



of hope for the first Christians. It gave to them greater power in some directions than the world had seen before. The dominant thought among the martyrs was that martyrdom opened the gate to eternal, spiritual life. While martyrdom does not await the Christians of the present day, the light of the centuries ought to make spiritual things, and our entrance to heaven brighter than they could be to the earlier Christians, although faith can never be more real to us than it was to those who rejoiced, even though that faith brought death. They rejoiced when the executioner's sword or the lion's teeth opened the gates to eternal life and glory. The practical application of this truth to our lives ought to increase enjoyment in material things and in all worldly beauty. True spiritual conceptions make less distinction between "worldly" and "sacred," than ordinary definitions do. It can not be repeated too often nor with too great emphasis, that everything is spiritual and sacred that is done in His name and because of obedient love to our Heavenly Father. It is a good definition of spiritual-mindedness to say that everyone whose mind is staid on the divine promises and guided by the teachings of Christ and by the Holy Spirit, is spiritual-minded in the best sense of that term. You will be aided by enlarging your definition of spiritual-mindedness so that it will take in much more than ordinary emotions or ecstatic states of feeling, which, while they belong to the spiritual-minded more than to others, are only one of the minor evidences of true spiritual-mindedness. He is spiritual-minded, indeed, in whom the love of Christ dwells and who rejoices to follow the example of Christ in loving obedience, whatever that example may require. This is well called spiritual-mindedness because it deals with eternal things, eternal truths, eternal duties and eternal destiny. Not less comforting, if not most comforting of all thoughts in this direction is the fact that our future life will be made up of active duties, of enlarging opportunities, of increasing strength to do and attain those things for which we so much long in this life. With the better environments of life beyond this material body, spiritual things will be set forth in a light so much clearer than they can appear here that our entrance upon that life will be like a new sunrise, a glorious unfolding of what we have seen but dimly. Well did Paul, most spiritual-minded of men, say, now we see things as through a glass that has been smoked, but then we shall see life and duty with clearness and definiteness, as one friend sees another when they stand face to face.

#### Revivals

THE far-reaching influence of great religious movements, usually spoken of as revivals, is one of the permanent and prominent features of history. To say nothing of the history of Judaism, in which this principle was frequently illustrated, the history of Christianity abounds in facts showing that a revival of religious thought of the beginning of great reforms in social and political life as well. It would be safe to say that every great revival of Christianity has resulted in corresponding revival and reconstruction, social and political. In his history of English people, Green shows that the social and political corruption which attended the later days of the Feudal system was removed by the religious revival in the twelfth century. Out of this came "Magna Charta" and the foundations of the best elements in the government of Great Britain, from that time to

this. The abolition of the slave trade in England followed the great revival under Wesley and Whitefield. After the time of Wyckliff and the religious awakening through his life and work, came the Peasant Revolt and permanent changes of greater or less note throughout Europe, while the great revival known as "The Reformation" came soon after the time of Tyndale. Few elements of social and moral power in our own country have been greater than the founding of Pennsylvania, which was part of the revival of Quakerism, in the seventeenth century. Without making a further catalogue of instances, it will be easy for the reader to understand how the awakening of conscience toward God has always been a mighty influence in the lives of men, the effect of which is permanent and far-reaching. That period in revivals when excitement is greatest, is by no means the highest expression of the power of the movement. As the waves of the ocean continue after the sharpest period of the storm is past, so the waves of influence, especially those which affect social and political life, are often greatest after the period of revival has seemed to end. It is like the ripening time of late summer and autumn, as compared with the first out-bursting of life in springtime. A few minutes ago, we were talking with a business man concerning certain statements lately made by President Roosevelt, and concerning the awakening of public conscience within the last year or two. While that awakening may not have been preceded by strongly marked revival movements, of a national character, the religious currents of life in the United States have been quickened into great activity within the last few years. Religious revivals illustrate the law of reform by reaction. This is almost always true. As the individual sinner is moved to repent when he comes close to the brink of destruction, so communities and nations, where indifference often reigns while evil grows strong, are finally awakened by the shock which comes when the over-growth of evil is realized; and better life begins at that period, by the law of reaction. The fundamental thought out of which this editorial note springs is that religious conscience and conscientiousness are the main sources of every permanent reform, social or political.

