Strange enough the loftiest men of the pre-Christian period were always vaguely or dimly forecasting a diviner life than any ordinary type of man revealed. The human heart was always groping for an unveiling of God which would set the race to living on a new level. This longing rose among the Hebrews to a steady passion which burned brighter as the clouds in their national sky grew blacker. There was a Christ ideal centuries before Christ actually came in the flesh. It lighted the sky of the future and gave man a heart and hope through long periods of dreary pessimism.

—Rufus M. Jones,
**Alfred University**

**ALFRED, N. Y.**  
*Founded 1836*

First Semester began Sept. 15, and continues to Jan. 29, 1909  
Second Semester begins February 1.

**FOR PARTICULARS ADDRESS**  
Booth Colwell Davis, Ph. D., D. D., Pres.

**ALFRED ACADEMY**  
Second Semester begins Feb. 1, 1909  
Frank L. Greene, M. A., Ph. D., Prin.

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**Chas. B. Clark, S. M., A. M., President**

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the remedy is exactly the same in both cases.

The one thing to do is to catch the truth the symbol is designed to convey. The symbol is only the vehicle for truth, and we shall miss it if we fix our eyes so much upon the vehicle as to lose sight of the precious truth it brings.

Perhaps some other pen can help the brother better than mine.

***

O for the Touch of Christ.

I often think of the poor woman who pushed her way into the throng that surged about Jesus, in order to touch his garment. Poor woman! She felt the need of the great Physician and eagerly improved the opportunity to touch him. What a thrill of joy must have come to her as she felt the throbbings of a new life and realized that she was made whole!

She had lived in misery for years. She had tried in every way she knew to find relief, but steadily grew worse. She had gone to many physicians, only to be disappointed; and her burden grew heavier instead of lighter. Life must have been almost intolerable. What could the poor woman do? She had heard of many who had been blessed with healing by Christ; and now she is really coming her way. What if she cannot get near enough! She has a little faith, and with fear and trembling she does her best to reach him. We all know the happy outcome: perfectly whole; suffering all gone; blessed peace. What a change has come in her prospects! What a glorious light has dawned upon her life!

O for such a touch of our ever-present Christ, to take away the heartaches and burdens of the sin-sick soul! Nothing can be half so sweet as the peace that comes when one gets close to him. We groan under our burdens, we go self-condemned over our shortcomings, we wander as it were, seeking balm for the weary heart everywhere excepting at the feet of Jesus, and the burdens only grow heavier, the outlook darker. Come, my brother, get near to Christ. Let him heal thy troubled heart. The world will be bright indeed and thy load be gone if he but say: "Thy faith hath made thee whole; go in peace."

Conference Goes to Milton.

The question as to where the next General Conference shall be held is settled at last. After carefully considering every suggestion as to place, and seeking the counsel of brethren in different parts of the denomination, the Executive Committee has decided to accept the invitation of the members of the Milton Church to hold the next session with them.

The Milton people reserve the right to entertain Conference at Milton or at some near-by Chautauqua, as seems best to them.

Now that the question is settled, after making a careful canvass of the entire field, looking at every opening and seeking the counsel of friends in various parts of the denomination, let us all join heartily to make the General Conference of 1909 the very best one ever held. Let old and young begin to plan for it, let every one appointed on the programs begin to work for it, and may great blessings come to our good cause as the result.

ConDEnded News

The New President's Cabinet

All students in civil government who are preparing for examination upon the timely topics and new questions in that branch of study will be glad to have the names of President Taft's Cabinet. The last one chosen, Mr. MacVeagh, accepted the position last week, and when this paper reaches its readers, the new President and his Cabinet will be in power. We give the list as follows:

Secretary of State—Philander C. Knox, of Pennsylvania.
Secretary of the Treasury—Franklin MacVeagh, of Illinois.
Secretary of War—Jacob M. Dickinson, of Tennessee.
Attorney General—George W. Wickersham, of New York.
Postmaster General—Frank H. Hitchcock, of Massachusetts.
Secretary of the Navy—George Von L. Meyer, of Massachusetts.
Secretary of the Interior—Richard A. Ballinger, of Washington.
Secretary of Agriculture—James Wilson, of Iowa.

Secretary of Commerce and Labor—Charles Nagel, of Missouri.
Mr. Knox was in the Cabinet as attorney-general, three years, from April, 1901, to June, 1904. Since that time he has been United States senator from Pennsylvania. Mr. MacVeagh has been a prosperous wholesale merchant in Chicago; and as president of the Citizens' Association, he inaugurated many important municipal reforms. Mr. Dickinson served several terms as special commissioner on the Supreme Bench of Tennessee, and was assistant attorney-general of the United States, 1895-97. Mr. Ballinger has had an extensive experience in the business world, was ambassador to Italy and then to Russia, and served as postmaster-general in President Roosevelt's Cabinet. Mr. Ballinger has been serving as commissioner-general of the Land-Office since 1907. Everybody recognizes Mr. Wilson as the competent secretary of agriculture since March, 1897. Mr. Nagel has had a wide experience as lawyer, legislator, and president of city councils in Missouri.

REV. ABRAM HERBERT LEWIS, D.D., LL.D.
Biographical Sketch by Theo. L. Gardiner.

(Continued)

His College Life.

The school life at Ripon was over, and the autumn of 1856 found Mr. Lewis again at his work as a farmer. But the long cherished hope for a college education still had its charm; instead of being a far-away hope, the prospects suddenly grew brighter and the opportunity seemed near. The scene that rises before me here is peculiarly western. It is one that Doctor Lewis in after years cherished with delight, not only because he enjoyed the work connected with it, but because he was engaged in that work when the message came who opened to him the college door. It is of a great threshing machine with its company of men, in the midst of a busy day, threshing grain.

The spirit of work is always abroad on threshing days, and there is not a young man in the neighborhood who does not jump at a chance to join the threshers. Mr. Lewis was especially attracted by this work, and in after years when among the farms of New York State, he could hardly go where threshing was being done, without jumping upon the feed-table and asking that he might "feed the thing awhile."

Rev. William C. Whiftd, who had just become pastor at Milton, was visiting in Berlin, and there was athreshing machine and, at the time of this visit, measuring the grain. Without any ceremony Elder Whiftd crowded himself into the narrow space where the young man was at work and, amid the din and clatter of machinery, made an earnest plea with him to go to Milton and continue his studies in what was then Milton Academy. This seemed like a godsend to Herbert Lewis. It must have kindled afresh the fires of hope. I know not what the "Elder" said or what inducements he offered, but he succeeded.

The following spring, 1857, Mr. Lewis and his wife entered school at Milton, and a little later it turned out that Mr. Lewis was serving there as an assistant teacher as well as pursuing his studies in the college. This was then in charge of Mr. A. C. Spicer, but he was soon succeeded by Mr. Whiftd, who honored the position of president of Milton College until the day of his death.

We have little data for the next two or three years of Mr. Lewis' life; but we know he was busy in routine school work, and a part of the time probably in the outlying communities. We have hints enough to know that he was popular with the students and soon became a leader among them.

In August, 1859, after two years in school, Mr. Lewis was called by the Berlin Church. During the next two years, he preached regularly at Johnston, Center, a village six or eight miles from Milton, and often preached on the Sabbath at Rock River and other near-by places. His experiences in theological work began early in his school life and long before his theological studies.

About this time a writer for the Recorder living in Berlin, after speaking of the great prosperity of the church there, wrote of Mr. Lewis as follows:

A few weeks ago A. Herbert Lewis, son of Datus Lewis, was elevated to the ministry in this church. On the 20th of August he preached
Then indifferent to material things. His ton'

be students there. He will promptings of self-interest; but with truth may lead him.

wife were on the field, into the broader ing may lead him. Berlin is no longer to be his great arena of 'Y'rong

for your watchword he spoke as being'in' the dialect of

t0ngue, because "it is too sacred to be spoken in the public ear."

Thus ended his days as a student in Milton. He was superintendent of the Milton Sabbath school and a teacher in the college, aside from his work as student. In 1861 the minutes of the Northwestern Association reported him as superintendent still. Before going farther in this story, we ought to consider those two severe struggles through which Mr. Lewis had been passing for three or four years and from which he was not to be entirely free for two years to come. They were struggles over the ques-
tion of his life work and over questions of doctrine.

During the period of his questioning, which came in connection with spiritualism and through the influences of the skeptical physician mentioned before, he had practically given up that interest of his boyhood, the idea of entering the gospel ministry. We can now see that for two years he had been working back toward that old ideal, that he had even been licensed to preach, and that he had been doing excellent work in that line.

But this result had not come without a severe struggle. His ambitions had been aroused for "place and attainment;" though his desires were probably not so great for position for its own sake as for the scholar-

ship and power necessary to secure it. At sixteen he had been strongly inclined to-

ward a military life. But his father's en-

experience in that line led him wisely to deny Herbert's plea to go to West Point and prepare for the military service of his country. Had his father not remained firm upon this young man would have taken that course, and made the mili-

tary profession his life work. His inher-

itance along that line was strong and his ambition great.

His next "dream," or strongly marked tendency, had been to become a lawyer. This hope was cherished especially while he was in school at Ripon, in 1856. Many ad-

visers urged him to study law and insisted that it was folly for him to think of enter-

ing the Seventh-day Baptist ministry when he went to a university. Congregations appar-

ently open to him. For some time the strug-

gle was severe between his ambition to be-

come a lawyer and his now rapidly awaken-

ing desire to fulfill the dream of his boyhood and enter the ministry.

With the clearing up of his faith in the Bible and in Christ, Herbert, already men-

tioned, which was gradual during two full years, his desire to become a preacher of the Gospel had increased, and with it had come the strong conviction that he ought to live to make the world better, in some radical and definite way.

In after years, as he looked back upon this experience, he said that this conviction was so intense as to be almost abnormal. In speaking of that boyhood desire, which he realized had become steady by practical work in the ministry, he said that it became at this time and continued to be the dominating principle of his life. And in a memo-

dandum written in 1900, he declared that in all the thirty years of public life, his ser-

mons, editorials, books, addresses, and pur-

poses had aimed at the one thing—"to make the world better, in some radical and definite way."

