

# The Sabbath Recorder

## THE PRACTICAL DUTIES OF THE TRUE CHURCH.

To simplify theology is to help unify society. With all the stern realities of unco-ordinated social life pressing in upon Christian people, it is suicidal to waste time discussing the calculus of religion. With the sanctity of the home threatened by reckless divorces and even more reckless marriages, with a generation polluted by a mania for gambling, with saloons and brothels at its door, why should the church pause to manicure its theology? Facing a world in the darkness of heathenism, a submerged tenth rotting in our cities, and industrialism that is more murderous than war, why should the church stop to make a belief in the historicity of the great fish of Jonah a test of fitness for co-operation in aggressive evangelization? If it would make toward fraternity, the appeal of the church must be to life; and so far as social significance goes, the church that does not make this appeal is dead while it lives.

*Shailer Mathews.*

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## EDITORIAL

### Taking Good Care of Father.

I saw a little incident the other day at a funeral, which touched my heart. The house was crowded in every room, and I found access only at the back door where there was just a little nook of standing room. A dear old gentleman, about fourscore years of age, sat in the crowd where he could not move either way, just in front of a window which had to be open at the top to give ventilation. The cool draft came quite strong, now and then, upon the back of his head, and he made a little effort to draw up the collar of his coat for protection. His son, a man in middle life, stood up close by, but in the background, at the end of a table upon which lay some hats. As soon as he saw his father trying to draw up his coat, this careful son quickly assisted him, and taking up a hat held it close by his head to make a more perfect shield from the draft. Time and again during the service, as the breeze would come a little stronger, did this son hold the hat quietly by his father's head; and when the breeze died down, he would let it lie low on the table. It was all done in such a quiet, unobtrusive way as to attract no attention, but was really an illustration of the usual solicitude of this man for his father's comfort.

It was only a little commonplace incident. I don't know that any other one noticed it; but it started a train of pleasant thoughts which may be helpful to some of the RECORDER readers.

I have known that home for many years. It has always been an ideal home. During all his childhood days that boy was the object of his father's love, solicitude and tender care; and now as the father grows feeble with the weight of years, the boy, who is in the strength of manhood, anticipates every want and spares no pains to make his father's life one of comfort and peace. It was real nice to see him that day trying to shield his father's gray head from the chilling breath of autumn. And I thought, What a fine thing it would be if all the sons and daughters in the land were more thoughtful and careful about the comfort and happiness of their aged parents. The frosts of many winters have whitened their heads; cares and troubles and hard work have wrinkled their faces and bowed their forms. They can not stand rough weather and hard knocks as once they could. Their days of toil are nearly done; and now while they tarry a little while on the shores of time, waiting for the messenger to come to take them home, they should be shielded from every chilling, disheartening, humiliating thing.

There are worse things for the dear old people to bear than cold drafts from a window. There are chilling looks and heartless words and careless neglects that freeze the heart. I am always sorry for a poor old man in any home where no one seems to love him and where he is made to feel that he is in the way. For him life is lonely at best. The friends of his early years have all passed over the river, and he has to live on, almost alone, among people of a new generation, who take little pains to shield him from the chilling winds of life's autumn. Bleak and drear is the autumn for the old man whose summer is ended and whose children forget to care for him in the spirit of love and appreciation.

In my boyhood days I knew an aged father and mother who were loved and respected by all the neighbors, and were "Uncle" and "Aunt" to everybody; but their own sons never seemed to honor them. They were impudent and saucy to "the old



man" and "the old woman" as they sometimes called father and mother. I can remember how sorry I used to feel sometimes when one of the grown-up boys talked so hard to his father; and several times in my life have I heard the neighbors tell how they too pitied that poor old man because his children seemed so unkind to him. The one who does not take good care of father when he is old is sure to lose the respect of good people. This is no more than he richly deserves. No one can honor the son who despises an infirm old father; but every heart is touched with pity for the old man who has to grope his way toward the grave amid the chilling frosts of neglect. Let everybody take good care of father when he is old.

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#### Another Word About Christian Science.

On other pages of this issue will be found two articles on Christian Science, written by Rev. Martin Sindell and H. Coulson Fairchild. They are written in reply to articles by two writers in the RECORDER of August 16 and 23. After Mr. Sindell had asked for space in which to reply, which request was granted, the shorter article from Mr. Fairchild came to hand, and we decided to publish both in this issue. They are written in a good spirit, and I know no reason why these friends should not be permitted to correct what may seem to them like misapprehensions of the teachings of Mary Baker Eddy. The articles referred to have been in the editor's hands several weeks, waiting for the Conference and Convocation papers to get out of the way sufficiently to justify our giving them room. This is the only reason why they have been held so long.

Thus far the editor himself has expressed no opinion regarding the subject. He has been willing to allow others to present their views both pro and con so long as they manifested a kind and Christian spirit. No cause, however good, is helped by bitter denunciations and harsh words; and no harsh words can help to convince men of their errors. We are glad to notice that this principle has evidently been understood by most writers thus far.

I grant that it is difficult for men to write about differences in their religion, without sometimes becoming so earnest as to appear

to be uncharitable, even when no such thing is intended; and on this account we have to be doubly careful. We do not wish to be misunderstood as to our spirit, and we do not wish to unnecessarily wound another. But lest the editor's silence be misunderstood on both sides of this question, he now desires to say a word for himself, and he trusts he may be able to comply with his own rules.

First, I always respect the man who defends his own faith and stands up for the truth as he apprehends it; and I have little respect for him who dodges an issue, or keeps silent because he has not the courage of his convictions. I should also lose respect for myself if I did not, when occasion required, defend my own faith, and safeguard the faith of my people.

Now as to Christian Science, I would say that a new church movement which has gained so great momentum and assumed such proportions can not well be ignored by the Christian world. It is a power with which we have to deal, and which in our free country has a right to exist and to be heard. It would be folly to assume that it contains a system of unmixed error. There are many Bible truths strongly urged by the followers of Mrs. Eddy; and those who have observed these people must admit that they are not lacking in the most commendable Christian spirit. They practice, so far as we can see, the virtues of love; and the fruits of the Spirit are seen in their lives. All these things are as commendable in Mrs. Eddy's church as in ours, and they should not be treated slightly or ignored because she advocates them. Let us be candid and admit all the truths in any creed, even when we feel obliged to take issue with its errors. It would be strange indeed if a church which makes bodily healing the main characteristic should not find many followers; and it would be doubly strange if many were not greatly helped and blessed by such a church. Far be it from me to overlook the good that has come to thousands by the work of the Christian Science people. Certainly those who have been relieved of physical suffering ought to obtain a spiritual uplift also in the church that has brought the healing. I know that many such have been blessed, and for this I am glad.

On the other hand, I am confident that

many have had their faith shaken; and in all the churches believers have been disturbed and some have been made to stumble over the strange combinations of what seem to be mixtures of truth and error. For this I am sorry.

Some people are so constituted that the Christian Science Church seems to be the only one that appeals to them or that can do them much good. It is well that they have such a church to go to. Who would want to put a thing in their way? There are others so made up that they receive greater help from the Roman Catholic Church, and therefore that church can help many who could not well be helped elsewhere. For all the help thus given to poor, sinful, suffering mortals I am glad. But there are good and valid reasons why I could not unite with either of these churches. I might freely admit that they hold to much that is true; and yet there might be errors so great and so dangerous that it would be my duty to keep my friends from joining them.

We have been told that we ought not to judge or oppose Christian Science, and that if we have the right spirit we will not speak against a church that is doing so much good. But why should we not? Probably most of the members of that church have been drawn away from other churches. That people seems especially zealous in proselyting; and wherever any clue to a good subject can be found, no matter to what church he may belong, periodicals and literature are immediately sent forth to win him. Of course, this is their business; but in this way, if in no other, Christian Scientists are constantly opposing other churches. The churches thus depleted could hardly be expected to be indifferent and to neither "judge nor oppose" the power that thus draws its life from them.

Then let me ask again: Why should not the churches oppose this new movement? Why is it "unchristlike" to stand up for our own faith when it is threatened in any way? Are not the old churches as sincere and conscientious in upholding the faith once delivered to the saints as is the new one in efforts that undermine it? Because the old churches are charitable enough freely to recognize the truths held by the new, and are willing to admit that the new is doing good by the power of those truths,

does it therefore follow that the old should make an unconditional surrender and accept all the strange teachings of Mrs. Eddy? From some things that have been written, one would almost feel that such a course is expected.

When any one claims a special revelation from God, as being the last message the Divine is to send to men; and when such message is elaborated into a book of obscure sayings which is offered as a rule of life and key to the Bible, it is perfectly proper and right for Christians to question somewhat closely the bearer of that message. I can not see that people should be pronounced unchristlike if they do so. To be sure, these questionings should be made in a better spirit than some of them are; and I fear that sometimes the Christian Scientists have had just reason to complain.

BOTH STRONG AND WEAK.

To my mind, Christian Science is both strong and weak. It is strong by magnifying the great truth that the best way to heal the body is through the mind. The study of psychology in recent times has been shedding much light upon this question. I think the church of Christ has neglected this law of our being to its own loss; and it may be that Christian Science will teach the church a good lesson along this line. The Emmanuel movement has given some proof that such may be the case. I also believe that Christian Science could not have made such progress if Christian people had been better students of the Bible. The fact is, people knew so little about the Scriptures that it was easy to attract them by use of half-truths and by mystical interpretations which would have had little effect if they had been better informed. Probably the belief in what approaches somewhat near the doctrine of the immanence of God is an element of strength, even though God is regarded as only a principle instead of a person. Of course, the element of mysticism has always been an element of power, even with the ancient Brahmins and Gnostics. But if this is an element of strength with the author of "Science and Health," it is nothing new.

My first serious objection to the teachings of Mrs. Eddy is what seems to me to be an unfair way of treating the Bible. She claims that this was her only textbook "in following the leadings of Scien-



tific revelations;" and declares that they came by careful searching of the Scriptures and by special illumination. Yet I fear she did not always stick closely to the text. Here is an illustration showing why I think so. In trying to make the point that there is no reality in death, she makes Jesus say of Lazarus, "He is not dead, but sleepeth," and then affirms that Jesus "restored Lazarus with the understanding that he never died." Now if you get your Bible, you will see that Jesus did not say, "He is not dead." These words are not there. Jesus did say, "Our friend Lazarus sleepeth." And then, when he saw that the disciples misunderstood his figure of speech, he told them plainly, "Lazarus is dead." (See John xi, 13, 14.) This is only one of the inaccuracies, showing how untrue she is to her text-book.

Again, she does not seem to give English words in the Bible their ordinary meaning, but gives them some fantastic meaning to suit her own ideas. She seems to ignore the laws of language. To her the simple name Euphrates is "Divine Science encompassing the universe of man." The word Adam is cut in two and means "a dam, an obstruction." To her, resurrection means "spiritualization of thought," and Holy Ghost is "Divine Science." There are many such unheard-of meanings given to Bible words.

When we object to reading such meanings into plain English names, and when we do not understand the extremely vague and truly meaningless expressions found in "Science and Health," we are coolly told that we are not spiritual enough to understand them! It seems rather conceited and egotistical for men to claim such superiority in spiritual qualities—a superiority over the most spiritually minded men and the clearest thinkers of the Christian world! It seems like assuming a good deal to tell such men that they are not enlightened enough to understand the natural meaning of English words. I suppose we should all be spiritual enough to read into some words a meaning which they never had, and to understand the words of Christ to mean just the opposite from that which he plainly stated! This kind of insinuation seems to me to be

#### BEGGING THE WHOLE QUESTION.

Why not get about it and make a simple explanation of these vague sayings, rather

than accuse people of lack of mental acumen or spiritual insight?

Again, I am driven back from the teachings of Mrs. Eddy because I do not like her ideas of God. I may be too unspiritual to understand that God is "Principle, supreme incorporeal Being, Mind;" but *not a person!* Of course, any one of these qualities may be affirmed of God on the same principle upon which the Bible says "God is love." But I do not understand that the writer of "Science and Health" uses the terms in such a sense. The expression, "God is all," or "all is God," does not help me any. This kind of pantheism might suit the ancient Brahmins, but it seems strange to Christians of the twentieth century. So far as I can see, she totally denies the personality of God.

One of America's great college presidents tells the story of a young man who stumbled upon this very point and went, through Christian Science, to atheism. He said his teacher insisted that God is not personal, but is pure Principle. Then came the question, What is principle? and the answer followed, An idea of the mind. When Christian Science dissolved his God into nothing but principle, he gave up the idea of any God whatever. Mere principle is not a God to whom we can pray, and to whom we can go for sympathy.

It seems to me that both the personality of God and of man are denied. God is "Principle," not person, and man is only an idea of God—a concept—and Jesus Christ was simply "the highest human corporeal concept of the divine Idea." Thus the divine Christ is dethroned. The all-embracing absolute Principle is supreme, and the idea of a personal Father seems lost sight of.

Mrs. Eddy seems to argue against audible prayer; for she says, "God is not influenced by man," and "He who is immutably right will do right without being reminded of his promises." Thus I can not see that she believes in prayer in the ordinary sense in which we pray.

Here is a characteristic expression about Jesus: "Wearing in part a human form (that is, as it seemed to mortal view), being conceived by a human mother, Jesus was mediator between Spirit and flesh, between Truth and error." But "Flesh is an illusion," says Mrs. Eddy. Then, if this

be so, I can not see that Christ came in the flesh. Still, if I mistake not, it is claimed that he was begotten by the Holy Ghost; but "the Holy Ghost is Christian Science." But even if he were born of Christian Science, he could not have been quite as well up in the counsels of God as this modern prophetess assumes to be; for she says of Christ, "Had wisdom characterized all his sayings, he would not have prophesied his own death and therefore hastened it." ("Miscellaneous Writings," sixteenth edition, page 84.)

