

The Sabbath Recorder

THE TWO MYSTERIES

We know not what it is, dear, this sleep so deep and still;
The folded hands, the awful calm, the cheek so pale and chill;
The lids that will not lift again, though we may call and call;
The strange white solitude of peace that settles over all.

We know not what it means, dear, this desolate heart pain;
This dread to take our daily way and walk in it again;
We know not to what other sphere the loved who leave us go,
Nor why we're left to wonder still, nor why we do not know.

But this we know: Our loved and dead, if they should come this day,
Should come and ask us "What is life?" not one of us could say.
Life is a mystery as deep as ever death can be;
Yet, oh, how dear it is to us, this life we live and see.

Then might they say—these vanished ones—and blessed is the thought,
"So death is sweet to us, beloved! though we may show you naught;
We may not to the quick reveal the mystery of death—
Ye can not tell us, if ye would, the mystery of breath."

The child who enters life comes not with knowledge or intent;
So those that enter death must go, as little children sent.
Nothing is known. But I believe that God is overhead;
And as life is to the living, so death is to the dead.

—Mary Mapes Dodge.

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The Sabbath Recorder

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In all generations since Jesus was on earth, men have been looking for his second coming. Wars, great catastrophes, and world-wide disturbances have been looked upon as the veritable fulfillment of prophecies regarding the immediate coming of Christ. The apostles looked for him in their day and taught that his coming was near at hand. That was nineteen hundred years ago, and every generation from that day to this has been looking for the sudden appearing of the Lord.

It is not strange, therefore, in these dreadful days of dire calamities by war and earthquake, with a dozen nations at the very center of the world's civilization convulsed in a death-struggle the most destructive and desolating of any in the world's history, that many should regard these things as preludes to the immediate coming of the Lord in glory.

This may be true. No one can say it is not so. We all believe in the second coming of Christ. It is foretold in the New Testament too many times to be ignored, and we should ponder well the meaning of the texts that speak of it, and that warn the people of God to watch. We do not pretend to know the full meaning of all the language and imagery used to describe the last days; and so many have made mistakes by trying to set the time, that we can not feel justified in teaching with certainty that the Lord's coming will be within any given century. The times and the seasons are known to God only. Christ himself did not claim to know them.

But this is no reason why the church should ignore the teaching of the New Testament on this great question. It should ponder well the lessons of these days; and whether or not they teach the near approach of Christ in person to right the wrongs of earth, its attitude toward them should ever be one of readiness for that mighty climax in the world's history, whether it be today, tomorrow, next year, or at any time whatsoever.

As for the foretellings in the Gospels, the world had as much reason a hundred years ago to apply them to the wars of Napoleon as it has to apply them to the present crisis. The fact is, in every age the people of God should be ready for the blessed coming of the Lord. But we can not think he intended for them to figure on it, setting times, and raising an alarm every time the earth quakes, or tempests destroy, or meteors fall, or famine, pestilence, or wars devastate the earth. God's people should be able to say in their heart of hearts, "If it be the Master's will to come today, 'even so, come, Lord Jesus.'"

The real message we should read in the signs of the times is one calling the church to consider its own shortcomings in its service to mankind. The war reveals the fact that the church of God has come far short in its mission of bringing in the reign of peace on earth announced at the birth of Christ. The signs of the times call the people of God to repentance; and to confession of their failure to become the power for peace which the Lord designed they should be and which it has been their privilege to become. Humanity was never in greater need of the peace-bringing gospel of Christ, and it would seem that, after realizing something of the depth of woe into which war has plunged the nations, the church could not rest until the spirit of the Prince of Peace is in reality enthroned in the hearts of men. Had the church been true to its great trust, this would have been done long ago, and there would be no war today. The signs of the times admonish Christians to teach men to love and not to fight. They show that the church has not done its best, and that it is time to awake to righteousness. Indeed, there are some signs which show that it is already awakening, and that its glorious work is being taken up anew.

The second number of **The Gospel Herald** Second Number comes to hand, enlarged and improved. This number contains twelve full pages besides the covers. Brother Spencer has charge of the new Seventh Day Baptist church in Georgetown, British Guiana, South America, and is evidently doing a good work. Of the first number of his paper he says: "It has met with a hearty reception. God has helped us thus far, and we mean to go ahead doing our best and leaving the results with him." Thus this little paper becomes his "Ebenezer." It reminds him of what God has done—"Hitherto hath Jehovah helped us"; and it leads him to hope for help in days to come—"What God hath done, that he will continue to do."

This number is indeed a faithful "exponent of Bible truth." The first page of the cover contains the texts: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

The *Gospel Herald* is filled with good things for the people to whom it is sent. It contains an article on Seventh Day Baptists in Great Britain, one on the Sabbath question by the late Rev. Nathan Wardner, one on "Under the Law and Under Grace," and another on "The Cost of Discipleship," from the *Helping Hand*. There is a "Bible Reading" on the gospel, a strong temperance column, a chapter from Bailey's *Sabbath Commentary*, and several crisp items on general religious questions.

A Proper Distinction and Bit of History

Brother Spencer, in South America, evidently feels the need of distinguishing between Seventh Day Baptists and Seventh Day Adventists much as do our workers in the homeland. Nothing is more common with our missionaries in the homeland than to find people calling them Seventh Day Adventists. It is well to make a clear distinction in this respect, in order to avoid confusion and embarrass-

ment. Probably the Adventist brethren would quite as much prefer not to be mistaken for Seventh Day Baptists as we not to be called Adventists. Brother Spencer has therefore, in a very courteous manner and in a good spirit, called attention to the difference in the following words:

Seventh Day Baptists must not be confounded with Seventh Day Adventists. Although both keep the Sabbath, they differ in many respects. The Adventists are descended from William Miller, the leader of the Advent movement in 1843-44. The attention of the Adventists was first called to the Sabbath of the Lord by a faithful Seventh Day Baptist sister named Mrs. Rachel Preston, at Washington, N. H., in 1844. At the time of her removal to Washington, N. H., she was a member of the Verona (N. Y.) Seventh Day Baptist Church. Through her instrumentality the first Seventh Day keeping church among Adventists was raised up. Seventh Day Adventists accept the testimonies and visions of Mrs. E. G. White. Seventh Day Baptists accept the Bible only.

Deacon Johnson J. Lowther

On February 10, 1915, Deacon Johnson Joseph Lowther, one of West Virginia's "Old Guard," passed to his reward. He was the eldest of ten children born to Jesse and Lucinda Hall Lowther, of Berea, Ritchie County, W. Va.; and had he lived until the twenty-fifth of May, he would have been seventy-eight years of age. When Johnson was eighteen his father died, leaving him to share with his mother in the care of the large family. His mother was a brave Christian woman, whom the editor remembers well as one of his parishioners during his early years in Salem. She died in 1898, in her eighty-second year, at the home of her daughter, Mrs. Hiram Wilson, of that place. The strong faith and devotional spirit of this Christian mother left their imprint upon the character of her children to a marked degree, and Johnson loved his mother's religion. During these later years of his life those who have visited the Middle Island Church at association times and during special meetings will long remember the quiet, devout, helpful life of Deacon Johnson Lowther. Little did we think, last autumn, when at the Southeastern Association, that he was so near his journey's end.

On January 29, 1863, he was married to Rachel Randolph, daughter of Deacon Jephthah F. Randolph, of the Middle Island Church. After living about two years in

Ritchie County, W. Va., they moved to the West and established a home on one of the prairies of Minnesota, where they spent seven years, enduring the hardships of pioneer life. Here Brother Lowther was converted and became a member of the Seventh Day Baptist church. His eldest son now living remembers well going to church through the snow on an ox sled from their humble Minnesota home.

After the seven years' residence in the West, he brought his little family back to West Virginia, settling this time among the hills, on a farm within the bounds of the Middle Island Church, not far from Mrs. Lowther's childhood home. Here most of their children were born. Here all but two of them grew to manhood and womanhood. Here the wife and mother died, September 26, 1897, and we laid her body to rest on the hill by the church at Middle Island. In October, 1905, during his medical course in Chicago, Wesley, a younger son, lost his life through an accident with gas, and he, too, was laid to rest beside his mother. The surviving children are Varnum B. Lowther, who lives in the old homestead; Camby M., of Mannington; Edwin L., of Blandville; Lucian D., of Salem; Mrs. William Ash, of Clarksburg; and Mrs. Earl W. Davis, of Salem, all in West Virginia. The following sisters and brothers still survive him: Mrs. Similda Randolph, of Salem; Mrs. Alsinda Smallwood, of Piedmont, W. Va.; Mansfield Lowther, of Idaho; Thomas and Stillman, of Salem; and Sylvanus, of Oklahoma.

Brother Lowther's home was a hospitable one and he was a kind-hearted, sociable man, always ready to do his part in the work of the church. On December 2, 1876, he was ordained as a deacon, and faithfully served the Middle Island Church until failing health made it impossible for him to attend services. For thirty-eight years he served as deacon, and for fifteen he filled the office of church treasurer. He was a teacher in the Sabbath school, an excellent and safe counselor, and he will be greatly missed among his people.

During his last illness he was cared for by his younger daughter, Candace, wife of Earl Davis, at Salem, at whose home he died. Services by Rev. A. J. C. Bond were held at the home of his son Lucian at Salem, and the remains were taken to Middle Island for the funeral, where a large

company of people from the surrounding country and from Salem were in attendance. Rev. L. D. Seager, of Farina, Ill., his pastor for many years, conducted the services at the Middle Island church.

"What I Live For"

The other day the editor received a letter containing the following request: "In some near issue of the RECORDER will you publish a poem, which you know, but of which I can only remember a little? It begins, 'I live for those who love me, for those who know me true'; you will know what I mean. Have been trying for some time to get it, but have not been able."

We do not have all the stanzas of this little poem, and know not where to find it; neither do we know who wrote it. Depending on memory only, we give the lines as we learned them nearly forty years ago.

"I live for those who love me,
For those who know me true;
For the heaven that smiles above me
And waits my spirit, too;
For the human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
And the good that I can do.

"I live to hold communion
With all that is divine;
To feel there is a union
'Twixt Nature's heart and mine;
To profit by affliction,
Reap truths from fields of fiction,
Grow wiser from conviction,
And fulfil each great design.

"I live to learn their story
Who suffered for my sake,
To emulate their glory
And follow in their wake:
Bards, martyrs, patriots, sages,
The noble of all ages,
Whose deeds crown history's pages,
And Time's great volume make.

"I live to hail the season
By gifted minds foretold,
When man shall rule by reason
And not alone by gold;
When, man to man united,
And every wrong thing righted,
The whole world shall be lighted
As Eden was of old.

"I live for those who love me,
For those who know me true,
For the heaven that smiles above me
And waits my spirit, too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do."

EDITORIAL NEWS NOTES

The Battle With Rum Goes On

This week brings to the surface several points in the conflict between the "wets" and the "drys," in which both sides seem to score gains, with a good balance in favor of the drys. The wholesale-liquor men, driven out of Kansas, went over the line into Missouri and established a warehouse from which they continued to deliver liquors to people in Kansas. The Kansas Supreme Court ruled that this was only a subterfuge to evade the law and that the trade was not interstate commerce in good faith. On the other hand, the United States Supreme Court overruled that of Kansas, announced that the liquor men were entitled to protection under interstate commerce laws, and removed the injunction. So the trade across the line can not be stopped in this way. But it will be stopped nevertheless, and this point gained by the liquor men will certainly help to increase the flood tide which is about to overwhelm them.

While the Supreme Court was deciding that Kansas could not prevent the shipping of beer into its dry territory, four other States were adopting prohibition laws in some practical form. Idaho became dry by statute, Colorado put its strong prohibition bill up to the governor for his signature and obtained it, Minnesota sustained county option, and the Utah Legislature enacted state-wide prohibition laws. And now a plan is on foot in Philadelphia to send 5,000 men to Harrisburg, in the rum-ridden State of Pennsylvania, to bear to the legislature a petition with the names of 10,000 citizens pleading for county option in that State. Thus the fight goes on, with the odds strongly in favor of prohibition, and the liquor men becoming more and more alarmed over the certain prospects of a widespread drought.

Grave Responsibilities Multiply

The decision of the allies to blockade all German ports and prevent commodities of all sorts from entering or leaving Germany presents questions of international law, upon which Americans will need to ex-

press themselves with great caution. The fact that Germany has gone far beyond international law in proclaiming a war zone gives England an excuse for matching her by the decision to blockade all German ports. While France and Great Britain may decide to suspend the rules of war and of humanity as between themselves, the effort to suspend international law between them and the United States raises quite a different question. If the public press of the United States and our officials at Washington ever needed to exercise caution in arousing public sentiment, and in the settlement of international problems, it is now. Upon the government rests the great responsibility of defending American rights and establishing our views upon these matters; and upon the press lies the duty of guarding carefully its expressions, lest the public mind be inflamed, and we be brought to the verge of war. It is clearly the duty of Americans at this time to keep level-headed and avoid rash words or deeds.