From the days when this question of the ministry was settled, life to him seemed valuable in proportion to his ability to reach underlying truths and to settle the fundament-

al problems in matters of right and wrong. He could not realize in those far-

away days how much was pending in that struggle. Who can estimate the unutterable, loss the denomination would have sustained if he had decided against the ministry. Those of us who now look back upon his power in the pulpit and his work with the pen, upon his evangelistic labors in many a revival, upon his influence in moral reforms, and upon his defense of the true Sabbath, can appreciate the value of his decision, when it is remembered that all and, turning his back upon allures of ambition, chose the life of the gospel minister.

It was on his twenty-fifth birthday, No-

vember 17, 1861, that he was finally or-
dained to the gospel ministry. The ordina-
tion took place at Dakota, Wisconsin, as the request of his old home church at Berlin. A council had been called at Dakota to ordain Hamilton Hull to the ministry and Henry B. Lewis as a deacon, and the ordi-

nation of Herbert Lewis was held in con-

nexion with this service. This was a little, more than a year after his graduation at Mil-

ton. Immediately after his ordination he left Wisconsin for Alfred University at Alfred, N. Y., where he was to enter upon his college and theological work as a student.

The other struggle through which Mr. Lewis had to pass was over the questions of the nature of man and the second coming of Christ. Many times have I heard him refer with gratitude to President Allen who took him as a private student and patiently led him step by step out into the light. He had, for years, strongly inclined toward the Second Advent faith and re-
garded his finding President Allen as a godsend to him at a time when he needed life and light.

For several years during his life in Mil-

ton and Alfred he wrote for the Recorder over the fictitious name "Gleaner." In some of these articles, beginning in 1859, we are touched with his pathetic appeals for clearer light upon the questions referred to above. Numerous articles show how deep the waters were and how anxious he was that his people should cease to treat the matter with such indifference. His next article is over his own name, in reply to an editorial by William H. Maxwell, who had asked the question of immortality. He said that he could not ignore the upheaval among Seventh-Day Baptists upon the question of the nature of man; and the eight pointed questions he asked show how deeply he was perplexed over Bible interpretations. Not long after reaching Alfred, he found the true friend, referred to before, who was wise enough to render just the assistance needed. Gradu-

ally he was led to find the rest of faith for which he longed, and the hearts of A. H. Lewis and Jonathan Allen were thus united into bonds of love like those of David and Jonathan of old. We have great reason to thank God that he found such a friend. There was more of the spirit of contro-

versy in those early days than in our time, and those who knew Doctor Lewis best can well understand how any manifestation of this spirit among the brethren pains his heart. The very first of the "Gleaner" arti-
cles was intended to pacify contending ele-

ments. "Bristles and quills" were too much in evidence for the good of the church, and he evidently took up the pen to placate an every-day religion of the heart, that would cleanse men from bitter feelings and give them hearts of love.

For several years, even after he left Al-

fred, the "Gleaner" articles came fre-

quently, with welcome and interesting mes-

sages to the Recorder. He number four in this series was a strong plea for the Sabbath and may be considered as his first writing upon that subject. The articles cover a wide range of practical questions on Christian living; matters of reform, and Christian activities. It is a pleasure to say that his pen was sharp in its effort to arouse an indifferent people; sometimes it sent forth
words of tenderest pathos, filled with a longing to comfort the sorrowing and increase the faith and hope of the faltering. "The Degenerating Influences of War," "The Signs of the Times for Seventh-day Baptists," "Are You Safe?" and "Who Will Be Disappointed?" are some of the topics upon which Mr. Lewis, with his inimitable voice, did much to arouse the people to their work. It would take many volumes to hold all the good articles scattered through Recorder pages, written before he began the special work of his life.

In the summer of 1866 to the summer of 1863, Mr. Lewis was a student in Alfred University. These were busy years in school work, in preaching and in writing. He often preached by invitation for the pastors of near-by churches and in missionary efforts in the communities about Alfred.

The winter of 1863 was marked by thorough revivals in the two Alfred churches and the Hartsville Church. President William C. Kenyon of Alfred University was acting pastor at Hartsville and Mr. Lewis joined with him in that work. This brought him in close touch with his teacher in the college, and his association with that consecrated man was regarded by Doctor Lewis in after years as having been a rare blessing. He acknowledged the great personal benefit in both his religious and intellectual life that came by this work with President Kenyon.

The revival spread and soon the Second Alfred Church was in the midst of a glorious outpouring of the Holy Spirit. Nathan Wardner was pastor there, and Mr. Lewis ministered the word at both places. Twenty-one persons, among whom were several heads of families, united with the Hartsville Church by baptism, and many were quickened by the quiet, deep and searching work of the Spirit. Mr. Lewis was spoken of as doing excellent work as superintendent of the First Alfred Sabbath school at this time; especially successful was he in securing signers to the anti-tobacco pledge. During this year his pen was particularly active in "Gleaner" articles upon the question of aggressive Sabbath reformers.

One thing that made Mr. Lewis popular in school-days was his love of literature and his ability to charm people by his excellent readings. To illustrate, let me quote from an article in the Recorder written thirty-five years after he left school, entitled, "A Thought or Two More." It was evidently penned by an old student friend who had come under this charm, and who still cherished the memory of it after many years.

"Must one always wait until his friend be dead before he praise him? Many of those individuals whose sympathies have never been lost; and those nights in the Alleghany Lyceum are truly more rich in romance than the Arabian Nights. Few men hold such a place in my imagination as does Dr. A. H. Lewis.

This testimony might be multiplied many hundred fold if all who have in any way been charmed by Dr. Lewis' matchless gift should speak. Not only in school circles did he thus capture the hearts of men, but in humble homes through all the land, wherever he went, you may find just such witnesses. I shall not forget one such evening spent with him in my father's cottage on the hillside, when he charmed my parents and all the children who heard him, reciting from Robert Burns. I know my mother always after that night held those poems in higher esteem, because Doctor Lewis had revealed the soul of the author. Almost the last evening I ever spent with the Doctor, on his home journey from Boulder, he comforted and helped a sorrowing family who had lost a loved child, by his matchless use of appropriate poems recited from memory.

A Spiritual Confession.

VII. Concluding Thoughts.


Up to the present time I have been attempting a statement of some fundamental spiritual results of life's experiences as they have come to me. I have held pretty closely to a recital of the positive results. The reasons why such should come or the arguments showing why such conclusions are necessary have been for the most part omitted. They were outside my plan. In this closing paper I wish to depart from such a policy sufficiently to give a brief outline of the movements in the intellectual world which make this revision seem proper to some of us, nay, which have literally driven us to make it in order to save the intellectual and spiritual peace of the world.

The key to the problem, it seems to me, is found in the fact that the wonderful scientific activity of the last hundred years has brought us round to a different view of the world, from that held in other times. Astronomy has abolished our old cosmology. Physics, chemistry, biology and applied mechanics have revolutionized our way of living and our way of explaining things. If our sanitary engineers apply the best principles of their science to the amelioration of city conditions and succeed in reducing the annual death-rate, none will question the essential truth of their theories. If our physicians apply a certain theory of disease propagation to a yellow fever epidemic and stamp it out, their hypothesis is trusted. If our electrical engineers are led by observed facts to a theory of electrical transmission which, put in practice, makes possible the saving of hundreds of lives from a sinking ship out at sea, their method will not be open to criticism. The great practical results of the advances in the exact sciences have led to the application of their methods to the social sciences.

These methods, and the dominating theory that everything has a history, through which it has come by numerous changes and adaptations, have revolutionized the human sciences. History, government, economics, sociology, etc., are either new sciences or else have been made over by the new methods. So fruitful has been this application of new methods, and so far-reaching have been their practical results, that they have come to possess a certain presumptive or objective validity. That is, whatever future generations may do with this method, it is the method by which everything intellectual stands or falls for us. Whatever can not stand such rigorous application of it is regarded as suspect and has been abolished from the intellectual thought of the world.

In the same way, we make just as few assumptions as possible. Some of the common intellectual assumptions seem unnecessary. I confess I can no longer make many views, and the intellectual embodiment of our religious values.

Two fundamental elements in all this change have been, a growing recognition of the difference between fact and theory, and a higher standard set for determining the truth of the facts themselves. Theories or hypotheses only so far as they help him understand his old facts or lead him to the discovery of new ones. His path is strewn with discarded theories. Unfortunately our religious facts and theories become so entangled with the spiritual values and associations connected with them, that when the uncertain character of those facts or the untenable nature of the theories, become apparent (if they do), the process of readjustment is a painful one. These theories seem, apparently, to have a standing and validity of their own independent of the facts that gave rise to them. They get mixed up with feelings and personal interests and our intellectual vision becomes clouded. Thus the religiousist comes to value his theories, his doctrines and policies, and to distribute the capital which would rob him of many of them. The scientist, feeling that the practical fruits of his method, with other phenomena, make them the only criteria for religious phenomena also for him, readjusts his spiritual life to his new way of thinking, to the seeds of misunderstanding and hostility between the two are sown, even if the scientist does not make the common mistake of thinking his method applies to religious values as well as religious phenomena. The former feels that the latter designs to rob him of his God, his Bible and his religion. The latter feels that the former is his enemy, and all he can do is to go ahead with his work—and hope that time will show that he is perfectly harmless.

Another important consideration for the understanding both of the intellectual results and the effect of the scientific point of view on the kind of assumptions we are willing to make. A valuable theory must grow out of the known facts. We can not dream our theory and then pick our facts to prove it, though this has been done with many hypotheses and theories. In the same way, we make just as few assumptions as possible. Some of the common religious assumptions seem unnecessary. I confess I can no longer make many
of the assumptions on which some traditional doctrines are based. I can not hold that there are any objective religious facts, present or past, to which the strictest tests of scientific method may not be applied. For me they shall or shall not fail by that test. I can not give them the benefit of any as­sumption I might make as to their essen­
tially separate character. This question of different assumptions is seldom considered by those engaged in arguments on religious subjects.

