

# The Sabbath Recorder

## HE CHOSE THIS PATH FOR THEE

He chose this path for thee;  
 No feeble chance, no hard, relentless fate,  
 But love, his love, hath placed thy footsteps here.  
 He knew the way was rough and disolate,  
 Knew how thy heart would often sink with fear;  
 Yet tenderly he whispered, "Child, I see  
 This path is best for thee."

He chose this path for thee,  
 Though well he knew sharp thorns would tear thy feet;  
 Knew how the brambles would obstruct the way,  
 Knew how the hidden dangers thou wouldst meet,  
 Knew how thy faith would falter day by day,  
 And still the whisper echoed, "Yes. I see  
 This path is best for thee."

He chose this path for thee,  
 What need'st thou more? This sweeter truth to know  
 That all along these strange bewildering ways  
 O'er rocky steps, and where dark rivers flow,  
 His loving arms will bear thee "all the days."  
 A few steps more and thou thyself shalt see  
 This path is best for thee.

—Union Signal

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## EDITORIAL

### The All-seeing Eye.

I was sitting alone in the pulpit of the empty church at one of the associations during the noon hour. People were moving about the yard outside and sociability was at its height, when I noticed through the open window a boy who evidently thought himself unobserved by any one. He was stealing along the hillside near the church, close by the rear window, and appeared to be looking at something behind the house. He was all absorbed in his own purposes, whatever they may have been and, boylike, for the moment did not seem to realize that any other one was about. All at once he happened to raise his head until his eye caught sight of my face as I sat inside watching him. What a marvelous change came over that boy in an instant! As he became conscious that the eye of another was upon him, a sort of flush passed over his face, he quickly straightened up and stood erect, stopped his sly, stealthy movement, ceased to peer over the fence, turned quietly about and walked away. After he realized that he was being observed he appeared more self-conscious, seemed more particular about what he did, walked more circumspectly, and evidently tried to show to the best advantage. He seemed anxious to do nothing of which to be ashamed; but on the other hand was trying in good earnest to make a favorable impression.

This little incident set me to thinking. A great change came over that boy the moment he became aware of the presence of

another intelligent moral being who was watching his actions. That change would not have been so marked if he had discovered only the eye of one of the horses fixed upon him. But the eye of a man had great restraining influence, and a power to straighten him up and set him to walking in another direction.

If such is the effect when a mere human eye watches our conduct, what must it be when one becomes keenly aware that the all-seeing eye of God is watching every act, and even the thoughts and purposes of the heart? What a straightening up and changing of ways would come, if every man, woman and child could become conscious of God's presence and realize that he is beholding us in the darkness as well as in the light. Nothing can be hidden from him. If we could only keep in mind the words, "Thou God seest me," until we realize their full import, I am sure our constant prayer would be: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

### Our Deepest Needs Confirm the Doctrine.

We all have heart-yearnings for friendship and communion with the unseen, personal One who made the worlds and whose children we believe we are. To blot him out of human consciousness and so leave man without a ray of light or hope as to the existence of this Father-Friend of the Bible would indeed make man a hopeless, friendless orphan groping in utter darkness with no Comforter. Nothing gives a man such strength and inspiration as the feeling that God is interested in his every movement, solicitous for his welfare, offering help in time of need, and an ever-present, loving friend. To feel his love, to enjoy his approving smile, is the very sunshine of life. To feel his everlasting arms underneath in time of trouble and to rest upon his promises in the approach to the valley and shadow of death is like an anchor in time of storm and like having a safe and trusty pilot to a sure haven.

Sometimes men object to the Bible teachings about this threefold friend, the Father, Son and Holy Spirit. But in view of our own heart-yearnings I do not see how one of these personal manifestations of the divine Friend could be spared. It seems to me that the soul's deepest need could not be satisfied if either one of these revelations of God were wanting. They seem to be the natural counterparts of all our longings of mind and heart. Reason and faith constantly reach out after a knowledge of the eternal Father-God, creator of all things and the intelligent power behind all phenomena. But this alone does not satisfy. The deepest heart-yearnings can not rest with that which enlightens the intellect. There must be some revelations of divine love in terms of humanity before we can be satisfied. The age-long prayer of the human race for Immanuel, God with us in human form, must have some counterpart. We long for the conception of a godlike Elder Brother who sympathizes with us, who is without a fault, who stands close beside us as our yoke-fellow, friend and Saviour. How could we find peace without this divine One to interpret the unspeakable love of God.