The Lesson of the Dardanelles

Whatever else may be taught by the opening of the strongly fortified Dardanelles, the one lesson of the inadequacy of land fortifications in a conflict with the long-range heavy guns and explosives of modern dreadnoughts stands out with wonderful clearness. Modern forts are no longer invulnerable. Invisible land batteries and the turret guns of a fleet are sure to win soon after the proper range is found. The strongest fortifications are now being reduced to heaps of rubbish by the sixteen-inch rifle-cannon of the British and French fleets, and that, too, at a range of fifteen miles or more! The question is rapidly coming to the front, "If Constantinople with its relays of forts can not hold out against modern dreadnoughts, what could New York or Boston do if, some morning, a fleet of super-dreadnoughts should appear against them?"

Intense interest is being manifested over the announcement of the United States Bureau of Mines that a chemical discovery has been made that promises to increase greatly the supply of gasoline. If the process succeeds, it is expected to enable the independent refiners in this country to in-

crease their output of gasoline from petroleum 200 per cent or more. This will interfere with the present oil monopoly.

Another important discovery is announced regarding the manufacture of toluol and benzol, bases for dyestuffs and for smokeless powder. Both these products have hitherto been obtained from coal tar. This discovery is bound to interfere with the German monopoly of by-products from coal that has prevailed hitherto. The inventor proposes to dedicate the patents of both these discoveries to the whole American people. This means a new American industry, which will enable this country to manufacture its own explosives and its dyestuffs, to secure which it has heretofore been obliged to go abroad.

Reports from Constantinople are to the effect that the Sultan has decided to remove the capital of Turkey to Broussa, Asia Minor, and that the Prophet's Mantle, together with all the important relics and treasures, have gone forward already with the Sultan's harem to the new capital. This choice of a capital was made in direct opposition to the wishes of Germany, as that nation desired the Sultan to make Adrianople his capital.

It seems that during the Civil War the will of Martha Washington was stolen from the clerk's office of Fairfax County, Va. Later it came into possession of J. Pierpont Morgan, and at his death became the property of his son, J. Pierpont Morgan Jr. The Daughters of the American Revolution have been trying to secure its return to Fairfax County, but without avail. It is now stated that Virginia is about to bring suit in the Supreme Court for the recovery of the valuable document.

Scarcity of flour has caused one hundred and fifty bakers in Vienna, Austria, to close their shops indefinitely. Arrangements are being made to use, this spring, all vacant lands, including a portion of the Central Cemetery, for raising potatoes and other vegetables.

In one town in Pike County, Pa., the judge placed the names of sixty men on the "jag list." That means that sixty

men, one fourth of the voters of the town, are classed as common drunkards, and the saloon-keepers are warned not to sell them a drink under penalty of forfeiting their licenses. Think of it! In this enlightened country we license men to sell whiskey to their fellows until they make common drunkards of them—the well-known *natural* product of saloons—and when these reach the "jag list" stage they are made to stand aside and the saloon is still protected in its work of preparing others for the same list!

Pacific Coast Association

REV. R. J. SEVERANCE

Perhaps a few lines from Riverside will not be out of place, lest you think we are dead or asleep. No, we are breathing naturally; pulse about normal; and eyes wide open to the opportunities of a small people with a big work to do.

It is barely possible that some of the members of our denominational family are not particularly interested in ancient history; but as a report of the associational gathering which met with us the first of the year has not appeared in the RECORDER as yet, I take this occasion to tell you something of those most helpful, soul-inspiring meetings. The only data I have for this "write-up" is my memory, and that was not in very good working order at the time, as I was still suffering from the effect of concussion of the brain caused by an injury received several weeks before.

The Pacific Coast Association met in annual session with the Riverside Church on the evening of the Sabbath, January 1, 1915. The president, C. D. Coon, called the meeting to order at 7.30. After a rousing song service, led by Charles Davis, we listened to the president's address on "Our Mission," which was the general theme for the association. The speaker gave a very comprehensive outline of the subject and pointed out some of the ways in which we might the better fulfil our mission as Sabbath-keepers on this coast. This part of the program was followed by a splendid prayer and testimony meeting.

On Sabbath morning Pastor Hills, of Los Angeles and Long Beach, delivered a strong, convincing sermon, which was greatly appreciated by the congregation.

The study of the Sabbath-school lesson was taken up in the usual way, the visitors finding places either as teachers or pupils in the various classes. The program on Sabbath afternoon was in charge of the young people; some of the papers have already appeared in the RECORDER, others will no doubt follow.

The evening after the Sabbath was devoted to entertainment of a social and educational nature. Mr. N. O. Moore, who was arranging for the educational feature, had written to ten or a dozen representative men of the denomination, asking each of them to send a photograph of himself and a phonographic record containing his message to the Sabbath-keepers on the coast. Several pictures were received, but not so many records. Mr. Moore had stereoscopic views made from the photographs, and by the use of a magic lantern we were enabled to get a very lifelike picture of some of the leaders in our denominational life; and, as we looked on some one's picture, to hear his voice as his message was being reproduced by the phonograph made it seem almost like seeing and hearing the man. There were but two messages, however, those of W. L. Clarke and Secretary Saunders. Could we have had the pictures and records from all the men, it would have been a real educational feast for many of our people who are so isolated from the rest of the denomination. On the evening in question, a large company gathered at the home of Mr. and Mrs. C. D. Coon, 2156 Park Avenue, and most heartily enjoyed the program arranged by Mr. Moore. Besides the pictures spoken of, he also presented some of the views of his African trip. This was followed by a social hour, and light refreshments were served by the ladies. All voted it a most entertaining and profitable evening.

Sunday forenoon, after a brief business meeting, was devoted to the consideration of denominational interests. Mr. Moore told us something of the Tract Society and its work. Mrs. Lucy Sweet, of Long Beach, read a splendid missionary paper, and the pastor of the Riverside Church spoke in the interest of the Sabbath School Board and the Education Society.

In the afternoon, from 2 to 3, our corresponding secretary, Rev. G. W. Hills, gave a very interesting report of his visit

among the scattered Sabbath-keepers on the coast. This was followed by the "Woman's Hour," an account of which has already appeared in the RECORDER.

The closing sermon, Sunday evening, was given by Pastor Hills. The enthusiastic testimony meeting which followed showed that the audience had been deeply stirred by the soul-searching truths which had come like hot shells from the lips of the speaker. The meeting closed by singing "God be with you till we meet again." At the suggestion of Brother Hills, the entire congregation formed a circle around the room and, with clasped hands, sang from the heart those words that never grow old. We trust the inspiration gained in these meetings will make for greater efficiency in fulfilling our mission as Sabbath-keepers on the Pacific Coast.

There were not as many delegates from the other churches as we hoped there might be; in fact, Pastor Hills was the only representative from the Los Angeles Church. There were ten present from Long Beach.

I intended when I began this letter to write something about the "doings" of the Riverside Church, but as this article is already too long, I will wait until another time.

The Gospel Herald

REV. EDWIN SHAW

Several weeks ago I offered to forward subscriptions to the *Gospel Herald*. Those who have not already sent subscriptions to me and wish the magazine may now send direct to the publisher. The second number has twelve pages and a cover. It is published once in two months. The price for foreign subscriptions is thirty-six cents a year. The United States is a foreign country. The rates for postoffice orders from here to British Guiana are the same as domestic rates, but a letter postage is five cents. Send subscriptions to *The Gospel Herald*, 86 Upper Robb Street, Georgetown, British Guiana, South America. Do not send United States stamps. They are of no value in Georgetown. Thirty-six cents for the magazine, 3 cents for the postoffice order, 5 cents for the stamp, 44 cents in all, and you will have the paper and know about the work in South America.

SABBATH REFORM

The Sabbath

Summary of Old Testament Teachings

Our position is not affected by a truly reverent higher criticism of the Bible, unless, indeed, it be to receive added strength. We welcome the general results of that constructive, historical, literary, and critical study of the Sacred Scriptures which has been lifting the Old Testament especially, to a higher level of authority in moral and religious things.

The seventh or last day of the week as a hallowed day, along with holy marriage, and other great truths and facts, is a prominent feature of the early chapters of Genesis. This, and the place of the Sabbath in Law and Prophecy, give to it the stamp of essential universality.

The Ten Words from Sinai, though requiring fulfilment, not abrogation, by Jesus and Paul, have always been the admiration of thoughtful minds as a wonderful summary of human obligations. Among these Ten Words the Fourth is given a central and significant place, thus being raised to a high plane of spiritual and moral values. And whatever may have been the prehistoric origin of the Sabbath, "it assumed among the Hebrews a new character, being stripped of its superstitious and heathen associations, and being made subservient to ethical and religious ends."¹

In Deuteronomy the Sabbath receives added honor and emphasis by an appeal to Israel's sense of gratitude for having been brought out of Egyptian servitude by the mighty hand of God.

In all Leviticalism the Sabbath is represented as a gift and blessing for both man and beast,—not as a burden to be borne.²

The prophets saw a vital connection between true Sabbath-keeping and spirituality in religion and purity of morals. And to them the Sabbath relates most of all to God, religion, and righteousness of life. By the divine appointment it has material and physical use, but its chief ends are spiritual and ethical. Scriptural and ideal Sabbath observance is a religious service that should include fitting rest for body and mind. No ordinance of the State can

make any day a Sabbath day, however it be labeled.

The essence of true sabbatizing is inward and spiritual, not outward. The oppressor and the evil-doer can not be Sabbath-keepers (Amos 7: 4-10; Isaiah 1: 13-17). In the name of Jehovah, Jeremiah and Isaiah proclaim that holy Sabbath-keeping has a living and real connection with righteousness, and with individual and national well-being (Jeremiah 17: 19-27; Isaiah 56: 1-5).

They who call the Sabbath a delight, and the holy of Jehovah, honorable, shall delight themselves in Jehovah, and receive abundant blessing, riding upon the high places of the earth (Isaiah 58: 13, 14). In Ezekiel's vision of the future glory of the Lord's redeemed people, under the figure of restored and pure worship, the priests shall hallow the Sabbaths of Jehovah (ch. 44: 24). And the exultant Ninety-second Psalm is dedicated to the Sabbath day, and celebrates the goodness of Jehovah and the blessedness of the righteous.

Geikie says that the Sabbath was "commanded as a fundamental duty; to mark the wide difference between Israel and the other nations; to foster religious reverence; and to give a religious tone to public and private life. Such a positive requirement supplied a simple and ready test of the spiritual condition of the community; for the bias towards obedience or disobedience to the Divine will was decisively marked by its observance or neglect.³ That is, the Sabbath law was an essential part of Israel's religious and moral education as the Servant of Jehovah.

Modern leaders of religious thought testify to the world's need, now, of a Sabbath day; and I have been impressed as never before by the spiritual and ethical, the human and therefore universal significance, of the Old Covenant teachings concerning the holy Sabbath of Jehovah God. We emphasize first of all the Sabbath doctrine as a religious idea and principle; and then the day that, according to history, is essential to the preservation of the idea.—Arthur Elwin Main, D. D., in *Bible Studies on the Sabbath Question*.

1. H. D. B., article "Sabbath."
2. Cf. Oehler, "Old Testament Theology."
3. Geikie, "Hours With the Bible," vol. V., ch. xiv.

The End of the World

REV. S. R. WHEELER

When shall these things be? And what shall be the sign of thy coming, and of the end of the world?—Matthew 24: 3.

This threefold question the disciples asked of Christ. No doubt they supposed these three events would come in close connection with each other.

The first event, the destruction of Jerusalem, occurred in about forty years from the time of the question. Since then the second coming of Christ and the end of the world have been largely considered as taking place at the same time. First Thessalonians 4: 15-17 shows this to be correct.

The time of the end of the world has been a subject of conjecture, talk and thought from the time of Christ's ascension to heaven until the present time.

Clare's *Universal History* (Vol. V, pp. 1643-44) says: "The general belief that the world would come to an end in the year A. D. 1000 overspread all Christendom just before that year's approach, and this belief manifested itself in a marked degree in France. . . . The general gloom which prevailed at the approach of the year 1000 caused the people to neglect the preparation of the coming year's crops, and the consequence was a famine."

From 1840 to 1844 William Miller earnestly preached the end of the world. Many believed it. Some even prepared ascension robes, assembled in schoolhouses and other places to watch the heavens for the appearance of the blessed Savior.

In the autumn of 1813 a man, with eloquence enough to capture a large assembly in Springfield, Mass., proclaimed the end in 1914, saying: "This old world can't stand the strain any longer."

