

# The Sabbath Recorder

Strangely 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.

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N. O. MOORE, Business Manager.

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## EDITORIAL

### "Cleansed" or "Freed", Which?

A good brother is puzzled over a "hair-splitting" question put to him by a minister of another denomination, as to the difference between being cleansed from sin and freed from sin. The minister affirmed that sinners were not "cleansed" but "freed" from sin. This made the brother think as he "had never thought before," and he begs for the editor's views upon the question. He wishes especially to know whether the "freeing is for the sinner, and the cleansing for the Christian," and refers to several passages in the Bible where these terms are used.

The anxiety expressed by this Christian brother, whom you would all recognize as one of our evangelical workers on a frontier field, touches my heart. I should be glad if I could say a word that would free his mind from all worriment over questions like these. I have noticed this tendency to discuss—indeed to quarrel over—just such doctrinal points, in one of our exchanges published in the section of the country where this brother lives. So I do not wonder that a minister of the denomination to which that paper belongs should haggle over the difference between being "freed from sin" and "cleansed from sin." I know of nothing more likely to drive the spirit of the Master from the hearts of men than controversy over such things. This would kill the best revival; and really pains the Christian who takes up a denomina-

tional paper only to find its pages filled with debates upon such trifling interpretations.

The New Testament uses many terms to express the change that comes when sinners become saints, when the "old man" is put off and the "new man" put on, and when the Christian grows in grace and to his faith adds the fruits of the Spirit. Some of these terms are "healed," "saved," "cleansed," "made free," "born again," "washed," "redeemed." Indeed it seems that every possible symbol of salvation is used in order to leave man no excuse. If he does not apprehend the force of one, then some other symbol may reach him. The term used depends upon the symbol employed. If leprosy is used to represent sin and so to depict the hopeless and helpless condition of the sinner, then the term "healed" or "cleansed" is appropriate. If the symbol of being lost is used, then the term "saved" or "found" is most likely to appear. If the symbol of slavery to sin is used then what other term can be so apt as "made free"? If the symbol of a birth is resorted to, then "born again" is the proper term. If filthiness and uncleanness are the symbols, then the word "washed" or "cleansed" is most natural.

Now it seems to me that these various terms mean practically one and the same thing, namely, the saving of sinful men; in other words, the change that comes when Christ saves the sinner. And I would not split hairs over the difference between "cleansed" and "freed."

If a leper is cleansed from leprosy he is freed from it. If he is healed, he is both cleansed and freed—in other words saved from the power of that disease. So exactly with the sinner under the healing or cleansing that Christ brings. Again, if a Christian is in danger of being brought into unnecessary bondage to ceremonials and polluted thereby, what terms are more appropriate than "freeing" and "cleansing"?

Sin is sin, whether it be in a professed Christian or a non-professing sinner, and

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 the mark 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.

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#### 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 her 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 he is really coming her way. What if she can not 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 alone, 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 counsels 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.

### CONDENSED 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. Meyer 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 messenger 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. Whitford, who had just become pastor at Milton, was visiting in Berlin. He found Mr. Lewis running the threshing machine and, at the time of this visit, measuring the grain. Without any ceremony Elder Whitford 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 course. The school was then in charge of Mr. A. C. Spicer, but he was soon succeeded by Mr. Whitford, 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 preached regularly for 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 licensed to preach 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. Thus his experiences in theological work began early in 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

his parting sermon to a large and deeply attentive audience. Text, Ps. lv, 22. Theme, "Faith in God." The sermon was practical, timely and well delivered. For the year to come, Mr. Lewis and lady will reside in Milton, Wisconsin, and will be students there. He will also be an assistant teacher, a work for which he is well qualified.

Thus the home ties begin to be severed; the people who love him are coming to see that they must give him up to the larger work for which the world is waiting. He too begins to feel the Spirit's power drawing him away from the narrower familiar field, into the broader life to which God has called him. Berlin is no longer to be his home. He will take up his abode in Milton, but only for a short time. After that his place must be wherever in the centers of denominational life his God-given work may lead him.

In July, 1860, he finished his work as a student in Milton Collegé. He and his wife were on the anniversary program, Mr. Lewis having the valedictory oration. This oration was a beautiful review of the molding influences of college life. It was just at the opening of the Civil War and the land was full of the spirit of conflict. This led him to speak of the ever-present conflict between good and evil, and to appeal to his hearers to assail fearlessly every form of wrong. His closing words to the class were: "Be men, be women. Falter before no array of opposition; swerve to no promptings of self-interest; but with truth for your watchword and God for your guide, and bearing the blessing of those who remain, go forth to do and dare in the great arena of thought and action." Then followed a most tender "farewell," a word which he spoke of as being in the dialect of the heart and not of the tongue, 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 notice 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 dream 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 scholarship and power necessary to secure it. At sixteen he had been strongly inclined toward a military life. But his father's 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 question, the young man would undoubtedly have taken that course, and made the military profession his life work. His inheritance 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 advisers urged him to study law and insisted that it was folly for him to think of entering the Seventh-day Baptist ministry when the road to a seat in Congress was apparently open to him. For some time the struggle was severe between his ambition to become a lawyer and his now rapidly awakening desire to fulfil the dream of his boyhood and enter the ministry.