No one is to blame for all this change. It has not proceeded as has sometimes been implied from the bad will of wicked men. It comes with the flight of time. Its re­sults are the accepted commonplace in scientific circles. We shall never go back. That it has raised tremendous spiritual problems, and that it teems with spiritual dangers few can deny. We might as well look the facts in the face. Life is a dan­gerous thing anyway. Shall we therefore shirk it? Are we reduced to the alternative of an inordinate veneration of the higher life, or the essential trustworthi­ness of our present scientific methods and results? I wish I could say "No" with an emphasis that would make it reverberate through the minds of all who may be in doubt as to the right course for the un­
known, who are meek and possess of man, made in the image of God, to solve these perplexing problems. Dark as they may look at first sight, there is a way out. To be sure there is some loss. No changes come without resulting in loss, but the com­pensations more than balance it. Let us sail boldly out into the sea of life, guiding ourselves by the truth as God has given us to see the truth. It is only the timid mariner, distrusting his pilot and his compass, fearing possible storm and shipwreck, de­maying to see in the distance the further shore before he starts, who keeps his bark safely moored in port. He lacks the faith. He will never know the joy and exhilaration of fighting danger, of overcoming difficulties, of plowing the trackless ocean of life, or of finally coming in at the harbor under clearer skies. Do the good things of life come by mere waiting? Are they worth no risk?

It is a real problem for churches. I hope they will soon abandon their defensive pol­icy. I hope they will accept the situation as it is and deal with it on its own basis—meet men on their own ground. I hope they will not be satisfied with a slight change in doctrinal statement here and there, but that they will gradually adjust themselves fully and frankly to the vital needs of modern life. They do not do it past, but not without a struggle. It is the Church's duty and privilege and op­portunity to tell us what is the religious and spiritual significance of life as we have to live it. Let her give us a real spiritual in­terpretation. No thousands have conscience or unconsciously lost their spiritual bearings, or are indif­ferent. They wait for her to cease calling them back to a past to which they can never return, and to point out to them aggres­sively and confidently the forward path. Let us hear no more her wail of discouragement. Let us hear her speak of faith, hope and confidence. Let her preach to us a Gospel that will save a world from its real sins, and prepare for the coming establish­ment of the kingdom of God on earth.

I must stop. I only hope that what I have written has reflected something of the character and extent of the problem many of us have felt. It has been my aim to get people to understand rather to agree, the hope that if we are underway, spiri­tual harmony and unity will be promoted, and one cause of denominational ineffi­ciency diminished.

Ann Arbor, Mich.,
523 E. Liberty St.,
February 17, 1909.

Constant Thankfulness.

Have you ever tried the blessing of a constant thankfulness? Not occasionally, or when it suits you, but every day, and all day long? If not, begin at once, and the next time you feel disheartened or discon­tented, instead of getting irritated and com­plaining, just look long and gratefully on your blessings, and put all grievances be­hind your back. A French king once said: "If a civil war or two will make a man happy, he must be a churl, indeed, who would not give them to him. We may say of this kindly temper that it is like lighting another man's candle by one's own, which loses none of its light by what the other gains."—Selected.

Evangelistic Work and Workers.

My Dear Friends:—The Intercollegian for February reports evangelistic work done by students during their holiday vacation. The plan of work adopted was very much like that used by Seventh-day Baptists. A deputation of four or five students was sent to some town or community. A local church entertained the students and paid railroad fare, the students receiving no money consideration. On December 30, the association of the University of Illinois sent out forty men to eight surrounding towns and cities. Only a small proportion of the men were looking forward to definite Christian work as a life calling. The col­lege associations of Iowa united in sending out one hundred and sixty college men into thirty-four towns and rural communities. Seventeen deputations worked interde­
ominationally under the auspices of the Student Convention; the remainder chose their own towns and made their own local arrange­ments. An institute was held for two days at Cornell College, Iowa, for the purpose of training the men for the campaign. Competent men were secured to take charge of this institute. In reporting this work, it is said that this gathering was the largest body of representative college men ever convened in Iowa.

The good to the men can not be esti­mated. A number of the students returned from this work with a converted de­sire to make Christian work their calling for life. On going to a place, they first gathered the men and boys and, with them, organized for house to house canvass and personal work. Religious services were held and the work continued through the entire vaca­tion. Many people were converted and continued the Christian work in their own towns after the students had gone.

We as a people were among the first to introduce this kind of work. A great bless­ing was carried to others and also received by ourselves. The need of such work was never greater than it is now. Never has it been more readily received; never have the results been more immediate and satis­factory. This work has been most effective in bringing men to Christ, the Sabbath, and the Church. We have our greatest work to do again; we need the blessing which it brings.

Again, our several associations will soon convene. Have we a definite purpose in holding them; or do we meet simply because we have been accustomed to do so? Do we have something definite to ask of God and say to men? It will do sim­ply because we have to say something? Shall we be content to scatter our fire aim­lessly in the air even though we do succeed in a slight increase of elevation? God for­bid.

What do you think would be the result if we should commence praying that each session of all the associations shall be a deci­sion meeting to call men to the ministry and religious work; praying that the mes­sages prepared and delivered be with this end in view; praying that men who are in distress of mind, trying to settle the ques­tion of their call of God to this great work, will come to the associations for light and inspiration to help settle it right? I have stood on this sacred ground of decision; I have lived through this "burning bush" ex­perience. God help those men and women. Brethren, let us turn aside with them, remove our sandals, give them our prayers and sympathy, waiting the mind and lead­ing of God in this important problem. God alone knows who are workers and possess god­ly wisdom sufficient to lead an exodus. We may make the mistake of choosing an Aaron, because of his gift to talk, and later find he has been led by his parishioners to make and worship with them a golden calf. The great problem today is how to read, lead and handle men for God. William Cary said, "Let us ask great things of God, let us attempt great things for God". Shall we, at the coming associations, ask God to send men from among us to numbers to reap the whiteness of harvests?

Your brother,
E. B. Saunders,
Cor. Sec.
True Policy of Frontier Missions.

REV. S. R. WHEELER.

(Concluded from last week)

We come now to state positively what we believe to be the "True Policy of Frontier Missions." It is simply this: Establish and support a strong, faithful minister of the Gospel in every place where the nature of the case makes a demand. We believe this to be the only plan by which satisfactory results can be obtained. In this way other denominations succeed and so do we. At the general gatherings of the Methodists and other sects, it is not uncommon to find a man, map in hand, pointing out the places and saying: "Here is a settlement of our people. We want a man for that place with the means for his support, and soon a self-supporting church will be gathered." And thus he goes on giving particulars and urged the prayers were offered for its support; such a man, map in hand, pointing to an area, would have been 'dwarfed from a heathen land. They devoted themselves and gathered from heathendom a church which stood during all the years of the absence of our missionaries. The attention of our churches at home was directed to that particular work, and contributions and prayers were offered for its support; success followed. The history of the Farina Church speaks the same language. Had Brother C. M. Lewis gone there and settled down to fruit-growing, practicing medicine, teaching school or merchandising, Farina would probably have been dwarfed from the very beginning and would now have been an applicant for an annual appropriation to maintain its feeble existence. But the minister went to his work untrammeled with money-making operations, the pens and exhortations of writers and speakers urged the people to concentrate there, while the prayers and contributions of the people did the new settlement Godspeed. Here and there... And the same policy will give the same results in any State where the people are disposed to congregate.

However small the frontier church may be, there is no danger of its pastor—a faithful servant of God—becoming an idler. Especially does a Seventh-day Baptist minister have great opportunities for labor outside of his own immediate neighborhood. The statistics show Atchison County to be the poorest county in Kansas as to population. And it is probably not behind any county in general thrift, moral tone, and religious sentiment. Yet careful examination during the autumn of 1873 showed that outside the city of Atchison, the Pardee Seventh-day Baptist Church excepted, there was not a single place of worship where there was preaching every week. Once or twice a month was the rule where any effort was made at all. Most of these neighborhoods gladly listen to any earnest religious teacher who comes among them. And what is true of Atchison County in this particular, is doubtless true of the majority of the counties west of the Mississippi, in which our people have obtained a footing. Besides, in every county and State there is much public work of another character to be done. County and State Bible-school organizations and conventions, Young Men's Christian Associations, Temperance and other reformatory movements to which a Seventh-day Baptist is welcome. In this way he can get hold of the people, and seize opportunities for tract distribution and for speaking out boldly in favor of the unbroken law of God. Thus to labor requires all the minister's time and energies, and these he can not give while engaged on the farm, in the schoolroom or store, solving the question how to secure food and raiment for his family.

It is said we have not the men or the means to carry out the policy suggested. Still let us keep our mind upon it and work toward it. We can select at least one location on which we may concentrate our efforts as in the case of Farina, and as soon as that point is secured then move to another. Brethren, we can not afford to stumble along in the dull way we have for years been pursuing. We must not allow our frontier churches to remain feeble until they have no power to increase, or die outright.

In conclusion, let us briefly recapitulate some points to which your essayist asks especial attention.

1. The work on the frontier is laborious and important. "The harvest truly is great, but the laborers are few" (Luke x, 2) is a challenge to both classes of which are emphatically true among the border churches. And the work is important in that there is a continuous movement of the people from east to west. Hence society on the frontier is in a formative state—in a condition in which it must be done. So for some time, asked the pastor of the New Market Church to go among our brethren there and spend as much time as he could in evangelistic work. The New Market Church had already willingly granted the asked-for leave of absence, for they believed in the work of assisting our smaller, isolated churches.

On February the fifth, evangelistic meetings were begun which were continued uninterruptedly for eleven nights. Considering the unfavorable weather which prevailed for a good part of the time and the small size of our church, the attendance was not as could be asked for. On every evening there was a good-sized audience and on two nights the house of worship was completely filled. Our brethren largely supported both Mr. Saunders and S. C. Tewer. I found myself in these meetings. Right here I want to speak of the sweet, Christian spirit and effective work of Brother Kagarse. It was an inspiration and joy to me to work, hand in hand, with such a man. He laid aside all other duties that together we might go to the people in their homes or at their work and have heart to heart talks with them on spiritual as well as temporal things. It was a splendid testimony to his character, to be called to the pastorate of this church, as Brother Kagarse was, by those among whom he had lived all his life.