Wars and rumors of wars arouse some to think the end is at hand. But since wars and rumors of wars have been more or less in order during the last 1,900 years, we can hardly feel sure the present great world war indicates the end to be just at hand.

The Bible, God's book to man, can be relied upon. It changes not. It says the same things with the same meaning undisturbed by the ongoings upon earth.

Revelation 20 tells us about "Satan being bound a thousand years," and "after

that loosed a little season." Taking this literally, as seems the right thing to do, the great war of Gog and Magog is to take place after the world has had a long period (1,000 years) of righteousness with Satan bound. At this time we notice only a few of the many passages of Scripture which sustain this interpretation of Revelation 20.

Psalm 110: 1: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Matthew 22: 24, Mark 12: 36 and Luke 20: 42 all tell us that Christ quoted this prophecy and said it applied to himself, saying that David gave it as directed by the Holy Ghost.

Various passages show that Christ, after his earth life, did occupy this position. Mark 16: 19 says: "He was received up into heaven, and sat on the right hand of God." Acts 7: 55 says that Stephen the Martyr, when about to be stoned to death, "saw Jesus standing at the right hand of God."

Peter in his Pentecostal sermon, Acts 2: 34-35, quotes this prophecy of King David: "For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." It is also quoted in Hebrews 1: 13. "This verse, it has been said, is more frequently quoted or referred to in the New Testament than any other verse in the Hebrew Bible" (Alexander on Mark).

This verse is very, very encouraging. It is one of the positive unconditional promises of God.

Neither the devils in hell nor the wickedness of earth, nor the erroneous interpretation of good men, can drive Christ from his place at the right hand of his Father. Also Romans 8: 34 and Hebrews 7: 25 clearly state that Christ is there to make successful intercession for all that come unto God in his name.

Now let us consider First Corinthians 15: 24-25: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet."

Thus we see David the King and Paul the Apostle, distant from each other more

than a thousand years as to time, agree and use very similar language to say that Christ will remain in full power at the right hand of God until all his enemies are subdued.

How will Christ subdue his enemies? Will he come as a mighty warrior with a host of destroying angels? What saith the Holy Book? Isaiah 9: 6: "For unto us a child is born, unto us a son is given, . . . and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

Among all the very remarkable children born, not one in all the world, except the Christ, the blessed Jesus, the world's Savior, could begin to answer to this fivefold, God-given name.

It is said of this ONE: "Of the increase of his government and peace there shall be no end" (Isa. 9: 7).

"His princely rule shall perpetually increase and be unlimited" (Jamieson, Fausset and Brown).

This teaches that Christianity is to make continuous progress until "nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 4). "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2: 14; Isa. 11: 9). These prophets, though distant in time a full hundred years, proclaim the same good tidings.

The New Testament is in full harmony with the Old Testament prophets. Luke 12: 18-21 records two parables. The grain of mustard seed developed into a mature tree by the law of continuous growth, and the leaven quickly but surely permeated the whole mass of meal in its own mysterious way.

Christ used these parables to represent the growth of his kingdom on earth. Praise God, this blessed life-giving kingdom will continue to grow until the tree of righteousness overshadows all nations and peoples, and the leaven, the Christ doctrine, permeates the entire mass of mankind.

Yes, surely "the work is great and large" (Neh. 4: 19). This Nehemiah realized when rebuilding Jerusalem. So also have God's people said in every age when considering the work of bringing the world to Christ.

Some think the work so "great and large" that it can not possibly be accom-

plished. O discouraged ones! read again and again God's positive, unconditional declarations and promises herein quoted and many others.

Nothing should cause the Christian to lose faith and think God must change his plan and end the world in its wickedness.

The disciplinary events, fire and floods, drought and locusts, volcanoes and earthquakes, stormy winds on sea and land, tempests and hail, famines and pestilences, cause people to remember God and help mightily to subdue the enemies of Christ, but they do not bring the world to an end. Nor is there any foundation for expecting the present greatest war in history will end the world.

God will make the wrath of the ambitious war-makers to praise him, and "the remainder of wrath shalt thou restrain" (Ps. 76: 10).

There can be no credit to those who originated this uncalled-for, unholy war to satisfy greedy ambitions, but God will use it to better the condition of humanity and advance the world toward that glorious time when one shall have no need to teach his neighbor, saying: "Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord" (Jer. 31: 34; Heb. 8: 11).

How cheering to think that the world will continue until the coming of that illustrious era, and then continue on until the number saved through Christ shall far exceed the number lost by rejecting him.

To this end let us as Christians work and pray, and allow God to end the world in his own good time and in his own good way.—*Boulder Evening News*.

Through all the many coils and complications of an Alpine rope there runs the unbroken red strand which betokens its genuineness and strength. And through all the complicated web of the believer's circumstances, with their swiftly changing patterns, there runs the enduring strand of divine fidelity, the blood-red strand of sacrificial love and care.—*The Christian Herald*.

"The mind of your child is like wax to receive impression, and like marble to hold them, whether they be good or evil."

THOUGHTS FROM THE FIELD

A friend writes upon the Catholic question substantially as follows:

"I wish to express my admiration of the fair criticism you have given of the political aspirations of the Roman Catholic Church. The editorial in the RECORDER of February 8 should be read and endorsed by every fair-minded person in our denomination. I do not take any of the sensational anti-Catholic papers, nor am I a member of any anti-Catholic society. I do not wish to injure any one's religion or uphold scandalous libels, etc., but I know from actual experience that what you claim as the real menace to our free institutions is just that political aspiration. The effort to secure power even over our public school system is a menace in itself, the workings of which I have had opportunity more than once to observe.

"No good can come from airing evil things that are laid at their doors, for no denomination is perfect; but I do think we can not awake any too soon to the danger of their political influence. If we could see the figures, and realize to what extent they already control the daily press, historical text-books, moving-picture film houses, etc., and if we could see the number of police officers, of justices, and of civic officials, to say nothing of mayors and governors, already in power from this church, we would be more on our guard."

A Reminiscence and a Reminder

BROTHER GARDINER:

The report of the committee to investigate the Lieu-oo hospital interests reminds me of the condition of the Missionary and Tract boards several years ago, and recalls the manner in which they were relieved.

The request came to organize women's auxiliary tract societies in the churches, and these proved to be valuable assets, although they were objected to by church financiers, who urged that what the women put into these church auxiliary societies would result in so much being withheld from the church treasuries.

This, however, did not prove true, for

in three years of trial the records showed larger receipts in home churches, and several thousand dollars' increase in funds for the boards. However, as that organization could give only to the Tract Board, except by special permission, and many calls came for help in other lines of work, the Woman's Board was organized, the church organizations were renamed "evangelical," and all interests are now helped by the mites of those who have a mind to aid in any or all departments of denominational work.

We must remember that one-tenth belongs to the Lord. This we have no right to use except to aid in the work of his kingdom. We must also remember that our personal love or interest in the cause is shown by our gifts thereto *out of the remaining nine tenths* of all we receive.

Years of experience have shown that, while the boards are, as they claim to be, the servants of the people, it is still necessary for the pew, the pulpit, and the boards to communicate freely with one another, to study carefully the fields and their various needs, and, together, to devise plans for carrying forward the Master's work. As each one finds it in his or her heart to help plan, and to furnish means, so let him do, and forward his help with a heart's desire and prayer for the prosperity of the good work. We are all servants of the Master who said: "Freely ye have received, freely give." Remember that we are servants of him whom we obey; and if we do not obey Christ, we are servants of another. Personal consecration and the spirit of perseverance will accomplish great things.

In His name,
A. K. WITTER.

Dr. J. Wilbur Chapman and Charles M. Alexander are holding an evangelistic campaign in Atlanta, Georgia. A tabernacle was erected with a seating capacity of 6,000, and a chorus choir of 1,300 picked voices was drilled by Mr. Alexander. A deep religious interest pervades the city, and the newspapers report that a mighty work of grace is being done.—*Watchman-Examiner*.

The only way for a nation to develop civilization is to develop manhood.—*Hillis*.

MISSIONS

Monthly Statement

February 1, 1915, to March 1, 1915

S. H. Davis, Treasurer,
In account with
The Seventh Day Baptist Missionary Society
Dr.

Balance on hand February 1, 1915	.....	\$439 55
Dr. S. C. Maxson	.....	5 00
Churches:		
Boulder	.....	7 12
New Milton	.....	1 00
Syracuse	.....	2 00
Milton	.....	30 15
Cumberland	.....	7 50
Plainfield	.....	21 10
Hammond	.....	6 50
First Brookfield	.....	6 64
New Auburn	.....	4 50
Young People's Board, Dr. Palmberg's salary	.....	25 00
		<hr/>
		\$566 06

Cr.

J. J. Kovats, January salary	.....	\$ 20 00
Angeline Abbey, January salary	.....	10 00
W. D. Burdick, January salary	.....	75 00
D. B. Coon, January salary and trav. exp.	.....	97 61
E. B. Saunders, January salary and clerk hire	.....	83 33
E. B. Saunders, expenses	.....	15 00
J. G. Burdick, February salary	.....	29 16
Treasurer's expenses	.....	20 00
		<hr/>
		\$350 10

Balance on hand March 1, 1915	.....	215 96
		<hr/>
		\$566 06

Bills payable in March, about	.....	\$1,400 00
Notes outstanding March 1	.....	2,500 00
E. & O. E.		
		<hr/>
		S. H. Davis, Treasurer.

His Hand Slipped on the Wheel

EDGAR L. VINCENT

It is a time of stress. A battle is raging. One wing of an army must hasten to withdraw from its present position to another more perfectly adapted to defence.

Between the two points a single road leads down. In desperate haste the retreating army swings out along this narrow track! Hot in pursuit follow the attacking forces! To make their withdrawal as rapidly as possible, the division betakes itself to motor cars, and these are being pressed to the very highest speed that can be attained.

And all would have gone well, had it not been that the driver of one of the large trucks away up near the head of the procession let his hand slip on the steering wheel. In a moment the tires skidded!

With its heavy load of ammunition, the motor lay squarely across the road!

It was a fatal moment. Forty-five precious minutes were spent in clearing the way, and while the clock was ticking away those minutes, the relentless pursuers were dropping shells by the hundred into the surging mass, struggling there in the road to make their way around the ill-fated truck! A thousand men gave up their lives there in that awful trap, and three thousand more were hurt and crippled, many of them to the death; and all because a man's hand slipped on the wheel!

If the driver of that car had for a moment known that disaster lay a single step ahead of him, how he would have gripped his wheel!

"But was he not doing his best?" So we ask; but who can say, "I am doing my very best"? There is always a limit just a little way before us, a point we may reach if we only strive harder. "I have not yet attained!" So Paul writes. Just a little bit more of strength put into the things we are doing, only a few more moments of waiting in the presence of God, just one more deep cry to him for help, and we may reach our best!

It is the little more of effort, the overplus of thought, the one moment more of kneeling in prayer that brings the victory!
Binghamton, N. Y.

Danger Signals

A danger to which Protestantism—particularly progressive Protestantism—in America is exposed, is that its churches shall become mere agents of social service. There are many people who, in reaction from extreme orthodoxy, have come to feel that the sole business of the church is to push social reform. But we can not let social service take the place of God. People can not be amused into conscientiousness. Picnics are not the equivalents of prayer meetings, and Sunday school baseball leagues have not yet developed into revivals. It was natural in the period of awakening and transition that men should jump to the conclusion that the church ought to stand for every good cause.—*Shailer Mathews*.

The disciples of a patient Savior should be patient themselves.—*C. H. Spurgeon*.

BATTLE CRY OF THE MOTHERS

ANGELA MORGAN

Bone of our bone, flesh of our flesh,
 Fruit of our age-long mother pain,
 They have caught your life in the nations' mesh,
 They have bargained you out for their paltry gain
 And they build their hope on the shattered breast
 Of the child we sang to rest.
 On the shattered breast and the wounded cheek—
 O God! If mothers could only speak!—
 Blossom of centuries trampled down
 For the moment's red renown.

Pulse of our pulse, breath of our breath;
 Hope of the pang that brought to birth,
 They have flung you forth to the fiends of death,
 They have cast your flesh to the cruel earth,
 Field upon field, tier upon tier
 Till the darkness writhes in fear.
 And they plan to marshal you more and more—
 Oh, our minds are numb and our hearts are sore!—
 They are killing the thing we cherish most,
 They are driving you forth in a blinding host,
 They are storming the world with your eager strength—
 But the judgment comes at length.