With the clearing up of his faith in the Bible and in Christianity, already mentioned, 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 that time and continued to be the dominating principle of his life. And in a memorandum written in 1900, he declared that in all the thirty years of public life, his sermons, editorials, books, addresses, and purposes had aimed at the one thing—"to make the world in some degree genuinely better."

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 fundamental 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 had he 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 in 1861 he settled it once for all and, turning his back upon allurements of ambition, chose the life of the gospel minister.

It was on his twenty-fifth birthday, November 17, 1861, that he was finally ordained to the gospel ministry. The ordination took place at Dakota, Wisconsin, at 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 ordination of Herbert Lewis was held in connection with this service. This was a little more than a year after his graduation at Milton. 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 a period, been strongly inclined toward the Second Advent faith and regarded his finding President Allen as a

godsend to him at a time when he needed light.

For several years during his life in Milton 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. Number three of the "Gleaner" articles shows 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 B. Maxson, upon the question of immortality. He said there, 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. Gradually 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 in 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 controversy 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 pained his heart. The very first of the "Gleaner" articles was intended to pacify contending elements. "Bristles and quills" were too much in evidence for the good of the church, and he evidently took up the pen to plead for 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 Alfred, the "Gleaner" articles came frequently, with welcome and interesting messages to RECORDER readers. His 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 nurture in the home. Sometimes 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 he wrote ringing articles that 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.

From the autumn of 1861 to the summer 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 into 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 gracious outpouring of the Holy Spirit. Nathan Wardner was pastor there, and Mr. Lewis joined in the work 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 reform.

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? How if you are likely to die first? I am going to say a word of Dr. A. H. Lewis before he dies. His article on "Whittier" recalls my first close view of him. He sat by the stove in the Alleghanian Lyceum room, with shawl thrown back and finger raised, reciting "To Mary in Heaven," and then describing its composition and talking most sympathetically of Burns. The impression upon my mind of eloquence, love of poetry and tender human sympathies has never been lost; and those nights in the Alleghanian 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 years past 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 never 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.

J. NELSON NORWOOD.

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 experiences 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 our intellectual and spiritual peace.

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 hypotheses stand approved. 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, 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 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 survive a rigorous application of it is regarded with suspicion. This way of approaching the world about us has changed our whole outlook wonderfully. It has changed the sciences, our industrial system, our educational system, our philosophical

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 facts. The true scientist cares for his 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 religionist comes to value his theories, his doctrines and dogmas, and to distrust the rigid method of the scientist 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 conclusions, and 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 of this problem is 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 and still is a favorite method. 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 must stand or fall by that test. I can not give them the benefit of any assumption I might make as to their essentially 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 denying either the reality and value 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. It is part of the noble prerogative 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, demanding 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 dropping anchor in a safer 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 always have in the 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 one else will. Untold thousands have consciously 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 than to agree, in the hope that if we are understood, 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 irritable 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 word 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.*

## Missions

### 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. Sixteen deputations worked interdenominationally under the auspices of the State Committee; 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 determination 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 into our gospel ministry. It will do it 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 to say to men or do we speak 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 meek 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 greatest problem has been and still 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 our numbers to reap the whitening 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 directions, unlimited by country, state or territorial lines. Success follows. We too succeed when we work in the same way.

Twenty-seven years ago the fifth of last January, Brethren Carpenter and Wardner with their wives sailed from New York for 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 the 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 untrammelled 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 bid the new settlement Godspeed. Here was the cause of success. 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 faith-

ful 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 third 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. There are County and State Bible-school organizations and conventions, Young Men's Christian Associations, Temperance and other reform movements to which a Seventh-day Baptist is welcome. In this way he can get hold of the people, and seize upon proper 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 feeble churches to remain feeble until they have not 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 sentence both clauses 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 may be molded.

2. Pastors for frontier churches should be secured and supported. It is wrong that so many of our frontier churches remain year after year destitute of the preached Word. These churches should be looked after, and hardly be allowed to neglect to provide themselves with pastors. And also ministers should be sought out and hardly be allowed to shrink from such fields of labor. These pastors should be supported because all their time and strength are needed in their high calling as ministers of the Gospel. Western churches and societies need food in order that they may grow and become strong just as much as do eastern churches and societies. Nor can ministers in the West, any more than can ministers in the East, furnish this food without laborious and prayerful study. Again, the life currents of society in new countries flow so rapidly that the minister needs to be steadily watching at his post, that he may prevent and check the wrong, and inaugurate and advance the right just at the decisive time.

3. Because we may not be able fully to carry out the policy of stationing a minister at every desirable post and there supporting him, let us not fail to do as much as possible in this direction.

May God guide us into the way of doing all that lies in our power, to induce the world to acknowledge in heart, and carry out in practice, all the teachings of the holy Bible, unmutated and entire.