THREE days ago the writer talked with a business man of New York, who has been a prominent church-worker for many years. Speaking of the revival of conscience in connection with business, the effort to secure better legislation concerning railroad rates, etc., this man said, "All forms of business have been accustomed to rebates, directly or indirectly, and up to within a few years it has been considered as a legitimate form of doing business." But, he added, "No one thinks of securing a rebate now, or of travelling on a pass in these days." Every one familiar with the development of social, moral and religious life, will appreciate the force of this remark by a business man. All standards of measurement concerning character, as concerning other things, are relative. So it comes to pass that what is done by everybody, without thought of wrong, when a certain type of moral standards prevail, is rejected by all right-minded men when a higher standard comes to the front. The same appears in the growth of individual character and in personal experience, both in religion and in business. The writer remembers when the most devout men in the border settlements were accus-

tomed to cut timber freely from government lands, it being considered by the moral standards of the community, that what belonged to the government belonged to all the people, and that there was no harm in taking timber from lands that had not been purchased from the government. As higher standards of action gained ascendancy, and as the government came to be considered more as an individual, than as an impersonal something which had neither rights nor possessions, "stealing timber" took its place with other forms of dishonesty. A wise judgment concerning the actions of individuals must always take into account the standards of action with which those individuals are familiar. The Bible is a fine illustration of this adjustment. While standards of action laid down by the Bible are never lowered, it is evident that Divine judgment takes into account the stage of development and the conceptions of duty with which men are familiar. In one form or another, it is frequently said as in the quaint translation of Scriptures with which we are familiar, "The times of this ignorance God winked at." This does not mean that God commends that which is wrong, but He does make allowance for the weakness and ignorance of humanity; as it is tenderly stated: "He knoweth our frame, he remembereth that we are dust." While, therefore, every man should keep the highest possible standard, the right-thinking man will not be too severe upon those who, with lower standards or less opportunity than himself, fail to rise to a point, below which he himself would never think of falling. In the general estimate of society it must be recognized that the church, which is the representative and exponent of Christianity, forms the central influence that creates moral and religious standards of action. Christianity stands related to the public conscience much as an electric light plant is related to the lighting of a city, the running of street cars, and other forms of business. Wires go out from that center, in every direction, carrying currents of electricity, larger or smaller, but the source of all is found in the dynamos which, day and night, year in and year out, keep up their incessant work. Pass the door of the great plant when you will, night or day, summer or winter, and you will see the firemen busy at the long line of furnaces, feeding the fires that produce the steam which drives the dynamos and sends out currents for many miles, each way. So the Bible, that which is taught from it, the embodiment of its truths in the lives of individuals and such individuals united in church organizations, form the source of public conscience, of moral influences and of religious up-lifting. But the character of a given church can not rise above the average character of the individuals who compose it. Thus we come back from a world-wide generalization, as to influence, to the importance of each individual life, where the words of Scripture come to mind with double meaning: "Keep thy heart with all diligence, for out of it life issues."

#### Jesus and Yourself

THE prime element of success in religious life is a deep and acute sense concerning yourself. Men theorize, speculate and debate so much about what religion is that they are in danger of remaining in the fog of debate and the mazes of doubt concerning their personal intercourse with God, and the need of a truly obedient life. One of the marked characteristics of all that Jesus said is that he never speculated nor theorized

concerning God. He had absolutely no theology, in the modern sense of that term. He taught, and illustrated in his life the truth that religion consists in living in accord with the will of God. It is association with God and obedience with Him. It is not theories concerning life nor theories concerning God, nor metaphysical speculations as to the relation between Christ and God. The Gospels glow with moral grandeur and are rich with spiritual truths because they tell the story of the life of Jesus, the most prominent feature of which is the evidence of his intimate association with his Father in heaven. The most intricate theology and the most carefully drawn pictures which philosophers have attained, as to what ought to be or what is possible, fall far below what the life of Christ was, and equally far below what he taught his disciples to seek for in the matter of devout and obedient living. When any one comes into such living and vital relation with the Father he has entered the kingdom of heaven. If he continues obedient he remains in that kingdom forever. It was the consciousness of this eternal life in God and with God that made Christ teach so emphatically that those who came into the kingdom, came in for all time, and that such life with God is Eternal Life. He who enters into such relation is truly religious and he who continues thus in Christ, like the branch which abides in the vine, develops both life and fruitage, illustrating the truth announced by the Master: "Separate from me ye can do nothing." "I came to do the will of Him who sent me," may be taken as Christ's own statement of doctrine. It was the beginning and end of his theology. Whatever of form or ceremony, of instruction or of action really aids men in coming into this life with God, and remaining in it, are valuable accessions to religious experience, but they are not the heart of religion nor are they the end to be sought by those who would be most sincerely religious. They are helps, agencies; that is all. Because the center of religious life is thus within the souls of men it may find expression in many ways, these expressions varying according to circumstances, personal power, etc., etc. But in no case does a soul abide with God without being in the true sense religious; and such are accepted in Him. It was Paul who said: "But in every nation he that feareth him, and worketh righteousness is accepted with him."