Emperors! Kings! On your heedless throne,
 Do you hear the cry that the mothers make?
 The blood you shed is our own, our own,
 You shall answer, for our sake.
 When you pierce his side, you have pierced our side—
 O mothers! The ages we have cried!—
 And the shell that sunders his flesh apart
 Enters our bleeding heart.
 'Tis over our bodies you shout your way,
 Our bodies that nourished him, day by day
 In the long dim hours of our sacred bliss,
 Fated to end in this!

Governors! Ministers! You who prate
 That war and ravage and wreck must be
 To save the nation, avenge the state,
 To right men's wrongs and set them free—
 You who have said
 Blood must be shed
 Nor reckoned the cost of our agony—
 Answer us now! Down the ages long

Who has righted the mother's wrong?
 You have bargained our milk, you have bargained our
 blood,
 Nor counted us more than the forest brutes;
By the shameful traffic of motherhood
Have you settled the world's disputes.
 Did you think to barter the perfect bloom,
 Bodies shaped in our patient womb
 And never to face the judgment day
 When you and your kind should pay?

Flesh of our flesh, bone of our bone,
 Hope of the pang we bore alone,
 Sinew and strength of the midnight hour
 When our dream had come to flower.

O women! You who are spared our woe,
 You who have felt the mother throe
 Yet can not know the stark despair
 Of coffins you shall never bear—
 Are you asleep that you do not care,
Afraid, that you do not dare?
 Will you dumbly stand
 In your own safe land
 While our sons are slaughtered and torn?
 Bravely through centuries we have borne
 And suffered and wept in our secret place,
 But now our silence and shame are past,
 The reckoning day has come at last—
 We must rise! We must plead for the race!
 You who behold the mother's plight,
 Will you join our battle cry with might,
 Will you fight the mothers' fight?
 We who have given the soldiers birth,
 Let us fling our cry to the ends of earth,
 To the ends of time let our voice be hurled
 Till it waken the sleeping world.
 Flesh of our flesh, bone of our bone,
 Toil of the centuries come to speech,
 As far as the human voice can reach
 We will shout, we will plead for our own!

Warriors! Counsellors! Men at arms!
 You who have gloried in war's alarms,
 When the great rebellion comes
 You shall hear the beat
 Of our marching feet
 And the sound of our million drums.
 You shall know that the world is at last awake—
 You shall hear the cry that the mothers make—
You shall yield—for the mothers' sake!

WOMAN'S WORK

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

Safe in the Arms of Jesus

Safe in the arms of Jesus,
Safe on his gentle breast,
There by his love o'ershaded,
Sweetly my soul shall rest.
Hark! 'tis the voice of angels,
Borne in a song to me,
Over the fields of glory,
Over the jasper sea.

Safe in the arms of Jesus,
Safe from corroding care,
Safe from the world's temptations,
Sin can not harm me there.
Free from the blight of sorrow,
Free from my doubts and fears;
Only a few more trials,
Only a few more tears.

Jesus, my heart's dear refuge,
Jesus has died for me;
Firm on the Rock of Ages
Ever my trust shall be.
Here let me wait with patience,
Wait till the night is o'er;
Wait till I see the morning
Break on the golden shore.
—Fanny Crosby.

Fanny Crosby

To be blind—to many that would seem a good and sufficient reason for sitting with folded hands and railing at Providence; but after all, when we come to think of it, this attitude is not the one we have come to associate with the blind, because the blind people whom we know are almost always cheerful, and if they are not happy, they do not add to their unhappiness by talking a great deal about their misfortune. To those of us who are able to use our eyes it seems that there would be almost nothing we could do for others were we to be deprived of our sight, and that, at best, we could hope to touch the lives of but few people outside our little home circle. It is said of Miss Fanny Crosby, who died recently at the advanced age of ninety-four, that her purpose in life was to make the world a happier place for other people; and that she succeeded in this undertaking is apparent to all. Few women have ever lived who touched as many lives as she. Eight thousand hymns, written by Miss

Crosby, are sung in Christian churches all over the world, and bring peace and comfort to many hearts. No other person since the days of the Wesleys and Isaac Watts has given to the world anywhere near as many gospel songs as this blind writer of verses. It is said that twenty-five years ago certain music publishers had two hundred different pen names which they substituted for her name, that it might appear that her songs were written by different people, and that her name might not appear too frequently in their books.

Among her best known and most loved songs are "Rescue the Perishing," "Blessed Assurance," "Saved by Grace," and "Safe in the Arms of Jesus." "Saved by Grace" she kept for some time, saying she wished to keep it "all her own"; but one time at Northfield she repeated it, and there was in the audience an editor of a London paper, who took down the verses as she repeated them and sent them to his paper where they were printed. A copy of this paper came to this country and fell into the hands of Mr. George Stebbins, who read the verses and composed music for them, sending the song on its way, "a blessing and to bless."

Distributing Bibles

If the plans of the American Bible Society carry, every sailor passing through the Panama Canal will carry a Bible with him. Colonel Goethals has selected a place at Bilboa, on the Pacific side, as a good distributing point. The Pacific side is selected because more ships stop there to take on provisions than stop on the Atlantic side. Mr. James Wood, the president of the society, is making a trip to Panama to examine the proposed site. They plan to have several men with motor launches to distribute the books, which will be printed in many languages. The first shipment will consist of about 50,000 copies.

Report of Work of Children's Bureau

The Department of Labor has received from Miss Julia Lathrop, head of the Children's Bureau, the first report of the work of that bureau. This report is based upon investigation into the causes of the excessive death-rate among the babies of America. In the letter submitting her re-

port Miss Lathrop says: "The subject of infant mortality was chosen for the first field inquiry because of its profound importance in our national life." This report does not offer remedies—the work has not progressed far enough for that—but one may draw conclusions from a consideration of the facts gathered by these investigators. The Census Bureau has estimated that 300,000 children under one year of age die annually in this country. This means that one child in every eight dies before reaching the age of one year.

The statistics in this report are compiled from a study of the city of Johnstown, Pa. This city was chosen for the beginning of the investigation for several reasons: first, because of its size, as the number of women who could be assigned to this work would necessarily be limited at the beginning. Then, too, Johnstown has a very good birth registration, and is a town having no large industries employing women. Every mother of a baby born in 1911 was visited by women agents of the bureau, and conditions of the home were noted,—how the father earned the money for the support of the family, how much he earned, how much the mother worked outside the home, if any, how much work and how hard inside the home, whether the streets surrounding the home were safe, the water pure, and the milk clean. The report states that "the deaths of the babies investigated were in inverse proportion to the earnings of their fathers." "Babies whose fathers earned less than \$10 a week died at the rate of 256 a thousand. Those whose fathers earned \$25 or more a week died at the rate of 84 a thousand."

The report shows that among "bottle babies" the death-rate was very high. The statement is that "only 46.6 babies per 1,000 died under one year of age when breast fed for at least three months, as against 165.8 per 1,000 who died when fed exclusively on artificial food up to the age of three months." Babies whose mothers were engaged at heavy work were shown to have a much weaker hold on life than those babies whose mothers were not so employed. Proof of this fact may be seen in the statement that from a group of nineteen mothers who lost their babies, fifteen were hard workers, keeping lodgers, and that among foreigners often means not only preparing food for people outside the fam-

ily, but also washing and ironing for the lodgers. Improper housing and neglected streets are also found to be contributory causes for this high death-rate. In the most neglected parts of the city the rate was as high as 271 deaths to a thousand babies. This was more than five times the rate in the very best residence districts.

It was also found that the rate was lower in those houses where water was piped in than where it was carried in from outside. From these statistics it would seem that the city itself shares in great measure in the responsibility for the good health of the baby.

Investigations are now being conducted in Manchester, N. H., Brockton, Mass., and Saginaw, Mich. It is hoped that, as a result of these studies, conditions may be made much better for the babies and their mothers. Long live the Children's Bureau!

A Pastor Missionary

For several years I occupied the position of missionary pastor, i. e., was pastor of small churches where our Missionary Society paid a part of my salary. Later I became pastor of a larger church, where my entire salary was paid by the church—not the "minimum salary of \$1,000 a year" nor even one half of that amount. Now I resolved to become a pastor missionary. I took up the work of that pastorate an entire stranger, and gave my first attention to the families in our own society.

My wife and I believed in visiting, and we still believe in it,—not pastoral *calls* but pastoral *visits*. If the home was not too far away we walked—for we kept no horse—and we made the family a visit, a *warm, informal, friendly visit*. We talked with them about their work, about their trials, about their stock, and showed them that we were deeply interested in them and their children and all their various interests. We had wonderfully good visits. We stayed long enough to call it a visit. But that did not satisfy the good people. "Won't you stay all night with us?" and we stayed. Other members sometimes lived near by, and we visited them, and sometimes still others; and the dear old people soon came to think we had not visited them unless we stayed all night with them.

We had fine social times. My wife helped the women with their work, and I helped with the work out of doors when there was opportunity, and I could usually make the opportunity. I played with the children as did my wife also, and both children and parents came to speak of us as "our kind of folks," and we felt just so about them.

How well I remember those blessed seasons; how brightly they shine out in memory, and how dear those kind people still are to us. We visited each family, then we visited them again, then we visited them some more, and so on and on, and still they wanted us to come again, and we went. We were frequently absent from the parsonage for several days, out among the people, eating at their tables, remaining overnight in their homes, entering into their joys and sharing their sorrows, frequently in tears, praying at their firesides, and in every possible way becoming a part of the people whom we served. How we loved, and still love, those dear people, and how kind they were, and still are, in return. Nothing was too good for "our pastor and wife," and nothing was too good for our dear people. No picnic or day of pleasure was complete unless "our pastor and wife" were present, and a way was always provided by which they could attend. If a sociable was to be held, the people—even the children—said, "Let us have it at the parsonage, and we will have a nice time"—and they did.

When did I study? I studied our people, and, by frequent and heart-to-heart visits, I came to know them and their needs and longings and sorrows. I knew them in the most intimate manner; and from this informal, intimate and sympathetic friendship came the themes and prominent thoughts for many of my discourses which the people said were my best—but little did they dream that the inspiration of these discourses was furnished by themselves as I mingled with them.

Ere long the young people began to take new interest, and several of them began to enquire the way to the Savior; and when spring came with birds and flowers, we led about a dozen of these bright young people down into the baptismal waters and welcomed them as active and earnest workers in the church, and there were no others of sufficient age to be gathered into the

church—a happy condition. The entire church was constantly in a warm, spiritual condition, yet no revival services had been held. And why this condition? Because the pastor and his wife were informal, made real visits instead of "pastoral calls," and were so kind and pleasant and common and sympathetic that they got into the real hearts of the people and stayed there by visiting them again and again. The pastor gave his entire time to the work, having no other calling and nothing to detract his attention from his one work. He believed that success in the pastorate depended upon his giving his undivided attention to it, as much as farming depends upon the same, and that far more success could be attained by frequent visits among the people than by burning midnight oil in his study preparing elaborate discussions; and he was convinced that discourses prepared from material gathered from among the people were far more effective.

But we soon found that our labors did not end with our own church. Two First Day churches were located in the village, and each church had a pastor. These two men were fine fellows, warm friends of ours, and frequently had me to preach for them. I was strongly impressed with the thought that, if Seventh Day Baptists would have First Day people think well of us who observe the Sabbath, and we acted upon this principle.

We treated the First Day people in a cordial, friendly manner, and ere long were urged to visit their homes.

How could we do it? We were so very busy with our own small church and it seemed that we could not add to our work; but how vividly the words of the Savior came to us, "And other sheep I have, which are not of this fold: them also I must bring." The matter was settled, and we began to visit among our First Day friends—not to proselyte, but to try to help to higher and more devoted Christian living.

Very soon we found a number of such families, who were neglected by the two other pastors. They were members of one or the other of the First Day churches and attended weekly service and aided with their means, but they were simply neglected. We found them hungry for sympathy and love and attention and tried to help

them, as we tried to help our own people. Did we do wrong? I can not think so. We treated them kindly, prayed with them, sympathized with them, tried to help them, but *did not criticize their pastor.*

These dear people became attached to us and were frequent visitors at our home. They brought their trials and sorrows to us and sought help from us in many ways, and always found in us sympathizing and warm-hearted friends.

One lady, a young wife and mother, was slowly dying with the "white plague" and was seldom visited. I felt impressed that I must visit her *at once*, and I plowed through the deep snow on foot for over a mile to make the visit. I found her pale and emaciated and scarcely able to walk, but "so glad" for the visit. I talked with her about the beautiful home on ahead, and urged her to prepare for it by giving herself up to Christ and his service, which she had neglected to do, and with tears in her dim eyes she said, "I have been *waiting* for some one to talk this way to me." I had found another shepherdless member to add to my growing flock. My wife and I visited her frequently as she faded out of life, and saw her come to be a trustful Christian, and God "took her."