**Evangelistic Work at Salemville.**

A little more than two years ago Brother George B. Shaw, then pastor of the Plainfield Church, suggested that the pastors of our churches in New Jersey put into actual operation the theory held by many in our denomination that churches having pastors should loan them for a time each year to churches without a pastor. Brother Shaw

mentioned Salemville as a particularly deserving field, one not especially difficult to reach. But circumstances were such in Salemville, at that time, that it was deemed inadvisable to carry out the plan at once, so the matter hung fire until last November. It was then that Brother E. B. Saunders, on learning that Evangelist Seager was so busily engaged on the West Virginia field as to prevent him from going to Salemville 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 wisdom 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 all that 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 loyally supported the pastor, Jerome S. Kagarise, and myself in these meetings. Right here I want to speak of the sweet, Christian spirit and effective work of Brother Kagarise. 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 Kagarise 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 laborers, Lippincott 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 go 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 homes 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 hasten the day 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.

**Ignis Fatuus, No. 5.**

DR. W. D. TICKNER.

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, ethical 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 unwise 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 founded 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" (I Thess. v, 31). We, therefore, having made careful investigation of the Scriptures touching the matter in question and 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 intimated 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 bondage." The late J. 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 largest 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 worshiped the sun" (*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 Christ as 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 adopt "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 intimate that such records 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 as regards 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 deliberate falsehood.

3. It is not sufficient 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 lawgiver, 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; I 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 concerning any phase of the Sabbath question, they have no value whatever. To refer any one to 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 his 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 apace.

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 naked. What would you think, if an insurrection 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 without! Yet what is a hospital 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

ETHEL A. HAVEN, 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 seemed 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 I bent me low,  
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. Janvrin.

### An Oriental Travelog.

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 Bowenpilly school at one of the out-stations under the direction of our Baptist missionaries at Secunderabad. Here no less than fifty-six boys and girls of Bowenpilly 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 who conducts 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, beside 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, learns 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 in Jangaon. The missionaries here are big-hearted, whole-souled Germans from Russia. Mr. Unruh has been a soldier in his own country, whence the almost military discipline with which his work is directed. He understands bullock driving, farming and building, and in all his labors is as practical as he is full of faith, looking always toward the future with a high, statesmanlike ability. In this picture we see some of the school children at work on the farm, of which there are about thirty-five acres. The girls learn to carry great loads of grain on their heads, and are so erect and graceful that when, a little later they come to play their tripping and singing games, you will be charmed with their rhythmic motion. Among the school children are a boy and girl whose Christian father has just died. He left a request that his children should be brought up as Christians, though his wife is a heathen. She has been beating her breast and crying until she is almost exhausted, and in her eyes is a look of utter hopelessness. Friends in America, you have not the slightest conception of the face of a heathen. Sometimes it is such blank hopelessness as this, sometimes cynical hardness, but there is in it the darkness of the centuries. Oh, how

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 a great 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 Narsaravapetta. 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 picture film 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 Creepers." The journey to the village we are to visit occupies over 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 camp. 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, people of 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 Telugu hymn—those, 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, and everywhere, though some are hard yet, many are 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. "Tsala Santoshima" is sung, because the American

visitor who had the long ride behind the oxen, can join in the chorus. This pretty refrain means, "Great joy, great joy," and the Bible women and missionaries take this for their text, and try to show these listening women whence the truest joy in life may come to any, whether brown or white, who will receive it. As for the three visitors who can not speak the language, what can they do but pray? And you, fellow workers in the home land, you can do that too. Evening has fallen and in the outcast village in a tiny street between rude huts there has gathered a band of nearly a hundred Christians. A service is held, a collection is taken amounting to about eight cents, and the native pastor rises to administer the Lord's Supper. Can you see the picture now? Expectant, reverent faces are raised and in the light of the lanterns are seen standing out of the darkness. The pastor spreads a cloth garment on a box which is placed upon a low rickety chair, and raisin wine and coarse brown bread are passed. There could not be a sweeter communion service, were the ordinance observed in a stately church in America, and perhaps the real angels are as near here as the stained glass angels there. "Other sheep I have; them also I must bring."

On the following afternoon you may see our cavalcade returning to Narsaravapetta, and with us we have a live chicken and five eggs, the combined gift of this native church, as token of its gratitude for our coming. A brave little church it is, and generous in spite of its poverty, for it is almost entirely self-supporting.

Here for this time our visit to this picture gallery must end. I hope you have enjoyed it and will come with me a month from now to see still more. It is nearly Thanksgiving now. May I wish you all a Happy New Year!—*Edith B. Gurley, South India, in the Helping Hand.*

#### Suggestive Program for Local Societies.

Singing—"Coronation", Scripture reading, prayer.

Current items of missionary interest.

Study—Present work of the China Mission field.

Discussion—What can we do to further aid the cause of missions?

Paper (five minutes)—How to Interest Our Young Women in the Work.

Prayer for consecration.

Singing—"Take my life and let it be."

PHOEBE S. COON,  
Cor. Sec.

#### Abraham Lincoln.

REV. O. D. SHERMAN.

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 but 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: "Behold 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 ignorant 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 emphasize this point, for upon it was built the character of Lincoln, and his work was the fruitage 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 when 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 1820, 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 ambition to be president 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 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 Senator Douglas' own 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, unscrupulous, 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 of 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 wiles, the sophistries, the misleading statements of his op-

ponents, and vanquished them. We may say that Lincoln inaugurated a new era in politics. Hitherto politics was considered a game in which all measures were 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 still in doubt,  
Whether the snake 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  
That God put to our lips to drink as wine  
More honey-pure, more worthy love's own praise  
Than that sweet-souled endurance  
Which makes clean the iron hands of anger."

