscientious when he consented to the death of believers. His mistake did not make it right. Men today are keeping Sunday in ignorance. I can not call a people 'ignorant' because they are small in members and have a most unpopular truth. That they may be despised by some has little influence with me. That is a very poor argument against the Sabbath. I am not yet informed about Seventh Day Adventists, though what I have seen of them is most favorable in that they are well informed about the Bible in most things and are among the best of citizens in the State. As to Seventh Day Baptists, I find that they were among the most learned in England as divines, physicians, in the courts of kings and queens, and in this country have been leaders in many great reforms and have occupied official positions in many States. It was a Seventh Day Baptist press that first produced copies of the American Declaration of Independence; it was also a Sabbath-keeper that translated that Declaration into European languages for the Continental Congress and who conducted the diplomatic correspondence with foreign governments. They were among the very first to nurse our Revolutionary soldiers and turn their buildings into hos-

pitals after the battle of Brandywine. Their young people are today among the foremost teachers in public schools. Their colleges, though so few, stand high in educational circles. But all this is no argument for Sabbath-keeping. That is a matter for the divine Word to establish and not men of any standing or influence or numbers.

"I have written you a long answer to your statements. O father, let us be among the 'more noble' who search the Scriptures to see if these things be so.

"Do not forsake me, my dearest parents! But I must serve my God and Savior at any and every cost.

"Your dearest daughter,
"LORNA."

It was, then, no use for Mr. and Mrs. Selover to demand, or threaten, or argue. They now well knew that Lorna was established in the Seventh-day Sabbath. They must trust to time and circumstances to make a change possible. But why did not they begin a more thorough search for the real truth? Had not this question been most forcibly presented to them? Had it not invaded their family and taken two from the Methodist faith? Was it not, then, worth a study? Ah! what a hold has error upon men. How has the enemy of truth held in ignorance millions and held them by prejudice and false interpretations of God's Word. Mr. Selover, in talking with his wife, arranged that Lorna could finish this school year and then they could not pay her expenses to prepare for any life or work among the Seventh-day people.

The question must now be settled between Lorna and Mr. Ellington. Each

new argument he brought forward, and there were so many conflicting ones, was plainly and lovingly met by a 'Thus saith the Lord,' by Lorna and she at last pointed out to him, how, in his eagerness to establish the Sunday, he would fly from one position to another and often be so contradictory as to appear ridiculous. Mr. Ellington was at his wit's end. He could say no more by way of theorizing and discussing in favor of Sunday. Lorna showed him his position, so at variance with Presbyterian doctrines and practices, and told him that he must now admit that he was unscriptural in it and that he could not be a loyal Presbyterian minister and hold so lightly this matter. He had been over-anxious and so much so that unconsciously he had departed from Presbyterian standards.

Would he not now settle it definitely with himself and decide his future in view of it? Why could he not plainly see the Scriptural teachings and accept them and cast in his lot with the defenders of the Sabbath of the Bible? Of course it meant leaving the Presbyterian Church as it meant to her leaving the Methodist. It meant now co-operation with some body of Sabbath-keepers. There were at least four of those in America: Jews, Seventh Day Baptists, German Sabbath-keepers, and Seventh Day Adventists. "Let us now begin the study of these sects and their beliefs and practices," said Lorna. "I am already commencing the study of the Adventists. My roommate is one." And as for the Baptist Sabbath-keepers, she was about to open up a correspondence with Dr. Williams on the subject. Whichever

church she felt to be nearest to the apostolic teachings, she would accept, at least as far as her own conscience and judgment could settle it.

This letter brought Mr. Ellington to his senses. It meant his loss of her if he went into the Presbyterian ministry. It meant his loss of many cherished ambitions and positions and social prominence if he renounced his church and present practice. He could not be true to her and to himself if he gave up any of these just to get a wife. He must change, if at all, from clear convictions the same as she had and take no account of results. Results were God's. It was for man to obey and worship God though it meant the "stake." He began to ask himself if really he had ever prayed for light and truth with a surrendered heart. Had he really taken God's Word as sole authority in matters of faith and practice? He knew that Lorna had. There was no earthly reason for her making the sacrifice she had, and nothing but a life fully surrendered to God could have led her to do as she had done. At least she was following her deepest convictions, and now was he doing the same? He began to feel troubled. He had not looked at it in this way before. He had been self-confident. To him his church had been full authority in all matters of doctrine, though he had seen conflicting opinions among their best men. What should he do? He half feared that if he went to God in agonizing prayer he would surely be led away from many cherished beliefs and practices.

Again he wrote hastily to Lorna, but made no argument for the Sunday Sab-

bath. He hardly knew what he wrote. It was one jumble of words and apologies and questions and expressions of doubt. He had changed his mind about where he should study theology and had gone to _____, that being the nearest to his home; and it also gave promise, through a friend of his, of a small pastorate while he was studying.

Lorna replied in a few days as follows:

“DEAR MONTROSE: I have been trying so hard to solve the problems that have come to us. You well know my love for you now and that I have been faithful thus far. But what a dark future seems now before us, unless we can walk together in harmony. I see by your last that you are indeed troubled as not before. You have been so used to taking things for granted, that somehow arguments and proofs that you have not in any way met have not had much effect upon you. But now I read between your lines doubt, fear, indecision, and you have exhausted yourself in defense of the man-made Sabbath. You really have not made a full investigation of this great question and you admit it. Let me answer some of your recent statements in the language of a Seventh Day Baptist ex-pastor who sent out a leaflet with these words and more I do not quote:

“In this busy commercial age, great truths are neglected and great errors flourish. Men wish to be honest with God, but they consider themselves too busy to investigate questions outside of their every-day affairs. But truth which concerns our well-being should not be neglected; much more, should not

be suppressed. You and I should be actuated by the desire to seek a knowledge of God's will, and not be contented until we know it. A writer has said, *Belief is no proof*. Credulity of centuries, of generations, does not add weight to dogmatic assumption. It is *investigation*, candid reasoning in the light of history and passing events, that we must look to, to guide us in the true course. If our belief will not bear investigation, we should know it. Have you considered whether your religious beliefs will bear inspection? Be candid and sincere. If men are thus, they will not be afraid to reason and investigate even on that which has been long held and is as dear as life.'

"I believe I have sincerely made this investigation. I can not be accused of selfish motives, for you well know the opposition that came to me, and is not yet ended, from those dearest to me on earth, and you can well see the great sacrifice it has cost me, and the cross has been hard to bear at times. But 'great peace have they who love thy law,' and that peace I now have. My distress is not over what may come to me, or my sufferings, but is over my parents and you. I shall suffer anyway, but grace is promised. What will you do and what will my loving parents do? That is my great anxiety and the source of my sorrows. O Montrose, settle it and relieve me of at least one burden. Shall we walk together in obscurity if need be, or in service somewhere, God knows where, or will you now refuse light and henceforth walk in darkness and in failure as God views a man's life? Still affectionately,

"LORNA."

CHAPTER XX

MR. AND MRS. SELOVER did not come to Kingsbury during the holidays. Trade was immense and Mrs. Selover was not feeling as well as usual. Lorna received a visit from Mr. Ellington but with no definite results. He was indeed having his great struggle now. It did for a time look as though they were to break the engagement, as it was apparent to her that if he entered the Presbyterian ministry, there would be no place for her in his work and she would only be a hindrance to him with her convictions.

