THE TWO MYSTERIES

We know not what it is, dear, this 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's 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.
In all generations since 

**Signs of the Times** Jesus was on earth, 

**Ponder Them Well** 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. 

Ponder well the lessons of 

the times; for the people of God should. 

be ready for the 

twenty-first century. 

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 de- 

structive 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 ig- 
nored, 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 Tes- 
tament on this great question. It should 

ponder well the lessons of these days; and 

whether or not they teach the near ap- 

proach 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, pesti- 

cence, 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 of These Times** 

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 gos-

pel of Christ, and it would seem that, af-

fter realizing something of the depth of 

woe into which war has plunged the na-

tions, 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. In-

deed, there are some signs which show 

that it is already awakening, and that its 
glorious work is being taken up anew.
The Gospel Herald

Second Number

The second number of the new "Seven­th Day Baptist Magazine" 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."

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

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 embarrass­ment. Probably the Adventist brethren would quite as much prefer to be mistaken for Seventh Day Baptists as we do to be called Adventists. Brother Spencer magazine 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 1836­44. 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. C., in 1844 at the time of her removal to Washington, N. H., she was a member of the Ezer (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.

On February 10, 1915,

Deacon Johnson J. Lowther

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 1808, but the kind-hearted, sociable man, always ready to do his part in the work of the church. 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, and so kind, patient, and able to teach his pupils that he was greatly missed among them. During his last summer 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.

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"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. I 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.

I live for those who praise me, For the task by God assigned me, And the good that I shall do, And the good that I shall do.

I live to hold communion With all that is divine; To feel there is a union With Jesus, my soul's mine; And fulfil each great design.

I live to learn their story Who suffered for my sake, To spread their truth and 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, In Eden's days of joy and gold, And the event of old: 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 dys. The wholesale-liquor men, driven out of Kansas and over the line into Missouri and established a warehouse from which they continued to deliver liquor 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 upon which “Americans will never, upon which the States 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 exercise 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 tolul 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 hitherto been 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 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. Pierpoint Morgan, and at his death became the property of his son, J. Pierpoint 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 doors 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 wives until they make common drunkards of them—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 pleasing 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 fulfill 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 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 at 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. Mr. C. D. Coon, 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 had hoped there might be, in fact, Pastor Hills was the only representative from the Oregon morn 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 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, George, 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 going on in 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, 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 superstitions and heathen associations, and being made subservient to ethical and religious ends.”

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.

The prophets saw a vital connection between the moral and spiritual elements 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 Sabbathing 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 a true and national well-being (Jeremiah 17: 19-27; Isaiah 56: 1-6).

They who call the Sabbath a delight, and the holy of Jehovah, honorable, shall delight themselves in Jehovah, and receive abundant blessing, rising 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.

Gelek says that the Sabbath was "commanded as a fundamental duty; to mark the wide difference between Israel and the other nations; to foster more 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 day was decisive there as to the observance or neglect.

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. Town, I desire 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.

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?—Matt. 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 1810 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 1,000 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 unaltered 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, it seems the right thing to do, the great war of God 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 earthly 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: 33-35, 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: 14: "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, Counselor, 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 heavens shall be filled with the knowledge of the glory of the Lord, "until the waters cover the sea" (Hab. 2: 14; Isa. 11: 9). These prophets, though distant in time a full hundred years, proclaim the same grand tidings.

The New Testament is in full harmony with the Old Testament prophets. Luke 17: 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 spreads across all nations and peoples, and the heave, 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, 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 accomplished. 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 know all the Lord 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, its usefulness. And through all the complicated web of the believer's circumstances, with its 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."
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 cursed 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 alleged 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 Women's Board was organized, the church organizations were renamed "evangelical," and all interests are now helped by the members 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's Examiner.

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

Danger Signals

A danger to which Protestantism—particularly progressive Protestantism—in America is exposed, is that its churches shall become mere agencies 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 cannot let social service take place the place of God. People can not be amused, no matter how clever 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 writhe 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 sundered 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. CROSLEY, 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'er shaded,
Safe from the world all east.