Before the meetings closed, seven publicly confessed Christ and desired baptism and fellowship in the church. Some of these took this stand for the first time; others were giving expression to convictions formed when other Lippinott and Seager worked here. On the morning that I left Salemville, these candidates with a large company of friends gathered on the banks of the little stream which flows through the valley there, to begin the active Christian life with the beautiful ordinance of baptism. But before it took place there...
was added to the seven another, a young lady, who alone the night before had surrendered her all to her Saviour. She asked to be permitted to watch with the others and was among those baptized. It was a blessed, joyful occasion. One could not help feeling that God had been gracious to the work and people at Salemville. Four of those baptized were children of Brother Kagarise; two were his daughters-in-law, who had been reared in the faith of Sunday-keepers but are now, heart and soul, in our belief and practice. Brethren, there are others to be reached who are now opponents of Christ. Will you not pray for them that they too may be won for Christ and the Church?

While the church at Salemville is small, it is not so small or so weak as some of the brethren there think it is. One very encouraging feature is the large number of bright, intelligent boys and girls growing up in the homes of our people.

While at Salemville I spent considerable time in visiting the different congregations of members of the German Seventh-day Baptist Church. I heartily enjoyed their fellowship. It was my pleasure to preach for them at one Sabbath service. May God inset this time when the brethren at Salemville shall be no longer known as English Seventh-day Baptists or as German Seventh-day Baptists or as Seventh-day Adventists; but all shall fraternize as one in the cause of Jesus Christ with but one denominational name—Seventh-day Baptists.

Henry N. Jordan.

Ignes Fattus, No. 5.

DR. W. D. TICKEER.

Wise men tell us that the first day of the week, commonly called Sunday, is the Sabbath. They ought to know.

Every age has had its wise men—men who by virtue of their reputed knowledge were regarded as competent to lead in matters political and religious; but in every age wise men have erred. None have been infallible. Often errors of great moment have been sanctioned by these so-called wise men. History abounds in examples of this kind. We conclude, therefore, that it is wise to accept and follow the counsels of these wise men in matters of eternal moment, unless they can substantiate their statements by the Scriptures. The truth is emphasized by God in the words, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isaiah viii., 20). This caution is found in truth and wisdom because spoken by the eternal God.

He who assumes to declare God's will to man must base his assertions upon what has been revealed. If the revealed Word does not verify His claims, it is because He has spoken presumptuously, and there is no light in him. Wise men assume to know that the first day of the week has been substituted for the seventh as the Sabbath. The admonition of the apostle Paul is in perfect harmony with God's injunction to consult the law and the testimony as a safeguard against the sophistries of these wise (? ) men. Paul says, "Prove all things" (1 Thess. v., 31). We, therefore, having made careful investigation of the Scriptures touching the matter in question, having failed to find any warrant for the belief that the first day of the week was ever set apart by divine authority as a day of rest, challenge the statement for the following reasons:

1. There is no historical record either sacred or secular to the effect that Christ by either word or deed changed or caused to be changed, or intended that any one had changed, or ever would change, by his sanction, the day of the Sabbath.

In support of this proposition, it is sufficient to call to mind that no one has ever referred to such historical record stating that Christ changed the Sabbath from the seventh to the first day of the week or that any one by his order had done so.

The absence of such reference to historic records is especially derogatory to the cause that they espouse, when such men as the late Philip Shaff, D. D., in his "Bible Dictionary," under the word Sabbath, says: "In the Christian Church, the first day of the week has been substituted for the last. There is no explicit command on the subject, but the Church naturally commemorated the great event, which was, in a sense, her birth, the resurrection of Christ. By changing the day, the Church threw off the Jewish regulations which had loaded down the Sabbath into a day of ecclesiastical observance." The late I. W. Hathaway, D. D., general secretary for the American Sabbath Union, said: "But here we should have our attention called to the fact that the large part of the ancient people, as well as the so-called heathen nations, at the time of our Lord's coming kept for their religious festivals the day we call the first day (or Sunday). This is the reason why it is called Sunday; the day they worshipped in the Temple (The Sabbath, May, 1902, pp. 10, 11). On page 12 the same author says: "The resurrection of our Lord and Sunday are specifically Christian, and we might say heathen, for the Christian Sabbath is simply the adoption of the original day always used by the Gentile nations." On page 22 he says: "What is known as the American Sabbath is the day set apart by divine appointment and authority as the time for man to get acquainted with God."

A strange combination of statements truly! Sunday, a heathen festival, yet adopted by the Christian Sabbath. Can you, dear reader, conceive of such a thing, as that Christ should remove the blessing and sanctity from the day that he had set apart as holy time in commemoration of his creative work and adoption of the original day always used by the Gentile nations?

If there had been historic records to prove that Christ had changed the day of the Sabbath, such men as Doctors Shaff and Hathaway would have made good use of them. That they did not even intimated that such a change had ever existed is sufficient evidence that no such records have ever been known to exist.

2. Christ is authority that he neither changed the day nor authorized the change.

He publicly announced, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be accomplished" (Authorized Version, "till all be fulfilled."). To change the Sabbath from the seventh to the first day of the week would necessitate a change in the wording of the law, both "the first" and "the" word of the day set apart and the reasons for the same. Some word or words must be made to pass from the law. Whoever, therefore, asserts that either Christ or any one else by his orders or authority changed the Sabbath from the seventh to the first day of the week does so in opposition to the plain testimony of Christ that such should not be done, thus charging him with a rebellion.

If anyone is not sufficiently to say that "the Church naturally commemorated the great event which was, in a sense, her birth, the resurrection of Christ," for we are told in James iv., 12, "There is one lawyer, who is able to save, and to destroy. No man or council of men could, therefore, have changed that which God ordained, without placing themselves in opposition to him. He that is not with me is against me (Matt. xii., 30).

Failure to find any historical evidence for the change of the day has led many to refer their hearers to such passages as John xx., 19, 26; Acts xx., 7; 1 Cor. xvi., 2; Rev. i., 10. Unfortunately for their case, not one of these passages contains the word Sabbath or refers to it in any manner either directly or indirectly. As proof texts contain in any phase of the Sabbath question, they have no value whatever. To refer any one such texts as above as a proof of a change in the Sabbath law is to cast a slur on the intelligence of the hearer.

One of the would be wise men, when told that these statements were nothing but bluff, was honest enough to reply, "I know it." Were all equally honest to confess it, and then cease to make the word of God of none effect by their traditions, the good time prophesied by Habakkuk would come space.

God sees that you are naked and poor, and comes to you with a royal wardrobe and all supplies. Suppose you succeed in proving that there is no food or raiment, you are still poor and make a wiser choice. What would you think, if an inscription should arise in a hospital, and sick man should conspire with sick man, and upon a certain day they should rise up and reject the doctors and nurses! There they would be—sickness and disease within, and all the help arrives and takes the place of the doctors. Yet, the establishment is compared with this fever-ridden world, which goes swinging in pain and anguish through the centuries, where men say, "We have got rid of the atonement, and we are rid of the Bible"? Yes, and they have rid themselves of salvation.—Henry Ward Beecher.
**Woman's Work**

ETHYL A. HAYDEN, Leonardsville, N. Y.
Contributing Editor.

There hath not failed one word of all his good promise.

The Altered Question.

Voices, sad with sin and suffering, From the lands beyond the sea, Ever came in pleading accents, Till they ceased a call to me; But I strove to answer, “No,” As I questioned, “Must I go?”

Still I mused, till growing pity Touched and filled by inmost soul, I could tell the “old, old Story” Of the Love that maketh whole; Yet I wavered to and fro, Pondering always, “Shall I go?”

Then I saw as in a vision, One who stood with outstretched hands, And a face of tender yearning Turned towards those heathen lands; At his feet was bested love, Whispering softly, “May I go?”

There I leave it—anxious questions Are forever more ’at rest, Here or there, or work or waiting, His the choice, and that is best, For I know that day by day, He himself will show the way.

—Alice J. James.

An Oriental Traveler.

Ladies, I have here an art gallery which I respectfully invite you to visit. The pictures are life size and painted from nature. The first represents a thatched shed about as big as the bedroom in one of your city flats at home. This is Bowpenilly school at one of the out-stations under the direction of our Baptist missionaries at Secunderabad, Bengal. Fifty-six boys and girls of Bowpenilly village are being efficiently taught by a native Christian. A good many of them are caste children. The jewels that you see in the ears and noses of those little girls indicate that they belong to the goldsmiths and the school is a very promising one. If this picture could only speak you might hear Telugu hymns rendered by the pupils, and Bible verses recited in English by the assistant teacher, a young Brahmin who “loves Jesus very much.”

Before you left, the head teacher, also a native preacher, and other services here on Sunday afternoons, would say to you that he hoped you would ask the friends at home for a better church and school building. Don’t you think they deserve it? Two other village schools are supervised by the Secunderabad mission, besides the boarding school held in the compound itself. Can you imagine what these mission schools mean for the evangelization of these districts? A child goes to school from a heathen home. He learns to read, learn Bible stories and sweet Christian songs. He tells the lessons over again to his mother. She is proud and when her friends come in she makes the small pupil “show off.” Thus the Gospel reaches many homes, and hearts are prepared for further teaching.