Again, I am staggered at the repeated denial of the

#### TESTIMONY OF OUR SENSES

and of the reality of matter. Probably I am not sufficiently spiritualized to believe that "nothing we can say or believe regarding matter is true, except that matter is unreal. Material man is a dream at all times. The material senses testify falsely." If we can not believe the testimony of our senses, how can we have faith in the reality of anything? If sin is a delusion; if "man is incapable of sin, sickness and death, inasmuch as he derives his essence from God;" if there is no disease; if there is no pain; if when the head aches there is no head to ache, what is the use of believing anything? The natural thing to do in such a case is to make the phrasology of beliefs vague enough and elastic enough to suit both Christian and atheist. The one can accept God as Spirit, omnipresent, and the other would not object to abstract principle and harmony for his God. Of course, if sin is a delusion, then Christ might as well be reduced to the rank of "Way Shower" as to be regarded as the Saviour; then his matchless free gospel of salvation might as well give place to this gospel of science at \$300 for twelve lessons, and that of healing at \$1.00 to \$5.00 a visit. The leader of such a gospel may well become a millionaire. But for me, this seems very different from the Gospel of the Cross, and of self-sacrifice and of the Saviour of men, who had not where to lay his head.

Once more, it seems to me like assuming too much, when the marvelous growth of that church is referred to as the "fruits" of the book called "Science and Health." Those who ought to know claim that the vast majority of church members are

brought in by the cures that are made. But these can not all be ascribed to that book. The one fact that the healings by Christian Scientists are easily paralleled by those of others who make no claim to belief in Mrs. Eddy destroys the logic of such a claim that the cures in the church are due to her discovery. I think similar healings were known to some physicians before the book was written. "Father John" has been referred to by a certain writer as one who is exercising wonderful power as a healer in the Russian Church. Dowie's cures were as remarkable and as genuine as are Mrs. Eddy's. Since several other cults are successfully healing by faith and by mind-cure, in as wonderful ways as Christian Scientists, it must be that some other cause exists besides the discoveries of the author of "Science and Health." Neither can the many healings performed be cited as evidence that all her theories must be right, any more than would Dowie's healings prove the correctness of all his theories.

Finally, if Mrs. Eddy has been taught of God, it seems as though she should be able to heal other classes of diseases than those only which other people heal who use no medicines. Indeed, why should she not be able to heal one disease as well as another? If one should even take poison, why could not her "Immortal Mind" just as well assert the unreality of poison as to assert the unreality of some nervous trouble?

Now, do not understand me to be trying to discount the good work done by Christian Science. I am glad to see it helping men and women—more women than men, many times over. Praise God for any work that relieves suffering and makes people happier. If any one can get more comfort and more spiritual help in the Christian Science Church than in any other, all right, let him go there. The more help he can get, the better I am pleased. If it is any satisfaction to believe himself nothing but a concept of the divine Mind, and that matter is not real, and that sickness and pain are delusions, I am the last one who would rob him of such pleasure. As for myself, I am better suited with the thought that God gave my senses for some good purpose; that he meant for me to accept their testimony as to physical



things. If some are better pleased with a "Way Shower" than with a Saviour from sin, let them trust in him. I prefer to think of Jesus as my divine Saviour, of salvation as a real thing that saves from real sins, and that man and the earth are no delusions.

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#### Death of Mrs. A. H. Lewis.

Our sister, Mrs. Augusta Lewis, life companion of Dr. A. H. Lewis, quietly fell asleep in the early morning of Monday, November first. She suffered a paralytic stroke on the evening after the Sabbath and did not regain consciousness until the end came. For more than nine years she had been an invalid and was only able to move one hand and to speak the one word "come." The RECORDER friends have been deeply interested in Mrs. Lewis, and have had her and her loved ones much upon their hearts. They will be glad to know that she did not have to suffer in the final illness.

The desire of her heart for many days has been realized at last, and the weary spirit has heard the Master's call to the heavenly mansions. Sweet must be the meeting, when in the glory-land God's children who have gone before welcome the loved ones home. More extended notice will appear in due time.

#### CONDENSED NEWS

##### Death of Gen. O. O. Howard.

General Oliver Otis Howard died at Burlington, Vt., on October 26, aged seventy-nine years. He had just returned from Canada where he had been to lecture on Abraham Lincoln, and was in good health until the day of his death, by heart failure. General Howard was a remarkable man. He was long spoken of as the "Christian Soldier." General Sherman once wrote to General Grant: "I find a polished Christian gentleman, exhibiting the highest and most chivalrous traits of character." He was a model soldier and splendid public-spirited citizen. With his death passed away the last general who commanded an army in the Civil War. He led troops into twenty-two battles, and including his Indian campaigns, he had a war record

equal to that of Phil Sheridan. He reached the next to the highest command in the military service of the United States, before he retired from the army. He stood at the head of two educational institutions, one of which was the Lincoln Memorial University. For this he was lecturing to secure endowment funds when death overtook him.

General Howard lost his right arm in the battle of Fair Oaks; and as soon as it healed, he returned to the front in time to lead a brigade into the battle of Bull Run. He won great distinction in Antietam, Fredericksburg, Gettysburg, Chattanooga, Missionary Ridge and Atlanta. After the war, Congress placed General Howard in charge of the Bureau of Freedmen, Refugees and Abandoned Lands, which position he held until that bureau was abolished.

##### Took it in High Dudgeon.

Mr. Rockefeller's gift of one million dollars to cure sufferers from the hookworm disease and to stamp it out, especially in the South, where he had seen much suffering among the poor on account of it, seems to be highly resented by at least one Southern leader. Bishop Chandler denounces the gift in most ungracious terms, and complains bitterly of what he calls "self-professed and self-appointed philanthropists," who have taken it upon themselves to discover and expose conditions in the South, intended to create a prejudice against that section of the country.

Bishop Chandler gives vent to his offended feelings in the following vigorous language as published in the *New York Tribune*:

It is to be hoped that our people will not be taken by Mr. Rockefeller's vermifuge fund and hookworm commission. This habit of singling out the South for all sorts of reforms, remedies and enlightenments is not for our benefit, and the too ready acceptance of these things upon the part of some of our people is not to our credit. Mr. Rockefeller would take charge of both our heads and our stomachs, and burge our brains of ignorance and our bowels of worms. It is time the Southern people began to resent this officious disposition to take care of them which certain parties are addicted to. Donations may easily, as dum-dum bullets, wound where they hit and leave a mortal poison in the hole they make after being received. We are certainly able to get rid of the hookworm without Mr. Rockefeller's \$1,000,000 dose of vermifuge.

##### Taft Tired at Last.

Southern hospitality has tuckered Taft clear out. He can stand a good deal, but when he came to tackle New Orleans she was enough for him. His trip down the Mississippi was an ovation all the way. Even the darkeys refused almost fabulous wages for work on boats and barges for fear their work would deprive them of the privilege of seeing the President. In New Orleans they feasted and feted him, drove him about the city, kept him making speeches until the approaching night compelled a halt. Then he declined all invitations to dine, sought his rooms at the hotel for seclusion, and had his dinner served there. Then he went to his train and retired for the night, a worn-out, tired man. He will undoubtedly be glad to reach the White House and take up once more his ordinary work.

#### THOUGHTS FROM THE FIELD

A lone Sabbath-keeper sends his subscription money for the RECORDER and tells how he longed for the paper before he could secure the cash to send. He says: "My mother has been sending it to me occasionally, so I have not been entirely ignorant of what our denomination has been doing. I am a lone Sabbath-keeper here and God is helping me to remain firm to my Sabbath principles. I raise, besides other truck, broom-corn, from which I make brooms. My neighbors bring theirs to me to be made into brooms for them. When I notify them that their brooms are done, I politely ask them not to come on the Seventh-day, commonly called Saturday, for that is my Sabbath, and I can do no business on that day. I work for other people a good deal, and those for whom I work understand that I am a Sabbath-keeper. Sometimes it may seem hard to make a living and be true to the Sabbath; but it is far better to endure hardships for Christ's sake, who is Lord of the Sabbath, than to sacrifice principle. Pray for me that I may remain true."

##### Another Word From Brother Zerfass.

A letter from Rev. Samuel Zerfass of Ephrata, Pa., brings cordial Christian greetings, and shows that the writer has a warm

place in his heart for our people. He tells of a very interesting meeting of German Seventh-day Baptists at Salemville, October 16 and 17. The sessions were marked by considerable spiritual power, and Mr. Zerfass expresses the hope that great good will come from the meetings. The official letter from our Conference Committee was well received and it seems likely that visiting delegates will be appointed at their next convocation to meet with our Conference at Salem.

Brother Zerfass is the secretary of the German Seventh-day Baptist Convention, and expresses warm Christian sympathy and best wishes. The program of the Salemville meeting was similar to that of Ephrata two weeks before.

##### From the Treasurer of Conference.

Some people have been a little surprised, not to say disappointed, to find that although the expenses of Conference at Milton were met by the sale of meal tickets, the apportionment for the churches to pay is even a little higher than usual. This is occasioned from the fact that the Conference has other expenses to meet in addition to those incurred by the local Committee on Entertainment. There are the Minutes to pay for; and just now we have a little matter left over from last year, namely, a contribution toward the expense of publishing the Historical Volume, or "Seventh-day Baptists in Europe and America." See pages 104 and 106 of the Minutes for 1908.

The treasurer is anxious to receive money enough to pay the notes as soon as possible.

WILLIAM C. WHITFORD.

Alfred, N. Y.

##### The Call of Today.

Prepared to die? No, but to live each day  
The life God calleth thee to live.  
With reverent mind, pure heart and stainless  
hands;  
Give him thy days who all the days doth give.

Prepared to die? No, hear the great Today  
That calls thee to thy task. Why dost thou  
wait?  
That do thou well. Fear not what death may  
bring,  
But trust unto a righteous God thy fate.  
—Thomas Curtis Clark, in *Christian Standard*.



## The Seventh-day Baptist General Conference

One Hundred and Seventh Anniversary, Ninety-Seventh Session, Milton, Wis., August 25-30, 1909.

### Training the Teacher in the Local Church.

REV. WALTER L. GREENE.

The greatest thing in the world is a human soul, and the greatest work in the world is the helpful touch which will make it like unto the Divine. The task of soul training and the work of teaching men how to live as sons of God is the highest and noblest task that can engage the human hand and heart. It is also the most difficult and it is fraught with the most enduring consequences. The vessel of clay that has become marred in the hands of the potter may be set aside or fashioned anew, but the life marred in the hands of the careless and unskilled workman is for eternity. Here and there we find a skilled artist engaged in this great work, but the multitude are but bungling artisans, whose spirit has been untouched by the Master-hand and whose labor has not risen above the level of drudgery.

It is the noble purpose of teacher-training to inspire the artisan to become the artist, and to lift the task of the religious teacher from the vale of drudgery and duty to the higher spheres of divine calling and glorious privilege. It is a noble ideal that is thus wrapped up in the thought of the training of the teacher. Moreover, it is filled with tremendous meaning for the future efficiency and success of religious education in the church of Jesus Christ.

It was the conviction that the teacher in the public school should be trained that has given rise to our splendid system of normal schools and the educational departments in our colleges and universities. It was the feeling that the preacher of the Gospel should be trained that has brought about the demand for an educated ministry and made provision for thorough and complete theological instruction. Is there not the same or indeed a more imperative demand for trained leaders and teachers in our church schools, those teachers who are in close and vital touch with young life at its most impressionable and determinative period and who are undertaking

the supreme educational work of the day, the training of the boys and girls in morals and religion and the higher relationships of the soul?

The visitor to one of the great botanical gardens of this country may see, row upon row, thousands upon thousands of royal chrysanthemums of almost infinite variety, which have been imported from many lands. To tend and care for these plants, expert florists and gardeners have been secured, who understand the nature and needs of each. Often some expert has been brought from a foreign land to give his attention to a single variety. As I have thought of these gardens and the infinite care that is taken to produce the richest and best that is possible, there has come before me the vision of another garden, where the plants are more delicate and the flowers more precious and enduring. It is the soul garden. In it are boys and girls of great variety, with widely differing natures and needing skilled and tender treatment that they may develop their rarest beauty and shed their sweetest fragrance. Shall we give less attention to the culture of this soul garden than our Nation gives to the culture of its beds of chrysanthemums and primroses? These bloom for the moment, but the flowers in our soul garden bloom for an eternal destiny.

The local church that fails to provide training for its lay workers in religious education is laying the seeds of inefficiency and defeat in the years to come. From the untrained forces of today must come the working forces in the church of tomorrow. In the church of tomorrow, the demands for efficiency in moral and religious education will be and must be increasingly heavy.

Educational efficiency in the church school must keep pace with the educational progress of the public school, the college and the university. The best educational methods and administrative policies should be known and applied by the religious teacher as well as the secular teacher. The best methods of imparting scientific facts are equally important for the imparting

of facts in morals and religion. The content of material may be different, but the educational process is essentially the same. Teacher-training seeks to acquaint the worker with the best educational principles and methods in class instruction and in organization and administration. There was a time when zeal without knowledge and efficiency was thought of as indications of religious life and spirituality, but that time has long since gone by, and let us hope, never to return. We want not less of zeal, but we want zeal and spiritual fervor linked with knowledge and such rational methods and efficiency as will appeal to the intellectually best of our young men and women.

The course of study in the teacher-training class should be such as to fit the teacher to understand the intellectual and spiritual needs of every class at any age and the methods to be employed to meet these needs. The study should give the teacher a grasp of the fundamental and general teachings of the Bible and a working knowledge of the administrative side of the organized forces for religious education. In other words, the content of the teacher-training course should present in a general and often in an elementary way four lines of knowledge: first, a knowledge of the pupil, child psychology, dealing with the characteristic and religious interests of the child at various stages of development; second, a knowledge of the teacher, his qualifications and the principles and methods of teaching; third, a knowledge of the Bible, general historical and doctrinal survey of the entire Scriptures; fourth, a knowledge of the school, plans and methods of administration and organization.