Yes, that sweet-souled endurance 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 angry 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 craven brood that Theodore Roosevelt calls "muck rakers;" and also the ill-advised, the rash, impetuous, and hot-headed of his friends and friendly advisers. There was Stanton with seemingly a 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 sublime 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 be offended. Lincoln sent for him to come and see him, and said, "Now we will talk this thing over." And so kindly and patiently Lincoln showed him his side of the subject, that Mr. Schurz said, if he did not go away convinced in argument, he did in that he had met one of the grandest men he had even 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." 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 pitying, 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 to all in 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 and there stood 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 he 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 of strangers, and rarely consenting 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 still 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 fitly close this final chapter of our political history. In its profoundly religious spirit, its tenderness, its undesigned 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 men 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. The prayer of both could not be fully answered. 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 until all the wealth piled by the bondman'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 widow and orphan; 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 ambition, his lust of power, his greed of gold, his wild, ungovernable 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 God's way." Ever since the day that sin entered the world, and death by sin, the price of redemption has been blood. The Angel of the Covenant came to this world bearing his message of peace, but he found Gethsemane, and died on Calvary. So has it ever been with every great cause; with every mighty moral reform; with every national uplift; some life must pay the price. Years ago, in 1856, 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 at the mighty flood of the "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 Babcocks; it covers the records of the Stillmans, Rogers, Maxsons, Burdicks, Coons, Lippincotts, Randolphins, 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.*  
—I Cor. iii, 10b.

### 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.

**Topic for Christian Endeavor Meeting, March 20.**

*Bunyan's Wicket Gate, or the New Birth.*

Sunday, March 14—"Hindrances in the way" (Luke xiv, 25-35).

Monday—More hindrances (Matt. xix, 21-25).

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"?

Did you fall into the slough of "Despond" before you reached the "Wicket-gate"?

Is your name "Help" as in the story and are you doing your duty, or are you playing the part of "Worldly-wiseman" by your coldness and indifference?

### Make This an Experience Meeting.

Dear leader and Endeavorers, you can have the best meeting under this topic you have had in months. Plead earnestly with God that he will make each one of you "Evangelists" in very truth. Get down on your knees and pray as you have never prayed before, and see if God will not bless you as never before. "Ask, and ye shall receive."

Did you have vivid experiences at the "entering in"? Tell about it. Tell of your struggles by the way, and your victories.

Did you enter the new life so gradually that you could not notice the change? Perhaps some one is doubting if he has really passed the "Wicket-gate." Your experience will be a blessing to such a one.

### A Bit of Personal Experience.

Father and mother were earnest Christians. Mother taught her children to pray. I was baptized at the age of nine, and always loved the Sabbath school, the Sabbath service and the prayer meeting. We children were always glad when allowed to attend any of these services. Many a Sixth-day night did my brother and I walk two and a half miles after a hard week's work, with father to attend the prayer meeting. I do not know when I "passed from death unto life," but the change has taken place because I love the things that Jesus loved; the longing of my life is to be "Help."

### How, When and Where "Help" is Needed.

Dear Endeavorers, read the following sketch and see if it does not aptly illustrate phases in our spiritual life of today.

The incident referred to followed immediately a session of the Northwestern Association at Welton, Iowa. A happy party of delegates and friends drove several miles to spend the day on the Maquoketa River. The place selected was a beautiful valley. In the upper end of the valley was an extensive, though at this time deserted, lime-kiln.

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, sunshiny 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, bruising the chubby hands.

At last weary, discouraged, forsaken by those who should have helped her, she stopped and in broken, pitiful accents cried, "I tant do any farther." She turned to retrace her steps but instead, eyes bedimmed with tears, she started directly toward the precipice. A young man examining rocks near by heard her plaintive cry and looking up as the poor, tired child came sobbing, stumbling by called, "Ida, come here, I will help you up." She stopped and turned. Oh, what a change! Smiles broke through her tears; the sobbing ceased; she heard the tender, loving voice; saw the kindly face, the outstretched hand. Faith and strength returned; with joyous, happy bound the child placed her trembling hand in his and together they went to the top. Dear friends, can you make the spiritual application?

### The Business Meeting "Rut."

Attendance small, a very small per cent of the members stay for it, or come if it is held at some other time than that following a regular meeting. Possibly there are a third of the officers present; fewer than half the committees ready with written reports. Possibly some have nothing to report and dislike to read "We must report nothing done this month". So the business meetings grow dull, people continue to stay away and the workers become discouraged. "O yes,

we know we are in a rut, but how shall we better our condition?" Each society must diagnose its own disease and apply the remedy. One from the outside can only suggest.

I suppose if I were vitally interested in a grist-mill, and I found it unprofitable, producing poor results and becoming poorly patronized, that I should do some serious thinking and make some careful investigations. In the first place I should look after my power; is it diminished? Have drouths affected it? No, the power is good, all and more than I can utilize. Are my races and sluiceways good? There may be leakage somewhere. What of my wheel? Are the buckets and paddles all right, or are they worm-eaten and rotten? What of the shafts and pulleys, belts and gearings, elevators and fans, and sieves, etc.? 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 and cultivate their taste to the liking of a high-grade article?