Our next picture is Jangaon. The missionaries here are big-hearted, whole-souled Germans from Russia. Mr. Unruh has been a soldier in his own country, whence he has left a request that his face of a heathen. Sometimes he cannot see with hopelessness. Friends in India—must eat early and often or they lose their strength. When we are rested and have taken our tea, the missionaries and we, their guests, go out with the Bible women into the village, leaving the men to care for the children. Watch us on our way along the road, followed by an increasing crowd of curious natives. See us enter the caste village, and pause outside one of the mud houses. A man hastily carries a bedstead inside the wall of his outer court. He seems to be afraid that outcast Christians will defile it. In another part of the town, however, a lower caste will bring their beds and funny low chairs for the visitors to sit on, though we have brought some chairs ourselves. You can see us now sitting down and beginning to sing a “Hymn” of James’s, that is, who can sing it. A crowd is gathering, men, women, and many children. There is Santoshima, the sweet-faced Bible woman, rising to speak. The faces of her hearers are a study. They have forgotten the white strangers and are listening intently while she tells them that idols and heathen ceremonies can not save—only Christ can give salvation, and they must come to Him. “Yes, yes, we will do what you say,” says one old man. “Can a man mount on two horses at once?” asks the woman, pointedly. “You must leave your old religion and serve Jesus Christ as earnestly as you have served idols.” So after a little, the procession moves on, and during the afternoon and the next morning many places are visited, some homes are entered, though there are some away, though there are many responsive and almost all are attentive and respectful. At one place the missionary sees a few women standing about in the courts of the houses and says, “Should you like to hear us? Why should we not hear you?” is the reply, and a crowd quickly gathers.

**THE SABBATH RECORDER.**

the light of Christ can transfigure these faces! The dark color is nothing with this glory shining through.

Let us pass on to a little view of Madira, where we shall see a “mission station in the making.” Work has been carried on here for many years, but as a part of another station, and it is only recently that the mission bungalow for Mr. and Mrs. Kurtz has been started. In fact, as you see, there are only three rooms finished as yet, and no second story at all, though you can walk up on the roof and admire the view. The walls of the mission house are very thick, made of stone and plaster and whitewashed. The floors have a loose meshed matting with rugs. The ceilings are very high and there are many doors so as to allow a free circulation of air. From the ceiling hangs the big, broad “punkah” or fan which is worked from without by pulling a rope. These are seldom used at this season, for it is winter now. The thermometer ranges from about seventy to ninety during the day in the houses, so anybody could see with an instant’s thought that it is the cold season! As you observe, the native villages are at a little distance from this half-finished bungalow. As always, the caste villages and the outcast village where the Christians must live are separate. In the Christian village there is a little shack put up for church services and a congregation gathers there. They are most interested to see visitors and have a strong but friendly curiosity about us and our desire to touch their foreheads and say “Salaam” over and over again.

Nothing less than a moving picture will do justice to the next series of scenes entitled “An Evangelistic Tour.” I want you to note first the various conveyances starting out from Narasarapatna. Two bullock carts are loaded with equipment, tents and provisions. Then there is another which carries two Bible women, one of the missionaries and one of the visitors. The other two visitors and another lady missionary go in a little cart drawn by two lively ponies. The moving pictures of the day seems to be running down, do you say? No, that is only because it represents the motions of our bullocks, which have been called “Indian Crevpers.” The journey to the village we are to visit occupies three hours though it is only six or seven miles away, and during this journey the new American lady has an opportunity of learning a few Telugu phrases to the joy of the Bible women who love to teach her. Arrived at a pleasant grove of fern-like trees not far away from the village, you may see us, the travelers, dismount and enter one of the tents, which have come a little earlier and there eat a meal with much eagerness. People in India—must eat early and often or they lose their strength. When we are rested and have taken our tea, the missionaries and we, their guests, go out with the Bible women into the village, leaving the men to care for the children. Watch us on our way along the road, followed by an increasing crowd of curious natives. See us enter the caste village, and pause outside one of the mud houses. A man hastily carries a bedstead inside the wall of his outer court. He seems to be afraid that outcast Christians will defile it. In another part of the town, however, a lower caste will bring their beds and funny low chairs for the visitors to sit on, though we have brought some chairs ourselves. You can see us now sitting down and beginning to sing a “Hymn” of James’s, that is, who can sing it. A crowd is gathering, men, women, and many children. There is Santoshima, the sweet-faced Bible woman, rising to speak. The faces of her hearers are a study. They have forgotten the white strangers and are listening intently while she tells them that idols and heathen ceremonies can not save—only Christ can give salvation, and they must come to Him. “Yes, yes, we will do what you say,” says one old man. “Can a man mount on two horses at once?” asks the woman, pointedly. “You must leave your old religion and serve Jesus Christ as earnestly as you have served idols.” So after a little, the procession moves on, and during the afternoon and the next morning many places are visited, some homes are entered, though there are some away, though there are many responsive and almost all are attentive and respectful. At one place the missionary sees a few women standing about in the courts of the houses and says, “Should you like to hear us? Why should we not hear you?” is the reply, and a crowd quickly gathers. “Salaam Santoshima” is sung, because the American
The final verdict on a man, for good or ill, for praise or blame, for glory or dishonor, will be written for what he is—those abiding qualities of mind and heart; for what he does—his work; and for the influence he casts over others. Has he been a savour of life unto life? Again, the measure of credit we give for success must be in accordance with opportunities improved and difficulties surmounted. It is to the glory of our Nation that from all ranks and stations men, a mighty host, have arisen to true greatness and wear imperishable crowns.

Born to poverty, without schooling, without culturing surroundings, associating in early life with crude backwoodsmen, with few books and those obtained with pains and labor, Lincoln became, by persistent heroic labor, the intellectual peer of the world's greatest orators and statesmen.

Of those inner qualities of mind that make men truly great, Lincoln possessed, in a high degree, sincerity. And that means not only honesty, but depth of thought to get and hold the real meaning of things. A sincere man will be a thoughtful man, a considerate man, a pure man. The most important counsel that God gave to Abraham of old was, "Walk before me and be thou perfect," or as the marginal reading has it, "sincere." The Scriptures do not say much about Nathanael of Cana of Galilee, but Jesus, when he saw him coming, put the seal of his commendation on him, the highest that he gave to any one: "Be hold an Israelite indeed, in whom is no guile." This trait of character and life early gained Lincoln the familiar cognomen of "Honest Abe." This absolute love of truth was so spontaneous that it would seem as if it was born in him, and I have no doubt it was. If poor, shiftless, unlearned Thomas Lincoln, his father, and equally ignorat Nancy Hanks, his mother, begot in him this priceless jewel of sincerity, their names should ever be held in loving remembrance, and share some of the glory of their illustrious son. We would endeavor to build up for the model for the character of Lincoln, and his work was the fruition of this good seed. He instinctively saw, as a boy, the evils of strong drink and became a lifelong abstainer. Making a flatboat trading trip to New Orleans as a young man, he saw the cruelty, the injustice, the villainy of human slavery and became its unrelenting foe.

On May 22, 1854, the Nebraska Bill was passed by Congress and signed by the President (Pierce) and became a statute law of the United States. This law instituted territorial governments for what are now the states of Kansas and Nebraska, and virtually opened wide the territory that had been consecrated to freedom in '820, to the inflow of slavery. Stephen A. Douglas of Illinois was the author of the bill. It is only charity to believe that an overruling providence led Mr. Douglas to be the father of this infamy. The North, like a sleeping lion, was aroused. Senator Douglas came from Washington to meet an outraged constituency, to explain his actions and secure his pre-eminency in the Democratic party for which he had sold body and soul to the slavery interests. Somehow it was felt through the body politic, that the initial, and as it proved, the private battle between freedom national and slavery sectional, or vice versa, was to be fought in the Free State. Who would meet the "Little Giant of the West" as Mr. Douglas' admirers loved to call him? Judge Douglas was the acknowledged leader of his party in the United States Senate, in the direct line of promotion to the presidency. A master of debate, a fine orator, unceasing, flowery-tongued and flattering, or overbearing and insolent, as would serve his purpose—who would meet this intellectual and political Goliath? Lincoln was chosen, and in the ensuing conflict this point, discussions, elections, state and legislative actions that lasted six years, he became more and more the prophet and leader of the hosts of freedom. The weapon he used was the sword of truth. With this he met the voices, the sophistries, the misleading statements of his opponents, and vanquished them. We may say that Lincoln inaugurated a new era in politics. Hitherto politics was considered a game in which all was justifiable to gain a point. "Wire-working" was a common expression to express political action. As one has described these "wire-workers":

"He wires in, he wires out. Leaving the people stupid, doubt, Whether he is the man that made the track Was going South or coming back."

Lincoln's motto was to deal openly, squarely and honestly with the people, believing that in the end they would vindicate both himself and the cause he represented.

As one of his noted epigrams expresses, "You can fool some of the people all the time, and all the people part of the time, but you can't fool all the people all the time."

The next attribute of our hero's character we notice was patience. The poet Swinburne gives this expression of patience:

"There is no crown in the world So good as patience; neither is any peace But God put to our lips to drink as wine More honey-pure, more worthy love's own praise Than that sweet-souled, soul of the world, Whose name makes clean the iron hands of anger."

Yes, that sweet-souled endurancy was his in abounding measure. The reason why he could be a ruler of men was because he early learned to rule his own spirit. He was one of those rare men who could be "agreeable and sin not."

A great war, even a justifiable war, not only brings out the noblest qualities of men, but also the lowest and meanest. Lincoln's proudest task during his four years' administration was to meet and overcome the disunionists of the North, the place hunters, the grafters, the mud slingers, and all that ill-crafter brood that Theodore Roosevelt calls "muck rakers;" and also the ill-advised, the rash, impetuous, and hot-headed of his friends and friendly advisers. The great Stanton with sentient like heart of brass and a will of iron, Seward wise in counsel but sometimes lacking the courage of his convictions, Chase, Giddings, Stephens, and a host of other patriots, loyal and true, great statesmen and yet lacking in that equipoise that sublimes patience gives. Carl Schurz relates in his memoirs that once...
he wrote to Lincoln a letter of complaint and criticism. He expected that the President would see Lincoln sent for him to come and see him, and he said, "Now this will talk this thing over." And so kindly and patiently Lincoln showed him the side of the subject, that Mr. Schurz said, if he did not go away convinced in argument, he did in fact feel that he had met one of the grandest men he had ever seen.