The pursuit of such a course of study even though in an elementary way will bring rich results in efficiency, in inspiration and in ideals for service. The knowledge acquired is of great value to the present and prospective working force, but the greatest value is the deepened purposes and the higher aspirations that have been awakened in the hearts of the teachers. It gives them ideals and a point of view in their work that will bring large fruitage in future attainments. Think it not effort wasted, if but few indeed can be enlisted for this work. If one member of a training class gets a larger vision of the oppor-

tunities and the responsibilities that are given to the teacher of the Word and follows the vision in actual service, that class has been a glorious success. The facts acquired are nothing as compared with visions of duty and opportunities for service. It is in the pursuit of the ideal that we rise. The realities of today are the dreams of yesterday, and the attainments of tomorrow are the crystallized ideals of today. It is the aim of teacher-training to help crystallize the ideals of religious education into the actual working forces of the church of tomorrow, if not in the church of today.

#### THE APPLICATION OF THE PRINCIPLE.

It is said that the beauty of a principle is in its application. It is the conviction of many that there is no church in which the principle of teacher-training can not be applied with some degree of success, if those attempting the work are only wise in the adaptation of the principle to the actual needs and conditions of the local situation. The principle of teacher-training is universal; the application is local and individual.

In the consideration of the application of teacher-training in our schools, we are met at the outset with certain definite factors that complicate the situation. In many cases it is not merely a question of getting trained teachers, but of getting any teachers at all. Those secured are often inexperienced, without special training; many times inefficient and devoid of any sense of need for better preparation or at least of willingness to make the sacrifice necessary to obtain it. There are also the difficulties of working with a volunteer force, of meeting for only a brief period once a week, and of having an inadequate equipment to facilitate the teaching process. These facts must be borne in mind when we are tempted to make comparisons with the results accomplished in the public schools and those accomplished in the Bible school. No comparison between the Bible school and day school can justly be made until both are given the same opportunity and equipment.

Every school should maintain a teacher-training class as a part of its regular work, to perfect its own officers and teachers. In this class, instruction should be given in whatever parts of religious truth may be necessary to make up for the deficiencies

of the regular school curriculum, and also that training should be given in special methods of Bible-school administration and in teaching principles and methods which are recognized as essential to a teacher's equipment. It is an indictment of the course of study in the Sabbath school that it is found necessary to give instruction in biblical introduction, history and doctrine to its pupils before they are ready to teach.

Only such young people and others should be enrolled in this class as are willing to fit themselves for teaching. Experience has shown that the best results can be obtained when the class meets at the same time as the rest of the Sabbath school. It will meet with less interruption and more regular and careful work can be secured. The class should be taught by the best qualified teacher in the school; it may be the pastor, often it will be some successful public-school teacher who has had professional training. As far as possible this course should be required of every person who teaches or holds an executive office in the school. On completion of the course, there should be public recognition of the work of the students in such a way as to impress others with the importance of such training and to show that the school is endeavoring to do its work in a worthy manner. It is worth while for a school to maintain such a class though the number enrolled may be small. Keep a class though there are only two, and one of these the teacher.

In many of our schools, the teachers' meeting has become a well-established institution. This can be used as a training school for the present teaching force, and for prospective teachers where no regular training class is maintained. Every teachers' meeting ought to do at least three things: first, it should cultivate a sense of unity through all the school forces; second, it should serve as a conference on school problems and as an agency for the transaction of much or most of the school business; third, it should afford opportunity for the definite training of officers and teachers in their duties and in their special service.

The conception of the teachers' meeting as a means of preparing the teacher for the immediate teaching of the lesson of the following Sabbath should be discouraged.

Teachers have two things to learn: that there is no proxy preparation and there is no post-preparation. To allow another to do the hard work on a lesson and think that you can fit yourself by listening to him on some night, preferably late in the week so you may not forget, is a serious and fatal mistake. Better the little you dig out for yourself than the vast amount presented by another, either in teachers' meeting or in a help. Beware of the helps that hinder by making you unable to walk alone.

In the teachers' meeting, those matters of business which concern the school as a whole should be presented, with perhaps a brief survey of the lesson for the week. The main part of the hour, however, should be devoted to the study of a carefully prepared teacher-training course. For this purpose a comprehensive text-book treating the whole field of Sabbath-school work from a practical standpoint may be used with collateral reading for each member of the class in some book relating to the work of the department in which the student is teaching. As a text for all the class to study, "Training the Teacher," Schauffler, Brumbaugh and others (Sunday School Times Co.), will be found admirably adapted to most schools. Primary teachers would find "The Unfolding Life," by Miss Lamoreaux, or Archibald's "The Primary Department" exceedingly helpful. McKinney's "After the Primary, What?" for junior teachers, and Hudson's "The How Book" for adult organized class teachers are excellent. Thus, supplemental reading could be arranged for teachers and officers in all departments of the school. This is only one suggested method which has been found successful in some places; other methods may be used. The actual method may need to be varied according to local conditions.

Many may think all this work unimportant; but, friends, we will never make progress in our Sabbath-school work and religious education until we have higher ideals of the opportunities and possibilities of the work in which we are engaged. If progress is made it must be done by the present teaching forces and those who shall soon be their successors. We will never meet the task laid upon the Bible school until we appreciate the difficulties and prepare to meet them with workers duly train-

ed and qualified. We must keep the personal equipment and the spiritual qualifications first, but we must bring education, technical training and professional equipment, not as ends in themselves or as sufficient in themselves, but as servants for perfecting us in this high and holy calling.

#### Semi-annual Meeting.

The formal minutes of the semi-annual meeting of the churches of northern Wisconsin and Minnesota have come to hand, from which we make the following account of the services. The meeting was held with the church at Dodge Center, Minn., beginning on Sixth-day, October 22, and closing Sunday, October 24. The ministers present were Pastor C. S. Sayre, Rev. Geo. W. Lewis and Rev. H. D. Clarke, all members of the local church; Rev. Madison Harry of New Auburn, Minn., and Rev. James H. Hurley of New Auburn, Wis. Mr. and Mrs. John Wilson, and Mrs. Davis, from New Richland, Minn., were also present.

The meetings were presided over by Bro. Giles Ellis, moderator, with Eva Churchward as recording secretary. After a song service by Pastor Sayre and scripture reading and prayers by Brethren Hurley and Clarke, the audience listened to a sermon by Rev. Madison Harry from James i, 5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

In the evening Brother Hurley preached from John iv, 35: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." This was spoken of as a strong sermon, and we all see that it is a strong missionary text.

On Sabbath day Brother Hurley preached again from Micah vii, 3: "That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up." Then followed the Sabbath school, conducted by Mrs. Flora Tappan, superintendent. After a review of the last week's lesson, by Miss Jessie Langworthy, the song, "Almost Per-

sueded," was sung by Pastor Sayre, and the school studied the lesson of the day. At the young people's hour, Sabbath afternoon, Pastor Sayre told about his visit to the Southwestern Association and his work at Fouke, and an essay on "Loyalty to the Pledge," by Mrs. Oscar Davis, was read by Miss Jessie Langworthy. Brother Harry preached in the evening from John xii, 32: "And I, if I be lifted up from the earth, will draw all men unto me."

The sermon on Sunday afternoon was by Brother Harry, from Matt. xxii, 37-39: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." The closing sermon, on Sunday evening, was by Brother Hurley upon "The Hidden Power of God," from Hab. iii, 4: "And there was the hiding of his power."

The next meeting will be with the church at New Auburn, Minn. Frank Hall was elected moderator, and Minnie Coon, recording secretary. Mrs. Rosa Williams of New Auburn, Wis., was made corresponding secretary and treasurer. The time of the meeting, and matters regarding program were left with the Executive Committee.

After the sermon by Brother Hurley, the closing conference meeting was very helpful. A general invitation brought nearly the entire audience to its feet, and two persons expressed a desire to accept Christ as their Saviour.

"The trouble which the Lord has with us is that we covet a spectacular experience; we long to shine as stars of the first magnitude; we desire the success shown in the year book; we seek the Spirit's power as an end rather than as a means to an end; we seek it for self-glory, rather than for the glory of God; we seek the special gifts of the Spirit, rather than the Spirit himself. We must not try to use the Spirit in the accomplishment of our work, but we must consent to let the Spirit use us in the accomplishment of his work."

'Tis looking downward makes us dizzy.  
—Browning.



## Woman's Work

ETHEL A. HAVEN, Leonardville, N. Y.  
Contributing Editor.

Do it now.

### Make Some Sunshine.

When the clouds hang dark an' dreary,  
Shuttin' out the blessed light—  
When you're feelin' sort o' weary,  
An' you don't know wrong from right,  
When the sun's forgot his business,  
An' the world seems dull an' flat;  
Make some artificial sunshine  
In the place "where you are at."

When the skies are most forebodin'  
When they're black instead of blue—  
When your heart with gloom's corrodin'  
Let me tell you what to do:  
Loose your hold on all your troubles,  
Stamp your foot and holler "Scat!"  
Chase your woes away with brightness  
In the place where you are at.

Though 'twill be most satisfactory  
On a dark an' gloomy street,  
You can have your sunshine factory  
Any place where you may meet  
Gloomy folk who need some brightness  
That will make their souls grow fat.  
Go to work and make some sunshine  
In the place where you are at.

If you'd like to try the business,  
I will tell you how to start:  
The ingredients and formulas  
You will find within your heart.  
Bathe yourself in home-made sunshine,  
(Very necessary, that!)  
Then just radiate with brightness,  
In the place where you are at.  
—Benjamin Keech, in *Chicago Record-Herald*.

### From the Poor to the Poorer.

(Mrs. W. S. Dodd, the writer of this article, is the wife of Doctor Dodd, now in charge of the American Christian Hospital at Talas. They have been missionaries in Turkey since 1886.)

In the midst of these sad, sad days, when we are hearing from all sides pitiful tales of suffering and destitution, we have had two or three happy days. You wonder why, perhaps. It isn't because the tales have turned out to be false. They are too piti-

fully, terribly true. It isn't because we have been spared a deluge of blood here, though we do thank God for shielding us. It is because we have had a chance to see how much compassion and love there is in the most sordid heart, and we have felt that though the hymn does say, "Only man is vile," there is a good deal of good in him after all.

Why has all this sympathy been shown this last week, especially? It all began with the remark of a plain little body as she was mourning over the Adana massacre. "Why can't we cut out and sew some garments for those orphans and destitute women?" she said. The suggestion was caught up at once and a collection of money was taken up that very day.

The young man who made the appeal did it with a full heart, for he had lost his all in the first outbreak in Adana, and since the second outbreak he had not yet heard from his family.

A generous collection was the result. One working woman, a widow, and poor, gave half her month's salary, and when she heard further tales of bloodshed she came in again and handed in another half month's pay. A scrubbing woman pledged to give the money she would earn by her week of work. Two little boys worked in a garden so as to earn money to send, while their mother sold some flour to add her mite. One little hunchback buyer toiled for us all day, tired and perspiring, and never asked for a cent of pay. That was his contribution. "Ordinarily," he said, "I can't go down this steep hill more than once in a day, but God gave me special strength just for today."

Monday morning five pairs of shears were busily working away over as many tables. Even a young man came in to help and cut away when there was material on hand, and when the material gave out he worked the sewing machine with all his might and main.

We do not need any wireless telegraphy in Talas. There is a mouth to mouth telegraphy, that costs nothing but is of wonderful power and efficiency. In a twinkling the news of our cutting bee spread over Talas, and Armenians and Protestants came in to beg for pieces to take home.

They showered blessings upon us, and told us their prayers were sufficient for us. I am sure they thought we were spreading a prayer rug for ourselves right in the middle of heaven.

I should perhaps explain that the bond between Adana and Talas is very close, as many Talas men go to Adana for work and many friends and relations from here go there to live permanently. It must also be said that we have had the most abject poverty here this winter. Much aid has had to be given out and beggars have been most importunate. For many, many years we have not had such suffering in Talas.

When Talas had need of outside help, how could it help others? We found out this week that it could and would help. Poor wretched women, who often appeal to us for help, came in to take away garments and were very happy to do something for their fellow countrymen in Adana. Two old Armenian women caught the enthusiasm and were soon spreading some goods out on the floor and saying, "Now I cut it out this way. Don't you see this is more economical," etc.

Mariam, a cook in one of our homes, kept coming back again and again for garments until she had finally taken away fifty pieces for distribution among her friends. We cut out altogether about two hundred and seventy pieces, giving our preference to the little children, for our hearts pitied them especially. Backs ached from stooping, feet burned from standing, and hands were sore from grasping shears, but we were happy, and for a time the crushing weight of sorrow was lightened.

How fast the clothing was finished and brought in! Other work was put aside and every one hurried to finish them up and send them off as speedily as possible. One woman, as she left the door, said, "My husband has been killed in this massacre, but I can do this bit of sewing for some one else."

The next day, though no appeal had been made, people began to bring in second-hand clothing. One little boy, who had just been promoted into trousers, brought a bundle of his cast-off baby dresses, and would let no one touch them but himself. A bundle of baby clothes

came from one house with this note attached:

My Dear Baby Friend: I am a little ten months' old baby and I have heard how naked and forlorn you are, so I am sending my clothes to you. Wear them and thank Jesus for them.

Lovingly,  
Zabel (Isabel).

A gray-haired grandmother staggered up the stairs with a big load of cast-off clothing, followed by her daughter-in-law with another load. The next day she came, asking if a man could be sent to bring the clothing she had collected. It was too heavy for her to bring. When I asked her if she wasn't tired, she said, "Yes, I was so tired I couldn't sleep last night, but I know what it is to come back to an entirely empty house, with not even a rag to use."