In the meantime she and Miss Stevens had gone over the question of the Seventh Day Adventist Denomination. To Lorna, they seemed a very consecrated people. Their missionary enterprises were most wonderful for their numbers; indeed they put to shame many larger denominations. Their zeal knew no bounds. Their tithing system she fell in with readily. She hardly liked the idea of no pastors and she believed that an under-shepherd was a necessity for a healthy maintenance of interest and growth in knowledge of the Word. She was not impressed with the kind of church government and felt that much independence of opinion and freedom of thought and utterance was suppressed. Some interpretations of prophecies seemed far-fetched to her. They left no possibility of different premises and so conclusions were always the same. The conclusions would be all right if she were

sure of the premise. Of that she was not, nor could be in the light of other truths as she saw them. But she felt a great respect for that people. They were doing a great work and they were making known the Sabbath truth as no other people were.

During the school year she began a correspondence with Dr. Williams to learn more of the history of Seventh Day Baptists. He sent her books and tracts and answered many of her questions. It was done so modestly and earnestly and gentlemanly. There seemed earnestness without the proselyting method and bearing. He advocated individual responsibility and freedom of thought and expression. He had no fears of results, he said, if people would be sincere and thorough in investigations and take God's Word as complete authority. He advised much prayer and the aid of the Holy Spirit. He did not color the history of his people. He admitted many of their apparent inconsistencies. They were not as active nor as generous givers as their Adventist brethren. They had among them men of conflicting opinions as to the wisdom of affiliating with other organizations as much as they did, a thing which the Adventists would not do. Their colleges had a hard struggle to maintain expenses and meet growing demands. Their missionary activities were more or less limited while open doors were inviting. But they were, he believed, called of God to defend truths that no other people would, and success was not to be measured by the numbers reached with the message or the numbers accepting it; success was God's blessing upon the work in his own way.

All this appealed to Lorna, and though

there were some matters she wished might be different, yet she knew that in any independent body there would be some differences of opinion. The great truth for which they contended stood out boldly and the other matters would not disfellowship them. The result was that by spring she had decided that if they would accept her, her church home should now be among Seventh Day Baptists. What she would do and where she would work she knew not.

Mr. Ellington was struggling with duty and studying hard to be convinced that he was right in Sunday observance, but with dissatisfaction and failure. He became so weakened mentally and physically, though he had been a model man physically, that he left the seminary before the year closed and went home. Correspondence with Lorna was less and less frequent and both were grieving over the loss they seemed to believe coming.

On the recommendation of Dr. Williams, Lorna was received into the fellowship of the Seventh Day Baptist church as a non-resident member, and its pastor made her a visit before the close of the college year. He made her a pleasing visit and gave her great comfort and strength. Members of the young people's classes and societies wrote her words of sympathy and encouragement and she became a member of some of the organizations. In this way she felt she was acquainted with them and it was to be a means of future occupation by which she could finish her college course.

The college year closed and she went home. Harold went a few stations from home to meet her on the train and great was his joy at his sister's return. Her

parents met her at the station but there was an apparent change in their manner of greeting. There was a sadness about it that nearly broke her heart at the time. She went about the house and helped as usual wherever she could be useful. She dreaded it, but she must soon know what she could do for another year in college and who was to give her the needed help. In three months she might possibly do enough to help her through one more year, and sufficient unto the year is the evil thereof.

One evening when her father was in his best mood and home early and all were there, she asked:

"Father, I want to get some work of some kind this summer to start again in school next September. What do you think I can do?"

He was silent for a time and then said, "Lorna, I am able to see you through college and wanted to do so, but my plans are all frustrated by the course you have taken. You have separated yourself from our people and church and have cast in your lot with a small and uninteresting people. Your usefulness is nearly ended and your talents are wasted. How can I spend money on you with all this great disappointment? I have decided that I can not spend my money to build up Sabbatarianism and a heresy that has so little promise for the Christian world. You will have to work your way if you can. I expect argument is all unnecessary now and that you have decided your fate completely. But you can come and go from home at your pleasure. You are welcome to shelter under the old home roof always."

Harold was listening with breathless at-

tention, his sympathies with his sister. He was bold and impetuous in speech but always truthful and sincere.

"Father, I suppose you know that that means me also. I am not yet of age and am under your control, but when I am of age I go with Lorna in church relations. In faith I am *now* with her. Uncle James, I am informed by you, has left me three thousand dollars to become mine with interest when I am of age. Lorna shall borrow if necessary the money for her next year in college and I am security that it will be paid. Make your plans, sister, for next fall. Do what you wish through the summer, but you shall go to college if I am living."

"Thank you, dear brother, I shall never forget your kindness, but I can hardly accept money on promise like that. You will need it all for your start in life. I might not be able to repay you. Let us not worry. I will work out my salvation some way though with fear and trembling. Dear father, we will not talk about it. I love you and will yet prove my usefulness, though not in the way mapped out for me. You have been a dear good father and worked hard for me that I might get thus far. I shall never cease to be appreciative, and loyal to you and mother, though we are not one in faith. Excuse me, mother, I must go to my room to finish some letters." But she went also to weep as though her heart were completely broken. "When my father and mother forsake me, then the Lord will take me up." But she was not entirely forsaken. She would be sheltered in time of any distress. That was better than some daughters have been treated for Jesus' sake.

From that time on but little was said about the Sabbath in her home. Her parents made no investigation of the subject. It was enough that they belonged to a church and that the pastor and leaders thought so and so. With her brother Harold she had many and many a talk about the truth, and he was an eager learner. He still planned to be a physician and the Sabbath would never interfere with that.

Lorna wrote to Dr. Williams and to her new pastor about her situation and her desire to finish the college course, and asked advice as to work for the rest of the summer to pay for school expenses the next year. Places for working for board while at school are not as plentiful as they were years ago; and as for the summer's work, there was no teaching, and few Sabbath-keepers needed any stenographer. There was a candy store in the college town that wanted the help of a girl during the summer and would let her work for her board and room when school commenced. Lorna would have liked to finish the course at the college where she had been for two years, though that would shut her off from any Sabbath-keeping society except the little company of Adventists, with her late roommate Lucy. She had kept up a correspondence with Lucy. Lucy had written that if Lorna were with them she could have canvassed and made a good sum for the next year's school. There was a clerkship in one of the stores at Kingsbury, but they would demand work on the Sabbath. There was always great need of kitchen girls and for general housework. But the pay was too small to expect any sum sufficient for college. She

was not above the work and would be willing to do any housework as she was proficient in that, her mother believing every girl, though worth millions, should be a good housekeeper. But she could hardly get enough to clothe herself at that. At the candy store she could get eight dollars a week for the remaining ten weeks of vacation, and some evenings she could do clerical work for the bank. There seemed to be no other opening for a Sabbath-keeping young woman. She dreaded to go among strangers; but they were of her present faith and she would be able to attend upon the means of grace with them.

Her parents tried to dissuade her from "coming down" to such a life of toil. They had planned great things for her two years ago. They surely had aimed at the stars and she too. But the shot was way below the mark. But Lorna had faith that God was disciplining her, testing her for some great work yet. She was willing to do anything for him. She wrote that she would accept the candy employment and started the next week. Her father told her he felt disgraced. Harold told her she was a noble, courageous girl and he was proud of her.