Closely allied to patience is charity. They are twin sisters and their fruit is forgiveness. Says the apostle, "Charity suffereth long, and is kind... Rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." How well our martyr hero illumined these sublime truths both his private and public life attest. "With malice towards none, with charity for all," was the high watchword of his moral conduct. His attitude towards the misguided South was ever that of a pitting, tender, but a just and righteous ruler. Had he lived to fill out his second term and carry out his plans of reconstruction, there is no doubt that the hate and bitterness of the reconstruction period would have been avoided in large measure if not wholly. It would be pleasant to fill many a page with instances of Mr. Lincoln's innate kindness, love, and sympathy for all classes and conditions of suffering humanity. It is what one writer has called his "intense humaneness"—that which makes one kith and kin in all to need.

The wife of General Pickett tells this: She was in Richmond when the Confederate capital was abandoned by the army and government. Her husband was with Lee's army. After a wild night of fire and devastation, the Federal troops took possession. Mr. Lincoln visited the city at this time. He had been acquainted with General Pickett before the war, and as Mrs. Pickett relates, she heard a knock at her door. Taking her year-old baby in her arms she opened the door. It was Mr. Lincoln. She had never seen him before, but knew him by his many pictures. He stood before her, sad and smiling. "This is the President." "No," he replied, "it is not the President, but your husband's old-time friend, Abe Lincoln." She said she had the saddest countenance of any man she ever saw, but oh, such wondrous eyes—so kind, so tender. He held out his hands to her child and the little one, usually so very shy, made an interesting attempt to go to any one, sprang immediately into his arms and snuggled down in his loving embrace. The President told her she must consider him her friend and be free to send to him if he could help in the troublous times that were coming.

And last, the sacrificial faith that Mr. Lincoln had both in man and God. Whatever might have been his religious views at the beginning of his administration, it is very evident that the belief in an overruling God, a kind and loving Father, gave him courage to do the right as it was given him to see it. In his first inaugural address, he makes this plea to the insurgent South: "Intelligence, patriotism, Christianity, and a firm reliance on him who has never yet forsaken this favored land are still competent to adjust in the best way all our present difficulties."

Four years have passed away. The fourth of March, 1865, has come. Abraham Lincoln stands the second time to take the presidential oath. He looks to the North and the West, to a land of prosperous, teeming with wealth and outwardly showing but little of the waste of war. He looks to the South and a blackened waste of desolation meets his eyes: cities in ashes; farms deserted; churches and schoolhouses destroyed or forsaken; want, woe, pestilence and famine. Well did Sherman say that "war is hell." Of this second inaugural, Horace Greeley says in his history, "The American Conflict": "Mr. Lincoln's address on his second inauguration may be taken as the final chapter of our political history. In its profoundly religious spirit, its tenderness, its undesignated solemnity in view of the triumph already achieved and the still more conclusive triumphs rationally anticipated, the reader will discern the then unperceived but awful shadow of death. It would not do to close this paper without quoting from that matchless address."

Speaking of the conflict between the opposing forces of freedom and slavery, he says: "Both read the same Bible, and pray to the same God, and each invokes his aid against the other. It may seem strange that any man should dare ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not that we be not judged. For we are but a nation of transgressors, the Almighty has his own purposes. 'Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!' If we shall suppose that American slavery is one of these offenses which in the providence of God must needs come, but which having 'continued through his appointed time he now wills to remove, and he gives to both North and South this terrible civil war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a loving God always ascribe to him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills that it continue, then the worth of the wonder of the power is in the power itself. In will, the wealth of the handman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid by another drawn by the sword, as it was said three thousand years ago, so still it must be said: 'The judgments of the Lord are true and righteous altogether.' With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive to finish the work we are in; to bind up the wounds; to care for him who shall have borne the battle, and for his widows and orphans; to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."

Why was Lincoln taken? Why this cruel blow at a nation's heart? Ask the lightning why it lays low the fairest oaks of the forest? Ask the earthquake why it reads and crushes and lays in ruins fair cities? Ask the ocean why it rolls its mighty billows that strew with wrecks its rocky shores and low lying sands? These mighty forces of nature will not answer. Then ask if you will why man's ambitions, his lust of power, his greed of gold, his wild, ungodly passions, the demon-born hate of hell, should be permitted to fill the earth with sorrow, her homes with desolation? We can only answer it as Lincoln did, Offenses must needs come, but "woe to that man by whom the offense cometh!" We can only answer it as did the dying McKinley: "It is every nation's sin, and the price of redemption has been blood. The Angel of the Covenant came to this world bearing his message of peace, but he found Getsemane, and died on Calvary. So has it ever been in the great causes, in every mighty moral reform; with every national uplift; some life must pay the price. Years ago, in 1865, I stood on the bank of the Mississippi at Alton, at the spot where Lovejoy's blood was shed in defense of a free press, and as I looked out on all, 'Father of Waters,' flowing southward to the land of cotton and of cane, to the rice swamps dank and drear, where Africa's sons and daughters were in bondage, I thought then the time would come when Lovejoy's blood would be avenged, and slavery abolished from the land. It came sooner and in a somewhat different way than mortal expected. 'It was God's way.' "The judgments of the Lord are true and righteous altogether."

More About That Genealogy.

Mr. T. C. Davis writes regarding his book of genealogy, which was noticed in the Recorder a few weeks ago, that he fears people may not understand its full purpose and scope.

The book covers much more than a genealogy of the Davises and Babcockes; it covers the records of the Stillmans, Rogers, Maysons, Burdicks, Coons, Lippincotts, Randolfs, Van Horns, and others equally important. The work shows how all these families are related. Mr. Davis says this work is of special interest to more than half our Seventh-day Baptist families, as well as to many who do not now belong to our people. The book will not be published until those to be recorded of the present generation have all been registered or have at least had the opportunity to be registered.

If we would please God we must watch every stroke and touch upon the canvas of our lives; we must not think we can lay it on with a trowel and yet succeed. We ought to live as miniature painters work, for they watch every line and tint. —Sel.
Young People's Work

Rev. H. C. Van Horn, Contributing Editor.

Let each man take heed how he buildeth. —1 Cor. iii, 10.

The Prayer Meeting.

C. C. Van HORN.

Prelude to Christian Endeavor Lesson for March 20, 1909.

I presume a great many who will attend the services when this topic will be used have never read "Pilgrim's Progress," so I have endeavored to give the teachings of Jesus on the same points the greater prominence and thus enable all to enter fully into the spirit of the lesson, and get the most possible benefit from the services. It seems to me that right here and now is a good time for the Lookout Committee to begin more active work. See if there are not some who were on the way to the "Wicket-gate," but who like "Christian" have fallen into the hands of "Worldly-wiseman." The fact that you are a member of that committee makes it your special duty to have a tender care for these, but every active member should be an evangelist.


Bunyan's Wicket Gate, or the New Birth.


Tuesday—Some evidences that you have entered in (Matt. xix, 29).

Wednesday—Much effort required (Luke xiii, 24).

Thursday—Our own fault if we fail (Matt. vii, 7, 8).

Friday—We may know we have been born again (John iii, 13, 14).

Sabbath day, March 20—Christ exhorts to enter in, and then to beware (Matt. vii, 13-27).

Have you entered in at the "strait gate"?

The lower end opened upon the river and an old water-mill. On the one hand was a shaded hillside covered with soft grass and fragrant flowers; on the other the side-hill was held in place by a wall of rock which rose perpendicularly from the road-bed one hundred feet. A grand view of the surrounding country could be had from the top of this gigantic cliff by passing down the river bank a few rods and then up the steep ascent.

It was a warm, sunny day; the grass on the slope of the hill was dry and slippery. After dinner a number of the older people decided to make the effort and enjoy the breeze and the view from the top. A little girl three years of age followed the company. About half the distance had been passed when the little one began falling behind. The pebbles would roll; the tired feet would slip; many times she fell, brushing the chubby hands.

At last weary, discouraged, forsaken by those who should have helped her, she stopped and in broken, pitiful accents cried, "I want do any farther." She turned to trace her steps but instead, eyes bedimmed and rotten? What of the management; is my miller interested in his work; is he a good flour-maker, and honest? What of the grain that comes to mill? What of my customers, are they courteously treated? Do I make what they want, and if they are not used to the grade of flour I am trying to make—the highest and best possible—how can I induce them to try it? Is it not the think, the likings? Of what is the question of power, of agency and character, and finality of interesting people in the best and highest grade of life and, what is most important of all, of bringing them into it.

How is it to be done?

In the first place there must be some one who is interested enough to spend time each day in studying the problem. Some one may ask, "Who has time for this?" Allow me to suggest in answer another question. For whom and for what are we primarily engaged? For self and a living, or for God and the individual who was "working for the Lord and sold shoes to pay expenses." One of the great lessons we ought to learn early in life is that God's work is the first thing. Perhaps right here is the root of the whole trouble, the bottom
of the "rut"; we are not willing to put first things first. Study of the problem will reveal the fact that it must be interested and enlisted if the whole body shall be aroused. A leader must be a "hustler". If he is he will soon be the president of the society. He will spend at least an hour each day studying improved methods of work for each class. He will hold frequent conferences with his fellow workers; he will have monthly Cabinet meetings to which officers and other members will be invited. His interest and spirit will be caught by others, and the society will awake and begin to "turn out" of the results of opportunities offered. The society will grow; a new spirit will show itself in prayer meetings; outside work will be done, and committees now awake and busy will come up to business meetings with something to tell, something to report. I might suggest business meetings with a literary program or some other form of entertainment with refreshments; but while such things are excellent they do not reach the root of our difficulty, they are only surface-working—what we need is to get at the bottom of things. Grit, endurance, willingness to work, knowledge of his society's weakness and needs, together with a determination to learn new and improved methods, are some of the requisites for him who would help his society out of the rut.

President's Message—No. 2.

The Young People's Board is greatly pleased with the responses coming in from the appeal sent to the various societies about the first of the year. One society writes: "At a meeting at the parsonage not long since, the Executive Committee of our Christian Endeavor Society considered the recommendations of the Board. We decided to undertake to raise $100 for the various purposes." Knowing something of the work and spirit of this society we are expecting it to do the undertaking. And this is not the largest society in the denomination either. Considering the above quotation a query arises in my mind, and I wonder how many pastors take enough interest in the work of the young people to invite their executive committees to meet at the parsonage to talk over denominational matters.