Finally, how could the soul be satisfied without God the Comforter in spiritual, abiding communion. I for one feel the greatest need of a God who is able to communicate with the soul, to strengthen it in all its hopes, aspirations and wishes; to impart his love, his strength, his peace, his calmness, and to be the very life and center of the spiritual being. With him we can talk when all is dark, when our lips are closed and when no other one is near. He can inspire us to wisdom in thoughts, in choices, in loves. In every time of need he is close by, to strengthen for conflict, to fortify against temptation and to sustain in sorrow. Are we not all thankful for God the Father, Son and Holy Spirit?

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#### Christianity and Science Should be Friends.

The unusual commotion in church circles over the teachings of Professor Foster and the uproar in the Chicago Baptist Ministers' Conference which voted him out have called attention once more to the supposed conflict between the Bible and science. It does not seem possible that Professor Foster could have been guilty of making all the bitter, sweeping statements against Christian

faith which some of our exchanges ascribe to him. Still something severe, radical and offensive must have been said or there would not be such an outcry of horror against the Professor.

There is undoubtedly a need of restatements of doctrines; but there is equally great need that those who make them should be guarded in their use of terms.

To me it seems unwise and unnecessary to denounce faith as a relentless foe to science. The two should go hand in hand in enlightening and uplifting humanity. Both should be regarded as "valuable in promoting civilization." And when one goes so far as to denounce faith in bitter terms as always blocking the way of civilization; when one says, "Faith has always bound and gagged science," and that the God of the Bible is not the God of the present day; when Protestant orthodoxy is described as the greatest enemy of true science, such teaching seems about as narrow and fanatical as any dogmas uttered by religionists, however bigoted.

True advocates of modern science do not usually make such sweeping, unqualified statements about their discoveries. They are, as a rule, more guarded and leave some chance for a revision of opinion upon discovery of new light; but if the reports are true, with Professor Foster the case seems to be irrevocably closed. This is in the last degree unscientific. No new light is expected so far as this dogmatic advocate of science is concerned, and the final judgment seems to be rendered against the Christian religion. There is now and then an instance of this kind of dogmatism among those who speak for science, but such cases are extremely rare. Thank God, there are those even among the lovers of science who think the spiritual side of life is quite as real and as well worth our study as is the physical. These men gladly recognize the untold value of faith in promoting the highest civilization, instead of denouncing it as a barrier to all progress.

What is scientific research but "the efforts of God-made man with God-given intelligence to learn something about the works of the Creator"? I should think the most genuine faith would be essential to do that as it ought to be done. And it seems to me that the discoveries of science ought to confirm the teachings of the Bible,

and increase that faith which is "the substance of things not seen." I am a great believer in science. I love to study the handwriting of God in the rocks, the hills, the mountains, the heavens and in the laws of nature. I gladly accept the revelations of the laboratory, and bow in reverence before the unseen One who is the author and source of all physical things. Many of the comforts and conveniences and most helpful things in life have come to us through the study of the sciences. But we do not find there the comforts that delight the soul and bring the peace which the world can neither give nor take away. We do not find in science the love messages for which the heart yearns most, the sweet assurances of a present Saviour in days of sorrow, the anchor and stay in times of distress, and the "rod and staff" to sustain in the hour of death. Indeed, it seems to me that science has always had to wait for religion to do its best work, before it could begin. God, civilization and science can not well be separated. They go hand in hand; but God and our relation to him stand first. Science never saved a soul. No amount of scientific teaching can so take hold of the heart springs of life as to transform the sinner and make of him a new man.

The faith that Professor Foster denounces has lost none of its power over the millions who cling to it and thereby find a hope like an anchor to the soul. The best things in humanity today are due to this faith. The men who have brought the richest blessings to the world have wrought through faith. Blot out the Christian's faith and all it has done for men, and where would science be today? It has not made much progress outside of Christian nations. It has ever lighted its torch at the beacon-fires of faith.

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#### Answer to "What Makes the Chasm?"

On another page will be found a letter from Silas F. Randolph, called out by the editorial in RECORDER, May 31, page 674. In this letter a request is made that an article in RECORDER, April 5, 1894, by one of our oldest ministers now living, be republished. We gladly comply with this request and reprint "The Church and its Rivals" immediately following the letter. We are glad that people are taking so much interest

in the question of how to reach the unchurched multitudes in these days of the "Church and the Changing Order."

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#### A Reply by H. Coulson Fairchild.