Arriving at the college town she at once entered upon her work. It had been reported that she was an unusually good musician and she at once was invited into a most excellent and trained choir. On some occasions the organist was absent and she supplied. The teachers in the music department determined that she should have special advantages the coming school year if she would accept them. The president of the college secured a scholarship for her, and with that and the hundred

dollars she had earned during the vacation, and by working for her board and room, she found she had sufficient by being very economical to pass her through the college year. While the students were not as many as at Kingsbury, there was a great advantage in that the students were in closer touch with the faculty; and the incentive to study was greater, as close acquaintance between the teacher and individual student gave help that was not had in the larger institutions. She took active part in the lyceum work and had occasional recreation with basket ball. She wrote loving letters to her parents and to Harold and made it appear as grand as possible.

Mr. Ellington still wrote, but his letters were not the same. It was evident that he was suffering intensely, and more, if anything, than Lorna, whose heartaches were great but not mentioned. To Montrose she gave glowing accounts of her college life among the Sabbath-keepers and sometimes pictured to him an opening for his talents in the ministry with the people of her choice; but she found by inquiry, not making known her object, that there were few prospects, if any at all, of his having a pastorate among them that would meet his expectations. At one time she had a little talk with Dr. Williams as she met him and told him of her lover's struggles, of her own victory of faith and her hopes that he would at last see and accept the truth she had found. The Doctor told her frankly that no inducements were held out by his people for the sake of winning converts. They must come with faith in God's promise and be willing to live for the truth in obscurity if need be. They all had to meet that.

Thus the college year passed, pleasantly in most respects but with this one burden of heart. Montrose had missed his seminary year mostly and was in the "slough of despond." But he was getting nearer and nearer to God in prayer and surrender of will and life to him.

Just before Lorna was to start home for a short vacation, he made her another visit. She introduced him to many of her new-made friends and they had an interesting visit with Dr. Williams. She made it convenient for her new pastor to call on her while Montrose was there and thus get acquainted with him. He was most favorably impressed with the spirit of the people and was asked by the pastor to occupy his pulpit the next day. He had preached a few times in several places he had visited among his own people, and had made a good impression. Lorna urged him to accept the invitation. It was a great cross under all the circumstances and with the burden he was carrying. But he outdid himself and was complimented by many as he came down by the aisle, and several told him his sermon had helped them much. Lorna was happy as she had a vision of a future pastorate among these people. Would such a thing happen?

Nothing happens.

CHAPTER XXI

“THE advocacy of a weak and undesirable cause has its desirable compensations. This is true even when a despised error is honestly embraced, and a strenuous effort to uphold it shows more distinctly its worthlessness. One is thus led to discern with greater accuracy the features of the genuine. . . . An earnest and effective support of a movement, even based upon mistaken views and ending in total defeat, is not harmful nor so dishonorable as a sluggish and indifferent attitude toward any beneficent work. . . . When in the face of bitterest prejudices a community, or in opposition to long-established practices of the world a person, espouses a belief or reform that upholds a priceless truth or a neglected precept of righteousness, the rewards bestowed upon him are unusual, but real and valuable.”*

Montrose and Lorna had attended the chapel exercises of the college in the morning and the president had given the students a talk on Moral Heroism. Lorna had taken notes in shorthand. These words recorded seemed very significant to them. Mr. Ellington seemed to make a personal application to himself. He had not really given most earnest and effective support to his views, and he seemed to have been sluggish in his attitude toward Lorna's investigation. And yet he began to see the worthlessness of his error, for the conviction was growing that he had been in error. Looking to Lorna he said,

*Address of Pres. W. C. Whitford.

“You have made investigation in the face of bitterest prejudices, have sought truth in opposition to long-established practices of the world, and have espoused a belief most unpopular, and now what is *your* unusual reward?”

“I can not say what it is, but I feel rewarded with a peace that nothing but God can give and he has this past year led me in remarkable ways. Do you now feel ready to espouse that same priceless truth?” And she looked at him so earnestly and with tearful eyes.

“I guess I am Saul of Tarsus at Damascus. I am smitten with the new light here and can only say, What shall I do? Is there a street called Straight in this town and an Ananias to help me? But you, dear, are the one I most need for help. Yes, I give up all. Somehow with all my plans for the ministry and all my studies thus far I have not made a full surrender of will to God. I see it now. Only to the humble, teachable mind does God reveal his greatest truths. ‘If any man will do his will, he shall know of the doctrine.’ That is the secret. That is why the ‘wise and prudent,’ the great and learned do not come into the light and accept these truths so plain to the honest seeker. I have lived with lexicons and commentators and notes, and relied upon doctors of divinity these few years past, and of course read my Bible, but I have not made the Bible my authority and have not given it the investigation you have. It has been a sealed book to me until this hour. Honors and ambitions seem a mere bauble to me this day. I could go to digging ditches for a living or any other lawful, honorable work. I can go with you

to a dugout in North Dakota if needful and be happy if that is the Lord's will. Talk about being called to the ministry. I fear half who say it never know what a real call is. Lorna, I did not tell you I had a call from a church that would permit me to go to the city four days a week, for study in the seminary, and the salary is \$1,200 and rooms. I came near accepting it, but thought I would wait a week or two, at least until I made this visit to you."

"O Montrose, you have made me so happy. But you need not go to a dugout, though I could and be happy with you, nor do I see that you *must* give up the ministry. Surely there is some place for a consecrated man among these Sabbath-keeping people. If not, then we can *make a place*. In some way we can live and do mission work at least. You have finished your college course. You may or may not find a way to complete a theological course, but you can preach and you have already proved that. I will complete this course in one more year."

"I will go home and study the situation and let you know soon. My train is coming. Write me tomorrow."

And he was off and Lorna again to her studies until the commencement day. And then she, too, went home for a vacation.

She had planned to stay at home three weeks at least and then return to the same work she had the year before. Her parents felt very much grieved at this, and still having hopes of reclaiming her, had arranged with Pastor Dudley for one more desperate effort with her. He had also invited to be present a visiting friend who had a reputation of being unusually well informed on all these disputed questions.

They were to be there the next week and Lorna was not to know of their coming. In the meantime she received a letter from Mr. Ellington, stating that he had great news for her and was coming himself to tell it and to see her. She told her mother, as she always had done, and confided in her the news of Ellington's change and that now they were united in faith and purpose.

That evening, while Lorna was out, Mrs. Selover told her husband of Lorna's situation and that Mr. Ellington was coming thus soon to see her about something, she knew not what. They surely must arrange the meeting with the pastor before he came. "He did not tell what day he would be here but, if it does not interfere with your store work, let's have the pastor here next Tuesday evening. Montrose will probably not come until Thursday and by that time we can know if our last effort is a success, though I have little faith that it will be, now that Montrose has come to her position."

"All right, I will notify Dr. Dudley at once. I must caution him against any radical utterances or seeming to assume pastoral authority over her, for she has grown so distrustful of him that he must try other tactics."

That afternoon as Dr. Dudley was passing the store Mr. Selover told him of the plan and invited him and his friend to come as soon as the next Tuesday and before if possible. He also told him of Lorna's plan for the summer and the change that had come to Mr. Ellington.