The same plain little body, an Armenian girl, who had started the ball rolling, suggested another plan. "Let us write Bible verses and put one in with each garment," she said. That plan was adopted with enthusiasm, too, and very soon, one night-nurse was choosing verses while the other was writing them down—"for she can write better than I," said the first nurse—a young Armenian girl was writing in clear, beautiful handwriting some more verses, and a young Greek was sending his messages of comfort for the Greeks that might be destitute in Adana.

As we sewed these strips of paper to the garments, the same plain little body, whom we might call the heroine of the tale, began to expatiate over the joy of the Adana people when they received the clothing. "Oh, is this for me and this and this?" she said. "Oh, how happy they will be. Don't I remember how we lost everything in the last massacre, how we were huddled up in a khan for a month, how dirty and filthy we were, and, oh, how glad we were when clothing came from England." Counting the garments newly made and the second-hand pieces, we have from five to six hundred garments to send by this week's caravan.

We considered it a very precious shipment, for it represents a wealth of love and sympathy that I have no doubt is very acceptable in God's sight. I am sure the



shipment will be a great blessing in Adana and make many hearts glad, but I think the blessing will not stop there. It will stay behind with all those who have helped in this good work. I think we are all a little nearer the blessed Master "who had compassion on the multitude."

May I quote from the quotation on the cover of one of your recent numbers? It is so beautiful, it will bear repetition.

"Never have I seen Thee so clearly as when I was breaking bread to the hungry; never have I loved Thee so dearly as when I soothed a brother's pain."—*Life and Light*.

#### Another Letter From Mr. Fairchild.

Editor of the Sabbath Recorder,  
Plainfield, N. J.,

DEAR SIR:—I notice in your issues of August 16 and 23 respectively, further reference to Christian Science; and while it is our desire to keep out of religious controversy as much as possible, yet I feel that in justice to Christian Science you will be willing to present our side of the question.

In the article by Mr. C. H. Wetherbe appears a quotation from the *Institute Tie* of Chicago, in which it is said that a man who says he formerly was a Christian Scientist remarks that the "Lordship of Jesus Christ is totally ignored by the Christian Scientists." We reply that our good friend must have been mistaken in thinking that he was a Christian Scientist, for if any one thing is emphasized in Christian Science teaching it is the Lordship of Jesus Christ as the Way Shower, and we respectfully submit that in endeavoring to fulfil the Christly command, "Go ye into all the world, and preach the gospel," "Heal the sick," Christian Scientists must, in obeying this command, have a practical Christianity.

Referring to the second article, signed by Mr. Fred Ainsworth, we desire to say that it was not our intention to present any intricate measures of speech in presenting Christian Science to your readers. We know of instances, however, where simple statements of Truth have seemed very profound to the adult by reason of previous education in other directions, and yet these same statements have been understood and put into practice by children, thus ful-

filling the word of the Master who said, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Our critic further says: "The advice of Gamaliel, quoted by one of your correspondents concerning it, would be excellent, if we were unable to determine whether it be of God." He then proceeds to pick out certain statements from the Bible, separating the same from their context, and over against these he places for comparison quotations from various parts of "Science and Health with Key to the Scriptures," by Mrs. Eddy. If this is our critic's method of judging "whether it (Christian Science) be of God," we can recommend a better plan. Let him attend a Christian Science testimonial meeting at the Christian Science church some Wednesday evening and hear the testimonies of those who have been physically healed and spiritually uplifted by Christian Science, and he will then, we believe, be more willing to follow the advice of Gamaliel. As for the "deadly parallel" between the writings of Mrs. Eddy and the scriptural verses presented, I would say that, for instance, we see nothing very "deadly" in Christian Science in the first comparison; rather do we see that which is calculated to inspire a lively hope within us.

Here follows Mr. Ainsworth's comparison and the Christian Science view.—

The Bible:  
God created man in  
his own image.

Mrs. Eddy:  
Man is co-existent and  
eternal with God.

Christian Science teaches that man has always existed in the deific Mind and is, therefore, co-existent as an idea of God. This does *not mean* that man is equal, or is a part of God, which teaching would be pantheistic. Christian Science further teaches that creation is ever appearing and that it will always continue to appear. (See "Science and Health," page 507, line 28.) It will thus be seen that Christian Science does not teach that a mortal is co-existent with God. The misunderstanding on the part of our critic probably arises from the fact that his concept of man is different from the one held in Christian Science.

#### In Truth and Love.

A reply to Fred Ainsworth's article on *Christian Science*, in RECORDER of August 23, 1909.

EDITOR RECORDER:

It is a long time since any words of mine have appeared in the SABBATH RECORDER. The years which have since intervened have not lessened my love for its readers, nor for God's blessed, saving truth. As a Seventh-day Baptist I was always glad when some brother or sister from another denomination entered our ranks. If, on the contrary, one of our number left, we felt the loss and were saddened by his departure, thinking his acceptance of other religious views a grave mistake. I can, therefore, understand what must have been the general thought of my Seventh-day Baptist friends, when they learned I had become a Christian Scientist. I trust there was no thought of condemnation, for I can truthfully affirm that I was as conscientious in accepting the teachings of Mary Baker Eddy as a "Key to the Scriptures" as when, at seventeen years of age, I severed my connection with the "First-day world" to unite with the little denomination to which I now write. Therefore, in whatever light my present position, religiously, may be regarded, I trust I may at least be considered sincere. If there is one desire above others in my heart, it is to be as nearly god-like as possible; to possess the "mind . . . which was also in Christ Jesus."

The lowly Nazarene is, and must ever continue to be, our example—our Way Shower. Whatever was necessary for him to overcome, that he might thus show his Sonship with God, is also our duty to overcome. What he accomplished by his understanding of truth, we are to accomplish sometime, somewhere. If Jesus "increased in wisdom . . . and in favor with God and man," it is ours to do likewise. Of Jesus it is true, as of other good and wise men,—

"The heights by great men reached and kept

Were not attained by sudden flight." That he struggled to overcome the world, we know, for he was "in all points tempted like as we are." His beautiful victories over sin, disease, death and "the flesh"

It is also a fact in regard to comparisons, that where verses or extracts from any book are separated from their context, it is unfair to judge the entire teaching in such a fragmentary manner.

Jesus' words in regard to compliance with so-called material laws will apply in reply to the criticism that Christian Scientists eat, build fires to keep warm, etc. "Suffer it to be so now," said the Master, "for thus it becometh us to fulfil all righteousness."

We do not understand that Mrs. Eddy claims to be divine in any other sense than that the whole spiritual creation is of divine origin.

In reference to the immaculate idea, represented first by man, and last by woman, it seems to us perfectly natural that woman should take her place in matters of spiritual interpretation and leadership; in fact, if we are able to judge by the membership of our Christian churches of all denominations, we must conclude that there are more spiritually minded women than there are men at the present period. Hence we see no reason why women should not be qualified to present the higher spiritual thought of the age.

Mrs. Eddy's charities are not announced to the public as a rule, and the price of the Christian Science text-book and other writings of Mrs. Eddy seems to be satisfactory to those who purchase the literature. It must be remembered that none are solicited to buy Mrs. Eddy's books; all do so of their own volition. Many who have been lifted out of sickness and sin through reading the Bible, and "Science and Health with Key to the Scriptures," by Mrs. Eddy, say that the price of the text-book (\$3.18) is totally insignificant in comparison with the benefits received.

In conclusion we would ask our critic how it is that if Mrs. Eddy is the much misguided woman that he seems to think she is, thousands upon thousands have been physically healed and spiritually uplifted by the teachings of Christian Science? It must be a good tree that brings forth good fruits, and the Scriptures say, "By their fruits ye shall know them."

Respectfully,

H. COULSON FAIRCHILD.

Passaic, N. J., Sept. 15, 1909.



will sometime have counterparts in every individual life. In our human experiences we are ever dissatisfied with our "present attainments." With great zeal we endeavor to accomplish our desires; to better ourselves mentally and financially. Shall not the same be true of our religious experiences? If a faith which is attended by material symbols and ceremonies fails to satisfy us, is it not our privilege, nay, our duty, to seek a wholly spiritual worship? In this search and attainment we are following the Master, for he taught that "neither in this mountain, nor yet in Jerusalem" were men to worship the Father, but "in spirit and in truth." That is, place and "form" were not essential to true worship, but an understanding of God was. This understanding came to Jesus gradually; and as it increased, his words and deeds became more wonderful. "They were astonished at his doctrine; for his word was with power."

He was reared by devout Jewish parents, who doubtless gave him the "line upon line, precept upon precept" of their Moses-taught beliefs; but as he "increased in wisdom" he rose above the Jewish conception of religion, and by his pure, helpful life gave to the world a faith for which it had been longing, but which, sad to relate, is still unacquired. The heights to which Jesus led a few followers were at length lost to view, the night of the "dark ages" having gradually settled down upon them. But in the midst of that darkness there was a Luther who caught a faint gleam, a gleam on whose glittering length was written the significant words: "The just shall live by faith." This transcendent thought dispelled somewhat the appalling darkness, and hope was renewed. Luther rose above some of the beliefs that had beclouded his spiritual vision, and gladly accepted the light thus revealed. The truth which Jesus understood and demonstrated; which, a few centuries later, Luther longed for and partially grasped, was the same truth, changeless, beautiful, practical. Shorn of human vestments, it lifted men into "the secret place of the most High," the consciousness of the ever-presence and helpfulness of God.

No period of the world's history has a

special claim on truth. Since God is "no respecter of persons," neither is he a respecter of times. His truth is "revealed" to any person in any age who is sufficiently pure of heart to receive it. Then "the still small voice" whispers to the individual consciousness the wisdom of which Jesus spoke, when he said to Peter, "Flesh and blood hath not revealed it unto thee." Thus we may see that a godly mind in the nineteenth or twentieth centuries may receive the God-given truth in equal measure with a person of the twentieth century before Christ. Truth is always truth, whether in the Bible, the SABBATH RECORDER, a newspaper, magazine, or "Science and Health." He who discerns it may be accounted happy, and is benefited thereby. Creeds and theories may change, do change, but truth is "the same yesterday, and today, and forever." It may be "crushed to earth," but it "will rise again." It needs no defense nor defenders, for it can not suffer or be destroyed. As some seer has said:—

"Though creeds be shaken and old idols  
nod,  
Truth can not suffer, for she's born of  
God."

If the Seventh-day Baptist doctrines are of God, they will stand forever. If Christian Science is God's truth, all the critics in the world can not stop its onward progress. Then why criticize or malign one or the other? Let them stand on their merit. If either is an inspiration to a godly life; if both contain truths which are a comfort to some "mother in Israel," what man would be hard-hearted enough to snatch away that boon? The important thing is, to "prove all things: hold fast that which is good."

This article is not written with a desire to defend what I firmly believe to be the truth; neither is it written with the intention of trying to make Christian Scientists of the RECORDER readers. No, I believe one should be faithful to the truth as he understands it, only seeing to it that he add to his faith God-measured baskets of the "fruit-producing" kind; for "by their fruits ye shall know them." Beliefs and professions are plentiful enough, but lives that can show "the fruit of the Spirit" are pain-

fully lacking. No religion has a right to judge another, unless like the Christ kind, it proves its divinity by its works. In that case, no judging is necessary, for the unfruitful religion stands self-condemned.

All replies to criticisms of Christian Science are made simply to correct wrong impressions regarding Mrs. Eddy and the truth which she has discovered. The Wisconsin man whose article, "More About Christian Science," appeared in a late RECORDER, was laboring under great difficulties; for he was trying to criticize something he does not understand. In these days we have experts in various lines: some who examine foodstuffs to ascertain if they are pure; others who are employed to examine the thousand and one commodities which find their way into the homes of our land. These men understand their business. A man who can detect water or some impurity in milk knows its ingredients. And so with other things. The criticisms of Christian Science which I have read in the RECORDER and elsewhere indicate a lack of knowledge regarding the subject criticized. The great trouble with the critics of Christian Science is, that they are criticizing their conception of the Science and not the Science itself. This is emphatically true of the views given by Fred Ainsworth in his article of August 23. His words regarding the composition of "Science and Health" are amusing. He says: "Its intricate mazes of speech, and depths that are too profound for the ordinary mind, or else too dense to be pierced by the light." Has the gentleman ever read Paul's Epistle to the Romans? Has he searched the "dense" passages of Revelation? Paul was quite a metaphysician; hence his writings, in some instances, are not readily grasped by the "ordinary mind." John reflected so beautifully the love of God, that his spiritual truths, somewhat covered by material language and imagery, are "too dense to be pierced by the light" of the unenlightened mind. I think both Paul and John would agree with Mrs. Eddy, that it is difficult to express spiritual thought in a material language. In "Science and Health" she has done the best she could with the material she had at hand, and it may be said that the fruits of

that book show how well she succeeded. Truth is simplicity itself. By their material beliefs and theories men have buried it so deep, that it requires the shovel of spiritual discernment to uncover it. The great apostle taught that truth must be "spiritually discerned." The German poet, Goethe, has given us this thought: "It nettles one that truth should be so simple." Since the critics of Christian Science (which is indeed simple) are so numerous, may it not be said of them that they are on "nettles"? When our human theories are razed to the ground, truth will be found a simple, beautiful, practical principle with which to solve every problem of life. "The (understanding of) truth shall make you free."

Mr. Ainsworth's article makes me think of the one our departed brother, J. L. Gamble, wrote nearly ten years ago. In fact, as I recall Brother Gamble's article, it seems to me that they are identical. Both give the four fundamental propositions of Christian Science, from page 113 of "Science and Health," as follows:

- "1. God is all in all.
- "2. God is good. Good is Mind.
- "3. God, spirit, being all, nothing is matter.
- "4. Life, God, omnipotent good, deny death, evil, sin, disease.—Disease, sin, evil, death, deny good, omnipotent God, Life."

Our critic says, quoting Mark Twain, "They don't mean anything different." He evidently has the great humorist's book on Christian Science, and accepts the funny man's thoughts as final! Should we take Mark Twain seriously? Would Seventh-day Baptists allow him to occupy any of their pulpits regularly? If not, why permit him to "preach" in their literary pulpit—the RECORDER?