Now, it seems to me that this would be something like business, and something like what ought to be done in many of our societies. There is the question of power, of agencies through which this power is conveyed, of machinery necessary to produce results, of the products—of life and character—and finally 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 living? Remember the man 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 a few must first 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 of his committees. 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 ruts as opportunities offer. 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 ruts.

#### 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 what it undertakes. 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 is the case. In 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 of the denomination would 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 Nealie 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. J. G. Burdick is still with us. Interest in the Christian Endeavor meetings is good and we have had a good attendance in spite of several stormy nights.

SALEMVILLE, 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 16, in the midst of a downpour of rain. Joy filled our hearts as the presence of Jesus was keenly felt. Two sons and two daughters of our beloved pastor, J. S. Kagarise, 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 GENESEE, 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 Missionary Committee.—A drama, "Ruined by Drink", 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.—President Daland and a few of the students have been filling the pulpit at Albion during the absence of Elder Van Horn.—Rumors of the Shakespearean 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. Loof-borrow. The body was taken to North Loup 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 that were building the far famed 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; see President Cleveland touch the button that set its marvelous machinery in motion; walk the streets of that enchanted city and see the revelations of art, science, and industry that were on exhibition there, were things to be remembered.

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

But the editor of this page asked me to write about the recent Convention of the Religious Education Association held in Chicago. And I simply intended to compare the memorable opportunity of living in this great city sixteen years ago and now. It was certainly nothing less than a great privilege to be here and see and hear 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 at random some of the impressive things said by a few of the speakers, as I heard them at the time.

Francis Greenwood 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 losing 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 its relation to the social world. . . . Religious education leads to a better knowledge of God; social duty leads to better service of men.

To get the drift of Doctor Peabody'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 coördination 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. . . . The sciences look upon a man as a mere bundle of muscles. They can not determine the value of a man. . . . Politics decides that no man has worth except he has force in directing political movements. . . . Only religion can wake our consciousness as to our worth. . . . Those who do not live in harmony with the law of the universe will be swept aside. . . . Religion is the appeal to man that he was made in the image of God. . . . He must make the most of what he is, regardless of what he may be regarded in the current estimates of values. . . . Prejudice is a criticism of God that God has made others. . . . Religion teaches us that if 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 methods of imparting religious instruction. . . . There are certain events and influences which seem to accentuate the reasons for the importance of religious instruction at this time. . . . A certain weakening in the minds of the people, of old dogmas and the divine authority of the Scriptures. . . . A general unsettling 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 now, 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 two of the general sessions 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, Ill.

#### Message From the Missionary Board.

WM. L. CLARKE.

The end and aim of missionary work is the dissemination of the Gospel, until all nations shall receive the blessings brought to the world by the birth of our Saviour. World-wide invitations are given to partake of these blessings. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

By accepting this invitation, and endeavoring to win all who are within the sphere of our influence to accompany us, we are building a Christlike character for ourselves, by a proper discharge of the duty we owe to God and to men. We are thus enabled to grow in grace, in conformity with the revealed will of God.

Christ makes plain the path of duty in his teachings, and exemplifies it in his life. By precept and example, he not only demonstrates that he is the Son of God, but also reveals his sympathy and loving care for every soul on earth, without respect of personal conditions and environments: "For we have not a high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. . . . For in that he himself hath suffered being tempted, he is able to succor them that are tempted. . . . Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

When we sincerely endeavor, to the best of our ability, to follow Jesus in our thoughts, words and deeds, we may safely leave the fruitage of our endeavors to the mercy and grace of God. Let it be our daily prayer, that the pure, sweet, loving, patient, self-denying, uplifting, inspiring, holy and all-glorious Christ-spirit may ever be and abide with us; and that those who most closely follow Christ may lead in bringing the world to him, until all on earth

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 we are the friends 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 our care is more manifest to us, until we involuntarily shrink with fear because of our seeming inability to carry such responsibility, and we would falter and fail, were we not made recipients of sustaining grace through Christ who strengthens us.

Feb. 16, 1909.

#### Fouke School.

G. H. F. RANDOLPH.

This institution has to a large extent depended upon the school farm for support. Five student helpers have just gone home to do spring work on farm. The following is a diary of the present 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, mops dining-room 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

in lot, begins fitting up cask and spray pump for spraying orchard, has breakfast, finishes spraying 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 5.30 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, feeds and cares for stock at spring place, helps cut building paper for fruit trees, after dinner puts the paper through boiling tar, cares for stock again, eats supper, goes to bed with a headache.

Winfield (Elder Randolph's youngest son) gets up at 6.30 A. M., eats breakfast, helps do the dairy work, cuts paper, eats dinner, rolls tarred paper, tars a neighbor's hog that breaks in the field, helps his mother milk and feed the cows, eats a hearty supper and slumbers.

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 for corn and returns at 7 P. M.

Linnie (daughter of E. S. Green, Idaho) gets up at 6 o'clock, after breakfast washes dishes, sweeps rooms, helps do family washing, eats dinner, washes dishes again, 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."