On Tuesday evening Dr. Dudley came with his friend, a Mr. Shepherd, late professor of Greek in a western college. He

had resigned his position on account of health and was farming until such time as Lorna had gone to the postoffice and would be back in a few minutes. At the office she found a card from Montrose saying he would be there that day on the seven o'clock train. It was nearly seven now, and she hastened to the station. They had a happy greeting and she told him that just as she came from home Dr. Dudley and another man had called and would spend the evening.

"I am so sorry, Montrose, but we will make the most of it. I feel sure that it is a planned visit to tackle me again on the Sabbath question. If so and they commence it I am going to be ready to ask you to relate to them your experiences, and you take just all the time you can for they will go over again all the arguments that we have heard and heard and refuted."

Great was the surprise of the visitors and Mr. and Mrs. Selover when Mr. Ellington walked in with Lorna. Lorna greeted her late pastor pleasantly, and he in turn introduced his friend, Professor Shepherd.

The introductions and the usual talk about the weather and crops and other matters over, Dr. Dudley asked Mr. Ellington how his studies in the seminary suited him.

"I had to give them up in about the middle of the first semester. And so I went home and did light work and study as I had opportunity," replied Mr. Ellington.

"And have you given up the ministry?" asked the professor.

"Well, not entirely, but I am waiting some developments and will probably make one more effort in theological study."

"Where will you attend?" asked the Doctor, who was drawing him out so as to begin a discussion.

"I have not decided that, but I may go to Chicago, possibly to Alfred, and I may decide to go to the Moody Bible Institute instead and let it go at that."

"I do not see a reason for a Presbyterian candidate for the ministry going to Alfred. That is a Sabbatarian seminary and has, I understand, only a few students. That surprises me. A man of your talents should not put himself under such influences and throw away his chance for a thorough theological course such as the times demand. Certainly you are not edging toward Seventh-dayism. My friend here informs me that Sabbatarians are numerically less today than they were ten years ago. I do not look up these statistics myself but Professor Shepherd has been engaged in such work for some time. Then you have no decisions. I understood when you were here before that you had fully decided upon the Presbyterian ministry. Have you changed?"

"I must admit that I have undergone a great change since last year," he modestly replied.

"What, if I may ask, has been your change? Decided upon the Methodist ministry with a growing people and with great influence in national affairs? Have you noticed that many of our statesmen are today Methodists?" said the Doctor.

"I do not wish to intrude upon your time and the object of your visit here, whatever it is, but you have asked me the question and I will frankly and gladly say that I have through much investigation and prayer come to the view of Miss Se-

lover here, on the Sabbath question."

"Then you have renounced all your bright prospects and dedicated your talents to a losing cause, have you, and cast in your lot with a very ignorant people who have only three colleges in the country and whose numbers are not enough to pay to write down in the tables? I certainly am surprised, and with all the convincing arguments you have heard for our Christian Sabbath!"

"As to my prospects, I leave that with the Lord. As to talents, I do not propose to bury what few I may have. As to the intelligence of the Seventh Day Baptists, I am proud to now know that they stand the equals of any theologians in this country. As to numbers, that never proves anything for or against the truth. As to the convincing arguments, they have entirely failed to convince me. On the contrary they are so conflicting that they the more establish me in the truth I have found. But I beg pardon, I did not come to disturb you with any discussion. Discussion has been the order so much and with such effect in convincing me of the sacredness and perpetuity of the Sabbath law as first given to man, that I am not anxious to discuss any more. It would take several evenings to relate what I have passed through by reason of discussions."

Mr. Ellington was very unwilling to spend this evening in any more discussions and yet he plainly saw that that was their object in meeting there at this time. He looked at Lorna for some word.

"I may as well tell you, dear friends, so you may have it first hand and not from town gossip, that Mr. Ellington and I are engaged and that he and I have come to

the observance of the Bible Sabbath and that I have already united with a church of that faith. His future and mine are yet to be arranged. The question has been gone over with great care and at great length, it having taken me over three years to make the investigations and make decisions. I am sure the experience of Mr. Ellington is very interesting and you would like to hear it as briefly as possible. Indeed I would like to put it in tract form and sow the land broadcast. Tell us, Mr. Ellington, why and how you came to the Sabbath and about the question of the ministry," said Lorna. She was so earnest and insistent that politeness demanded a listening to his story.

"Well," said Ellington, "this is not of my choosing and is unexpected to me, but I can not refuse Miss Selover's appeal. In the first place I was brought up a Presbyterian. From boyhood I had either the law or the ministry in view and later decided upon the ministry. I now feel more than ever unfit and unworthy to become an expounder of the great truths of the Word. The Word of God has a new meaning to me now, greater than ever before. I feel that the Bible is yet almost a sealed book to the masses. It is deserving of much more consideration at the hands of men than it is receiving from the majority of Christian people. I thought that I was studying the Bible and that I loved its truths, but recent discoveries have led me to feel that all this time I have not been really earnest and desirous of knowing the full will of God and willing to follow his lead at all cost. There is much thoughtless singing these days about 'I surrender all.' I need not go into details of all my

religious experiences which are common to most Christians. It was when I began to discuss the questions of baptism and then the Sabbath that I found I had not studied my Bible with full purpose to know and do the will of God and that I had not examined such questions before then in the light of the *Scriptures alone*. Like most of us I had taken the light of tradition as handed down by doctors of divinity (Dr. Dudley winced and Mr. Selover frowned) and had let prejudices and early impressions divert my attention from the real truth and the real intent of Bible texts. I found that I must to a great extent cast aside the influence of human teachers, and take them for what they were worth as references. I found that the authors of lexicons and notes and grammars, when not having some axe to grind, about all gave literal meanings to disputed words that proved the opposite of their practices. In the case of baptism, I received more proof from pedobaptist books that immersion or dipping was the original and only mode in apostolic times than I did from even the Baptist books. I was urged by Miss Lorna here, to hold as all-sufficient the Word of God and to believe that all the essentials in doctrine and practice can be well established by the Scriptures. Episcopalians said this, Baptists said that, Methodists said something else, and Catholics and others each had a certain theory about the Sabbath. They could not agree, and I saw that human nature was imperfect but God's revelation could not be. I felt that if all would begin at the right place and look in the right direction, they would find the exact truth and be in harmony. My parents were, I believe, pious Christians, but

that proves nothing as to the truth of a doctrine. They had not made religion a special study but like the most of us received the opinions of others in their childhood as I did from them. I took it for granted as you do, my friends, that what the church believed must be the truth. But no mere man's decision is authority for me. I must examine for myself, accepting of course what aid I can from others. But I must recognize the Word of God as the standard of truth. We all do that, I expect. Our Catholic friends deny us the right of individual opinion and some of the Protestants seem to deny the common people that same right and insist that because a man has a title and has a reputation as a scholar, he is authority in these matters. But men of equal ability and equal piety, as far as any one can discover, dispute each other. This eminent scholar says of the Sabbath, 'One day is as good as another.' That destroys Sunday sanctity as much as do the Seventh Day Baptists. The next eminent authority says, 'One seventh part of time is all that is demanded.' That is about like the other. The next authority says, 'The law of rest does not demand any one definite day.' A little variation from the others. Now consider these and several other similar statements from eminent divines and you can plainly see that under these modern teachings Sunday must decline and no-Sabbathism be encouraged. These very divines in their effort to get rid of the Bible Sabbath, the seventh day of the week, are tearing down their own edifice. They have mostly taken a low ground for Sabbath observance. Even in the futile effort to establish it by civil law they have robbed it of its sacred char-