The four propositions given above do most assuredly contain something "different," notwithstanding the inability of certain men to see it. Are not spirit and matter different, since the Bible tells us that one wars with the other? In quoting proposition four, our critic failed to draw the long dash between the last word of the first sentence, and the first word of the last. He should also have quoted the sentence which follows the fourth proposition.



It reads as follows: "Which of the denials in proposition four is true? Both are not, can not, be true. According to the Scripture, I find that God is true, 'but every (mortal) man a liar.'"

Is "Good is Mind" "entirely assumed" as Mr. Ainsworth avers? Paul says, "Let this mind be in you, which was also in Christ Jesus." He refers to the divine Mind, not the carnal. Jesus said: "There is none good but one, that is, God." If God is good, and he is Mind, what must be the logical conclusion? The writer again says: "It is a mistake to say that she heals disease, because she denies the existence of sin, disease or evil." Truth is the only healer. Sin and disease have been healed through the realization of truth by Mrs. Eddy, as well as by many others. I will give one case, that of a man with whom I am acquainted. Through a life of dissipation he became diseased. His mother is a wealthy woman, therefore the best physicians were employed, but without avail. After years of helpless suffering, he turned to Christian Science, and was healed. Yes, healed physically and spiritually! Before his healing, he was a man of the world; now he loves God and his Bible, and is doing for others what was done for him through the truth as Mrs. Eddy teaches it. Some may claim that the physical healing is "of the devil." Be that as it may, it is not the devil's business to make men forsake their sins, as occurred in the case given above. Thousands of equally remarkable cases can be given. As to "denying" sin and disease, did not Jesus do so? "Get thee behind me, Satan," was a denial *par excellence*. The manner in which he destroyed both sin and disease was a most emphatic denial of their reality (eternality). Mr. Ainsworth makes the startling statement: "Her contradictions of Scripture would fill a volume." Let me remind the brother, that the Scriptures were given by inspiration (spiritually). This being true, they must be interpreted spiritually. Many commentaries have been written for the purpose of giving the inner meaning of biblical statements. Mrs. Eddy does not follow that plan in "Science and Health," but leads one tenderly, gradually to the mountain top of spiritual discernment,

where each student may see the glories of pure truth for himself. This is why Christian Scientists are such close students of the Bible, not reading it from a sense of duty, but because they love it.

Following the startling statement regarding Mrs. Eddy's "contradictions," is a double column of fine print, called a "deadly parallel." Had I the space it would be a pleasure to sift each of the passages from the Bible and "Science and Health," which our critic affirms contradict one another. I shall content myself with two: "Man is co-existent and eternal with God." "God created man in his own image." When did God create man? "In the beginning," the Scripture says. But when was that? Ferrar Fenton, in his admirable translation, instead of retaining, "In the beginning," says "By periods," and in a footnote, says "Literally, 'By Headships.'" Mrs. Eddy relieves the situation by saying "The Infinite has no beginning" ("Science and Health," page 502), giving to us the thought of the eternal nature of Deity and his creation. The "man" she refers to is the ideal man, seen in Christ Jesus, who said of himself, "Before Abraham was, I am." In one place he speaks of "the glory which I had with thee before the world was." If there ever was a time when man was non-existent, at that time God was not Father. Since God changeth not, being the same forever, what must be our conclusion? In the light of these simple truths, do the passages given above contradict each other?

Two other passages in the "deadly parallel" will suffice. "One sacrifice, however great, is insufficient to pay the debt of sin." "The blood of Jesus Christ his Son cleanseth us from all sin." The quotation from "Science and Health" is from page 23. The sentence following says: "The atonement requires constant self-immolation on the sinner's part." This is doubtless what Paul meant when he said, "Work out your own salvation." Any one who will read Mrs. Eddy's work from an unprejudiced standpoint will see that she speaks in glowing, heartfelt terms concerning the great sacrifice of Jesus; but she also agrees with the Scripture in the thought that there is

a work to be done by each of us before we can "wear the crown."

Our critic further states that "neither Mrs. Eddy nor her followers have a practical belief in her theories;" also "Mrs. Eddy's crowning claim, and one which probably few understand, is that she is divine." I am wondering where the writer got his information! I have read and studied all of Mrs. Eddy's writings, and in none of them have I seen a single sentence which even hints at her being divine. If he can give me such a sentence, I shall be glad to submit it to the RECORDER readers over my name. Christian Scientists do not look upon her as divine, but as a good woman, who became pure enough in thought to discern in the Scriptures the great spiritual truths which appear in the pages of "Science and Health." Being of God, they must be practical, and are found to be so by all who understand them. They are at least practical in this: They help us to love our critics, and reveal to us the time when they will love the truth which they now condemn. It is practical also in this: The thirteenth chapter of First Corinthians becomes so constituent a part of our publishing society, at Boston, that a single word against other religious denominations never appears on a page of literature printed! The Golden Rule waves, an invisible banner, over our publishing house, our churches and homes; not that its sentiment is fully interwoven in the fabric of our lives, but it is ever where we may view it; for in harmony with Christ Jesus, Mrs. Eddy teaches us to have the utmost love and charity for all who oppose us; and if they criticize what we believe to be God's truth, we may pray with Jesus, "Father, forgive them, they know not what they do."

MARTIN SINDELL.

*Eau Claire, Wis.*

Letter From Rev. J. G. Burdick.

DEAR MR. EDITOR:

I want the opportunity, through your columns, of expressing my gratitude to the many, many friends who have written me such kind letters of condolence. I had hoped to answer these letters but find I can not. I wish to express my thanks to the Battle Creek Seventh-day Baptist Church for many favors, and especially for

the wheel-chair the church and Christian Endeavor sent me, and to the Alfred people who have been so kind.

My general health is good. I can walk some on crutches, but use largely a wheel-chair. I am building on the hope that I shall again be able to walk. In the meantime I intend to keep busy. I hoed my garden, sitting on a chair. We just dug our potatoes, the largest one weighing two pounds and seven ounces. Four together weighed seven pounds and seven ounces. I am also handling the Battle Creek foods, and have my "ad" in the RECORDER for the sale of the Brambach piano. I am happy in the ability to do these things.

It was the hardest struggle of my life to lay down my work at Battle Creek. While thus I am deprived at present of doing that kind of work, yet the good Lord may have other work for me to do, and in this leisure I am going to take it up. For years it has been on my heart, and now I put personal considerations aside and ask our churches to do justice where in our lazy ways we have never yet done what simple justice demands of us as a people. Every denomination I know has met the issue fairly and provided for its superannuated ministers. We have done nothing—one legacy, only, having been given for that purpose. I wish to call your attention to that article of Dr. L. M. Babcock on "Our Pastors' Salaries." When I read that, I promised myself that I would no longer put off that which had been pressing on my heart for so many years. I have conferred with a number of the brethren and the following plan seems to meet universal agreement:

A Christmas offering on behalf of our superannuated ministers, to be taken each year on the Sabbath nearest Christmas day. The offering to be held in trust by the Memorial Board, the interest only to be used.

I put this first upon the hearts of all our ministers to bring it before all our churches for action, and respectfully submit it to the reason and justice of our churches for some action that shall so increase our funds for such purpose that we need not be ashamed of ourselves when we think of it.

Yours truly,

J. G. BURDICK.

*Alfred, N. Y., Oct. 30, 1909.*



## Young People's Work

REV. H. C. VAN HORN, Contributing Editor.

*As every thread of gold is valuable, so is every minute of time.*—Mason.

**Prayer Meeting, November 20, 1909.**

PASTOR M. B. KELLY.

Topic: *The blessings of a thankful heart* (Neh. viii, 8-12).

### Daily Readings.

Nov. 14—A great thanksgiving for work accomplished (Neh. xii, 27-31).

Nov. 15—Thankful for the godly lives of others (1 Cor. i, 1-9).

Nov. 16—Thankful for evidence of growing faith and love in others (2 Thess. i, 1-5).

Nov. 17—Thankful for the transforming power of Christ in the subjective life (1 Tim. i, 12-16).

Nov. 18—Constant thanks for all blessings (Eph. v, 15-21).

Nov. 19—A thankful heart—a passport to the presence of the King (Ps. xcvi).

Nov. 20—The blessings of a thankful heart (Neh. viii, 8-12).

May we not, during the Thanksgiving season, by recounting our Father's mercies, rise above the mere form, and enter into the reality of thanksgiving? However, we should not think to limit the spirit of thankfulness to any particular season, for it should be constant, regular and fervent, because "every good gift . . . cometh down from the Father of lights;" but on the other hand, the habit of gratitude should sharpen our sense of thankfulness on special occasions. "Gratitude to God should be as habitual as the reception of mercies is constant, as ardent as the number of them is great, as devout as the riches of divine grace and goodness is incomprehensible."—C. Simmons.

It is possible for the laws of common civility to teach us gratitude to our fellow men for ordinary favors received, while

our hearts are unthankful to our heavenly Father for his great and permanent blessings. Even Seneca, the Stoic philosopher, recognized this when he wrote: "We can be thankful to a friend for a few acres or a little money, and yet for the freedom and command of the whole earth, and for the great benefits of our being, our life, health and reason, we look upon ourselves as under no obligation."

Again, it is possible for us to be constantly asking God for more and greater blessings, while we return scant thanks for the numberless gifts already received. "Our thanks should be as fervent for mercies received, as our petitions for mercies sought."—C. Simmons.

If we would take time at the close of each day to ponder over its blessings, our hearts would swell with thankfulness more and more until we should be unable to look upon the beautiful things of the world, or think of the comforts of home, the associations of life, or the privileges of the church without a keen sense of gratitude to God.

"If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the almost invisible particles by the mere power of attraction. The unthankful heart, like my fingers in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find, in every hour, some heavenly blessings, only the iron in God's sand is gold."—H. W. Beecher.

### List of Delegates.

Our young people will all want to know who were at the rally at Milton Junction last August. Here is the list. We feel sure that it does not contain the names of all who were there. To have and to publish a roll of the delegates came as an afterthought; hence we hardly dare to hope that our list is anything like full. It will appear again in the Minutes of the Rally which we trust will soon be ready for distribution.

*Young People's Rally, Milton Junction.*

*Albion, Wis.*—Minerva Stillman, Fred Babcock, Helen Lawton, Rev. T. J. Van Horn, Mrs. Harriet C. Van Horn, Nellie Babcock, Marjorie Bliven, Lillian Babcock.

*Milton, Wis.*—Eleanor Dunn, Anna M. Gurley, M. Veola Brown, Emma Wells, Viola Maryott, Harriet L. Oursler, H. L. Polan, Eva Gurley, Mary G. Brown, Nan I. Brown, Helen Ingham, D. Nelson Inglis, I. N. Rounseville, George Crandall, Adeline Shaw, H. C. Stillman, H. M. Pierce, Dena Burdick, Mabel Dunn, A. Cora Clarke, Rev. L. A. Platts, Mrs. L. A. Platts, Harry North, Amelia Rittenhouse, Ferne Crosley, Carrie Nelson, R. V. Hurley, O. L. Crandall, Sadie Carlson.

*Milton Junction*—Robert West, Nina Coon, Linda Buten, Helen Cottrell, Lettie Frink, William Frink, Mrs. R. A. Frink, Eldon Crandall, Jennie Crandall, Ross G. Coon, Mrs. Coon, Bernice Mills, Grace Babcock, Anna Lawton, Laura Maxwell, Myra Jones, Hattie Jones, Philip Coon, Rachael Coon, Anna West, Mabel West, Pastor A. J. C. Bond, Mercy E. Garthwaite.

*Walworth*—Lester Crandall, R. Maxson, Geo. Larkin.

*Glenn, Wis.*—Elizabeth Crandall.

*Madison, Wis.*—Luther F. Sutton, Mrs. L. F. Sutton.

*Plainfield, Wis.*—Gladys Greene.

*New Auburn, Wis.*—Victor Freeborn, Mrs. Nellie Freeborn, Mrs. M. A. Cartwright.

*Egerton, Wis.*—Geo. W. Stillman, Mrs. P. S. Jones.

*Battle Creek, Mich.*—Ruby Coon, Josephine Post, Chicago.

*Farina, Ill.*—Rev. W. D. Burdick, Mrs. Nettie Burdick, H. B. Irish.

*Dodge Center, Minn.*—Lelia Sanford, Rev. C. S. Sayre, Mrs. Mabel Sayre, Ivan O. Tappan, Mrs. F. E. Tappan, Lulu Ellis, Myrtle Ellis, Eva L. Churchward.

*New Auburn, Minn.*—Minnie Coon, Maud Coon.

*North Loup, Neb.*—Marcia Rood, Walter Rood, Mildred L. Greene, Claude Hill, Mrs. C. Hill, Alice G. Johnson, Ferne Barber, Georgia Black, Lora Black, Mamie Van Zant.

*Nortonville, Kan.*—Rev. M. B. Kelly, Mrs. M. B. Kelly, Paul Kelly, Ruth Stillman, Edna K. Crandall, Mrs. Martha Babcock, Alena Maxson, Clair L. Stillman, Edgar Coon, Charles Coon.

*Garwin, Iowa*—Ethlyn Davis, Lennora Ford, Rev. Geo. W. Burdick, Welton.

*Jackson Center, Ohio*—Rev. D. K. Davis, P. R. Simpson.

*Norwood, Ohio*—Mrs. T. R. Williams.

*Kansas City, Mo.*—Katherine Ochs.

*Alfred, N. Y.*—Rev. W. L. Greene, Mrs. A. M. Byers, Herbert L. Cottrell, Flora Burdick.

*Alfred Station, N. Y.*—Mrs. Sarah P. Davis, Bertha Pierce, Rev. I. L. Cottrell, Mrs. I. L. Cottrell.

*Andover, N. Y.*—R. J. Severance.