Another lady, a member of one of the First Day churches, whose pastor "aimed to visit each family in the parish once each year," was neglected and came to our home in sorrow and in tears, longing for sympathy and kind words. Why she came to us for sympathy and help, we never knew; but she came and was comforted and helped. Another hungering one was added to our flock, and another neglected home was thus found where many visits were made.

Across the street was a lady whose husband was a drunkard and she was slowly dying with a cancer. We found her and did all we could to comfort and help her till God took her to himself.

Here we found a discouraged one, and there we found an overlooked one in sorrow, and we did what we could for each one we found and, in return, we witnessed the gratitude that ever flows from loving hearts.

But we found another class of needy ones for whom our hearts yearned. There was Walter, a drunkard, but he was sick and we both went to his sick-chamber and cheered him up and prayed with him, re-

peating our visits many times; and while we found him very near the gates of death, yet we saw him recover and live a life free from the curse of liquor. Henry also was a drunkard and sick and very near to the bounds of eternity. We visited him many times, prayed with him and did all we could for him; and we saw the bloom of health return and saw him once more about his work, a *sober man*. Can we ever forget the gratitude of that dear man and his once discouraged wife? Tom was drinking and his feet were slipping over the brink of ruin. We visited him many times and saw him reform and accepted his deep gratitude and never-ending friendship. Bill was a drunkard and down low, but we visited him over and over and did what we could.

Dick drank heavily and had the respect of no one, but we visited him many times. John and Anson and Hiram were all tough fellows, given to drink, but we went to all these dear fellows with words of kindness and sympathy and love, and did all we could for them. We showed them that we were interested in them and wished to help them. We did it "in His name," and each one of these dear men loved us for what we tried to do for him.

At last I awoke to the fact that the true pastor's parish can not be circumscribed by the bounds of his church, but that the entire community must be his parish and each needy one a member of his flock—a fact which I have never since lost sight of.

But some one may say I must have neglected my own church by looking after these outside interests. Not so. I gave my own church better sermons, more love and more devoted service by reason of this extra service I was rendering. When did I have my vacation? I did not have any vacation, did not want one, and did not have time for such a thing. My *entire time* was paid for by our church and I rendered it unto them.

But some one may ask, How did you secure recreation? Well, I did not resort to the bowling alley nor golf links for recreation. I simply got out and walked two or three miles, and visited some sick one or overlooked one, and, as I walked, I had my sermon in mind and received inspiration for it from the streams and flowers and birds and from the people whom I

visited. When I returned home, I was rested and ready to go into my study and group together, in order, the sermon thoughts that had been harvested during the day. I spent all the time possible among the people and found it the best way to reach them.

President Thwing, of Western Reserve University, recently told the students of Auburn Theological Seminary that half of a minister's time should be spent among his books and on his sermon, and spoke of pastoral visiting as "important but by no means of prime importance."

This may make good theory and it might result in very elaborate discourses and would benefit the pastor in an intellectual way; but I know of but one way to "reach the masses," and that way is to get out among the "masses" and stay out among them, to study their needs and give them sympathy and love. Make yourself *one of the people* by being informal and kind and loving, and interested in all their interests. In this way you will come to know the people and all their sorrows and heartaches and longings, and, until you really enter into all these, you can be of but little help to the people. The pastor may preach elaborate discourses; he may store his mind with much useful knowledge and make many formal "professional calls"; but if he would really help his people and win lost ones to the Savior, he must in reality become a part of the people by informal and frequent visits—not calls—and actually live in the hearts of the people. In this way the people will come to feel that they really need the pastor, and until then he will be of little real help to them. When the people feel that they really need their pastor, they will gladly pay him a salary commensurate with his work and their ability.

I am confident that every pastorate among us, together with the country surrounding it, offers opportunities for such labor as I have described, and contains scores of neglected, overlooked and famishing ones, who are simply awaiting the coming pastor missionary.

ANON.

"What a man is depends largely on what he does when he has nothing to do."

Resolutions of Respect

WHEREAS, Our heavenly Father, in his infinite wisdom, has seen fit to remove from our midst by the hand of death, our dear brother, Deacon Lester R. Davis,

Resolved, That the Advisory Committee of the Riverside Seventh Day Baptist Church, of Riverside, Cal., of which he was a member, feel very deeply the loss of our brother, who was ever ready and willing to do what he could for the best interests of the church and the cause of our Master, and that we will ever keep in mind him and his Christian fellowship, believing that our loss is his eternal gain.

Resolved, That we extend to his bereaved wife and family our heartfelt sympathy, and hope that this affliction may draw them nearer to their heavenly Father in whom he trusted.

Resolved, That copies of these resolutions be sent to the family, the SABBATH RECORDER, and spread on our records.

In behalf of the Advisory Committee,
DEACON CHARLES D. COON,
DEACON C. H. WEST,
Committee.

The law discovers the disease. The gospel gives the remedy.—Martin Luther.

The finest fruit earth holds up to its Maker is a finished man.—Humboldt.

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YOUNG PEOPLE'S WORK

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

Young People and Their Problems

The Problem of the Inner Life

REV. EDGAR D. VAN HORN

No. VII

Keep thy heart with all diligence; for out of it are the issues of life.—Proverbs 4: 23.

Any city of any considerable size has to face the *problem* of its food and water supply. And so important is this problem that every city must have its board of health to make and enforce laws regarding the purity of these supplies. The penalty of carelessness is sickness, disease and death. Therefore no amount of effort, of pains, of money seems too great to guard the sources of these supplies from contamination. Just now the city of New York is spending millions of dollars to bring its supply of water from the far-away range of Catskill Mountains where the danger of contamination is least. It will spend other vast sums of money in guarding the watersheds about its great lake from anything that might poison its waters. Equal care has to be taken with its milk and food supply, for the least carelessness often means the outbreak of a bad scourge of typhoid or other equally dangerous disease. A city's food and water supply must be brought from those regions not polluted by its own sewage or that of another. Its health and safety depend upon this. A few years ago the city of Chicago was constantly ravaged with outbreaks and epidemics of typhoid and other devastating diseases. It earnestly sought to stamp out the epidemics but they persisted; for Chicago was drawing her water supply from the lake into which she was draining her sewage. The fact was known. She pushed her water mains far out into the lake to get beyond the danger zone, but her troubles did not cease. And it was only when, at a tremendous cost, she constructed the Chicago drainage canal away from the lake and diverted all sewage into this canal that the waters of the great lake were cleared from the deadly

germs, and the life of the city rendered safe. Yes, the problem of the city is the problem of its *inner life*, of drawing that life from the outside regions of *purity and life*, beyond the danger line of self. But it is more than a physical problem, it is a moral problem, a religious problem. As it has to have its health board to look after its physical health, so it must have its social and religious organizations to look out for its higher life and to fight the contagion of sin.

It is doubly true that the problems of our young people are the problems of the *inner life*. If we are having trouble with the problems of Christian discipleship and church membership, if we are not taking our places among the great Christian forces of the community for its social and spiritual uplift, if we are avoiding the problem of the open door, and trying to avoid our known duty, if we are failing to solve aright the problem of home life and bringing unhappiness and misery to ourselves and others, if we are engaging in social recreations and customs contrary to Christian teaching and principle, then there is something *wrong* with the *heart life*. And all our problems resolve themselves into this one problem, the problem of the *inner life*. This solved aright, all other problems and tangles will come straight. We must get back to the source of our troubles and see that our life supplies are clean, free from deadly germs, and the only way to do this is to draw them from above, from the divine realm where there is no danger of self-pollution. If we will do this we may be sure the plague spots of evil will not break out in our lives. "Keep thy heart with all diligence; for out of it are the issues of life."

PRAYER LIFE

It will do us good today in facing this problem of the inner life if we consider more carefully the safeguarding value of prayer in our lives. We are a good deal like a city, we need a health board to protect us from the invasion of impurities; for the prayerful life is kept more securely against evil influences.

It may serve to emphasize in our minds the importance of prayer if we recall the fact that the only thing Jesus ever taught his disciples to do was to pray. He never taught them how to preach, or how to

teach, except as he taught by example. But he did teach them how to pray. And I think this is quite significant. If a man knows how to pray he will know how to do almost anything else that a Christian ought to do. Jesus knew that the man who opened his soul to the Father in the act of prayer would think seriously and deeply of the meaning of life, and thinking seriously there would well up within him the spirit of thankfulness. The *thoughtful* heart is the *thankful* heart. Dr. Forbush observes there is something morbid about the one who lives in all the great and little blessings and never looks out to thank the Giver of every good and perfect gift. "To refuse to pray is to manifest a mean and selfish spirit, while to pray is both grateful and generous."

Dr. Martineau has defined prayer as "the soul's act in laying itself consciously open at the feet of God; it is the gush of tenderness with which the spirit pours forth its burning emotions of veneration and love; it is the joy, or the agony, or the shame of placing the mind as it is, in contact with the great Parent mind, that its sins may become clearer, its wants more craving, that its life may be quickened, and its sympathies refreshed."

I think sometimes we need to enlarge our conception of prayer. We have been wont to think of prayer as the act of bending the knee and bowing the head while we audibly or silently lift our voices to God in thanksgiving and supplication. This is prayer but not all of prayer. To think or reflect upon our relation to God may be prayer. "A wish turned Godward" is prayer. To think over our failures with an aspiration to do better is prayer. To silently pledge ourselves to do better while looking to God for strength is prayer. To open our lives to the best in life about us with a vision of God's holiness and a sense of our own need may be prayer.

But you ask, Why should we pray? Because it is a vital part of our religion. Friendship and intimacy with God are just as much dependent upon our talking and communing with God as early friendships are dependent upon friendly intercourse. The more we come to God as friend with friend the better we will know him and understand his divine purposes. Is any man ignorant of God, of his wishes concerning his child, ignorant of his

love and holiness, of his paternal care, then let him come to God and cultivate a greater intimacy and he will find his life flooded with light, knowledge, and a love divine. God was well pleased with his Son, Jesus, because he came off to him in prayer, which was the basis of a perfect understanding and harmony of wills, and he will be pleased with you and me if we come more frequently to him in prayer.

"Prayer gives us poise and peace; when it does not lighten the burden it gives us more power to carry it. It introduces a new force into our problems. It clears the dust from our eyes, helps us to see things in right proportions, and enables us to realize how certain is the strength by which we shall be enabled to bear it."

Then prayer will tend to deepen our sense of truth and right. Many of our problems are not problems of the head but of the heart. Merely turning the light of reason upon them will not solve them. We need the help of the Holy Spirit. Right and wrong are intermingled and there is much confusion and if we wish to escape the unmistakable calamity of confusing our own selfish desires and ways with those of God we must come to God, as a child would come to his father, to find out what *his* will is. Reason is faulty, so that if we seek to solve our problems purely and simply by the use of reason we may fall into grievous errors. He is wise who settles his questions not on the ground, Is this what *I* want to do? but Is it what *God* wants me to do? How like children we are. We think we know what we want and what is best for us. We think we are sufficient unto ourselves. But I imagine our "reason," our judgment, our ways seem as pitifully imperfect and erring to God as the ways of our children seem to us. We need a higher authority than ourselves, a greater wisdom, and diviner judgment than our own, and this we find through prayer to God who giveth to all men liberally.

Then there is another safeguard to the inner life which we can not afford to neglect, and that is the Bible. I wish I had time to go into this question thoroughly but I have time to mention only a few outstanding facts. The Bible is a great mine of spiritual truths, but like the gold of the earth we must dig to get these truths. A careless and haphazard way of reading the Bible will not obtain the best results. I

recommend such a study of it as you could gain by the use of Kent's *Historical Bible*. Systematically, honestly, and prayerfully studied the Bible should yield the following fruits in our lives.

1. A knowledge and enlargement of thought. From the Bible one gains information concerning the land, the climate, plants and animals of Palestine; a knowledge of the history of nations, of ancient civilization, the character of different people, the dominant ideas and distinctive achievements of the great races that filled the world with power and glory in the long ago.

2. It gives dignity to culture and a degree of insight that penetrates to the heart of true knowledge. Its loftiness of theme, its stateliness of language, its penetration of the views of life and character which it presents lift our thoughts to a high plane and reveal to us the inner significance of human conduct and national character.—*Selleck*.

3. It is so pervaded with high ethical ideals that it pours a tide of moral influence over our minds and hearts, which awakens, purifies, and vivifies all our moral impulses. Somehow as we study its great characters, it quickens our consciences, makes us keenly sensitive to right and wrong and makes us feel that righteousness and wickedness are great solemn realities in human life.

4. It not only quickens our consciences but leads us to action. It "prompts, restrains, urges, checks, guides us to realize the ideal excellence which it keeps before us."