acter and made it a mere day for idleness, saying, 'Animals work better,' 'Men live longer,' and all that. Even your own Bishop Vincent said to the students of the University* of Chicago that he did not care on what day any one observed the Sabbath, just so that one day was set apart for rest. I saw plainly that even the most eminent Methodist authority promotes Sunday decay. And all this time many of you were working hard to show Miss Lorna that Sunday was divinely authorized by the Scriptures and that Christ and the apostles made the change. Moody, that great modern revivalist, said in the *Golden Rule*, 'There are many whose occupation will not permit them to observe Sunday. They should observe some other day as a Sabbath.' Such indefiniteness is destructive to any true Sabbath observance. It puts man's convenience above the command of God. Mr. Moody did not talk that way when he urged repentance and the seeking of salvation. Moody in such statements makes man's business of more account than a Sabbath law, for all of God's laws are definite. Bring God's law to your convenience is the modern theory.

"The quibbles over the Greek words for Sabbath and other days prove more for the Seventh-day Sabbath and nothing for the Sunday. The putting into a few texts of meanings entirely foreign to their literal or true meaning has satisfied thousands, but does not stand the test of investigation. The talk about majorities proves nothing at all. Civil law never made a Sabbath and never can. God is sole authority for that. You repudiate the Roman Catholic pretensions to authority

*In Kent Theater.

but can not refute them in what they say about the Sabbath. Now as a result of all this unscriptural advocacy of the Sunday, we have today practically nothing but the 'Continental Sunday,' at least nothing better. We are now reaching the culmination of the fundamental errors concerning the Sunday and the Sabbath. All Sabbath reform now must be revolutionary and the revolutionists must go back to the Lord of the Sabbath who never, either he or his apostles, gave a hint of any change. And we see that when the paganized church began to leave the Sabbath it lost its spiritual power. The Sabbath of Jehovah has nothing to fear and I am now ready to defend it by precept and example. The return to the Bible Sabbath is essential to real spiritual growth in our churches.

"I beg pardon for such a lengthy statement of my investigation and experience. I care not to go over all the ground of past discussion. I have met every phase of it from every denominational standpoint and personally I am well convinced that God's original sanctified and blessed Seventh-day Sabbath is still binding upon all men and henceforth I dedicate my life to its observance and its proclamation in connection with all gospel truth. The law and the gospel stand or fall together. The one without the other is a farce. Error dies hard. Truth can afford to wait and it has waited long, but it will eventually come to its own. Again I beg your pardon. I am sorry to have been asked and thus obliged to use your time stating my position. I have to return on the ten o'clock train tonight and I am here to see Miss Lorna a little while. Will you all kindly excuse us for an hour? Then she can return to visit with you."

With this Lorna led the way to another room where she smiled almost aloud.

"Was not that a treat? You have given those 'scholars' something to talk about if not think about. But, Montrose, tell me quickly. Why are you here so soon?"

"I have good news for you, I hope. I met Dr. Williams the other day. He asked me if I had fully decided and I said, 'Yes.' 'Then,' said he, 'I have a request from the little church I told you of, that wants a supply for a year from any student who wants to run down to Chicago and study; and two of their officers were at church the day you preached and they asked me if you could be obtained.' So the Doctor gave them my reply, for I could not but believe that God had opened the way for me and for you and so I have engaged suddenly to preach for them Sabbath days and do what visiting I can among them and take the rest of the time for my theological work. It will enable me to often see you, I hope, and I wish we might be married as soon as possible. We can keep on in school but if you prefer I will wait until your next year in college is ended. I do not ask your answer tonight. Think it over and we will correspond later about it. But it was so good I just could not wait to write and get a reply; I wanted to see you personally. And what a mess I ran into tonight."

"But it was God-sent, Montrose, and I'm so glad my brother Harold heard you. He is a great comfort to me these days. I want him to go to the same college where I am as soon as he can."

A few more things were said and Mr. Ellington went away.

Lorna returned to the visitors. They were talking earnestly of the situation she was face to face with for the future, but turned the subject as soon as she appeared.

Her father said as soon as she was seated, "Lorna, these friends are here to take up some of these matters that have bothered you so long, but why did you set that fellow going with his story and give these friends no chance?"

"But it was interesting, was it not? As to why Dr. Dudley and Mr. Shepherd came I had no information. The conversation was begun by them and drifted that way and so I thought the best way Mr. Ellington could defend himself, as he was being brought to make a defense, was for him to 'take the floor' and have it out in his own words. I was much pleased with his statements," replied Lorna.

"Miss Lorna," said Dr. Dudley, "if you were old in experience and had made these matters a study as your leaders have done, you would see matters entirely different. As it is, you have heard principally one side of the question and I had hoped this evening to give you some new arguments that to the mind of mature thinkers settle this beyond controversy."

"But, Dr. Dudley," interrupted Lorna, "you had ample time long ago to tell me anything new that you had. I listened and listened and as anxiously as any one could to receive evidences. I longed for them and prayed for them, and even my father here has expressed himself as dissatisfied with the discussions that have been held (Mr. Selover colored a little). I have read and reread the arguments of different denominational leaders and heard sermons and lectures, and all of them have been

such assumptions, and so many have been conflicting, that I could come to no other conclusion and conviction than I have. If you still want to talk of it I do not interfere, and if you really have an argument that you have not, and others have not, presented to me, I surely want to hear it. If not, it is useless to say more to me. No one has been more patient than I have been and no one more eager to establish the Sunday, for I had much to gain by it and very much from my standpoint then to lose by being convinced as I have been. It has cost me months of pain and suffering to follow my convictions. It has been the test of my life. Mr. Ellington has this evening briefly stated his struggles which have also been mine. Have you a new thought?"

"I have a restatement of the old truths I have given you which to my mind are convincing. But if you have stubbornly refused to entertain them, I see little use in again presenting them," said the Doctor with some agitation.

Mrs. Selover saw at once that her pastor was getting excited and that he would say more to set Lorna against him than for the cause he advocated. The sufferings of her daughter and Lorna's frank confidences with her mother had done much to keep Mrs. Selover in sympathy with her. She was still her most loving daughter, though grieving her with her withdrawal from her church. At once she remarked, "I do not think Lorna has been stubborn, pastor. In some way she has been led away from us. I can assure you, however, it was not because of any love affair, for she fought the battle out before Mr. Ellington made his change or had given any assent to her de-

cisions. I can only hope that in the quiet of some hour or day she can of herself see what, to my mind, is her mistake. If not, we must make the best of it. Let us talk of other matters."

It was a hard task for her pastor to be thwarted this way when Mr. Selover had confided in him and he had come with this in view and well prepared, as he thought, to demolish all arguments in favor of the Seventh-day Sabbath in this age. But the fact was he had nothing new to offer. Mr. Shepherd, who had been let into the secret of the visit, was also chagrined at this change of affairs.

After a little conversation in regard to some church matters, the visitors withdrew.