*Independence, N. Y.*—Rev. A. G. Crofoot, Mrs. A. G. Crofoot.

*Nile, N. Y.*—Rev. J. L. Skaggs, Otho Vars, Robert Greene, Lyle M. Canfield.

*Little Genesee, N. Y.*—Rev. S. H. Babcock, H. Burdick.

*Portville, N. Y.*—I. T. Lewis, Mrs. I. T. Lewis. *Coudersport, Pa.*—Rena Randall, Rev. O. D. Sherman, Richburg.

*Brookfield, N. Y.*—Rev. H. C. Van Horn, Mrs. H. C. Brown, Ruth Brown.

*Adams Center, N. Y.*—C. C. Williams, Mrs. C. C. Williams, Eva Greene, Mrs. Grant W. Davis.

*Berlin, N. Y.*—Rev. Jesse Hutchins, Mrs. J. E. Hutchins.

*Plainfield, N. J.*—Rev. Edwin Shaw, N. O. Moore.

*Shiloh, N. J.*—Rev. D. B. Coon, Geo. H. Harris, Della Fogg.

*New Market, N. J.*—Geo. S. Larkin.

*Ashaway, R. I.*—Rev. E. B. Saunders, Fannie Ella Edwards.

*Salem, W. Va.*—Prof. M. H. Van Horn, Rev. Geo. W. Hills.

*Oxford, W. Va.*—S. A. Ford.

*Hammond, La.*—A. B. Lanphere, Mrs. A. B. Lanphere.

*Fouke, Ark.*—Rev. G. H. F. Randolph.

*Gentry, Ark.*—Tacey Eaglesfield.

*Riverside, Cal.*—Bessie Babcock.

*Address Unknown*—Ethel Foat, Oxford, —, Rosa Foat, Oxford, —, Ellen Truman, Cronnie Goddard.

The editor of *Young People's Work* does not wish to be held for any errors or omissions. It is given here as reported to him.

### A STORY.

Ever since the present editor took up the work of contributor to the *Young People's* department he has been anxious to obtain a good serial story for publication. His wishes are about to be realized. Arrangements have been made and about completed; and it will be in his hands in full before Christmas. The first number will appear in the first issue of the *RECORDER*, in January, 1910. Young people, get busy. How many new subscriptions for the *RECORDER* can we obtain in the next two months? Let this serial be an added incentive to activity along this line. The story has been written out of life experiences, for the young people. If every Endeavorer would pledge himself to get one new subscriber in the next month, over one thousand homes would be the better and the heart of our editor at Plainfield would be gladdened and encouraged. No one but can do that much. Let's try.

A good many men advertise clothing by publishing the picture of young men dressed in the height of fashion, capping the climax by a cigar in the fingers or mouth. Probably they think that this is



very "taking." It is. Thousands of boys are made cigarette and cigar and even nasty pipe smokers just by that thing. Fifty fathers and mothers, by writing to these manufacturers, might put this matter to them so strongly that they would leave that cigar out of their advertisements. If they did not, it would be right to shut every paper that inserts such matter out of the home, and buy no clothing of the men who are in this way of dragging our boys down.

E. L. V.

**Young People's Board.**

The Young People's Board of the Seventh-day Baptist General Conference met in regular session in the Seventh-day Baptist church, Salem, W. Va., October 10, 1909, at 11 o'clock a. m., President M. H. Van Horn in the chair.

Present: President M. H. Van Horn, Vice-President Bessie Davis, Treasurer A. Clyde Ehret and Secretary Maleta H. Davis.

Prayer was offered by A. Clyde Ehret. Minutes of last meeting were read and approved.

A communication was read from Rev. H. C. Van Horn.

The committee appointed to have the letters of the presidents of our schools, which were printed in the RECORDER, in pamphlet form, asked the Tract Board to print them for the Young People's Board. This they did. About half of them were distributed at Conference and the Rally, while the others remain to be distributed among the Endeavor Societies.

Minutes of the Young People's Rally were read and approved and one thousand copies including the written addresses were ordered printed.

The Treasurer's report was read and adopted. A bill of 74 cents for express on treasurer's book was allowed and ordered paid.

It was voted that the following amounts be sent to the Missionary Society:

- For the Lieu-oo School, \$4.00.
- For the Shanghai Chapel, \$4.00.
- For the Missionary Society, \$10.00.
- For Ammokoo, \$93.15.
- To G. H. F. Randolph for Fouke School, \$4.00.

Tract Society, \$2.00.

It was voted to allow Rev. H. C. Van Horn \$5.00 on editor's expenses.

One subscription to the RECORDER, for one unable to pay, was ordered paid.

It was voted that the President and Treasurer be a committee to examine and revise for our denominational needs the International Endeavor Leaflets and have them published ready for use the first of the year.

A vote of thanks was extended to Rev. H. D. Burdick for consenting to prepare a series of mission studies, the same to appear monthly in the RECORDER and to begin as soon as he can get them ready.

It was voted that William Simpson of Milton be appointed superintendent of the Intermediate Christian Endeavor Societies.

**Treasurer's Report.**

July 10, 1909, to October 9, 1909.

LUTHER F. SUTTON, Treasurer,  
In account with the  
SEVENTH-DAY BAPTIST YOUNG PEOPLE'S BOARD.

Dr.  
Balance on hand, July 10, 1909 .....\$104 81

Received from:	
Error on last balance .....	1 00
Salem, W. Va. ....	12 00
Hartsville, N. Y. ....	10 00
Central Association, collection .....	7 92
Milton Junction .....	19 50
Milton .....	93 00
First Verona, N. Y. ....	6 00
First Alfred Junior .....	12 00
First Alfred .....	13 35
Welton, Ia. ....	10 00
Plainfield Junior .....	4 00
Farina, Ill. ....	28 00
Riverside, Cal. ....	1 00
Edelstein, Ill. ....	25 00
New York Church .....	1 60
Battle Creek, Mich. ....	8 50
North Loup, Neb. ....	8 00
Ashaway, R. I. ....	10 00
Fouke, Ark. ....	3 20
Fouke Junior .....	3 45
Independence, N. Y. ....	5 00
Special Collections .....	35 61

Total .....\$422 94

Cr.

Recorder Press Co. ....	\$ 32 86
Missionary Society, Doctor Palmborg ...	150 00
Davis Publishing Co., Milton, Wis. ....	2 00
M. H. Van Horn, Conference traveling expenses .....	25 00
Mrs. Edith C. Hutchins, Junior Endeavor supt. expense .....	3 24
H. C. Van Horn, editor expense .....	1 90
Miss Maleta Davis, sec. expense .....	4 20

Luther F. Sutton, express on books, treasurer's book .....	74
Balance .....	203 00
Total .....	\$422 94

**News Notes.**

ALBION, WIS.—The Willing Workers served a chicken-pie supper in the church basement, October 13: proceeds \$10.—Our society purchased new song-books, "Jubilant Praise," at Conference.—The Endeavorers meet each week at the home of the pastor to learn the new pieces.—Three of our members are spending the winter at Battle Creek, and others are away at school.

MILTON JUNCTION, WIS.—Robert West and Eldon Crandall represented our society at the district convention, held at Lake Geneva City, October 1-3. A very good report of the convention was given by them at the close of our Christian Endeavor meeting, the Sabbath following.—A harvest social was held October 9.—A Bible-study class has been organized, which meets with the Friday evening prayer meeting. Several of its members are Christian Endeavorers.—The teachers of the Sabbath school have organized a teachers' meeting, which meets the second and fourth Sunday nights of each month. Prof. A. B. West acts as leader.

**Tract Society—Meeting of Board of Directors.**

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, October 10, 1909, at 2.00 p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, Corliss F. Randolph, C. C. Chipman, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, W. H. Crandall, H. N. Jordan, N. O. Moore, Asa F' Randolph, W. C. Hubbard, H. M. Maxson, C. W. Spicer, D. E. Titsworth, M. L. Clawson, A. L. Titsworth.

Visitor: Jesse G. Burdick.

Prayer was offered by Rev. Edwin Shaw. Minutes of last meeting were read.

The Committee on Distribution of Literature reported that the committee had elected W. C. Hubbard temporary chair-

man, and Edwin Shaw permanent secretary of the committee, and also presented the following:

The Committee on the Distribution of Denominational Literature recommend:

1. The publishing of the manuscript for the book of the late Rev. Abram H. Lewis, D. D., LL. D., on Spiritual Sabbathism, as edited by his son, Prof. Edwin H. Lewis, and approved by the Committee consisting of the Rev. T. L. Gardiner, the Rev. A. E. Main and the Rev. W. C. Daland, the book to be bound in cloth the size of the biography of Doctor Lewis, recently published, an edition of 500 copies, at an estimated cost of \$350.00.

2. The publishing of an address by Pres. C. B. Clark for the Young People's Board. This address was given at the recent Post-Conference Rally of the young people, and will be published in the SABBATH RECORDER. The Young People's Board desire an edition of 1,000 copies in pamphlet form.

3. That 200 copies of the booklet on a List of Books for a Minister's Library be sent to the Rev. F. E. Peterson, and that one copy each be sent to each clergyman in the denomination.

4. That a copy of the Sabbath and Seventh-day Baptists be sent, so far as possible, to every delegate to the recent State Convention of the Y. P. S. C. E. of New Jersey.

Signed, W. C. HUBBARD,  
Chairman.

EDWIN SHAW,  
Secretary.

Report adopted.

The committee on amendment to Section 1 of Article II of the By-Laws, presented their report, recommending that the section be changed so as to read:

I. A Committee on Field Work.

Voted that action on the report be deferred for one month.

The Treasurer presented his report for the first quarter, which on motion was adopted.

Voted that the expenses of the Business Manager to Conference and North Loup be paid.

Voted that the bill of the Corresponding Secretary for postage be paid.

The Corresponding Secretary reported correspondence from J. E. Hutchins, F. E. Peterson, Geo. Seeley, J. L. Skaggs, J. A. Davidson, Chas. H. Greene, Jos. J. Kovats, Ruth D. Morris and E. F. Loofboro.

The latter reported on his work on the Pacific Coast.

Report adopted.

Correspondence from F. E. Ashun of the



Gold Coast, Africa, acknowledged the receipt of the SABBATH RECORDER and other literature.

Correspondence from W. W. Olifan of South Africa was referred to the Advisory Committee.

Correspondence from D. W. Leath was referred to the Committee on Distribution of Literature with power.

Rev. Henry N. Jordan presented the following report:

*To the Advisory Committee of the American Sabbath Tract Society:*

DEAR BRETHREN: Acting in accordance with the plans of your committee, I spent the time from June 30 up to the sessions of the Conference in the West and Southwest in the interests of the Tract Society and in evangelistic and general denominational work. On the way to Arkansas I spent five days with the Jackson Center Church.

The balance of the summer was put in at Gentry and Skylight, with a visit to Milton on the Sabbath of the week of Convocation. On my arrival at Gentry, after consulting with the brethren of that church, it seemed best that I should occupy the time in pastoral-evangelistic work. So on foot or on horseback I went among the brethren, far and near, until I reached every home excepting one. About three evangelistic meetings were held each week besides the regular Sabbath services. One day and two nights were spent with the two Sabbath-keeping families at Skylight, forty miles south of Gentry. Recently these two families have moved to Oklahoma.

Wherever I went I tried to bring hope and cheer and to arouse and increase love for and loyalty to the truths God has given to the world. The brethren did show a hearty appreciation of your interest in them and our denominational work in sending your representative among them. They show a devotedness to the cause in the Southwest that is highly commendable. While passing through sore trials because of the severe drought and the consequent failure of crops, they exhibit a determination to hold on and stay by the field. They are patiently waiting and longing for the time to come when they shall have a pastor to lead them in the work for the Master in the great Southwest.

As one of the results of the labors at Gentry, six young people were baptized and received into the fellowship of the church.

I would report the following work:

Jackson Center—3 sermons.

Gentry—23 sermons besides other addresses.

Skylight—1 sermon.

Milton—1 sermon.

\$10 collected on RECORDER subscriptions.

One new subscriber for RECORDER.

Eight copies sold of Lewis' biography.

Expenses of trip including the salary paid, \$221.94.

Fraternally yours,

HENRY N. JORDAN.

Report adopted.

The following resolution was presented and adopted.

*Resolved,* That we hereby express and place on record our high appreciation of the faithful and efficient labors of our brethren, Reverends D. Burdett Coon and Henry N. Jordan, Dean Main and Corliss F. Randolph on the field this last summer, in carrying on our campaign of aggressive work under the direction of our Advisory Committee.

Corliss F. Randolph reported on his recent visit to Ephrata, Pa., in company with Editor Gardiner and C. C. Chipman.

Report adopted.

Voted that a committee of five consisting of W. M. Stillman, C. C. Chipman, H. M. Maxson, Edwin Shaw, F. J. Hubbard canvass the situation and suggest at the November meeting, the name of a leader (as Field Secretary or Corresponding Secretary), to as far as possible fill the place so long and ably held by our late Corresponding Secretary, Rev. A. H. Lewis.

Voted that the question of the publication of the book by Doctor Lewis, entitled "Spiritual Sabbathism," be referred to the Committee on Distribution of Literature with power.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
*Rec. Sec.*

#### Home News.

SYRACUSE, N. Y.—The church here was much saddened by the death of one of its charter members, Mrs. Georgiana Cross Wilmot. She will be much missed by our people and by her other friends.—The Rev. J. Franklin Browne, pastor of the Scott Church, was with us on the evening of October 10, and conducted a prayer meeting at the home of Mr. H. J. Cross, near Sherman Park.—On October 16, the Rev. A. L. Davis preached here and administered the Lord's Supper. On that occasion two were received as members of this church: one by testimony, the other by letter. The former was Mrs. Celestia M. Davis, from the First Verona Church; and the one by letter was Miss L. L. Bush of this city.

E. S. M.

Oct. 26, 1909.