5. In the last place, no man can read the Bible without his religious instincts and aspirations being aroused. A man must inevitably come to have a deeper reverence for God and the interests of his kingdom. He will be gripped anew with a desire and longing to obey God's laws and share in the soul qualities which such obedience produces. Religion will become spiritualized, filled with grace and truth, and rendered capable of redeeming the world of lost men to righteousness, beauty and truth.

Let us not forget that unless all our problems resolve themselves into this heart problem of enriching the soul towards God, of developing a love of all goodness,

beauty, holiness, of effecting in us a spiritual enrichment, we shall fail. Let me repeat in closing, Our greatest problem is the problem of the *inner life*—"Keep thy heart with all diligence; for out of it are the issues of life."

Favorite Bible Books

ETHLYN M. DAVIS

Christian Endeavor Topic for March 20,
1915

Daily Readings

Sunday—Psalms—experience (Ps. 3: 1-8)
Monday—Esther—providence (Esther 8: 3-6)
Tuesday—John—love (1 John 3: 1-4)
Wednesday—Romans—doctrine (Rom. 6: 1-13)
Thursday—Peter—pilgrimage (1 Pet. 2: 11-18)
Friday—Isaiah—faith (Isa. 40: 1-8)
Sabbath Day—Favorite books of the Bible, and why (John 1: 1-5; 21: 20-25)

THOUGHTS ON THE LESSON

It is told of the learned Francis Junius that "he was in youth infected with loose notions in religion, and by the grace of God was recovered, on reading these verses in a Bible which his father laid in his way. He observed such divinity in the argument, such authority and majesty in the style, that his flesh trembled, and he was in amazement for a day." And from that time he dated the beginning of his religious life.

How many parents, brothers and sisters, members of our Christian Endeavor societies, make an effort to touch the hearts of the wayward ones in this way? Instead of scolding or fretting, how would it do to place in the mirror or other conspicuous place in that loved one's own room a helpful verse of Scripture and replace with a new one every few days. It might be better, if possible, to choose the verses which would help solve some of the present problems of that dear one. For, truly, the Bible is a lamp unto our feet and a light unto our path, but so few—oh, so very few of us realize its value in our every-day problems. Will you not try this if you have not already done so?

Without doubt, the whole of John's Gospel has been the inspiration to many for better living. It is thought by commentators that John wrote this epistle many years after the other apostles had suffered

martyrdom. He very likely had read their writings, for the incidents he relates are, in most cases, entirely different from those related in Matthew, Mark, and Luke.

Matthew Henry says: "From about the twenty-sixth verse of the sixth chapter, to the end of the eleventh, the whole is entirely new; and even the events, which preceded and made way for our Lord's crucifixion, resurrection, and ascension, though for substance the same, are enriched with a variety of new and interesting information."

While the other writers recorded incidents and events in our Savior's life, John brings out the spiritual side to a marked degree. Love is one of the chief characteristics of this book.

In Revelation 19: 13, John the Revelator saw one whose garments were dipped in blood, and whose name was called The Word of God. He was in the beginning with God—that is, even before the beginning of time. He helped create the world and all things therein. "This proves that he is God, for he that built all things is God."

Jesus himself says in John 12: 45: "And he that seeth me seeth him that sent me." Again he says: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Hence, John has well said: "In him was life; and the life was the light of men" (vs. 4).

"The spirit of a man is the candle of the Lord, and it was the eternal Word that lighted it. The light of reason, as well as the life of sense, is derived from him, and depends upon him." That bright Light is always shining, but blind eyes can not see it. May the scales of sin and worldliness be lifted from our eyes, that we may see him all about us. Let us work harder than we ever have before to help clear away the clouds of sin, that the stars of God's light and love, made manifest in Jesus and reflected in the souls of men, may penetrate the darkest corners of sin and save many souls from shipwreck.

John says the whole world could not contain the books, if all the wonderful works of Jesus had been written. God's word, as we have it, contains sixty-six books and only four of these record the life and works of Jesus. Yet, consider what they have brought to the world!

SOME FAVORITE BOOKS AND WHY

John's Gospel is our favorite Bible book because it brings us closest to Christ; and it does this because the writer of it was closest to Christ.

Isaiah is a favorite book not only because of its superb literary style but because this style is used most effectively to tell of the coming Christ.

Ecclesiastes is a favorite book, in spite of its sadness, because it emerges from its sadness into the true life, which is eternal joy.

The Psalms are the heart songs of all of us, and we shall sing them through endless ages in heaven.

Ruth is a favorite book because it is one of the world's most beautiful love stories; and the lovers are first two women, and then a woman and a man.

Proverbs is a great favorite with many because of its quaintness, its wit, and its practical common sense.

Daniel is a favorite book with those starting out in life because of its splendid examples of heroism in young men, and Esther because of its glorious example of heroism in young women.

Job is one of the noblest poems in the world, and is revered because it enters so deeply into the great problem of the reason for evil in the world.

Romans is the most superb treatise in all literature on the greatest problem in theology—the relation between God and man.

Luke is the favorite of many because it contains the fullest account of Christ's life, with many most precious passages not found elsewhere.

Genesis is prized because it contains the most vivid stories in the Bible about some of the world's greatest men,—Abraham, Jacob, and Joseph.

Some consider Ephesians the greatest of Paul's letters, greater even than Romans, because of its combination of the most beautiful language and the loftiest thought with the most practical advice on the conduct of life.

Deuteronomy is one of the most eloquent books ever written, a powerful series of orations on the most magnificent of all themes.

Of the minor prophets Amos is probably

the favorite, on account of its moral grandeur and the personal heroism of the writer.

—*Endeavorer's Companion.*

APPROPRIATE HYMNS

The Music of God's Word.
Wonderful Words of Life.
Holy, Holy! Lord God Almighty!
My Savior's Love.
Holy Bible, Book Divine.

Salem Society Observes Christian Endeavor Week

Christian Endeavor week was observed by our church and society at Salem, beginning with the sixth of February, and ending with the following Sabbath on the thirteenth.

The social included in the week's activities was conducted after the plan suggested by the *Christian Endeavor World*. It was attended and enjoyed by almost every member of the society, as well as by several visitors.

About thirty young people, under the auspices of the Finance Committee, gave a peace drama entitled, "In the Vanguard," on the night of the eleventh, at the college auditorium. It drew a large audience, which is uncommon for local talent. It was much enjoyed by all who were present. Besides being highly instructive and entertaining, it added about sixty dollars to the society's treasury.

The church prayer meeting on Sixth Day night, February 12, was in charge of the Prayer Meeting Committee of the Christian Endeavor society. The topic of the program for the evening was "The Church." Robert West was the leader. Pastor Bond spoke on "Supporting the Church by Attending Its Services." Glenn Ford gave a paper, "Supporting the Church in Every-day Life." Miss May Dixon spoke on "The Place of the Church in Our Lives," and Asher Childers talked of "The Place of the Christian Endeavor Society in the Church."

Special music was given by the Junior choir, and by Miss Susie Seager, who sang "Teach Me to Pray."

The week's activities will certainly result in stimulating and strengthening the Salem Church and society.

Supporting the Church in Every-day Life

GLENN FORD

[Paper read at the prayer meeting in charge of the Prayer Meeting Committee of the Salem Christian Endeavor Society, on Friday evening, February 12. This meeting was a part of the program for Christian Endeavor Week.—Ed. Y. P. WORK.]

My first thought when given this subject was to make this paper practical by suggesting definite ways of supporting the church, and to avoid even an approach to theory or ideals of church loyalty. My second thought was, What is practical? How can one know he is supporting the church in a practical way?

It was practical from the Hebrew's point of view for men to have many wives in order to obey the command to replenish the earth. It was necessary for the support of the church that the Pope use his power to force the church members to give money into the sanctuary. It was expedient for the Puritans, in order to perpetuate their faith, to make it uncomfortable for any heretic in the church. It was desirable that our fathers should interpret literally the teachings of the Bible in an age when only authority appealed to man. All these ways have been held as practical ways of supporting religious organizations, and there are many, many other historical examples, few of which are still held as real helps.

So you see that what was practical yesterday may not be so today. We are apt to regard that which is expedient as practical, yet expediency, like practicality, is a relative term; and since this is so, I can offer no panacea which will bring about the daily support of the church.

It is the condition or state of things that determines the action which is practical under those conditions; that is, the actions which are practical to a person or a nation are in accord with the spirit or state of mind of that individual or nation.

Now if this is true, and I feel that it is, to always be practical in our support of anything our state of mind must be normal. Our mind must see conditions as they are, for only then can we have any certainty of thought and action. Since conditions change, our attitude of mind

must not be absolute, rigid, and unchangeable.

I will picture for you an ideal state of mind. You are coming down the street on a beautiful day. The weather is neither too hot nor too cold. Your digestive organs are working at their best. Your brain is clear and your conscience clean. Nothing is in your mind to color your judgments. You are just full of life and want to tell the other fellow about it; but you do not need to, he caught the spirit, too, from your hearty greeting. You did not know him perhaps, yet you felt that love for him which always springs up when your eyes are open to see the whole of life. Yes, it is catching, this ideal spirit, attitude, state of mind, or whatever you wish to call it. One can not always keep the ideal spirit, however.

While going home you fall in the streets, or after you reach the house you eat too much supper; perhaps the cow kicks you or some one speaks unkindly to you; at any rate, something has driven that spirit away from you. It is queer what little things drive it away. Not clear away, it is hovering around somewhere, waiting until you forget your fall, or your stomach forgives you, or you meet the fellow you just gave the spirit to. These two states of mind are caused by ideals.

Order and stability are the basis of ideals. They attract and draw one with irresistible force. When the ideal is formed and we realize that we are approaching it we are apt to have this ideal spirit. When we realize that our actions have put another block in the path of approach to the ideal, we condemn ourselves and a stage of the "blues" sets in. It is this retrospection on self, this admittance of the subjective, which colors our judgments and dampens our spirits. We can not do anything practical in such a condition.

Has all this anything to do with our daily support of the church? The church is founded upon the principles of Jesus. He stood for love, forbearance, and cooperation. We, too, must love, forbear, and work together. Because we know that we do not always have that spirit which clears our vision and shows us the right thing to do, we must have charity for others. We have tried to legislate so that men can do the right thing by law, but we

have failed and always will fail. The spirit makes one alive but the letter kills the living.

Jesus stood for justice and loyalty to truth. We can not mete out justice with a warped state of mind. Like the "One-Hoss Shay" our mental attitude must be strong in every part, our reason as strong as our emotions. With such a rich possession we would not be blinded by selfishness or prejudice and our duty would be made clear. Our churches would not be without pastors; pastors' salaries would be raised; schools would receive our loyal support, and the needs of our boards would be supplied.

Jesus said, All men are brothers. We feel this only as our spirit responds in sympathy to the struggle of human kind. This spirit of which I speak was the spirit of Jesus. Every man has it in potential. It is there, though sometimes hidden by suspicion, misery, ferocity, and destruction. This spirit is manifested in the cleared vision of the dying man. The converted soul bears witness of it. The mother enters the jaws of death for its sake. Even the child knows it. Every one has had a glimpse of it. It is everywhere. To be loyal to the church we must find it; live it; and extend it to others every day.

Battle Creek Christian Endeavor Society Makes a Good Record

The quarterly rally of the Battle Creek Christian Endeavor Union was held in the Presbyterian church on the evening of February 2. Four societies are included in this union,—the Presbyterian, Church of Christ, Sanitarium, and Seventh Day Baptist. At each rally a banner is awarded to the society having the largest percentage of attendance at the rally. This time it came to us with a percentage of 90.

The Sanitarium Christian Endeavor Society met with our society at our regular monthly social on February 16. Owing to much illness the attendance was small, but about forty-eight people enjoyed a jolly evening.

We are looking forward eagerly to our visit from the Milton College Glee Club, March 26 to 30. Shut off as we are by our location from active participation in quarterly meetings, associations, etc., the

annual visit of the glee club means much more to us than just an opportunity to hear excellent music. It is our one actual touch of denominational life.

The following song was written by Miss May Mudge, for our use in rallies and union Christian Endeavor work. The tune is "True-hearted, Whole-hearted."

We are a body of Christian Endeavorers.
Gathered here in love for our King.
In all our labors and pleasures we'll praise him,
Till 'round the earth our glad echoes do ring.
Our aim and purpose and every endeavor
Is God's name and love to make known.
Union with others who, too, love his kingdom
Strengthens their faith and increases our own.
Forward and onward we press in our labors,
Never a moment forgetting our aim.
We must advance till all people shall know him,
Know him, and love him, and praise give his name.

Chorus

Christian Endeavor! Loyal forever!
Praise to our Master and service we bring.
We should be faithful, each a brave reaper,
Service our watchword, then, hail to our King!