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 corolling care,
Safe from the world's temptations,
Safe from my doubts and fears.

Free from the blight of sorrow,
Free from my doubts and tears.
Only a few more trials,
Only a few more tears.

Jesus, my heart's dear refuge,
Jesus has died for me;
And every trust shall be.
Here let me walk 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 always blind. If they are not happy, they do not add to their happiness 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. Fanny has never 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 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 by which they substituted for her name, that it might appear that her songs were written by ten 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 than take on provisions on the 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 excess death-rate among the babies of America. In the letter submitting her report 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 600,000 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 the report 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 was necessarily 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, and the name and address of the mother worked outside the home, if any, were determined. The condition of the home was 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, 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 not due 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 death-rate 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 166.8 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 it means not only preparing food for people outside the family, 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 the 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 babies.

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. 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 as 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, where the home was not too far from the church. We walked, we rode, we drove a 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?” they asked. 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 when I was in town. 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 bright 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"—nothing was too good for our dear people. The church 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—own the several—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 learned 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 deep waters and welcomed them as active and earnest work­ers in the church, and there were no others of sufficient age to be gathered to the church—a happy condition. The entire church was constantly in a warm, spiritual condition, yet no revival services had been held. And yet 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 de­termine his attention from his one work. He believed that success in the pastoral 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 discourses; 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 God's Sabbath, they must first 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 congregation 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 were not greatly 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.

The 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 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 mire 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 "neglected 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 we never knew; but she came and was comforted and visit­ed. Another hungrier 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. We found several 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 flowed 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, re­peating 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. We saw him recover and live a life 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. Dick 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, went 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 and see them, and they were pleased and glad to have it in "His name," and each one of these we loved 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 limits 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 their Lordship.
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 as all the 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 fascinating ones, who are simply awaiting the coming pastor missionary.

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

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The Sabbath Recorder

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 his 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 they 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. COOK,

DEACON C. H. WEST,

Committee.

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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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The Sabbath Recorder

Young People's Work

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, but 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 after 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 disciplership 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 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, 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."

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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 praying 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 reveal to, its weaknesses and its needs.”

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 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 reveal to, its weaknesses and its needs.”

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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. How can a spiritual being 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 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 (v. 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 it. 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, or the night of the tenth,” 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.” 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 new ideas 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 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 desire to work or games are working at their best. Your brain is clear and your conscience clean. Nothing is in your mind to color your judgment. You are just full of life and want to tell the other fellow about it; but, do you 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 meet the fellow you just passed. This spirit is exciting and you are apt to have this ideal formed and your attitude, state of mind, or whatever you wish to call it. One can not always keep the ideal spirit, however.

While going here you fail 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. Perhaps you are hovering around somewhere, waiting until you forget your fall, or your stomach forgives you, or you meet the fellow you just passed the spirit to. These two states of mind are caused by influences. 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 in 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 social 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. Let us 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 we 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-Hole 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 destructiveness. This spirit is manifested in the cleared vision of the dying man. The converted soul bears witness of it. The mother enticed by the jaws of death for its sake. Even the child knows it as it has a first glimpse of it. It is everywhere. To be loyal to the church we must find it; live it; service our watchword, then, hail to our King!

**Chorus**

Christian Endeavor! Loyal forever! Praise to our Master and service we bring. Service our watchword, then, hail to our King!

**Special Chorus**

Seventh Day Baptist Christian Endeavor! Working for God and his kingdom alone; True to God's name and love; We labor and press on; Will labor on that his will may be done.

**PRESS COMMITTEE.**

_Battle Creek, Mich._ February 19, 1915.

**News Notes**

_SHILOH._—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 and Marlboro, and our two societies, Marlboro and Shiloh. The union had a rally at Roadstown on the evening of February 11th. 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, Edna Horner, of 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 song was sung by the union, 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.