Mr. Selover could hardly contain himself he was so wrought up over this final failure to meet his daughter on the Sabbath question. He saw that the leaving of a fortune to her was no inducement to keep Sunday. The eagerness to work at anything, however humble, in order to get her education independent of him, and more than all this, the self-evident fact that no one had really answered her arguments, made him almost angry. His wife had cautioned him not to be severe on Lorna and alienate her affection, as that was now the only claim they had on her, and would be the only means of any final change in her. Controlling himself as well as he could he asked, "Lorna, what are your plans for the summer? Going back to make and sell candy for a living? Especially when you have a good home and all the comforts one can ask?"

"Father, I have another year in college and I must have that for my future prep-

aration for whatever the Lord has for me to do. I must do something to earn the money. I am not so very particular what I do in the line of honorable and dignified work, only that I do it well and at a salary sufficient to meet my needs, and have opportunity to worship with my people. Yes, I had expected to return to the candy store at an advance in wages. And Montrose has accepted a call from a church near by, where he can see me occasionally and also continue his studies at the seminary in Chicago."

"How does that happen that he accepts a call from a Sabbatarian church when he has not been immersed?"

"He has that all arranged," replied Lorna. "Dr. Williams is to baptize him next Sabbath and he will be received into my church and then take a letter to unite where he preaches."

"Well, if that is not fizzling out in life, I do not know what is. Leaving that great and educated denomination to be led about by a small and almost unknown people riding a hobby. And you to be his wife and waste all your talents in obscurity. This is a great disappointment to me and your mother," said Mr. Selover.

"Father, can you not see something in life besides the satisfying of a worldly ambition? Is all intelligence to die with Methodists and Presbyterians? Is greatness to the 'cultured' only? Oh, how conservative is culture, representing old-established errors, boasting of its refinement and moral standing! Montrose can be among the progressives even among a small religious people. As far as one individual can go, he can go on where he is in discussing and advancing the issues of home,

temperance, missions, labor and capital, race-adjustment, charities and corrections, and the Sabbath. These are large questions but it does not take a large denomination to settle them or make a man truly great in advocacy of them. We find greed, cant, and compromise among the so-called great and influential, but the spiritual world is as likely and even more likely to be found with people like Seventh Day Baptists; for as a rule they are a people with convictions, and the spiritual world is a world of convictions. In dealing with men and denominations we can well afford to give heed to the sayings of a Seventh Day Baptist divine* who said: 'We must try to be as nearly absolutely truthful as it is possible to be. We must not make distinctions that do not exist, nor relate as facts things that are not undeniably facts. We must be governed as little as possible by prejudice, by presumption, or rumor. We must tell the truth irrespective of the consequences to any of our cherished opinions or desires.' I find that even our 'learned and great' are not free from presumption and the most of them exhibit too much prejudice. I believe Montrose will have a great mission, even in a small denomination. Please, father, don't try to crush us now. Reserve your judgment a few years. You will yet see some good come out of Nazareth."

Mr. Selover saw plainly that he only made matters worse by expressing his indignation and running down the people of her choice. The question to settle was whether he should help her any now with money. Could he cast off his lovely daughter who had these years shown her

*Rev. W. C. Titworth.

parents more consideration in other matters than is usually seen among children? Truly she was struggling bravely and confidently and showed a heroic spirit. He grew milder and more sympathetic.

That evening he talked the matter over with his wife.

"Sarah," said he, "it is no use, the 'die is cast' as far as we can see. Possibly some future developments will change them. It will not do to try in any way to break their engagement and probably we could not any way. I must believe we would better tell Lorna that if she will go back to Kingsbury and complete her course she can stay at home this vacation and we will pay all her expenses next college year and give her all she needs for graduation."

They called Lorna from her room.

"Lorna, we want you to return to Kingsbury and we will give you all you need and more too, and give you a graduation outfit equaled by none. The rest of the vacation you can spend as you wish, here or on some trip. What do you say?"

Lorna arose and kissed her father almost weeping.

"I thank you, father, for such kindness, but I can't leave my own college and people now. It is the equal of Kingsbury and I want to graduate there. I can easily make it."

Mr. Selover looked at his wife.

"Father," said Mrs. Selover, who sometimes called him father before the children, "let her go back. It will be as well now and she can see Montrose oftener."

"Very well. We will drop the controversy. Do your best, daughter, it is all I can now say." And he arose and went out.

“O mother, I am so happy, and I know you will be. I’ll do my very best and you shall see that I still love and honor my father and mother.” And she went to her mother and both wept and kissed each other.

Lorna wrote for release from the candy store and spent the vacation getting clothes and what she would need for the school year. She wrote Montrose of the situation and change in her parents and that she believed some of it was from his honest and conscientious statements at the recent meeting with Dr. Dudley and the professor. Nothing more was being said to her in opposition and her former friends began to again notice her and invite her to receptions and socials that did not come on the Sabbath.

Much time she spent with Harold, helping him to an intelligent understanding of the Scriptures and especially of the questions of baptism and the Sabbath and what relation they sustained to a godly life. She showed him how to avoid riding a hobby and to maintain a rounded-out Christian life.

Thus the vacation passed and she was once again settled, but in a better room, for college work. She was not obliged to practice such rigid economy though she was never extravagant.

CHAPTER XXII

IN the meantime, Mr. Ellington had been baptized and had commenced his ministry in the little church that had called him as pastor. With a new consecration and full surrender to God, he entered upon his work with zeal according to knowledge, and faith that if he did his best to serve the Master and preach the truth, he need not worry over results; God would in his own good way add his blessing and bring true success.

He was not long left in doubt as to that, for the little discouraged band began to take on new life, the young people saw they had a leader of more than ordinary ability and one heartily in sympathy with their needs, and the old saw they had also one to notice them and minister to their spiritual wants. A number of converts united with the church. His sermon preceding that event was given out of his own and his betrothed's experiences and was a masterly discourse, convincing and effective. Others beside his own congregation came to hear it and so there were numbers, sprinkled in infancy and in youth, who became greatly dissatisfied with their so-called baptism and asked for immersion. Pastor Ellington had not settled the matter of his administration of the ordinance to those who had not embraced the Sabbath, and he told them that he would preach a sermon on that question, and if they were honest seekers after all truth they would come to hear what he had to say. This drew a large crowd from the town and neighborhood who had never been talked

to in the way he preached. He plainly showed that the Sabbath was no mere hobby or peculiarity of a sect. It was not advocated as a non-essential matter,—something that was not related to salvation, but as a matter of gravest importance and did have the authority of God demanding obedience and love; and that a pretension of love to Jesus Christ that did not have the complete surrender of the will to God and an ardent wish to keep all his commandments was not the love that Christ advocated and called for among his disciples. He told them from his own experience that when truth was presented to a man and he did not have interest enough in it to make an honest investigation of its claims, and refused to take any time to know if these things were so, such a man had little claim upon God's forgiveness and the salvation Christ died to give him.

He pressed the matter home to the hearts and consciences of men as though it were a matter of life and death, as indeed it is to such as hear and know. Of course he made many open enemies by such plain and convincing utterances. Many were the discussions on the streets and in places of business; and, as is usually the case, the man of the world, he who made no professions of piety or church connections, defended the position of the preacher as indisputable. The pastors of the Baptist and Methodist churches felt that they must make reply to this and do what they could to keep the people from further attendance upon the Friday evening (Sabbath) lectures he had begun. Pastor Ellington would not enter upon any controversy, but when he lectured or preached upon any theme he presented it without dogmatic as-

sertions and without seeming to make a mere reply to any opposition. This gained him friends and made converts.