Another society writes: "Our society voted last night to do its part, and as much more as possible, in raising the funds called for by the Young People's Board." This is from another society in which the pastor is an active helper and adviser.

We hope all the societies have considered these recommendations and are already at work. We shall be glad to hear that such progress is being made. If your plans do not fail to place one for getting new subscribers to the Recorder; then do not fail to send the names of all such subscribers to the secretary of the Young People's Board, or at least send the number of new subscribers obtained.

If any society has not heard of the appeal sent out by the board, look up your corresponding secretary and find out about it; if the appeal has been lost, or was not received, let the president of the board know about it and he will immediately mail you another. Young people, let us make the work of the remainder of the Conference year count for something more than we have in the past. We can do it if we all work, work together, and work for the same ends.

If the lines of work laid down by the board do not suit you, help us out this year any way; then come up to Conference and tell the board what it ought to do. We believe we have taken up some work that should be continued from year to year, but there is, doubtless, other work we should undertake. Think it over and let us know about it. The board is thinking seriously of missionary work in the Southwest. We believe it to be a needy field, a field that would yield returns. We think we can get a suitable man, one who will dedicate himself to this work as truly as our missionaries to China have dedicated themselves to their work. And, lastly, we believe the young people should be glad to support this work also. What do you think?

M. H. VAN HORN.

Salem, W. Va., February 24, 1909.

News Notes.

FOUKE, Ark.—Our first meeting in February was given up to the reading and discussion of the report to Conference of the secretary of the Young People's Board, and of President Van Horn's letter. A committee was appointed to canvass for subscribers to the Recorder.

BATTLE CREEK, Mich.—A Christian Endeavor social was recently held at Nealia Babcock's home. About fifty attended and spent a very pleasant evening. The Wednesday evening prayer meeting is held at the home of some one who does not attend regular services. Rev. G. Burdick is still with us. Interests in the Christian Endeavor meetings are good and we have had a good attendance in spite of some stormy nights.

SALEM, Pa.—Elder Seager is expected to be with us at our quarterly meeting, March 21.—Rev. S. G. Zerfass of Ephrata, Pa., will hold a few meetings at the German Seventh-day Baptist Church, February 26-28.—Our people have been wonderfully blessed in the two-weeks' evangelistic meetings conducted by the Rev. Henry N. Jordan of New Market, N. J. Eight of the young people were gathered in, and baptized at 7 A.M., February 15, in the midst of a large crowd. Joy filled their faces as the presence of Jesus was keenly felt. Two sons and two daughters of our beloved pastor, J. S. Kagaring, were among this number baptized. May God's blessing rest upon our pastor and these dear young people that they may become faithful workers in doing great things for God. We feel very grateful to Brother Jordan for his earnest efforts and helpful words in bringing these souls to a decision for Christ and the Church. We shall long remember his visit and be glad for him to come again.

MIDDLE ISLAND, W. Va.—Elder Seager has been helping Pastor Hills at Salem in a revival meeting. Last week he visited Berea where he has been detained in a union meeting with the Methodist Protestant pastor. Our young people are looking forward to the coming association to be held with us in May. Roy F. Randolph was in Salem on February 22, helping arrange the program for that occasion.

GENTRY, Ark.—Rev. L. D. Lippincott finished his work here the 29th of January. His labor was highly appreciated and much good was accomplished. The smallest number at Sabbath school during his visit was 84; the largest 99, about double what it was one year ago.

LITTLE GENEREE, N. Y.—The Christian Endeavor Society had a "Dutch Market" social in December, which was a great success. Proceeds $21.00.—Our pastor preaches regularly at Bedford Corners under the auspices of our Endeavor Mission—"Junior Drum". The "Junior Drum", under the auspices of the W. C. T. U. societies of Ceres and Genesee, was given here on February 25.

College Notes—Milton.

Appropriate exercises were held in the chapel on Friday morning, February 12. The college was presented a bronze tablet of Lincoln's Gettysburg address, and also a scroll containing the names of those who went to the war from Milton Academy, as it then was. Appropriate speeches and special music were other features of the exercises, after which classes were resumed for the remainder of the day. Lyceum work has been up to its usual standard. One evening the college quartet gave a concert at Milton Junction and after lyceum a number of students enjoyed a sleigh-ride, as well as the concert.—PresidentDalrand and a few of the students have been filling the pulpit at Albion during the absence of Elder Van Horn.—Rumors of the Shakespearian play are being heard, and readings held to select characters.

The student body and the whole community were greatly saddened by the death of the wife of a fellow student, C. B. Loofborow. The body was taken to North Loof for burial, and was accompanied by the husband and the four motherless little ones.

RIVERSIDE, Cal.—Wanted: Everybody to watch this little corner of the page for news. We are small and far away, but you will hear from us often.

The Religious Education Association:

REV. T. J. VAN HORN.

Sixteen years ago, the writer of these notes sat in this same Divinity Dormitory of the University of Chicago where he sits tonight. Then he was busy completing the course in theology prescribed by that institution. The class of that year ought, per-
haps, to have some credit for the power of application, if but little for other points, since their work was completed with the continuous roar in their ears of the hammers of the old and of the newer White City of 1893. I consider myself highly favored to have been a temporary resident of the city of Chicago that year. To watch the growth and completion of that wonderful World's Fair City; to peruse Cleveland, touch the button that set its marvelous machinery in motion; walk the streets of that enchanted city and see the relations of art, science, and industry that were on exhibition there, were things to be remembered.

I walked over the ground the other day and I thought the vision of glory had faded from view. But the university has grown from an institution of two or three millions endowment to an institution of many millions endowment and many magnificent buildings.

But the editor of this page asked me to write a few words on the recent convention of the Religious Education Association held in Chicago. And I simply intended to compare the memorable opportunities of living in this great city sixteen years ago and now. It was certainly nothing less than a great privilege to be here, and to meet the great men in the educational world, and receive the instruction and inspiration of their words. It was good to see the conspicuous figure of our own Dean Main representing Alfred University and to hear his voice in the discussion of some of the departmental meetings. He intimated to me his intention of writing about the convention for the Recorder, and in view of that I may be permitted to quote a random some of the impressing things said by a few of the speakers, as I heard them at the time.

Francis Green, Peabody, D. D., of Harvard University, president of the association, speaking of the "Social Conscience and the Religious Life," said:

The Christian Church today is facing a grave crisis in its history and is in imminent danger of loosing its grip upon the hearts of the people because of its tendency to center its energies upon clubs, gymnasiums and social settlements, instead of seeking to redeem and spiritualize the life of the individual... Are we not beginning to substitute the Church as a shrine for the Church as a laboratory? Are we to be so busy doing good that we have no time to be good?... If a soul is trained to know God, it must appear that it has been trained in the social world. Religious education leads to a better knowledge of God; social duty leads to better service of God.

To get the drift of Dr. Parley's address from these quotations, one must remember that he was putting the accent upon religious education rather than upon social duty, and that a happy coordination of the former with the latter will be the result of a true education.

Rabbi Hirsch, on "Religious Education and Moral Efficiency":

Religion and religion alone can furnish the basis for moral efficiency, and the man who is not prepared to seek in himself a guide to his own conduct will never find the way to true happiness. Religion is the appeal to man that he was made in the image of God. He must make the most of what he is, and try to be realized in the present and in the future.

Prejudice is a criticism of God that God has made others. Religion teaches us the way we ought, then we can... Whatever a man does, he does with the power of personality.

James Bryce, ambassador from Great Britain: It is for you, citizens of the United States, to determine the best modes of imparting religious instruction... There are certain events and influences which seem to accentuate the results for the importance of the subject. There is a general unsettlement of public opinion; the inhabitants of this planet are regarded as of less importance than they were formerly supposed to be... To a good many people amusements have come to be a large part of life... I do not say that people know, more than ever before, are saying, "Let us eat and drink for tomorrow we die," but they are less ashamed to say it... The adhesion to a church has too little effect upon the conduct.

These are a few of the thoughts which filtered through me and flowed out at the end of my fountain pen as I sat in "Orchestra Hall" during the session of this great convention. The convention itself was equal to a quarter's work in the university, if one could have availed himself of all the great thoughts to be gleaned from the various departmental meetings.

If the editor wishes me to, in a future contribution I will tell about some things that I thought were worth noting from some of the other meetings where I sat as an interested listener.

Chicago, III.

W. M. L. CLARKE.

Message From the Missionary Board.

G. H. F. RANDOLPH.

This institution has to a large extent depended upon the school fund for support. Five student helpers have just gone home to do spring work on farms. The following is a day by day account of the depleted farm force for First day, February 7, 1909.

1. THE JOHN RANDOLPH HOME.

John is out at 5 A.M., builds fires in cook-stove and around wash pot, studies Vergil one and a half hours, milks cow, eats breakfast, helps father to get ready to spray orchard, begins spraying, has dinner, continues spraying till 6 P.M., milks cow, eats supper, reviews Vergil and retires.

Emma, his wife, gets up at 5 A.M., sweeps room, does her family washing, has breakfast at 8 A.M., washes dishes, bakes, irons some, prepares dinner, washes dishes, makes dinner and kitchen, finishes ironing her clothes, does one and a half hour's mending, gets supper, and goes to dreamland.

Lottie (Miss Hull, the primary teacher) is up at 6:30 A.M. takes breakfast at Elder Randolph's, helps with Mrs. Randolph's washing till noon, after dinner sweeps and dusts her own room, irons clothes at Mrs. Randolph's till supper and spends evening in preparing for class work and writing letters.

2. THE ELDER RANDOLPH HOME.

Elder Randolph gets up at 5:30 A.M., feeds hogs in fattening pen and stack hogs shall rejoice in his love, and find their highest joy in honoring him. A prayerful walk that proclaims to the world more assuredly than all verbal professions, that the love of Jesus is a most desirable proof of loyal service. Thus may we each become efficient missionaries, and at the same time prepare ourselves for the greater duties of tomorrow. As day by day we advance, the importance of the trusts committed to us is more and more evident with fear because of our seeming inability to carry such responsibility, and we would rather fail, we were not made recipients of sustaining grace through Christ who strengthens us. Feb. 6, 1909.
in lot, begins fitting up cask and spray pump for spraying orchard, has breakfast, finishes spray outfit, prepares copper sulphate solution for spraying trees, sprays 50 trees on the Doctor Smith place, has dinner, sprays 450 trees, feeds hogs, eats supper, writes three letters and retires.