## Children's Page

### The Last Dance of the Leaves.

Rustling, rattling, dancing, chasing,  
Sports of every autumn breeze,  
Troops of leaves go madly racing  
Up and down beneath the trees.

Red and brown and tan and yellow,  
How they frolic to and fro!  
Now a drift, and now a shallow,  
Helter-skelter, off they go!

Great brown heaps the sidewalks cover,  
Knee-deep in them children wade;  
Overhead bare branches hover,  
Cold and gray and disarrayed.

Jack Frost brings the briefest freedom,  
Winter drear will soon be king;  
Scurry, skip, and hurry, hurry!  
Dance your fastest, wildest fling!

—Selected.

### The Cat That Answered an Advertisement.

You know that there are some people who say that cats can not read good, plain English. If that is so, will you please tell me how it happened that this one came to the front door of the Belden family in answer to Ted's advertisement?

"The mice are eating us out of house and home!" said Mary, as she brought in the cream for breakfast. "I don't see what we will do if we don't get a cat."

"We really do need one," said mother, thoughtfully; "but I don't know of a good mouser anywhere."

"Why don't you advertise?" joked father, as he drank his coffee. "An 'ad' in the *Gazette* or *Post* ought to bring you one."

"Costs too much," laughed mother.

"Well, then, stick up a sign!" said father.

Ted thought it over as he finished his breakfast. He could "stick up a sign" just as well as anybody. Where should he put it? He decided that a good, big, handsome one, done in red paint and pinned up on the front door, would be as good as anything; and so, half an hour later, that was what callers might have seen if they had come so early. It stayed there all the forenoon, and this is what it said:

### "Wanted—A Cat."

A few people saw it, and laughed, for it was such a big piece of brown wrapping paper, and the letters were so big, and red, and scraggly, that you couldn't help seeing them, unless you were very, very near-sighted.

Just before luncheon time mother had to go to the front door for something, and there stood a lean, lank, gray cat, with one paw up, trying to catch the fluttering corner of that brown paper sign. It seemed as if it were trying to say, "I've come! Why do you want that sign any more?"

"Ted, did you put that thing up there?" asked mother, taking the pins out in a hurry and carrying the dreadful looking sign inside to use for kindling. "What will the neighbors think! Such a front door for people to look at!"

"It brought the cat!" said Ted in triumph.

And, sure enough, there was the long, lean, gray cat following close at their heels everywhere they went, and meowing for milk. He turned out a splendid mouser, too, and to this day Ted firmly believes in advertising.—*Exchange.*

### Nine-Year-Old Teddy.

When nine-year-old Teddy displayed the shining new quarter which Mr. Ringloss had given him down at the corner store, mother very naturally asked if her little boy had said "Thank you" to father's friend.

No answer.

"Surely you thanked Mr. Ringloss," she persisted.

Still no answer. Trouble showed on the little face.

"Teddy, listen: You ought to have said, 'Thank you, sir.' Did you?"

No answer yet, and trouble threatened to produce showers.

"Come here, dear little son. Tell mamma, now. Did you thank Mr. Ringloss for the quarter?"

Then the storm broke, but between the sobs and tears came the required information: "I told him, 'Thank you,' an' he said not to mention it; an' I tried not to."—*Christian Endeavor World.*



## MARRIAGES

**WILLARD-ROOT**—In the town of Alfred, N. Y., at the home of the bride's parents, September 29, 1909, by Pastor I. L. Cottrell, Mr. Edwin Clyde Willard and Miss Etta Adelle Root, both of Alfred.

**SMITH-WRIGHT**—At the Seventh-day Baptist parsonage, Little Genesee, N. Y., by Pastor Babcock, October 16, 1909, Mr. Roy C. Smith of Salamanca, N. Y., and Miss Gertrude A. Wright of Little Genesee.

**DAVIS-GREEN-WARE-WHITFORD**—At the residence of the bride's father, E. M. Whitford, in Farina, Ill., October 19, 1909, by Rev. Willard D. Burdick, Mr. Carroll A. Davis and Mrs. Edith W. Green, both of Farina.—Also at the same time and place, Mr. Otway Ware of St. Andrews, Fla., and Miss Mary E. Whitford of Farina.

**NILES-EELLS**—In Hartsville, N. Y., at the home of the bride's parents, October 20, 1909, by Pastor I. L. Cottrell, Mr. Harry Warren Niles of Alfred Station, N. Y., and Miss Blanche Estelle Eells of Hartsville.

**IRISH-BABCOCK**—At the home of the bride's parents, Mr. and Mrs. Albert S. Babcock, Rockville, R. I., October 23, 1909, by their pastor, Rev. Erlo E. Sutton, Mr. George Carlton Irish, grandson of Rev. James R. Irish, and Miss Lyra Adell Babcock, both of Rockville.

## DEATHS

**BINKLEY**—Hannah (Zerfass) Binkley died at her home in Saron, the Sister House, at the Cloister, Ephrata, Pa., July 26, 1909, aged 79 years, 8 months and 12 days.

Mrs. Binkley was a daughter of Samuel Zerfass of Ephrata, and lived all her life in the vicinity of her childhood home. In 1851 she was married to Elias Binkley, who died in 1866. She was a loyal Sabbath-keeper, and for nearly sixty years was a faithful member of the German Seventh-day Baptist Church at Ephrata. For many years her home had been in Saron, at the Cloister, literally living a solitary life, as with her death, no solitary sister is left in the Cloister. The housekeeper's care of upwards of seventy-five love-feasts and more than two hundred funerals at the Cloister fell upon her shoulders. She is survived by one brother, Joseph J. R. Zerfass (the father of Rev. Samuel G. Zerfass). Two brothers and one sister had already been claimed by the hand of death.

The funeral services were held in the Saal on July 30, conducted by Rev. John A. Pentz, the German Seventh-day Baptist bishop, who preach-

ed from Psalms cxvi, 15. Interment was in the old "God's Acre" near the Cloister entrance.

C. F. R.

**WIKER**—Elizabeth Young (Zerfass) Wiker died in St. Joseph's Hospital, Lancaster, Pa., September 1, 1909, aged 47 years, 10 months and 24 days.

Mrs. Wiker was the daughter of Joseph J. R. Zerfass, and the sister of Rev. Samuel G. Zerfass, the pastor of the German Seventh-day Baptist Church at Ephrata, both of whom survive her. She is also survived by her husband, William R. Wiker, and another brother, William Y. Zerfass, and a sister, Mrs. Reuben Kachel. She was a devoted member of the Ephrata German Seventh-day Baptist Church, where she was an active Sabbath-school worker.

The funeral services were conducted in the Saal on September 5, by Bishop Pentz, assisted by Rev. William K. Bechtel of Baker's Summit, Pa. Text, Rev. xiv, 13. Interment in Mt. Zion Cemetery, on the Cloister premises. C. F. R.

**PARSONS**—Near Little Genesee, N. Y., October 6, 1909, Mrs. Lettie C. Parsons (née Champ-lin) in the 43d year of her age.

She was born on Deer Creek, in the town of Genesee, Allegany Co., N. Y., 1867. She was married in 1890 to Wallace Parsons. To them were born three daughters, who with her husband, her father, one sister and two brothers mourn the sudden death of one greatly beloved and respected.

Funeral services at the home, on Sabbath afternoon, October 9, conducted by the writer, who spoke words of comfort from Heb. xiii, 14. Burial at Portville. S. H. B.

**BABCOCK**—James Leroy Babcock was born February 27, 1831, and died at Wellsville, N. Y., October 15, 1909.

He was the son of Elihu Babcock, who was of the sixth generation of Babcocks, beginning with James Babcock. He married Orpha Witter, June 9, 1859, who died September 24, 1878, leaving no children. Mr. Babcock attended school at Alfred and taught school for a time.

He was a kind man, a genial friend, who won the affection of his companions.

His funeral service was held in the Second Alfred church and interment made in Alfred Rural Cemetery. I. L. C.

**BURDICK**—Silas Burdick was born in Brookfield, N. Y., September 9, 1817, and died on Dodge's Creek, N. Y., October 16, 1909, being 92 years, 1 month and 1 week old.

Brother Burdick came to Allegany Co., N. Y., in February, 1844, and settled on Dodge's Creek in the town of Genesee, which with the exception of a short time at Nile, N. Y., has ever since been his home. He was baptized and united with the West Genesee Seventh-day Baptist Church in 1854 and continued his membership with that body until the church disbanded about two years ago. For a number of years he was clerk of the church and for a time its treasurer. He held at different times different offices in his home town and was an active participant in

the affairs of State and Nation and had voted at every presidential election since and including that of 1840. In that year (1840) he was married to Phebe Crandall, by whom he had five children, three of whom are still living: Mrs. Elvira Keller and Silas G. of Dodge's Creek and Lavern of Nile, N. Y. Mrs. Burdick died in August, 1892.

Funeral services were held from the home of his daughter, Mrs. Keller, October 18, 1909, conducted by the pastor of the First Genesee Seventh-day Baptist Church. Words were spoken suggested by Heb. xi, 8-10. S. H. B.

**BURDICK**—Herbert D. Burdick was born in Little Genesee, N. Y., May 11, 1851, and died at the same place, October 18, 1909.

With the exception of about one year in Alfred, N. Y., and nearly a year in Nile, N. Y., where he moved last November, he spent his entire life in Little Genesee. At the age of nineteen years he was baptized by Rev. T. B. Brown and united with the First Genesee Seventh-day Baptist Church, of which he remained a faithful and consistent member until he had his membership transferred to the Friendship Seventh-day Baptist Church in May of this year (1909). In May, 1879, he was married to Mary A. Walton. Four children, two sons and two daughters, resulted from this union, all of whom are living, and who with their mother and an only brother mourn their loss.

Brother Burdick was a man of sterling worth, modest and retiring in his manner, but steadfast and loyal to his convictions as a Christian, and had the unbounded respect and confidence of all who knew him. He died in the home of the Misses Lackey, where he had come to do some carpenter work, was taken sick and in nine days thereafter passed away.

Funeral services were held from the Seventh-day Baptist church in Little Genesee, in the presence of a large and sympathizing audience, and were conducted by Pastor Babcock assisted by Pastor Skaggs of Nile. Words of comfort were spoken from Matt. xxiv, 44. S. H. B.

**POTTER**—Alanson Clark Potter was born in the town of Hartsville, N. Y., on August 26, 1828.

His childhood and youth were spent on the farm of his parents on Hartsville Hill, and at an early age he united with the Hartsville Seventh-day Baptist Church, being one of its charter members. Later he was chosen and ordained as a deacon, which office he held during his long membership in the Hartsville Church. On June 22, 1851, he married Hannah E. Fredenburgh, who died May 2, 1860; to them was born one child, Ency Catherine, now Mrs. Walter I. Shaw of Hornell, N. Y. Mr. Potter was married the second time to Mary L. Burdick, on October 3, 1865, and with her resided at West Edmeston, N. Y., until her death on June 17, 1905. Since that time he has lived with his daughter at Hornell, N. Y., where he departed this life on Sabbath morning, September 11, 1909, having lived to the good old age of 81 years and 15 days. His funeral services were conducted by the pastor of the Hornell Seventh-day Baptist Church,

Rev. W. D. Wilcox. Prayer was offered at his late home where many friends gathered to show their appreciation and respect for the deceased and their sympathy with his daughter, Mrs. Shaw. A number of these friends and relatives followed the remains to the Hartsville Seventh-day Baptist church, where many more friends of a lifetime from that vicinity and from Alfred were assembled. Music was furnished by the choir of the Hartsville Church, and a sermon preached upon the theme, "The Vocation of the Aged Saints," based upon Genesis xv, 15. Interment was in the family lot at the Hartsville Hill Cemetery.

Deacon Potter was a man against whom no one ever had a word of reproach. He was ever a quiet, consistent, earnest Christian, and a faithful worker in the church. For a number of years, in his middle life, he was engaged in the mercantile business in Alfred, where he made many friends who have not forgotten him, though he has been away from them for many years. He has been a constant attendant at the services of the Seventh-day Baptist Church in Hornell, where he will be greatly missed. Truly, he "lived to a good old age," and was gathered to his fathers in peace. W. D. W.

**STILLMAN**—Mrs. Cassie D. (Powers) Stillman was born in Providence, R. I., July 2, 1853, and died in Plainfield, N. J., October 22, 1909.

She was married to George E. Stillman at Westerly, R. I., by the Rev. Geo. E. Tomlinson, January 26, 1873. In youth she gave her heart to her Saviour and joined the Congregational Church; but when she and Mr. Stillman went to New Jersey to live, she was baptized, January 1, 1881, by the Rev. A. H. Lewis, and united with the Seventh-day Baptist Church at Plainfield, of which she remained a loyal, faithful member as long as she lived. There were no children. Her husband survives her.

Funeral services were held at her late home, 827 West Sixth Street, October 24, 1909, and the burial was made at Hillside. E. S.

## Whom Shall We Heed?

Men say to us, "You have neither place nor mission. Cease your foolish and futile contention and go with the crowd." God says: "I girded thee though thou hast not known me. Rise higher. Gain larger knowledge of my purposes and of your place." Men say: "Your cause is hopeless, your efforts are futile." God says: "My word shall not return unto me void." Jesus declared that he came to fulfil, broaden and strengthen the law and that not one particle of it should fail. Whom shall we believe? Whom will you follow? Men say: "Help us evangelize the world for Christ and let Sabbath reform go by;" as though the world does not need to



be evangelized to a Sabbath-keeping Christ! A great and seductive danger meets us at this point. It is natural and easy to follow the line of least resistance, and we have followed that advice to our hurt. We spend too much time, strength and money in temporary and comparatively superficial "evangelistic efforts," which do not build ourselves nor strengthen the things that remain in our "feeble churches."—A. H. Lewis, D. D.