#### Mrs. Charles M. Lewis.

Abigail Roselinda West, daughter of Rev. Amos and Lois Davison West, was born in the town of Grafton, Rensselaer County, New York, May 10, 1832. After the death of her father in 1843, she went to live with a sister in North Adams, Mass., now the widow of Lorenzo Maxson, late of Farina, Ill. In 1852 she was married to Charles B. King. To them were born five children, three of whom and four grandchildren are now living, the only daughter being well-known in Alfred as Mrs. A. B. Clarke, (daughter-in-law of Rev. J. B. Clarke of Alfred, N. Y.)

Mr. King died at North Hampton, Mass., in 1875. That continued to be Mrs. King's home until 1881, when she was married to Rev. Charles M. Lewis, one of the most widely known, highly esteemed, and successful ministers and evangelists in our denomination. Mr. and Mrs. Lewis moved from Verona, N. Y., to Alfred, in 1882, he having accepted a call to the pastorate of that church. There, in 1883, Elder Lewis, "a man fervent in prayer, earnest in preaching, intense in zeal, and of great power as a revivalist," closed his earthly labors. His memory, and that of his two closest human companions, is tenderly and gratefully cherished in many hearts; and the crowns of their rejoicing must be studded with many stars.

Alfred was the home of Mrs. Lewis until 1906, when she went to live with her daughter, in Cleveland, Ohio. But her son-in-law having moved to Chicago this year, Mrs. Lewis went to that city, the second day of this month. She was counting on the enjoyment of cherished religious and social privileges there; but it was to be otherwise. On the 19th of this month she was taken, according to our Christian faith and hope, to the fellowship, privileges, and joys of the larger life lived in the many mansions of our heavenly Father—mansions prepared by her Lord and ours.

In 1855, at the age of twenty-two, our departed friend, then Mrs. King, made a public profession of her faith in Jesus Christ, and united with the First Baptist Church of North Adams, Mass. In 1881 she became a member of the First Seventh-day Baptist Church of Verona, N. Y. In 1882 she came to live in Alfred, and for

twenty-seven years was a faithful, honored and beloved member of the church there.

Mrs. Lewis was a studious, benevolent, and working disciple of her Master. For some years she was secretary for women's work, in the Seventh-day Baptist Western Association.

For a long time she served the Women's Evangelical Society of the First Church of Alfred as corresponding secretary. In the work of this society, and in that of the Woman's Christian Temperance Union, she was a leading spirit, warmly interested, active, and efficient.

She organized and superintended the Snow-flake Band, an organization for boys and girls, which was a forerunner of our present Junior Christian Endeavor Society. To the work of spreading the Gospel, and to the cause of missions she was wholeheartedly devoted; and gave of her time, strength, prayers, and means. She gratified her desire for a broader culture, especially along the lines of Biblical, historical, and philosophical studies, by attending for two years the lectures of President Jonathan Allen, and Doctors Thos. R. Williams, D. E. Maxson, and A. H. Lewis, in Alfred University. This opportunity to obtain a larger intellectual and spiritual outlook was, to her, a source of continued joy, and an occasion of great gratitude.

To her latest years she kept up an interest in human affairs, and observed intelligently the events that were taking place among men and nations. Contributions from her pen, in prose and verse, that now and then found their way into the press, revealed the breadth and warmth of her deep and rich spiritual life; but a far more characteristic phase of her Christian activity was an extended system of letter-writing. To individuals scattered up and down in the land she was constantly writing, for the purpose of manifesting her personal interest and sympathy, and her wish to make them some offering of encouragement and help, comfort and hope.

The first and deepest impression that the memory of her makes upon me personally, is that of her being a woman especially rich in the possession of normal humanity. Men, women, boys and girls were her kindred because they were the human children of

God. Their lives, through her abounding sympathies, seemed to have much in common with her own. To her the Fatherhood of God spelled also the Brotherhood of Man.

And it may be the comforting assurance of those who knew and loved her best and will miss her most, that her life is more true, beautiful and good, more rich, restful and happy than before, because more heavenly now.

And because they who live, and who believe in the life-giving Son of him who is not the God of the dead but of the living, shall never die, she is not beyond the power of still being our inspiration and help.

May the grace, mercy and peace that were hers, from God the Father and Christ Jesus our Lord, be ours evermore. Amen.

A. E. M.

[Since this sketch came to hand, the following two little poems, written recently by Mrs. Lewis, have come to us, from her daughter. We give them place here. They show her wonderful trust in God.—Ed.]

#### My Prayer.

MRS. C. M. LEWIS.

Just for today, dear Father,  
Just for this beautiful day,  
Grant me thy gracious presence,  
Guide me along the way,  
In the path which thy loving wisdom  
Hath marked for my feet to press,  
Which will bring me one day nearer  
To the goal of eternal rest.

Friday morning, Aug. 28, 1908.

#### Trusting.

MRS. C. M. LEWIS.

Dear Lord, I thank thee for thy Word;  
It fills my heart with joy and praise,  
As, all alone, I meditate  
Upon the wonders of thy grace.

Though separated far from those  
Who worship in thy courts today,  
I lift to thee my song of praise,  
My humble prayer I offer thee.