Special Chorus

Seventh Day Baptist Christian Endeavor!
Working for God and his kingdom alone;
True to our church and true to our Savior,
We'll labor on that his will may be done.

PRESS COMMITTEE.

Battle Creek, Mich.,
February 19, 1915.

News Notes

SHILOH, N. J.—Rev. D. B. Coon has closed his labors at Marlboro, and is now assisting Pastor Sutton at Shiloh. Rev. J. E. Hutchins, with his chorus of fifty voices, furnishes music.

There have been no Christian Endeavor appointments at Shiloh for several weeks on account of the special meetings at Marlboro and Shiloh.

The Cumberland County Christian Endeavor societies have organized into five branch unions. The western branch has four societies,—Friesburg Lutheran, Roadstown Baptist, and our two societies, Marlboro and Shiloh. The union had a rally at Roadstown on the evening of February 11. The following program was given: Scripture reading, John D. Horner, of Friesburg, president of the union; address of welcome, B. Loren Elwell, president of the Roadstown Baptist society;

response, I. M. Sheppard, Shiloh; male quartet, Shiloh; address, "Christian Endeavor Motto," Rev. T. C. Evans, Roadstown; recitation, Ruth Schriver, Friesburg; mixed quartet, Marlboro; address, "The Christian Endeavor Society as a Training School," Rev. E. E. Sutton, Shiloh; duet, Roadstown; recitation, Marion Garrison, Roadstown; address, "Two Life-Preservers," Rev. P. J. Schriver, Friesburg. A social hour was enjoyed, at which time talks were given by Mrs. Luther Mickel, county Junior superintendent; Miss Edna Horner, district secretary; Miss Gertrude Seeley, county historian, all of Bridgeton. Refreshments of cocoa and wafers were served.

LOST CREEK, W. VA.—We have no Christian Endeavor in our Lost Creek Church because we are too badly scattered and too badly taken over by the college at Salem. Just a few of our people, who are near enough, belong to the Methodist Christian Endeavor. There is a teachers' training class under the leadership of Pastor M. G. Stillman. The Christian Endeavor society mentioned, entertained, recently, the district Christian Endeavor convention, comprised of seven counties. It was a good convention. A preaching service was arranged for the Sabbath morning on which the convention was in session, and about one third of the attendance was made up of our Seventh Day people.

Does Not Have to Deny His Faith

DEAR BROTHER THORNGATE:

It has been a long time since you have had a report direct from me. Brother Alva Davis has been with us, as you saw by his report in the columns of the RECORDER. I have thought that I might be taking more of your valuable space than was due to our society here, as the field is so large; but as you have personally asked for more items, I cheerfully respond.

We have three church organizations in this little city of about four hundred: our own, the First Day Baptist, and the Methodist Episcopal. As yet all denominations work nicely together. Since Brother Davis left, the Baptists have had a series of meetings that close this evening with about twenty conversions, mostly of young

people. I had the pleasure of assisting in the meetings as chorister and in other services. I am teacher of the Bible class in the Baptist Sunday school, and president of the county Bible-school association. There is plenty for one to do if he is willing to make the sacrifice. I do not have to deny my faith to take hold of the work offered to me in these different societies. I believe God has been, and is still, paving the way for a greater work for his eternal truth here in Elkhart. Let those who are interested in extension work pray that this may be the case.

The Baptist pastor has announced that he will in the near future preach on this subject: "Why We Keep the First Day of the Week as the Christian Sabbath." He says he has been requested to do so. Some must be interested in the Sabbath question. When he does so I propose to circulate some Sabbath tracts again. These were given out once while Brother Davis was here, and there is an Adventist brother stopping here for awhile who has been handing out some during these last meetings. So you see that the work is progressing in Elkhart. E. D. STILLMAN.

Elkhart, Kan.,

February 15, 1915.

Letter of Explanation

We deem it no more than fair to allow our old friend, Martin Sindell, to make the following explanation as he requests.

Editor Sabbath Recorder:

DEAR SIR:

In your paper of November 23, 1914, there is an article entitled, "The Gospel and the Law." Those are my own words, being the title given to a lyric, written, perhaps, sixteen years ago, and sent to the SABBATH RECORDER for publication. It seems my father found it in one of his old papers, and sent it to you with the request that it might once more find a place in the columns of the RECORDER. About a week ago a letter was received from him, saying he found the poem, and that he had sent the paper containing it to me. I could see from the tone of his letter he thinks I have lost my "first love," and have wandered from "the fold." His is a needless sadness, for (and I trust the RECORDER readers will believe me when I say it) I

am just as sincere and conscientious in my worship of God as when I wrote "The Gospel and the Law."

In your introductory lines you printed my name, and in speaking of the song said it was written "before its author forsook the Sabbath." If you are correct in this statement, I am indeed a "transgressor," and have, during the past twelve years, been "breaking the Sabbath" every week. But as I am responsible to God alone, it matters not what my Seventh Day friends think of me. It is, however natural (perhaps a human weakness) to desire to place one's self in the right light on a disputed question. In the lines which follow, it is not my purpose to say a word against the religion which I once loved, and to which I won a number of people; neither is it my desire to so present my thoughts that any will leave the Seventh Day Baptist Denomination and follow in my footsteps. But in the introductory words already referred to I feel I have been placed in the wrong light, and it is my privilege to request the use of a part of the RECORDER that a few at least may be convinced of my sincerity.

I do not feel that I have in any sense forsaken the Sabbath, but have a much higher sense of it. If God is Spirit, as Jesus affirmed, then religion is spiritual. If truth is of God (Spirit) then it is spiritual, and must be "spiritually discerned." With God there is nothing "confined," nothing limited. His sense of Sabbath could not be limited to a given twenty-four hours in each week. In fact, God knows no such thing as a calendar or clock. To him it is always *now*—eternity. The largeness, wideness, greatness of God is beyond human comprehension; and it is only as we try to rise above the human sense of things (the limited sense) that we begin to comprehend the Infinite. Jesus tried almost in vain to make his disciples understand his teachings, but was forced to say to them, "Having eyes, ye see not, and ears, ye hear not, neither do ye understand." [We are not sure what passage Brother Sindell means to quote here. Were these words spoken by Jesus of his disciples or of the multitude?] It was only a short time before he was crucified that he gave expression to this sad thought: "I

(Continued on page 320)

CHILDREN'S PAGE

Mary Elizabeth's Corner

Every little candle, burning clear and bright,
Every little star that shines through darkest night,
Brings a happy message. Don't you hear them say,
"Make the corner brighter where you are today"?

Mary Elizabeth clapped her hands gleefully as the cheery little song floated in to her from the big brick house across the street. "It's just splendid!" she said when the last note had died away, and the small singers had begun to troop down the road. "But it isn't splendid at all that I can't sing with them. And it's going to be the best concert we ever had, too."

Mary Elizabeth had been helping mother wind some light blue worsted into neat little balls, and it was to her that she had been talking; but it wasn't mother who replied so emphatically, "Of course it is, the very best ever!"

Mary Elizabeth looked up in surprise. "Why, Muriel Deane, wherever did you come from?" she demanded. "I've watched every single girl that came out of the brick house, and not a glimpse of you did I get."

"That was because I wasn't there," replied Muriel. "I'm not in the chorus, you know. But there, I can't stay more than ten minutes this time, and I guess you won't want me to, either, when you find out what I came for. O Mary Elizabeth, could you—would you—let me take your pink parasol for the drill? I'm just as ashamed as I can be to ask you, when you've never had a chance to use it yourself. But I can't be in it unless I can borrow one somewhere. Mother says she can't afford to buy one now, and I do hate to be left out of it at the very last minute."

Mary Elizabeth had almost guessed Muriel's errand before she said a word about it. She had been afraid somebody would want to borrow the lovely little parasol that Aunt Edith had sent her from France. And she had counted so much on using it herself; but she had been sick nearly all summer, and it was really too late for parasols now. Anyway, she couldn't use it this year. Muriel wasn't al-

ways the most careful little girl in the world; ought she to let her have it? Perhaps Mary Elizabeth might have hesitated the least bit about replying to Muriel's question had not the last words of the cheery little song come popping into her mind. "Make the corner brighter where you are today." Was this one way to make her corner brighter? She couldn't be in the drill herself, but the parasol could. It didn't take long to decide.

"Why, of course you can have it, Muriel," she said generously. "And you'll want it to practice with tomorrow morning, so you might as well take it now. It's right there in the clothes-press, on the highest shelf."

"I'll get it for you, dear," volunteered mother. "I can reach higher than Muriel." And Mary Elizabeth thought her voice sounded unusually pleasant.

"I can't ever, ever thank you half enough," declared Muriel, when the parasol was in her hands, "but I'll never forget this, Mary Elizabeth."

So it was Muriel Deane, instead of Mary Elizabeth Perrin, who went down the street early that afternoon, proudly carrying the lovely pink parasol, and smiling happily. Mary Elizabeth watched her as long as she was in sight. A happy little smile that must have been twin to the one that was on Muriel's face, played about her mouth and chin, and her blue eyes sparkled.

"My, but I wish my corner was bigger," she said as she looked about the sunny room. "If I could only run down to the store on an errand for Mrs. Dix, like I used to, or sing in the concert for the Children's Home, but I can't. I can just sit in my chair and think and think. Oh, but I can put my carnations and geraniums in the window. They're the prettiest ones I ever had."

Other people must have thought they were pretty too, for they kept looking up at the front window of the big white house. What they said Mary Elizabeth couldn't hear, but she could see the smiles on their faces, and she wondered what made them look so happy.

"I guess happiness is catching," she decided at last, "like the mumps or the measles. But there comes the popcorn man, and, why yes, right in back of him is

the peanut boy. They don't look as if they had sold much. I wonder—"

But Mary Elizabeth didn't wait to wonder; she tapped lightly on the window-pane, and the popcorn man, who had been anxiously watching the house, smiled. Then the peanut boy looked up and smiled too. Mary Elizabeth held up two ten-cent pieces. Five minutes later she was the possessor of two bags of popcorn and two of peanuts. Down the street went the popcorn man and the peanut boy. And they smiled as they thought of the generous little girl in the wheel chair by the front window of the big white house.—*Alice Annette Larkin, in The Child's Hour.*

Facts About Dancing at Alfred

PRESIDENT BOOTHE C. DAVIS

At the request of the editor, the following facts are cheerfully given to the RECORDER. They are not given in any spirit of controversy, but because solicited, and in the hope that they may allay rather than arouse either defense or antagonism. It has long been my earnest wish and prayer that the RECORDER might be the shrine to which we bring our love, and our holiest spiritual experiences; and not the form of our contentions, criticisms, and wranglings.

Dancing is not a new problem at Alfred. Those familiar with student life here many years ago know that, while it was officially forbidden, it was clandestinely indulged in by students, and often under conditions much to be regretted.

For many years the percentage of students who have been permitted or encouraged to dance in their homes or home communities has been steadily increasing until this class of patrons is in the majority. Such patrons feel that unnecessary and burdensome restrictions are put upon social life when prohibitions are enforced; also that complete enforcement is impossible, and the effort produces clandestine disobedience, insubordination, rowdyism and boorishness.

About a dozen years ago this agitation and discussion led the faculty to pass a vote instructing the president to write to all parents who then had children in our schools, asking for a full and frank expression of opinion and of their wishes. This correspondence showed that a large

majority of our patrons were willing for their children to dance if they wished to do so; but urged that proper chaperonage be provided. They wished to have their sons and daughters who were with us exercise their own choice in the matter. Pastors, Sabbath-school superintendents and other workers in Seventh Day Baptist churches were among the list.

A second group, though smaller in number, urged that their children, who they knew desired to dance, should be provided with the opportunity to dance under favorable conditions and not driven to do it clandestinely.

A third and still smaller group opposed dancing in toto, and did not wish their children excused at all to attend dances. That this group was not larger was a surprise. It did not exceed ten per cent.

In connection with this investigation there were numerous meetings of the faculty where very serious and prayerful consideration was given to the duty of the faculty in the light of all the facts. As a final outcome, the many different points of view were brought together as nearly as possible in the adoption of the following rules which are now in force, and are reasonably well observed by the students, though there have been instances of infraction:

(1) There shall be no dancing together of men and women in any University building.

(2) No organization of, or connected with, the University shall promote a dance.

(3) Upon request from parent or guardian a student will be prohibited from dancing.

(4) All dancing shall be subject to the supervision of the Committee on Student Life.

Except where small dancing parties are occasionally held in private houses where chaperonage is always provided, such parties in Alfred are held in Firemen's Hall, which does not belong to the college. They are not however public in the sense that any one who has the price can go and dance. Committees arrange times, chaperons, etc., acceptable to the faculty Committee on Student Life, and invite such students and others as are supposed to be interested in the party, and not objectionable to the committee and chaperons. There are no uninvited guests. Evening clothes and "good form" are encouraged.