Mrs. Randolph is out at 5 a. M., has breakfast ready at 7 o'clock, does dairy work till 10, prepares dinner, after dinner ties up tarred paper tubes for protecting fruit trees, till 5 P. M., from 5 to 7 o'clock milks and feeds cows, eats supper, reads some and goes to bed.

Wardner (Elder Randolph's third son) is called at 5 a. M., builds fires, goes back to bed, gets out again for breakfast, eats breakfast, does the dairy work, cuts paper, eats dinner, rolls paper, washes dishes, Sweeps rooms, helps with building paper for fruit trees, after dinner helps with putting the paper through boiling tar, goes to bed with a headache.

Miss Nancy Davis calls in after dinner and ties tarred paper rolls till night.

Vance Kerr (the month hand) goes with double team to the Doctor Wardner place, three miles away, to plow corn and returns at 7 P. M.

Linnie (daughter of E. S. Green, Idaho) gets up at 6 o'clock, after breakfast washes dishes, mops floors, irons clothes, prepares supper, washes dishes and retires.

Flora (little daughter of W. F. Warren) makes herself handy in general and is happy all day long.

Feb. 10, 1909.

"Infancy is beautiful only in its time. To remain an infant is a calamity."

"It is better to grow straight than strong; better still to grow straight and strong."
MILTON JUNCTION.—One of the most pleasant occasions which have occurred recently among the local Seventh-day Baptists was a banquet given in the church basement Wednesday evening. The church membership has been divided into three sections, each having a pastor, and a chairman appointed for each section. The sections will each in turn entertain the whole society in a social way, and the banquet last evening was given by the first section with Dr. George Coon as chairman.

Covers were laid for 160 persons and at 7:30 nearly all the places were filled and a final supper was served by Dr. and Mrs. Coon and their assistants. After the supper, under the direction of R. T. Burdick as toastmaster, toasts were responded to by O. Cottrell, Mrs. H. M. Burdick, Geo. W. Coon, Bert Clarke, Phil Coon and Pastor Bond, in a very happy vein.

Music furnished by Miss Grace Babcock, Howard and Helen Cottrell, Mrs. A. J. Bond, Fred L. Burdick and E. M. Holston was interspersed in the program, and together, the occasion was most pleasant and prognosticated the character of which will tend to promote the fraternal spirit which should be emphasized in every church parish.

The second section under the direction of Deacon W. H. Greenman, chairman, will entertain some time in June.—The Telephone.

GENTRY, ARK.—Elder D. C. Lippincott, of Jackson Center, Ohio, who has been here in the last five or six weeks, left Sunday morning for home, expecting to stop for a short visit in Kansas City with Varnum Furrow and wife and Frank Furrow. His work in the Seventh-day Baptist Church while here has been highly appreciated by the members of that society, who deeply regret that his services as pastor could not be secured.

His sermons and personal work were a great uplift to the entire society.—Gentry Index.

"Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, and like God, to love always—this is duty.—Amiel.
Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, D.D., Professor of Biblical Languages and Literature in

Alfred University.

Mar. 27, Temperance Lesson, ......Prov. xxiii, 29-35.

LESSON XII.—MARCH 30, 1909.

REVIEW.

Golden Text.—"They that were scattered abroad went everywhere, preaching the word." Acts viii, 4.

DAILY READINGS.

First-day, Acts i, 1-26.
Second-day, Acts ii, 1-47.
Fourth-day, Acts iv, 1-21.
Fifth-day, Acts iv, 32-7, 42.
Sixth-day, Acts vi, 1-5, 18.
Seventh-day, Acts vii, 48-49; ix, 31-43.

The eleven Lessons of this Quarter are naturally divided into four groups. The first two may be called introductory to the spread of the Gospel. The next six have to do with the progress of the Gospel in Jerusalem. Lesson 9 tells of the spread in Samaria. Lessons 10 and 11 speak of the triumphs of the Gospel in Judaea outside of Jerusalem. The author of the Book of Acts is telling of the spread of the Gospel from Jerusalem to Rome, and he follows the outline suggested by the words of our Lord as recorded in ch. i, 5, 8.

At the beginning of their work the apostles met with little or no opposition. But they were teaching in open direct contradiction to the leaders of the people, and it was to be expected that their doctrines would be resisted. The influence of the Holy Spirit is not less manifest in the courage shown by these men of humble station than in the miracles that were wrought through their instrumentality.

Lesson 1 tells of our Lord's leave-taking from his disciples and of the commission that he left for their guidance. The disciples waited in Jerusalem as they were commanded, and received the fulfillment of the promise as we are told in Lesson 2. The coming of the Holy Spirit was with notable external signs, but the reality of his presence was shown more clearly in the disposition and character of the followers of the Christ.

Lesson 3 tells of the founding of the Church with the three thousand believers who gave heed to Peter's demand for repentance. The healing of the lame man at the Beautiful gate (Lesson 4) afforded another exceptional opportunity for Peter to preach the Gospel. He did not hesitate to accuse his hearers. He did not regard the hostility of the Sanhedrin, namely, the danger from insincere members within the fold of the Christian community.

Lesson 7 and 8 tell of the gathering storm of persecution. The apostles are imprisoned and beaten, and the women of the Church were instructed for him a good confession gains a martyr's crown at the hands of the infuriated leaders of the Jews.

The Christians were scattered abroad, but not to sink into obscurity. The vigorous persecution defeated its own ends. Lesson 10 tells of a greater spread of the Gospel by telling of the conversion of the queen's officer who was on his way to the distant Ethiopia. Lesson 11 makes us see that the Gospel was triumphing in many other places in Judaea beside Jerusalem. The Good News was manifest oftentimes in helpful lives that of Dorcas.

A general review may be made interesting by brief papers on such topics as the following: The Missionary Commission, Acts i, 8; Speaking with Tongues. The Value of the Testimony from Miracles. Community of Goods among the Early Christians. The Effects of Persecution. The Relation of Baptism to Conversion.

SPECIAL NOTICES.

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage will be charged on all address cards.

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 p.m. in second floor of the Lynch building. No. 120 South Salina street. All are cordially invited.

Seventh-day Baptist Church of New York City holds its services at 10 A.M. and 6 P.M. in the project of the Metropolitan Church, 250 Washington Square South. The Sabbath School meets at 9.45 A.M. and 12.30 A.M. A cordial welcome is extended to all visitors.

Seventh-day Baptist Church of Chicago holds regular Sabbath service at 9 A.M. and 8 P.M. in a commodious room in the W. E. cor. State and Randolph Streets, at a clock F. M. Visitors are most cordially welcomed.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath mornings and afternoons in the First clubroom of the Second Ward, Madison Temple. The invitation is extended to all strangers in the city. For place of meeting, inquire of Superintendent, R. W. Crow, at 216 South Mills Street.

Seventh-day Baptists in Los Angeles meet in Sabbath school work every Sabbath at the First Baptist Church, 415 S. Broadway, between Second and Third streets. Room on ground floor of the Albert Hotel. All are cordially invited to meet with them.

Seventh-day Baptist Church of Battle Creek, Michigan, until further notice, will hold Sabbath services in room 15, second floor of College Building, opposite Sanitarium, to all visitors. Pastor, Rev. J. G. Burdick, 81 Barbour Street.

The Loving Kindness of God.

God never casts off any one. His love never fails. Sometimes people speak as if he had cast off the Jewish people, but he did not—he never did. The trouble was that they cast off God. Yet even at the darkest hour there was a remnant of them who were faithful and received the blessing God promised to the patriarchs. His word is, "The mountains may depart, and the hills be removed; but my loving-kindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah that hath mercy on thee. This covenant of peace never has been broken with any one who trusted in God. But there are two parties to every covenant. God's promises are conditioned on our obedience. If we fail in our part, it is we who break the covenant. Then when the blessings promised do not come, we can not say God has forgotten us. The truth is, we have forsaken God, and the blessings of his love have been withdrawn because we have rejected them.—Rev. J. R. Miller.

"The inspiration of life comes from the sympathetic words and the sympathetic touch of those dear to us."

WANTED.

A number of Sabbath-schooling young men over eighteen years of age for nurses' training school, and call boys and elevator service. In writing please mention the kind of work you are interested. Battle Creek Sanitarium, Battle Creek, Mich.

(Continued from page 317.)

of the little ones: "Mamma, tell me a story," or "Grandma, tell me a story." As a Christian, although not especially demonstrative, she was calm, devoted, faithful. Her purity of life and honesty were never exceeded by any mother. She was patient and her demeanor was endearing. Her intuitive impressions were very seldom wrong. Of others, she said no evil, she had kind words for each one to whom she spoke, and was without an enemy in all her circle of acquaintances.

She was loyal in every Christian work. In the Ladies' Aid Society of the church she could always be depended on to do what she could. As a White Ribboner, she was an anxious and active laborer for the safety of the children and the home against intemperance. Always a lover of flowers, she cultivated them most carefully and distributed them freely. During the last week of her life, although her sufferings increased, she was affectionate, kind and patient. It was a happy home, culled only by want of health.

C. W. H.
THE SABBATH RECORDER.

Life in the Home.
The only way to make the world a better place to live in, is for each individual to make himself a better person to live with. How to live with others is therefore the great question for every human being. In its answer is involved the solution of the problems which vex the social philosophers, and to enable them to settle it is the prime object of Christianity. If we begin with the application of the rule to simplest routine of daily existence, the extension of it into all the rules of life with our companion. The most trying place in which to start is at home, the family itself; and yet the home is the great school of manners and for the education of the heart. The very certainty of responsive family affection may easily develop disregard for the restraints and requirements of the wholesome rule. It is using a dangerous license that because this affectation is natural, and is tolerable and charitable, it can not be abused; and that a carelessness in the treatment of others which would be intolerable and imp"