#### Rich in Yesterdays.

This is the title of a little book by Rev. Henry Ostrom, D. D., published by the Praise Publishing Co., 1530 Chestnut Street, Philadelphia, Pa. It is a message of love and comfort to the aged, appropriately illustrated and full of good thoughts. Indeed, it is so rich in words of comfort and help that one must like it and commend it in spite of some minor faults in editing. These are all lost sight of when the excellent spirit of the author and the rich, inspiring counsels to the aged are once seen. The tasty little illustrations of the old cabin home and things that belong to it, scattered through the pages, will appeal to the old people who spent their childhood days amid such scenes as the artist has portrayed. The chapters give the substance of addresses by the author, who was moved to observe an Old People's day in the evangelistic services where he was called to labor. The book is dedicated to his mother, and an appropriate introductory extract is given from Oliver Wendell Holmes.

In the chapters on Old Age and the Cream of Life, and Our Life Melody—the latter by Ruskin—our old friends will find much that is comforting and helpful. The thought that the Lord delights to honor the aged is brought out in the chapter on Simeon and Anna waiting for the consolation of Israel.

The last chapter, on the Wealth of Old Age, makes the aged ones rich in prayer, in reminiscences, in thanksgiving and in hope. It is better to sail on the good ship "Thankful" than to drift on the "Fear-driven." Happy is the one who lives in Halleluiah Avenue, when life's sunset gilds the sky. The price of this little book is 75 cents, post-paid.

#### Announcement of Special Steamer.

##### DELEGATES TO THE WORLD MISSIONARY CONFERENCE.

The transportation Committee of the American Committee of the World Missionary Conference, which is to be convened in Edinburgh, Tuesday, June 14, 1910, take pleasure in announcing that the Bureau of University Travel of Boston has secured the large new steamship *Kroonland*, 12,760 tons, of the Red Star Line, as the special World Conference Steamer, sailing from New York at 10 a. m., on Tuesday, May 31, 1910.

By this steamer we have been able to secure, for delegates and their friends who are to attend the conference, a reduction in rates amounting

to 10 per cent from the regular printed schedule of the company, the minimum rate being \$82.50.

The *Kroonland* is due to arrive in Southampton, Thursday, June 9, 1910. From Southampton a special train will take the passengers direct to Edinburgh, so that members of the Eight Commissions can attend their pre-conference meetings, which are arranged for Friday, June 10. For those delegates and their friends who prefer to utilize the four or five days preceding the conference in seeing something of England, the Bureau of University Travel has arranged an interesting itinerary for which a special train throughout will be engaged. The route will include Oxford, Stratford, Chester, English Lakes and Melrose.

The advantages of going by the special steamer are evident. It will bring the delegates and members of the American Executive Committee and Commissions and others attending the conference into sympathetic touch and mutual acquaintance before arriving at Edinburgh, and will give ample opportunity for committee and pre-conference meetings.

As the arrangements made for the special steamer are conditioned upon the Bureau of University Travel's receiving application for 300 berths by January 1, 1910, it is important that the full quota be made up by that date. Moreover, as many of the delegates will be accompanied by their families, it is important that prompt application for accommodation be made, so that in the event of an overflow there will be ample time to arrange for additional accommodations. It is advisable, therefore, that the delegates and members of commissions act as promptly as possible.

If you find that you can not go by the special steamer, the Bureau of University Travel will be glad to arrange for your passage by other line or steamer at the minimum rate.

Sincerely

W. HENRY GRANT, Chairman,  
HENRY K. CARROLL, D. D.,  
S. O. BENTON, D. D.,

Transportation Committee of the American  
Executive Committee.

That the great \$800,000 library building soon to be erected at the University of Chicago as a memorial to the late president, William Rainey Harper, will be none too large for the housing of the immense library already owned by the university is apparent from the fact that in the year ending July 1, 1909, the university library has added 19,549 volumes. The number now is 350,000.—*Baptist Commonwealth*.

#### Wanted.

Minutes of the Central Association, 1909. If any churches have extra copies that they do not need, please send them to SABBATH RECORDER, Plainfield, N. J.

## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

Nov. 27. Paul on Self Denial—  
World's Temperance Lesson..Rom. xiv, 10-21.  
Dec. 4. Paul on the Grace of Giving...2 Cor. viii, 1-15.  
Dec. 11. Paul's Last Words.....2 Tim. iv, 1-18.  
Dec. 18. Review.  
Dec. 25. The Birth of Christ.....Matt. ii, 1-12.

LESSON VIII.—NOVEMBER 20, 1909.

PAUL'S STORY OF HIS LIFE.

2 Cor. xi, 21-xii, 10.

*Golden Text*.—"He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness." 2 Cor. xii, 9.

DAILY READINGS.

First-day, 2 Cor. x, 1-17.

Second-day, 2 Cor. xi, 1-20.

Third-day, 2 Cor. xi, 21-33.

Fourth-day, 2 Cor. xii, 1-10.

Fifth-day, 2 Cor. xii, 11-21.

Sixth-day, 2 Cor. xiii, 1-14.

Sabbath-day, Ps. xliii, xliiii.

INTRODUCTION.

The second Epistle of Paul to the Corinthians contains more allusions to the life and work of the apostle than any of the others which we have. He did not however intend to write a biographical sketch, but feels compelled to make allusions to himself in order to enforce his message.

The church at Corinth was a large and prosperous church. It had grown rapidly under the sedulous care of the apostle. The larger proportion of its membership was won from the ranks of heathendon in an especially wicked city. It is not surprising therefore that many of those who came into the church should sink back into the vices of the world. Immorality was so thoroughly a part of the heathen life that some of the members of the church fell back into their heathen habits without a vivid realization of their own inconsistency, and the whole church was so nearly on a level that there was no vigorous protest against the delinquents. Then there was a fractious spirit that threatened to cripple the usefulness of the Christian community. The First Epistle to the Corinthians was written to correct a number of errors.

But admonition was not sufficient, and there had to be resort to severe discipline. Paul exerted his apostolic authority to correct the irregularities; and this authority was resisted by some. It was in this troublous time that Second Corinthians was written.

There is a manifest break at the end of the ninth chapter of the Epistle. The tone of the earlier part of the book differs from that of the latter. In chaps. x-xiii Paul is threatening and severe. In chaps. i-ix there is more serenity of spirit. The apostle has received good news

from Corinth by his messenger Titus; and realizing that the members of the church are submitting to his reasoning and resuming orderly conduct, he speaks to them in a more conciliatory style. It seems very likely therefore that we have in Second Corinthians really two letters with the omission of the beginning of the one and the close of the other. Both of these were probably written within six months of the time that Paul wrote First Corinthians and on his journey northward from Ephesus to Troas and Macedonia. According to this view chaps. x-xiii is the earlier of the two letters.

In the passage for our study Paul is speaking of himself not for the sake of boasting. The Corinthians were inclined to listen to those who boasted of themselves, and Paul wishes to show them that if boasting were in order he had more to boast of than any of those who sought to lead them. The whole point of the argument is that the Corinthians would do well to listen to the admonition and instruction of Paul.

*TIME*—In the summer of the year in which Paul left Ephesus. Very likely this was the year 57.

*PLACE*—This letter was perhaps written at Troas, but very likely in Macedonia.

*PERSONS*—Paul the apostle writing to the Christians at Corinth.

*OUTLINE:*

1. Paul tells of his early training and the trials of his ministry. v. 21-33.

2. Paul tells of his heavenly visions. ch. xii, 1-10.

*NOTES.*

21. *I speak by way of disparagement.* This verse belongs with what precedes. The apostle is showing the Corinthians the folly of their position by some rather pointed irony. He says, I speak contemptuously of myself and my companions; for we are certainly weak and of no consequence, because we have not assumed lordship over you and insulted you and bragged around like your own teachers. (I speak in foolishness.) This is Paul's apology for boasting. It is the veriest folly to boast; yet, if you will pardon my speaking plainly, I will show you in few words that I really have more to boast of by far than any of the teachers to whom ye have been giving heed.

22. *Hebrews—Israelites—seed of Abraham.* The three terms are arranged in a climax. Paul belonged to a family that held to their mother tongue and the distinctive customs of the race. The designation Israelites refers to the special relation to God's covenant, and seed of Abraham, to the fact of sharing in the Messianic privilege.

23. *(I speak as one beside myself.)* Paul adds still another apology for boasting. To be a minister of Christ is really a gift of grace, and therefore no matter of boasting. But humbly speaking Paul may claim to be much more a minister of Christ than those with whom the Corinthians would compare him; for he has suffered far more in the service of the Master, to say nothing of the fact that he has accomplished more in toilsome labor. It is to be remembered that Paul probably continued in missionary labors many years after the writing of this letter; so we have here by no means a



complete catalogue of his trials. But what we have here indicates that the record in the Book of Acts concerning Paul's labors does not begin to cover the ground. For example in Acts only one imprisonment is mentioned before this time, that at Philippi.

24. *Forty stripes save one.* The law forbade more than forty stripes. Deut. xxv, 3. It was customary therefore to stop at thirty-nine in order to be on the safe side. We know nothing in regard to the circumstances under which Paul received this punishment.

25. *Thrice was I beaten with rods.* A Roman form of punishment which Paul suffered at Philippi. *Thrice I suffered shipwreck.* It is to be remembered that this letter was written before Paul's shipwreck at Malta; so that can not be counted in this number.

26. *In journeyings often.* The Acts tells us something of these travels. In that age of the world the dangers of travel were many fold what they are today. Paul enumerates several classes of dangers which he was continually risking. We may find examples of many of these in the Acts. In central Asia Minor he would be in frequent danger from brigands, as well as from swollen streams. The false brethren were such as the Judaizers mentioned in Gal. ii, 4.

27. *In watchings.* Paul passed many a sleepless night on account of his work. *In fastings.* The reference is evidently to involuntary fasting when in some exigency of travel the apostle could not get food. An allusion to fasting as a spiritual exercise would be out of place in this connection.

28. *Besides those things that are without.* The contrast between the outward troubles and the anxiety of heart which the apostle felt forms a very good balance of expression; but the translation of the margin is probably a more accurate rendering. "Besides the things which I omit." The apostle refrains from mentioning many of the trials of which he might boast and concludes with his anxious thoughts for the welfare of every church and his sympathy for every weak Christian who is tempted or tried. It is to be noted that Paul had care for other churches than those founded by himself; for example, those at Rome and Colosse.

32. *The governor under Aretas the king.* Paul mentions one definite instance of the trials that beset him. Compare Acts ix, 23-25. This mention of Aretas as king is important as giving us a clue to the date.

Ch. xxi, 1. *I must needs glory.* The Corinthians by their folly have driven Paul to glorying, although such action is not really appropriate. He turns now to speak of higher spiritual experiences. These are really no cause for self-praise, but are such things as his opponents would boast of if they only could experience them.

2. *I know a man in Christ.* The man referred to is of course Paul himself, as is shown by v. 7. If Paul were really intent upon boasting he would mention that he himself had this vision. *The third heaven.* Some have thought that Paul reckoned that there were seven heavens, four beyond the place that he attained; but this is altogether unlikely. The third heaven in this connection evidently means the highest heaven.

3. *(Whether in the body or apart from the body, I know not.)* This repeated explanation serves to emphasize the fact that Paul was conscious of real communion with God, and in this spiritual experience his mind was centered. He noted nothing of accompanying circumstances.

4. *Paradise* is evidently used as a synonym for the third heaven. *Which it is not lawful for a man to utter.* These words were of such import that they are reserved for the divine voice alone. Of course Paul does not mean to deny that some words of God are designed for the lips of man.

5. *On behalf of such a one.* In such an experience one might well find cause for glorying. Paul says that in his normal state he finds no fitting cause for glorying except in the very fact of his weaknesses of which God makes use, and in these alone he has been boasting.

6. *But I forbear.* Paul admits that he would be like other men a fool for boasting if he took this vision as a basis for his boasting; but he does not wish to be judged by this. He wants men to form an opinion of him from his words and conduct.

7. *A thorn in the flesh.* An immense amount of ingenuity has been spent in trying to discover what this thorn in the flesh was; but without success. It was an irritating and painful rather than a serious bodily infirmity. The translation "stake" which is suggested by the margin is very unlikely; for we are not to think of an impalement upon a stake—a calamity which would mean speedy death. Guesses in regard to the nature of the thorn include leprosy, ophthalmia, and chronic malaria fever. The last two mentioned may be regarded as plausible but not proven.

8. *I besought the Lord thrice.* Upon three special occasions he had made fervent prayer for the removal of this infirmity. This instance of the apostle's prayer with an answer not exactly as he desired and yet fully adequate for the situation serves as an excellent commentary upon the efficacy of prayer.

9. *My grace is sufficient for thee.* Instead of having the infirmity removed he received an especial promise of help. Paul's greatness is shown in the way he accepted this substitute for what he asked and rejoiced in it. Hereafter he would glory in weaknesses; for thereby he was in need, and could receive the gracious help of his Master. *Is made perfect in weakness.* A man has to be conscious of his weakness and need in order to gain the gracious help of God.

10. *For when I am weak, then am I strong.* Certainly a paradoxical expression, but very true. If a man feels his own ability he can not depend upon the grace of God; but when he realizes his own weakness, then there is abundant opportunity for the strength-giving power of God.

#### SUGGESTIONS.

This lesson is a very good one for those who are inclined to whine and complain. Paul rose superior to all afflictions because his mind was on the work that he would accomplish for his Master. He not only triumphed over the trials that were connected with his work, but also over a bodily infirmity for whose existence he could see no reason.

To boast of one's position or attainments is a

very common fault. What we have or are comes through the grace of God. It is not of ourselves, and we do well to give him the glory.

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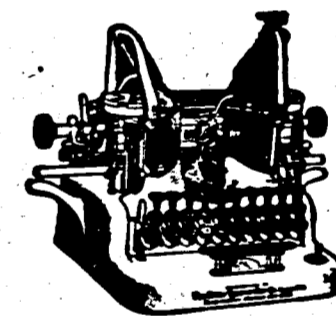
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