**Does Not Have to Deny His Faith**

DEAR BROTHER THORNHAGE:

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 time than was due to our society here, as the field is so large; but as you have personally asked for more items, I am sorry to say I do not have the time to do so.

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. 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 see more people.

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 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.

February 15, 1915.

Letter of Explanation

We deem it no more than fair to allow our old friend, A. H. 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 I make it "fair to allow me" to publish it 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 not find from the tone of his letter he thinks I have lost my "first love," and have wandered from "the fold." His is a needlessly 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 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 the Word of God assures us, then is it not my duty to keep his Sabbath, the spiritual Sabbath? 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 few 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)
the peanut boy. They don’t look as if they
had sold many, I wonder.

But Mary Elizabeth didn’t want to won­
der; she tapped lightly on the window-pane,
and the popcorn man, who had been anx­
iously 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 possessors
of two bags of popcorn and two of pea­
uts. 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 Lar­
kin, in The Child’s Hour.

**Facts About Dancing at Alfred**

**PRESIDENT BOOTH C. DAVIS**

At the request of the editor, the following
facts are cheerfully given to the Re­
corder. 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 to pray
that the Recorder might be the shrine to
which we bring our love; and our holiest
facts are cheerfully given to the

In connection with this investigation
there were numerous meetings of the fac­
ulty where very serious and prayerful con­
sideration was given to the duty of the fac­
cy in the light of all that has taken place. As a final
outcome, the many different points of view
were brought together as nearly as possible
in the adoption of the following rules
for an amusement which
'has
for an amusement which

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

(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 the public has the price go and dance.
Committees are responsible for the times, chape­
rons, etc., acceptable to the faculty Com­
mittee on Student Life, and invite such
students and others as are supposed to be
interested in the party, and not objection­
able to the committee and chaperons.

There are no invited guests. Evening
clothes and “good form” are encouraged.

Occasionally, though rarely, parents re­
quest that their children be not permitted
to attend. Always, however, a consider­
able 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 chape­
roned.

After nearly twenty years’ experience
with the problems of administration, I am
convinced that few people appreciate the
complexities of such duties, and the cease­
less weight of care we carry in trying to
render the greatest service to all who come
within our sphere of influence. The so­
cial 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 vic­
cism is kindly, sympathetic, and construct­
ive. It is always welcomed. Some is ill­
formed, prejudiced, and bitter. Where
the latter has appeared in print, I have con­
sidered the objections which are now in it; hence the motto, “Silence and a prayer for sweet­
ness, faith and courage.” With this motto,
Alfred is trying to do its best for all who
want our help.

If Paul may add a personal word of convic­
tion, it is this. In matters of ethics and
religion, coerced conformity is wanting in
all that makes for character. Righteous­
ness and religion, to be worth while, must
be voluntary.

I think also that among the really re­
formed, the revolting caricatures that in some
quarters are executed under the name of “modern dances,” be promoted distaste
for an amusement which has such possi­
bilities.

The “more excellent way” which Paul
showed to the Corinthians, in the thir­
teenth chapter of his first epistle, viz., Love,
when it really comes, and not just when
it seems, is the way for us to treat
things. It is the way to treat
our fellow students.

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

Mrs. Bush, of New York, wife of Pro­
fessor Bush of Colubmia 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, on condition that an equal
amount be raised by the women.—Watchman-Examiner.
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, Wis. It's a long road to Tippery and it's also a long road to Pine Grove where 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 seat 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 hayrack, but my heart warmed toward him.

(No other text available.)
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. J. 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.

SEVENTH DAY BAPTIST COLONY

IN FLORIDA

Lone Sabbath Keepers, especially, are invited to investigate the opportunities offered for building up a good home among Sabbath Keepers in this land of health and prosperity. Correspondence solicited.

U. P. Davis,
Ft. McCoy, Florida.
T. C. Davis
Nortonville, Kansas.