Occasionally, though rarely, parents request that their children be not permitted to attend. Always, however, a considerable number of students, either for one reason or another, do not care to dance, and their preferences in these respects are cordially respected by all. The vacation dances, formerly without chaperonage or supervision, are now supervised and chaperoned.

After nearly twenty years' experience with the problems of administration, I am convinced that few people appreciate the complexities of such duties, and the ceaseless weight of care we carry in trying to render the greatest service to all who come within our sphere of influence. The social life of students is fraught with the greatest opportunities as well as the greatest perils. Alfred has had many friendly and some unfriendly critics. The latter have as frequently, though not as violently, criticized our lack of social advantage as others have our excess of it. Some criticism is kindly, sympathetic, and constructive. It is always welcomed. Some is ill-informed, prejudiced, and bitter. Where the latter has appeared in print, I have considered it useless to answer it; hence the motto, "Silence and a prayer for sweetness, faith and courage." With this motto, Alfred is trying to do its best for all who want our help.

If I may add a personal word of conviction, it is this. In matters of ethics and religion, coerced conformity is wanting in all that makes for character. Righteousness and religion, to be worth while, must be voluntary. Some liberty must also be allowed for individual differences of opinion and conscience. No education is successful or efficient, which does not teach men and women to discriminate for themselves, to choose, and to exercise self-control.

I am convinced that dancing may be classed with common theater-going, card-playing, and perhaps other so-called amusements or recreations, in this respect; viz., that some people can not maintain a high degree of spiritual efficiency and enjoyment, and indulge in these amusements. Doubtless people differ in this respect, but the fascination of these amusements not infrequently is fatal to religious zeal, and sometimes leads to unsound morals. I would therefore prefer to see young

people choose recreations in which they take fewer chances of chilling religious fervor. Nevertheless, I do not think coercion accomplishes the desired end of spirituality, which must be voluntarily chosen. I therefore do not believe it to be either the duty of a college faculty, or the part of wisdom to attempt, by coercion, to prevent activities on the part of students which their parents, many of whom are excellent Christian people, believe not objectionable, if not positively desirable; and which the young people themselves believe to be their right and privilege except for arbitrary faculty prohibition.

Rather than do this, I would prefer to open college buildings for a limited amount of dancing, rigidly supervised as to attendance, hours, form of dances, etiquette, dress, etc.

Since the blessed revival in Alfred last spring, the enthusiasm for dancing has perceptibly slackened, and many are voluntarily choosing other forms of amusement in which there is less risk of spiritual loss, and hence more permanent satisfaction.

I think also that among the really refined, the revolting caricatures that in some quarters are executed under the name of "modern dances," have promoted distaste for an amusement which has such possibilities.

The "more excellent way" which Paul showed to the Corinthians, in the thirteenth chapter of his first epistle, viz., *Love*, when it really comes among us, will help us to choose the "best gifts"; to eliminate the bad; to "hold fast that which is good"; and to love one another as Christians, though differing in judgment and in conscience. It will also help Christians to love even the wayward, and to seek to lead them into the choice of the more excellent way.

"And now abideth faith, hope, love, these three; but the greatest of these is love."

Alfred, N. Y., Feb. 17, 1915.

Mrs. Bush, of New York, wife of Professor Bush, of Columbia University, who is especially interested in the work done for Keuka College by the Woman's Club of the college, has offered \$1,000 to the endowment fund of the college on condition that an equal amount be raised by the women.—*Watchman-Examiner.*

SABBATH SCHOOL

REV. L. C. RANDOLPH, D. D., MILTON, WIS.,
Contributing Editor

Make Way for the Life Saver

On the street of a great city one afternoon I heard a wail like a woman's cry for her child in peril—only it was a thousand times louder and it had a peculiar resonant quality which indicated that it was produced by some mechanical device. I felt my heart stirring with excitement as it shrieked up and down the scale. Policemen were holding up their hands at the crossings to stop traffic. Pedestrians were hustling to get out of the way, and the street was clear as the clarion call came nearer. Then an automobile shot by at tremendous speed. The fire chief of the city sat erect with face set straight ahead, his helmet on his head, his driver skilfully guiding the machine over broken pavement and street-car tracks. Ten thousand people stood in silence as they swept along. For a moment every heart was stirred by a common thought. The city was in peril and their chief was going to direct the work of rescue and salvation. Every man was eager to co-operate to give him right of way. Human life and property were to be protected from the menace of the fire fiend. God speed him.

There was something indescribably magnificent about it. Ten thousand people forgot for a moment their individual pursuits and interests and thought of others in peril. The cry that rang down that long street past the long lines of sympathetic witnesses was "Save, oh, save!"

Oh, for ears to hear! If our senses were spiritually quick, we should hear the cry ringing out often and often. Some one lost! Some one in peril! Tempted souls on the verge of yielding! Despairing ones almost ready to give up! Men sinking—they can hold out only a little longer! People longing for help, for sympathy, for the brotherly hand, the heartening spirit, the kindly word! Keep the soul trained and alert to respond to the call, for it is the call of God.

AN ALL-DAY PICNIC

Two Sabbaths this winter I have been

away from my own pulpit in northern Wisconsin. I have been reluctant to be absent, but it is part of the duty of the larger church to the smaller ones and to the lone Sabbath-keepers, some of whom are on its own membership roll. Last Sabbath I was at New Auburn. "It's a long road to Tipperary" and it's also a long road to Pine Grove when the deep snow in the packed road is softening and storm and slush prevail. Of the thirty people present that last night the majority came in sleighs some distance. The young pastor faced the stormy blast, letting different people off at their homes on the way. His wife and children were under the big umbrella, cuddled together on the hay. It was midnight when we reached town, but the cold wind could not prevent our having a splendid visit on the way regarding his problems of pastoral work, education, reading, finance, etc. He is a brave and manly fellow. My feet got cold as I stamped them on the hay-rack, but my heart warmed toward him. (By the way, if you have any books to spare that would be a help to a young preacher, write to Pastor John Babcock, New Auburn, Wis.)

On Sunday the congregation had an all-day picnic at the home of Martin Ling. You may not think this is Sabbath-school news. But at New Auburn it is all one. The church remains to the Sabbath school, and the Sabbath school attends church. So this was as much a Sabbath-school picnic as anything. Oh, how delightful is Christian fellowship! The hours passed swiftly amid eating, fellowship, greetings, song, prayer and hand-clasps. Every eye was bright and a smile on every face. Over seventy people were present, and every one went away with strength renewed for the daily tasks of life.

Lesson XII.—March 20, 1915

SAUL GAINS HIS KINGDOM. I Sam. 2.

Golden Text.—He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. Prov. 16: 32.

DAILY READINGS

1. Saul gains his kingdom (I Sam. 2)
2. Saul chosen king (I Sam. 10: 17-27)
3. Saul's sacrifice (I Sam. 13: 1-9)
4. Israel's peril (I Sam. 13: 19-24)
5. Human and divine authority (Luke 20: 19-26)
6. Obedience to rulers (Rom. 13: 1-7)
7. Boldness of obedience (Acts 4: 22)

(For Lesson Notes, see *Helping Hand*.)

HOME NEWS

NEW MARKET, N. J.—On the evening of March 1 will begin a short series of evangelistic meetings in the Piscataway Seventh Day Baptist church at New Market, N. J. Eld. A. E. Witter is to preach, assisting the pastor in these services. It is hoped that great good may be derived from this effort. Pray for the work at New Market.

The Ladies' Aid society held its regular bi-monthly social in the session room of the church on the evening of February 20. Light refreshments were served and a short program given, consisting of a farce entitled "The Real Thing," and a series of tableaux portraying scenes from the life of Washington. Patriotic musical selections were rendered.

P.

JACKSON CENTER, OHIO.—Perhaps the readers of the RECORDER would like to hear from the Ladies' Benevolent Society of the Seventh Day Baptist church at Jackson Center, Ohio.

We began the new year with election of new officers as follows: president, Mrs. Ida Stout; vice-president, Mrs. Bertha Sutton; recording secretary, Mrs. Ella Lewis; corresponding secretary, Mrs. Lou Davis; treasurer, Mrs. Phoebe Davis.

The society meets at some private home the first Wednesday in each month. A good program is given at each meeting, consisting of music, reading of Scripture, prayer, and special music. Different topics of the day, current events, etc., are discussed by members of the society. A dainty lunch is furnished by the hostess at the close of the business session, each one paying not less than ten cents, some more than that, for the lunch. We also use the mite boxes, and at the end of the year they are opened and a nice little sum is realized in that way. We do some quilting, and occasionally have a public supper. In these and other ways we manage to meet our expenses and help in carrying on the Lord's work.

While the average attendance is very small, yet a good work is being done by faithful and loyal workers. For this we are very proud and thankful, and we feel

that many blessings are in store for our little band.
A MEMBER.

MILTON, WIS.—Something further should be said about the strong, spiritual, practical sermons preached by Brother W. D. Burdick at Milton. His coming was a blessing to us, for which we are thankful. One is always impressed by the genuineness of the man and the earnestness of his message.

Brother Burdick has been for many years a pastor beloved and eminently successful. Now that he is going out into the wider field outside, we want to commend him to the churches and the communities that may have the privilege of hearing his messages and of coming into contact with him personally. He has an evangelistic gift which will steadily increase in actual service upon the wide harvest field.

Our Brotherhood is having an active and successful winter. There has been a marked increase of attendance and interest since the introduction of more special features into the meetings. One night George Stevens gave a talk on color printing illustrated in interesting ways. C. E. Crandall took us one night on a pleasant journey through Egypt. Dwight Clarke gave us an up-to-date talk on dairy farming, illustrating with toothsome viands from his own home to the delight of both the physical and the intellectual man. A patriotic program was given, the chief item in which was a stirring talk by Comrade H. W. Rood. On this and several occasions refreshments were served. Somehow it still promotes sociability to eat salt together. On one occasion a supper was served to which the Milton Junction men were invited, the postprandial program including several speeches and songs by the College Glee Club. Last Sunday night Yamamoto, the Japanese lecturer, gave a fascinating description of religious conditions in Japan, telling the story of his own conversion.

L. C. R.

"Benedict College, Columbia, S. C., has had a great and gracious revival in which nearly all the unsaved students gave themselves joyfully to Christ."

The heart of the gospel is, "God so loved that he gave."

(Continued from page 314)

have many things to say unto you, but ye can not bear (understand) them now." They did not even understand his sense of Sabbath; for when the Jews accused him of breaking the Sabbath, he defended his action by saying, "My father worketh hitherto, and I work." Sabbath means rest, and the lowly Nazarene knew there is no real rest for any one who is burdened by sin and its consequences—namely, sin, disease, and death. Therefore, he spent most of his time in destroying those evils, and invited others to find that same sweet rest, pleading with them to "Come unto me, all ye that labor and are heavy laden, and I will give you rest." The writer of Hebrews apparently had the same exalted idea of Sabbath, for he says, "There remaineth therefore a rest for the people of God," pointing to the time when all sin and its consequences will be no more.

In the same RECORDER (Nov. 23), on the Sabbath Reform page, there is an article entitled, "Men must place the Sabbath where God placed it." With this I agree most heartily; but he placed it in eternity, not time; and it is much larger than a day of twenty-four hours.

Yours in truth and love,
MARTIN SINDELL.

Marriage

BIVINS-MILLARD.—At the parsonage, New Market, N. J., February 24, 1915, at 8 p. m., by Rev. H. L. Polan, Mr. Joseph Bivins, of Marlboro, N. J., and Miss Cornelia M. Millard, of New Market.

Death

LOWTHER.—Deacon Johnson J. Lowther died at Salem, W. Va., February 10, 1915, aged 77 years, 8 months and 15 days. Extended obituary on another page. W. D.

SEVENTH DAY BAPTIST COLONY IN FLORIDA

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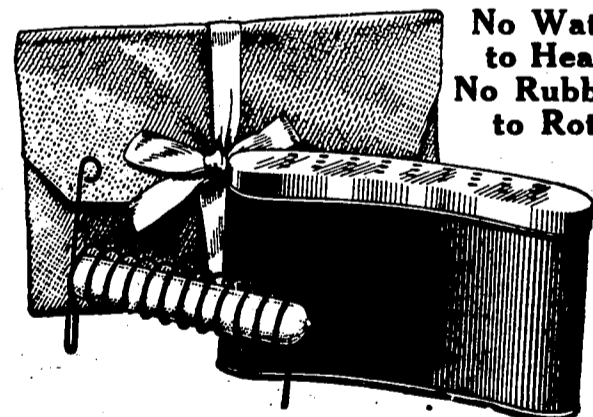
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