On another page will be found a reply to an article by C. A. I. Temple in which Mr. Temple criticizes some of the teachings of Christian Science. The article in reply is written in an excellent spirit. It is free from bitter denunciation. This spirit always wins its way in controversy and commands respect. We know no reason why Mr. Fairchild should not be permitted to explain, since the critic has been allowed to have his say. It might have been better not to publish the criticisms in exactly the form in which they were given; but since this was done, it is only fair and honorable to allow the reply to appear in the RECORDER.

We sincerely hope that when each side has had one fair hearing the matter will be allowed to rest, since nothing is likely to be gained by sharp controversy.

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#### This is Too Bad.

Some of the leading religious papers are deploring the fact that the Government is about to sell 1,600,000 acres of land by chance to fortunate ticket holders. What shall we call it, a raffle or a lottery?

Even the *New York World* sees the inconsistency and says:

Complaint is made at frequent intervals of the difficulty experienced by the authorities in checking the lottery evil. Special agents and secret service men, assisted by the police of cities, are regularly employed on these details. Probably the Government would find it easier to convince the people of the immorality of lotteries if it did not on occasion go into the business itself.

To this the *Christian Work and Evangelist* says:

The *World's* conclusion is quite correct. The example set by Uncle Sam in fighting lotteries is good. The example set by him in conducting lotteries is bad. A nation's strength is in its morality; and if gambling is immoral, as we believe it to be, and criminal, as the laws of the United States declare it to be, then the Government should not hold games of chance. A sale of these public lands at auction to the highest bidders, with sufficiently liberal terms of purchase to insure rapid settlement and development, would be better than a raffle.

Consistency is indeed a jewel and it seems to some that the United States loses that jewel when it fights the lottery and the

gambling business when conducted as private enterprises and then fosters and cultivates the lottery and gambling spirit in disposing of lands. But then, it is no worse than for parents to warn their boys against the evils of gambling and then take up their euchre-decks and play for prizes in the home. Familiarize the boys with the world-renowned gambler's game at home and they are more sure to be handy in it when they get out into a gambling world.

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#### Robbing the Poor.

According to the New York *Tribune*, the Superintendent of Weights and Measures has announced that the poor people of the State of New York were robbed of not less than \$20,000,000 last year by short weights and scant measures. This is a burning shame. Of necessity the poorer people have to pay this abominable tax to greed. It would not seem so terrible if the burden fell mainly upon the rich. But that class escapes most of this loss by being able to buy in large quantities, while the poor who can buy only a few cents' worth at once become the constant victims of both the high retail prices and the oft-repeated use of short measures.

In the cities the cost of distribution in small quantities is so great that a ton of coal or a barrel of flour sold by the pound or by the quart costs two or three times as much as when sold in large quantities. Then when is added to this the losses by scant measurements and light weights day by day throughout the year, as described by the State officials, the injustice is very great. Thus the poor pay millions of dollars on account of their poverty. This in a Christian land that pretends to do business on the square is deplorable.

The Bureau of Weights and Measures, whose business it is to see that all scales are true and measure full, can do much if it will toward relieving distress among the suffering poor. See to it that the people of one State receive their money's worth when they buy, and it would distribute millions of dollars' worth of supplies where they are most needed. If this be true in one State, what a blessing would come to the country if the weights and measures in all the land could be corrected and kept so. "A false balance is abomination to the Lord: but a just weight is his delight."

## CONDENSED NEWS

#### The Famous Bread Line Gone.

A five hundred thousand dollar fire in New York at Eleventh Street and Broadway on the third of July made many sad hearts. The first floor of the great building was occupied by Fleischmann's restaurant and bakery where for years bread at midnight has been handed out free to poor people in the famous bread line. Among the vast crowd assembled to see the firemen fight fire several stories above ground and to witness the destruction of the place below that had meant so much to them were many spectators with sad faces and with eyes filled with tears. It was almost like the burning of home to some of them, for it meant that there would be no more bread line for some time. There was no bread for the unfortunate that night, and many poor mothers did not know where to get food for their hungry children. It is said that the Fleischmann Company will start this excellent charity again as soon as possible.

#### Immense Ice Fields.

The entire coast of Labrador is reported to be ice-bound, so that the strongest vessels are unable to make any headway against the great pack. Immense icebergs and broad expanses of floes such as have never been known in midsummer are preventing the fleet of seal fishers from securing the usual supply of furs. This may have something to do with making our unusually cool season.

#### The Country Will Rejoice.

Everybody will breathe easier when the United States Congress is done tinkering with the Tariff Bill. All business firms in America and some in Europe have been anxiously watching every movement in tariff discussion for months, and longing for the time when this question shall be settled so the world of business can know what to depend upon. Therefore it must bring relief to read the headings that begin to appear in the leading dailies, such as, "Tariff Vote in Sight" and "The End Is Near."