#### Church Statistics

On another page you will find an article from J. D. Spicer, who was for many years the efficient Clerk of the church at Plainfield, N. J. This article has been written in view of efforts to compile church statistics, covering a larger field. We commend it to church clerks, to pastors, to deacons, to everybody concerned.

#### "THE SABBATH THEN AND NOW."

The Southern Presbyterian—April 19—publishes a centennial sermon by Rev. Dr. W. T. Hall, in which the changes of an hundred years are noted. Among these changes, the observance of Sunday is spoken of as follows:

"Returning again to the Westminster Assembly, we find that God, 'in his Word, by a positive moral and perpetual commandment, binding all men in all ages, hath particularly appointed one day in seven for a Sabbath to be kept holy unto him.' The position taken by all the other churches of Europe, either positively or by implication, is that the Sabbath law was Levitical, and that it was abolished with that

code. In other words, that there is no Sabbath law under this dispensation, except as ordained by the Church or the State. Herein is found the source of the lax observance of the Sabbath day on the continent of Europe. Nothing will bind the conscience but the authority of God. On the other hand, the reverence for the day which has characterized Presbyterians, arises necessarily out of the doctrine that the fourth commandment, like the other precepts of the decalogue, is of moral and perpetual obligation. It has behind it the authority of God. It was made for man in every age. It is a blessing both to the body and the soul. Neither the family nor the Church, nor the State can do without it.

"Here, again, the occasion calls us to inquire as to our fidelity. It will no doubt readily be admitted that the Sabbath has ceased to be sanctified among us as it was in the earlier history of this country. Those who planted the American colonies were generally very religious. They came in search of religious rather than civil liberty. Particularly was this true of the Scotch-Irish and the Huguenots. The former class of immigrants brought with them the Westminster doctrine of the Sabbath; and they impressed it upon the laws and the public sentiment of the country. But the vast tide of immigrants from the continent of Europe has brought in the continental view of the day. The two views are in fierce conflict to-day, more especially in the North and West. The issue lies in the future. On the one side stands the authority of God and the welfare of men; on the other, unscriptural views of the day, the greed of gain and the depravity of the human heart. Christians of every denomination should unite to save the day of holy rest. And particularly should Presbyterians, both by precept and example, rally to the conflict."

The vital point in the foregoing is found in this sentence: "Nothing will bind the conscience but the authority of God." It is useless to hope for any improvement, or to expect any checking of the decline of regard for Sunday without a revival of conscience and since prevailing theories separate Sunday observance from the authority of the fourth commandment—as they must on Biblical and historical grounds—nothing is left on which to build conscience and hence men will continue to write "convenience" for conscience.

#### EDITORIAL NEWS NOTES.

The situation in San Francisco has improved during the week. Estimates as to loss of life are still extremely variant, figures ranging from three hundred to three thousand. What seems a comparatively reliable report from the Coroner's office in San Francisco places the dead at about one thousand. Further information will be necessary to decide how many lives were lost, and it is probable that the exact number will never be determined. Another earthquake shock visited San Francisco on April 25. It caused considerable alarm, but did little damage. While two or three hundred thousand people are still homeless, fortunately there is no outbreak of epidemic sickness, and provisions for housing in tents and for feeding the multitudes have been made with almost miraculous rapidity and fullness. It is said that all necessary food supplies are at hand, and that methods of distribution are well advanced. Naturally there have been cases of imposition, against which those who have the matter of distributing food are obliged to guard. Refugees who desire to go to any