He went every week to his studies in Chicago and at the same time put in more pastoral visiting than the average pastor. He was happy in his work and determined that he would leave all matter of support to Him who had called him to the ministry. "The laborer is worthy of his hire." It was soon well known that in the coming summer he would be married to a most talented and consecrated woman, well able to fill her place as a pastor's wife and assistant in the work of the church. These facts, which he was quick to let the people know, saved him much embarrassment among the unmarried girls of his congregation.

Lorna entered upon her last year in college with greater interest than ever and in a happy mood conducive to health. In music she made still more rapid progress under teachers who were there, as were all the faculty, in consecration to the work. They could every one have doubled their salaries elsewhere, but from president to teachers, all gave their lives to the work, and the special interest in each student was something she had never seen in the Kingsbury College. In church, Sabbath school, Christian Endeavor, and Young Women's Christian Association work she was among the foremost. In the literary society or lyceum she became a very able speaker.

On the day of her graduation her father and mother and brother were present and they were entertained by one of the faculty and in a way that largely divested them of prejudice. Surely they had never wit-

nessed a better commencement in larger colleges than they saw here.

The honors bestowed upon their daughter pleased them very much. And when all was over, they had settled it that Harold should come here as soon as his high school course was completed, as it would be the next year.

The wedding of Lorna was to be the following week at her home in Plattville, as all things had been in readiness for some time, and she sent invitations to all her graduating class and the faculty (though she knew many of them could not come). The honor of uniting these two in holy matrimony was for her new pastor, although she did almost wish she could have Dr. Williams who had baptized them both into the Seventh Day Baptist Church. She sent invitations to her old pastor (who declined to attend) and to many at Kingsbury, and especially her dear Adventist friend, Lucy Stevens.

The affair was not gorgeous, as she had no wish to appear as a girl of wealth. She wanted it simple, yet enough of beauty in it to please her parents and friends. Presents came in from all over the country. Her father gave her a draft for \$2,000, which she said she should put into some little real estate to which they could go if health or circumstances forced them from their work. Of course she and Harold would be the heirs when her parents were through with their property.

To leave her home was a great sorrow now.

"Mother, this has been a blessed home, and oh, how I love you! You have been a pious mother and teacher of my youth. I can never pay the debt. You will yet

see the Sabbath truth as I see it, and for that I am praying. You and father will come as often as you can to see us. Of course after I am well settled I will come back and make a good visit. Try not to be lonely, mother. I'll write every week as long as you live. Harold will be with you another year and he must make that a happy year for you both. Say, mother, would you be willing to take into your home and to your heart now some needy orphan girl and let me call her sister? You have ample room and means for that and I will not be jealous but glad. Think of it, mother."

In a few days she and Montrose were settled and had received the usual reception or old-fashioned "pound party."

After one Sabbath service was over and they were alone, Lorna sat beside her husband and said: "This has been a happy day for me. I'd rather be here with you and this dear people than be established in the most popular city church I know of. How wonderfully God has led us on. What a victory over our temptations and struggles! God be praised for his love and guidance. Let's play and sing as we used to two years ago.

It was a happy couple in a glad service. The test had been great, but it was met by grace and faith. Obedience is the test of love. "Great peace have they that love thy law." "Amen," said Montrose.

CHAPTER XXIII

EN ROUTE to some associational gathering in the West, by invitation, some of the eastern delegates were invited by Pastor Ellington to stop off and speak to his congregation and others, both to confirm in the faith the new converts and also to show the people why the Sabbath question has such an important place in the present-day agitations. He wanted the people to hear from others who had spent a lifetime in the investigation and defense of this truth. He accordingly advertised a meeting to be addressed by prominent men of other States. There was a large gathering both from curiosity and from the fact that many had become deeply interested in the subject from the history of this new man among them, Montrose Ellington.

After some singing by the congregation and then a duet by Pastor and Mrs. Ellington, which increased the interest, the pastor stated to the audience that he had invited these men there in order that his people and others present might come in contact with men who knew more than he did and had had greater experiences than he; also that he might give better answer to the oft repeated question, "Why do you make so much of this matter and give it the most prominent place in your preaching and published articles?" He tried to make it plain that no people preached faith in Christ alone as the means of salvation more than his people did, and that while they were a separate denomination because of the Sabbath truth, they *did not*

say more about it than about other truths, not as much even, but *did* emphasize it because no other people would except the Seventh Day Adventists. He now wanted these visiting brethren to address them in answer somewhat to questions he would put to them. Any one else in the audience would also be permitted to ask questions of interest.

"I have the pleasure of introducing to you the Rev. Dr. Burdick. Dr. Burdick, believing that the doctrine of the Sabbath as we hold it is the truth, what, in your opinion, is the relation of Christ to this truth?" asked the pastor for the benefit of the congregation.

Among the things said by Dr. Burdick on this theme were these: "Jesus came into the world to bear witness unto the truth. He said, 'I am the way, the truth, and the life.' He was not simply a witness of the truth; he was, and is, the truth. It was not simply that the way he taught was true—that was the fact—but the truth came from him, was a part of him. All things were made by him, he and the Father were one; and hence he was in the giving of the law, and the law was an eternal principle, or part of him. Jesus as divine, or God manifested in the flesh, had part in establishing these principles, called moral law. He was 'Lord of the sabbath day,' the right interpreter of that law. Hence he made no suggestions as to any change in the law of the Sabbath, only brushed away the rubbish that the Jewish rabbis had heaped upon it and which was no part of the law, or proper interpretation of how the day should be observed. He who ignores this, or any truth, ignores God; and he who tramples under feet any truth,

knowingly, tramples Christ under his feet. Let me ask, Where will man find the true law for conscience? Will we look to him who made us, and who is the truth, and the author of all moral law, or will we look to some man or body of men? We can not look to the best of human teachers, for they all err; we must look to Christ, the law he gave, taught, and the life he exemplified. Your heart approves the teaching that he gave in word and deed; it should approve every law he gave, and *as* he gave it. You will find no other infallible guide. If you look elsewhere, you will go astray. I keep the Seventh-day Sabbath because it was the Sabbath of Christ. I practice immersion because Christ was immersed. I believe in the life of righteousness because Christ lived and died such a life. He is supreme because he is the only infallible guide, law to conscience, and authority to will. If we bring up our lives and measure them by his teachings and example, and not those of our imagination or the example and teachings of mere man, we will observe only the Seventh Day as the holy Sabbath. If we are true followers of him, we do his will, keep his commandments; and there is no Sabbath commandment except that which commands us to observe the definite Seventh-day Sabbath instituted at the close of creation, placed in the heart of the immutable moral law, taught by the prophets, and kept by Christ and his apostles. It is because the world and the church are trampling that law and Sabbath under feet, that we so earnestly stand for it and urge you all to embrace and keep it."