Really, the country already begins to breathe more freely. It is well that we have a President who stands like a rock of adamant against the efforts of Congress to

go back upon the pledges made before election, regarding tariff revision. The country may also congratulate itself that in him it has a safeguard against a millionaire Senate's efforts to favor great corporations and trusts to the detriment of the common people. As it is, the Senate Bill is a disappointment to the people, but it might have been an utter failure if the President had not been true to pre-election pledges.

The appointment of a permanent tariff commission will probably relieve the hazardous way hitherto followed of voting tariffs up or down in a sort of hit-or-miss fashion. This is one good feature of the new Senate Bill. More than three months' wrangling over this tariff question ought to have brought forth better results. But then, if people want better results in legislation they must send better men to Congress.

#### The President at Beverly.

President Taft and family are spending the summer at their cottage on Woodbury Point near Beverly, Mass. The President thinks it an ideal place in which to rest during the heated season; and he hopes the cool, invigorating climate will completely restore the health of Mrs. Taft. She is planning to have the most quiet summer possible as she greatly needs rest. The President expects to remain at his summer home until September 19, at which date he hopes to start on a western tour.

#### Poor Messina!

The papers of July 4 bring the sad news of seven earthquake shocks in Messina within twenty-four hours, and that the people are in a state of panic. Fire followed the shocks, and a conflagration among the wreckage was greatly feared. The troops and firemen fought desperately to conquer the flames. It begins to look as if this beautiful spot of earth might yet have to be abandoned as a habitation for men.

#### State-Wide Prohibition.

At midnight on June 30, 1909, the new prohibition law in Tennessee went into effect. This law provides that no liquor whatever can be sold in the State within four miles of any schoolhouse. As the midnight hour approached, strange scenes were enacted in cities like Memphis and Chattanooga by the people who stood on the two

sides of the prohibition question. Scenes of unusual hilarity among the tipplers made it necessary to station extra police in all the saloon sections. Just before the time of closing arrived, these drinking fellows fairly ran over each other to get their last drinks over the bars. They seemed to take it good-naturedly, even though the attitude of State and city officials was such as to assure people that the new law would certainly be enforced. This latter fact is the main cause for rejoicing with the temperance people. While the liquor element was reveling, the prohibitionists rang church bells and held meetings of rejoicing. Prayers, songs of praise and congratulation were in order in many homes of leading temperance workers.

The law to prohibit the manufacture of intoxicating liquors within the State does not come into effect until January 1, but some of the brewing concerns propose to stop now. Efforts will be made to enjoin the officers not to enforce the law. But it really looks as if the people of Tennessee mean to put a stop to the manufacture of paupers and criminals by law.

#### Reply to Mr. Temple.

Editor of the SABBATH RECORDER,

DEAR SIR:—In your issue of May 17 appears an article wherein an attempt is made to explain something of Mrs. Eddy's teaching regarding Christian Science; according to the understanding of the writer Mr. Temple has not correctly interpreted the quotations from "Science and Health, with Key to the Scriptures", by Mrs. Eddy, and we therefore assume that the SABBATH RECORDER in the spirit of observing the golden rule may be willing to grant a short space in which the Christian Science side of the subject in question may be presented.

Mr. Temple first states that Christian Science is only a "mystically colored mélange of Unitarianism", whereas many of the premises of Christian Science are not at all in accord with the Unitarian thought. One instance of this difference may be plainly seen in the fact that Christian Science does not look upon Christ Jesus as an ordinary man humanly conceived, but rather do we accept the history of the Immaculate Conception and virgin birth of Christ Jesus. In subscribing to the thought of One Infinite God, Christian Scientists recognize that they have scriptural authority. Hear

St. Paul's description of the oneness and allness of God: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, . . . one God and Father of all, who is above all, and through all, and in you all." If Unitarians or others believe this, Christian Scientists can freely subscribe to it, and we may say that this statement of St. Paul is really the basis of all Christian Science healing.

Our critic takes exception to the statement regarding the atonement which appears on page 18, line 1, of "Science and Health", by Mrs. Eddy, which reads: "Atonement is the exemplification of man's unity with God, whereby man reflects divine truth, life and love." It would seem that Mr. Temple takes this statement to mean that man has within himself the power as a mortal to achieve unity with God. Christian Science does not so teach; in fact, the corporeal, mortal, Adam-concept of man can never achieve unity with God. Again referring to the word of St. Paul, we find that he counsels us to put off "the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind"; and we are further counseled to put on the "new man" which is the real and true concept of man understood in Christian Science to be spiritual and perfect, ever at-one with God. It is not, therefore, the carnal man who is or becomes at-one with God, but the spiritual man, made in the divine image and likeness.