other place in California are carried free of cost by the railroads. The crowd of homeless ones has been decreased in this manner. A more definite idea of the relief work is found in the statement that on April 25, 349,440 people were furnished with rations by the relief committees. At one point where this record was kept provisions were given out to six hundred and seventy-two persons an hour, on the average, for ten hours in succession. This was not at the largest station, but one which represents the average size. Most noticeable among the incidents of the situation is the great relief fund which has been announced within a week. Figures given out on April 26 show that there had been an average of \$2,953,000 contributed each day since the earthquake. The whole fund then announced was \$20,670,906. The largest item in this fund from any one city is \$2,723,885 from the city of New York. Few things, if any, could furnish a more satisfactory commentary upon the resources of this "commercial age," and the commentary is still more satisfactory because it reveals a depth of sympathy and of generosity which could not exist in a money-loving age if there was not a great wealth of latent brotherhood in the hearts of men.

Plans are already being pushed for the rebuilding of San Francisco on a larger scale and in more permanent form than before. This fact indicates one of the highest qualities of American civilization, that is, a mental, moral and commercial power of resilience, which makes for the best things, and does it rapidly. A less resourceful people would sit by the ashes of a ruined city and mourn over their loss. But in this case,—and similar instances are not uncommon,—plans for rebuilding must wait until the fires of devastation and the heaped ruins have cooled enough to be removed. This is the more marked because the site of San Francisco is still within the danger zone, and the future city may not expect freedom from seismic disturbances. Evidently the new city will be planned to meet such disturbances and prevent such disaster as came one week ago. Every thoughtful man must admire this quality in the people of San Francisco, and rejoice in it. It is part of the quality of soul which finds expression in the reformation of individuals and the cleansing of great cities and nations from evil influences. It is an element which enters into all upward movements in life. It finds its highest expression in that spiritual rebirth which we define only in part when we say, "conversion," and yet a little more when we say, "regeneration," and most when we say, "oneness with God." Great as the catastrophe has been, good results will appear in countless ways, not the least important of which will be in the lives of the people, not only in San Francisco, but throughout the United States. The tides of sympathy are stronger to-day, throughout the nation, than they have been and the bonds of brotherhood have strengthened in proportion to the terribleness of this common disaster.

Outside of San Francisco, the beautiful city of San Jose seems to have suffered most. This is the county seat of Santa Clara County. It is the center of a great fruit industry, and is "beautiful for situation," in every respect. Its population has increased rapidly within the past few years, until it now contains thirty or forty thousand inhabitants. It is fifty miles southwest of San Francisco. Less damage was done by fire than at San Francisco, but much greater damage from the earthquake. Brick and stone















# THE SABBATH RECORDER.

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WHOLE No. 3,193.

Boys flying kites haul in their white-winged birds; You can't do that when you are flying words.

Careful with fire' is good advice, we know; 'Careful with words' is ten times doubly so. Thoughtful unexpressed may sometimes fall back dead; But God himself can't kill them when they're said.

Thus does the poet put a pertinent truth sharply and with deserved warning. Sometimes it seems that it would be better if half of us were tongue-tied, or speechless. The pitiful thing is that words can not be recalled. A large share of the remorse, not to say the bitterness of life, comes because people wish that their words had never been spoken. Right words have divine, helpful, healing and instructive power, while wrong words are cruel, relentless, unrecalable and murderous.

them to be of some account in the world. Did it never strike you that He gave you your lame leg for the same reason—to make a man of you? I never saw him again. But I could not get his words out of my mind. My crippled leg—God's gift—to teach me patience and strength; to make a man of me! I did not believe it. But I was a thoughtful boy, taught to reverence God, and the more I thought of it, the more it seemed to me that the stranger told the truth.

Deceptive Statements PERHAPS good men do not mean to be deceptive when they write as the editor of one of our exchanges did concerning the late Sunday-school lesson, the topic of which was "Jesus and the Sabbath."

Continuing the discussion with the evident purpose of transferring the thought of Jewish observance of the Sabbath to the present observance of Sunday, the writer said: "This reference will make quite clear to all readers how the apostles kept the Sabbath. Acts 20: 7, with other familiar references, will show how the first day took the place of the Jewish Sabbath."

Two or three coincident events have occurred within the last few weeks, as though by prearrangement. These were the appearance of an illustrated article describing scenes in Ephrata, Pa., the obituary notice of Rev. Jacob Konigmacher—late pastor at Ephrata, and an urgent invitation from the present pastor, Rev. Samuel G. Zerfass, to the Editor of THE RECORDER to visit Ephrata.

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