Thy gracious spirit, Lord, impart,  
Renew my heart with power divine,  
Uplift my soul to heavenly heights,  
Help me to be more wholly thine.

I can not keep myself, dear Lord,  
But, trusting, I repose in thee,  
Through all the changing scenes of life,  
Thou wilt my constant keeper be.

Cleveland, Ohio, Sabbath day, Jan. 2, 1909.

## HOME NEWS

PORTVILLE, N. Y.—Our church services are quite well attended. Last Sabbath there were thirty-nine present. Some of our members are aged and infirm. Some at least are praying for our common interests in the work for the Master and are only waiting for the shadows to be a little longer grown when the Master shall call them home.—On February 11 the people held a donation at Laverne Washburn's for the pastor. A large number came out showing their interest in the work. A pleasant evening was spent. Receipts \$30.25.—Our Sabbath school is doing well under the leadership of Miss Edna Hornblower, who is faithful to her work. There are many who stand ready to help her to carry forward the work. There are a goodly number of the young people who are faithful in attending our Sabbath services; while there are older ones who have been tried and true for many years. Brethren and sisters, pray for these interests. G. P. K.

SHINGLE HOUSE, PA.—As it has been a long time since Shingle House was heard from in the RECORDER, a word as to our whereabouts may be of interest to some of the readers. On the evening of February 3 the people of Shingle House made a donation for the pastor of the Seventh-day Baptist Church, which resulted in a very pleasant evening socially and in \$20.56 receipts. Owing to many changes and people moving away, our Sabbath day services have been quite light. We are trying to keep up a Sabbath school. The commercial spirit has affected this part of the country and only a few of our people live near the church, a number are aged, and others have lost their interest; so it leaves the church weak.

Last summer a class of business men in the First-day Baptist Sunday school asked me to teach their class. The class has grown from seven to an average attendance of over twenty. Their interest has grown in the Bible and its teachings.—Our prayer meetings have been quite well attended, so while some things look dark, others look encouraging. G. P. K.

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 alphabetically by the 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 bountiful supper was very tastily 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. C. Bond, Fred L. Burdick and E. M. Holston was interspersed in the program, and all together, the occasion was most pleasant and profitable, and one, 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 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 was 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*.

## MARRIAGES

HALTER—LENGWEILDER—At the Marlboro parsonage, by Pastor S. R. Wheeler, February 24, 1909, Mr. Charles V. Halter of Cohansey, and Miss Louisa M. Lengweilder of Jericho. All in New Jersey.

## DEATHS

SUTTON—Hezekiah D. Sutton, son of George and Eleanor Sutton, was born near New Milton, W. Va., October 7, 1830, and died on January 18, 1909, aged 78 years, 3 months and 11 days.

Brother Sutton came to Ritchie County when twenty-one years of age, and two years later was united in marriage with Hannah Jane Hughes. They made their home on Straight Fork of Otterslide Creek. On that spot for more than fifty-five years they have enjoyed together a happy life and reared their children. Five of the nine, with the beloved companion, remain to mourn his loss. Brother Sutton was the last but one of eleven children. A record in his own hand says: "Hezekiah Sutton got religion, February 24, 1848, baptized March 17." That which he "got" he held fast to the end. He was a member of the Pine Grove and later of the Ritchie Seventh-day Baptist Church. He lived the unassuming, careful life of a devoted Christian. L. D. S.

WILLIS—James Edwin Willis, son of the late William and Elizabeth Willis, was born on April 19, 1839, and died on February 5, 1909, aged 69 years, 9 months and 16 days.

In 1860 Mr. Willis was united in marriage with Julia A. Davis, who preceded him to the better home six years and seven days. To this union were born thirteen children, all but four of whom are living. One son is teaching in the Philippine Islands. Seven sons and two daughters were present at the home. Brother Willis was brought to Lick Run when a child and his whole life was spent in the neighborhood. When about thirty-five years old he united with the Seventh-day Baptist Church and remained a faithful member till the end.

A large congregation gathered at his funeral, many coming from a distance to pay respect to his memory. L. D. S.

TYNDALL—George R. Tyndall, son of Andrew and Elizabeth Tyndall, was born on December 18, 1879, in Fairfield Township, N. J., and died at Shiloh of "consumption and diabetes malady," on February 8, 1909.

The father died when George was an infant; the mother when he was about thirteen years old. From that to manhood he had a good home with Deacon R. P. Jones, Mrs. Jones being his mother's sister. While there he professed Christ and united with the Marlboro Church. On Oc-

tober 13, 1900, he was married to Grace Turner of Philadelphia, Pa. We commend the widow with her three children to the God of the widow and the fatherless. S. R. W.

DUNN—Mary E. Dunn, the only daughter of Joel A. and Joanna R. Dunn, was born in the township of Piscataway, Middlesex Co., N. J., December 4, 1846, and died February 14, 1909, in the same home in which she was born and reared. In her family there was one half-brother, Clarkson S., and three brothers, Walter G., Lewis C., and Asa. Out of that good-sized home only one remains, namely, Lewis C., who is one of the deacons of the Seventh-day Baptist Church of Piscataway.