Several questions were asked the Doctor and answered ably. Then Pastor

Ellington introduced Rev. Dr. Herbert, saying that he had written many books on this and other questions, and had consulted the libraries of the world and the books of all denominations and sects and the history of the Sabbath as few men are ever privileged to do. In answer to questions asked him he said in part: "The history of a great question is of vital importance. We can never judge correctly of the present except in the light of the past. Today is the product of one or all of the days that have gone before. Things are neither right nor wrong because they are. Human majorities, as such, are not right. They are likely to be thoughtless and self-reliant, and hence wrong. The Sabbath question has had a prominent place in the religious history of our race. The week, measured by the Sabbath as its closing day, is the oldest division of time. It is found wherever history reaches. The question comes closer to human life than any other so-called practical question. Social life, business life, religious worship and culture are all blended with it, and are dependent on it. It is a question that has never been kept in abeyance for any great length of time, however much it may have been ignored. It claimed early attention in the history of Christianity. It came to the front in the Reformation. It is today one of the 'burning questions' demanding recognition. The real history of the Sabbath question is not well understood. The earlier centuries have not been carefully explored by the masses, or even by religious teachers. Much has been taken for granted, where facts are unknown. I have made twenty years' careful investigation in the field of Sabbath

history. I ask that your judgment be founded upon facts presented and not upon suppositions. The ultimate authority upon the question is the Bible, and the facts therein form the source of obligation and of history. Sabbath-keeping is a matter of doing and not of theorizing; hence the history we seek must be found in what Christ did and his apostles did, more than in what they said. If either the Sabbath or the Sunday has a history in the New Testament it will be found in the actions and customs of Christ and his apostles.”*

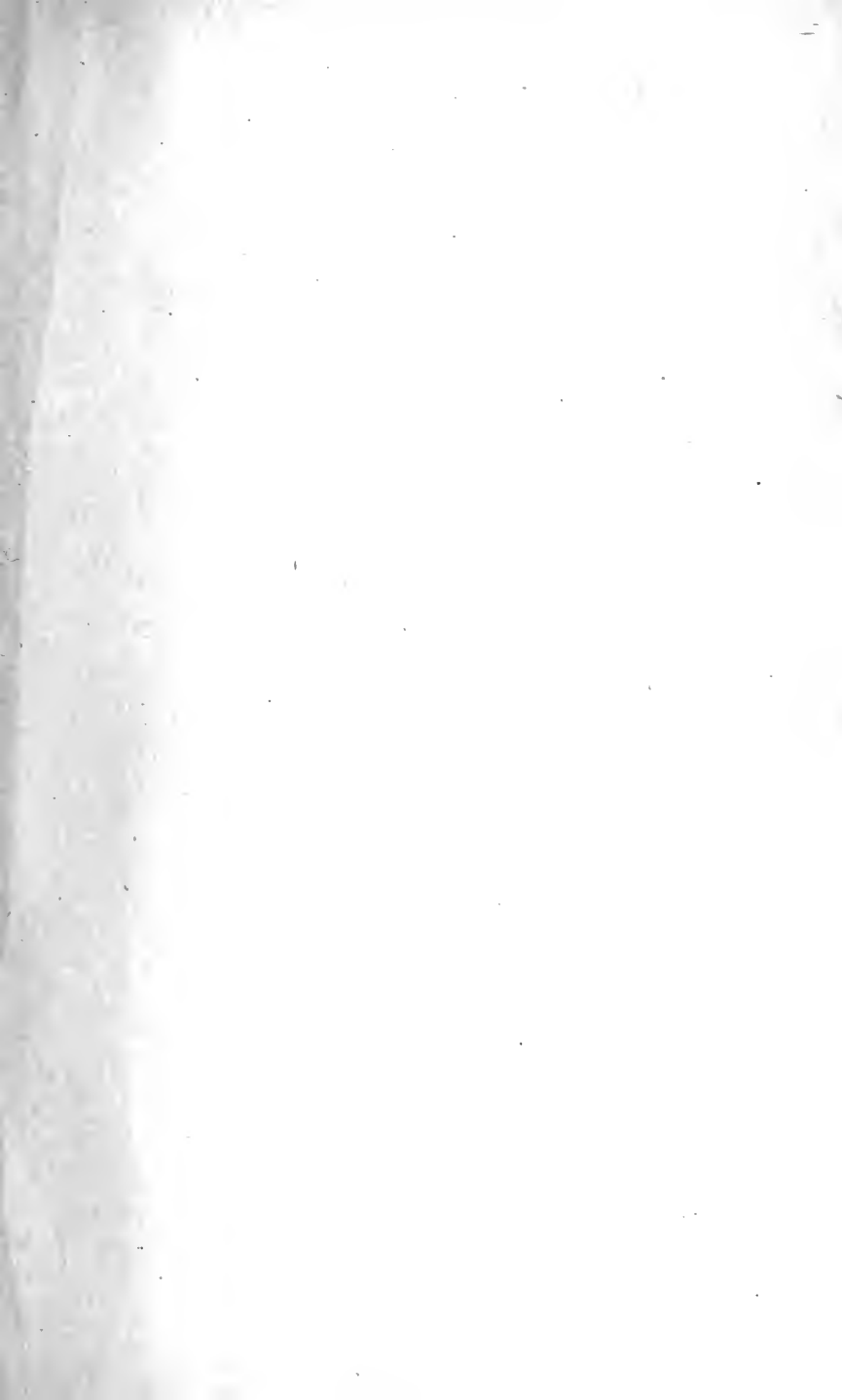
The Doctor then gave a brief history of the question as revealed in the New Testament, and showed that Christ only labored to correct abuses and misconceptions, but never to destroy or annul the Sabbath. He showed plainly that the Sunday had no history in the Gospels except the single day which succeeded the resurrection of Christ, and that as a day of worship it has no history whatever. The Book of Acts gave a distinct history to the Sabbath which sanctioned the Seventh-day Sabbath. The church or congregation noticed in Acts “was founded by Sabbath-keeping apostolic missionaries.” The survey of the Epistles and Revelation revealed no history of the first day of the week as a Rest-day or Sabbath or even a hint of any change in regard to former practices as far as the observance of the day was concerned. When the Sunday began to be observed as a eucharist day and a resurrection festival, he found it to be about the latter half of the second century and he gave the how and why. No-Sabbathism and some form of Sunday observance were born not earlier than A. D. 150. The sys-

*Rev. A. H. Lewis.

tem built then, so unlike apostolic Christianity, was of a paganized type. And so on down in a brief way he showed the rise of the anti-Christian practice and the struggle the true Sabbath has had since; but it has always found some to keep and defend it. For the defense of this great truth we are met and that is why we emphasize its importance and bring to it the attention of the church that has so sadly erred. Every great reform must have defenders organized for the work, and we invite the co-operation of all good men in efforts to restore the Sabbath to men with all its benefits to the human race.

The meeting closed and the citizens of that town, and Pastor Ellington's own congregation, had a better understanding of the question and of its far-reaching importance.

The history of Montrose and Lorna, struggling with duty, has been told in this simple way, and it is hoped that the imperfections of the narrative will not be magnified so as to lessen the force of the truth revealed. This story is virtually true in the lives of many converts to the Sabbath. There may be other phases of the question that have not been brought forward, but the arguments herein stated are the ones most relied upon to sustain the rival Sabbath of Jehovah. The others have an answer as Scriptural as those stated here.





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The great test ...

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