Sister Dunn was a quiet, home-loving person, having lived all her life in the vicinity of New Market. She spent her last years on the old home farm now owned by her nephew, Walter G. Dunn. In 1862 she made a profession of faith in Christ and was baptized into the fellowship of the Piscataway Church by her pastor, Elder Lester C. Rogers. This church relationship continued up to the time of her death. Her pastor and friends gladly make mention of her earnest, helpful, Christian spirit. Although long-continued ill health prevented her from assuming the more active work of the church organizations, yet her daily prayerful life and interest in all in which her Christian brethren were engaged was a blessing and strength to them all. Truly it could be said of her, "She hath done what she could."

Farewell services, held at her late home on Wednesday afternoon, February 17, were conducted by her pastor. Her body was laid to rest in the Seventh-day Baptist Cemetery in New Market. H. N. J.

LEWIS—Abigail West, widow of the late Rev. Charles M. Lewis, was born in Grafton, N. Y., May 10, 1832, and died in Chicago, Ill., February 19, 1909. Burial in Alfred (N. Y.) Rural Cemetery. In the absence of Pastor Randolph, funeral services were conducted by President B. C. Davis and Dean A. E. Main. See extended sketch. A. E. M.

RANDOLPH—Hattie Meredith Randolph, life companion of Preston F. Randolph, of Salem, West Virginia, was born on Christmas day, 1843, and died at her home at Salem, February 21, 1909.

Trained by Christian parents, she in early life joined the Pine Grove Seventh-day Baptist Church in Ritchie County. At the time of her marriage, April 18, 1870, that church was somewhat different from other churches in its polity, and when she came to Salem she was, at her request, received into the church here by prayer and laying on of hands, an ordinance that had not been observed at Pine Grove. Previous to her marriage she had taught several schools, and she began her married life by teaching in Salem. As a teacher she was especially entertaining to children, and taught them in the early Bible schools of Salem. In the home, she, like other mothers, delighted to respond to the appeals

(Continued on page 319.)



## 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 20, 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.

Third-day, Acts iii, 1-26.

Fourth-day, Acts iv, 1-31.

Fifth-day, Acts iv, 32-v, 42.

Sixth-day, Acts vi, 1-viii, 1a.

Sabbath-day, Acts viii, 1b-40; 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 Gospel in Samaria. Lessons 10 and 11 speak of the triumphs of the Gospel in Judea 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, 8.

At the beginning of their work the apostles met with little or no opposition. But they were teaching in almost 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 fulfilment 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 most 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 of the death of Jesus, but he was not vindictive toward them.

In Lesson 5 we see the apostles brought to

trial before the Sanhedrin, but courageous to affirm that they would obey God rather than men.

By Lesson 6 we learn of another danger that threatened the Church still more seriously than the hostility of the Sanhedrin, namely, the danger from insincere members within the fold of the Christian community.

Lessons 7 and 8 tell of the gathering storm of persecution. The apostles are imprisoned and beaten, and then after a while Stephen witnessing for himself 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. In Lesson 9 we see Philip finding ready listeners to his message in Samaria. Simon Magus distinguished himself for his attempt to combine worldly profit with the gifts of the Spirit.

Lesson 10 suggests a still wider 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 Judea beside Jerusalem. The Good News was manifest oftentimes in helpful lives like 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 is the same as domestic rates.

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath School meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock P. M. Visitors are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 216 South Mills Street.

Seventh-day Baptists in Los Angeles meet in Sabbath school work every Sabbath at 2 p. m. in Blanchard Hall, Broadway, between Second and Third streets. Room on ground floor of the Hill Street entrance. Sabbath-keepers who may be in Los Angeles are invited to meet with them.

The 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, at 2.45 p. m. A cordial welcome to all visitors. Pastor, Rev. J. G. Burdick, 81 Barbour Street.

(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 intuitively quick to discern character. 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, clouded only by want of health.

G. W. H.

### 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 never fails in his promises. 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."

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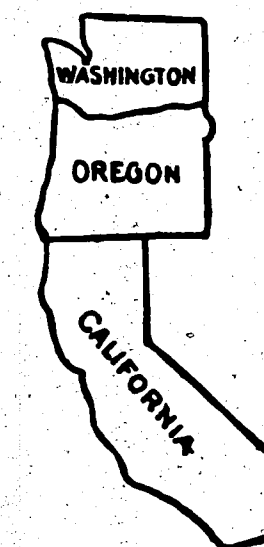
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possible elsewhere is permissible and defensible in the family circle. If in the narrower relations of the family, of marriage and fraternity, people scrupulously and sensitively regard each other, they will acquire a habit which will enable them to live with all other people, however they may encounter them and wherever.—*Exchange.*

**When God's Will is Plain.**

There are times when our will, not God's, is the determining factor. It is God's will that we should conquer temptation today; but his will is not going to bring us victory unless we work with him. One who was struggling to get forever free from the grip of a certain sin concluded a prayer for that victory with the words, "and if I will, thou wilt." What an uncertain fight it would be if we had to condition our prayers for such help with the phrase "if thou wilt"! What a blessed privilege that we know God's will for us in our every conflict with sin! Why should we ever waver in making the outcome sure?—*S. S. Times.*

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