When the Christian Science text-book states, "One sacrifice, however great, is insufficient to pay the debt of sin" (page 23, line 3), it does not lessen the value of this intense human sacrifice upon the part of Jesus; rather does it indicate to Christian Scientists that they must make some sacrifices themselves in order to follow in the footsteps of the Master, and we believe that all Christians find this to be the case as a matter of practical experience.

Christian Scientists accept Christ Jesus as the Way-shower and Saviour of mankind, but they do not believe in the transubstantiation of bread, wine, or even human blood, as a means of salvation. We believe the plan of salvation involves the absolute overcoming of evil in thought and act before man can be saved. Atonement is ac-

complished through the grace of God, and his law, understood and demonstrated.

Regarding the insinuation of our critic that the "Key to the Scriptures", by Mrs. Eddy, is "not a key", we point to thousands of intelligent people who are now reading the Scriptures daily in the dawn of a new light, and would ask why it is that these people are reading the Bible with such new interest if it is not due to the fact that Mrs. Eddy has awakened a new interest in the Bible through her book "Science and Health with Key to the Scriptures"?

While it may seem strange to our critic that we can see nothing wrong in Mrs. Eddy's definition of "resurrection", namely, "Spiritualization of thought, a new and higher idea of immortality" (page 593, "Science and Health"), yet it seems to us that this process is none other than the Christly method of resurrecting mankind, which Christ Jesus himself instituted when on earth. Our critic does not explain why the definition is "profane"; he merely states it is "profane" without giving a reason other than his own interpretation of Scripture.

Christian Scientists accept the story of the birth of Christ Jesus, his miracles (as natural demonstrations, and fulfilment of divine law), his crucifixion, resurrection, and subsequently his appearances to his disciples and brethren, so that we practically subscribe to all that our critic assumes we do not subscribe to.

It is rather surprising that our critic should state that Mrs. Eddy "makes no appeal to the Scriptures as the source or ground of her faith", when the following is directly quoted from page 8 of the preface of "Science and Health", by Mrs. Eddy, who says of herself: "As early as 1862 she began to write down and give to friends the results of her scriptural study, for the Bible was her sole teacher"; and in other parts of Mrs. Eddy's writings the Scripture is repeatedly quoted as the source of the discovery of Christian Science.

Regarding the Trinity, we would say that Christian Scientists do not believe in three persons in one in an anthropomorphic sense. We do, however, accept the definition of Father, Son and Holy Ghost, in the sense of infinite personality, that which is multi-form in office and ever present. In this sense Christian Science teaches that the word Father corresponds to "Life", Son

to "Truth", and the Holy Ghost to "Divine Love". It is consistent to believe that these three are one.

Our critic appears to be disturbed over the fact that personal preaching or exhortation is abolished in Christian Science and that in its place Mrs. Eddy has substituted "readers" who read from the Bible and also from "Science and Health". We might say by way of information that this plan has not been adopted "lately" as our critic infers, but has been in force for several years.

The Christian Science interpretation of the Lord's Prayer is, to Christian Scientists, both helpful and uplifting. We feel that its use is therefore justified; a realization of this prayer heals the sick.

Christian Science does not indicate that sin is to be overcome by an "effort of the imagination" but by the power of God—God in human consciousness. Our critic has here misquoted the words of Mrs. Eddy, for nowhere in her writings is it stated that sin is to be overcome by an "effort of human imagination".

All critics of Christian Science should remember the words of Gamaliel, a Pharisee, a doctor of the law, who said: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God". (Acts v, 38, 39).

Yours respectfully,

H. COULSON FAIRCHILD.

Passaic, N. J.,

June 1, 1909.

#### Is the Church Being Crowded Out?

DEAR BROTHER AND EDITOR:

During the last twenty-five or thirty years we have had occasional hints from prominent ministers that the Christian world is being overorganized. On reading the editorial, "What Makes the Chasm?" in this week's RECORDER, I was very forcibly struck with the question, "Who will give us a practical answer?" At once I was impelled to try. But before taking the pencil in hand (as I am obliged to do) I was reminded to read an article on the subject in a scrap-book, written by one of our oldest and most able ministers now living. It was clipped from the SABBATH RECORDER of April 5, 1894. Please give it a reprint

as it is all good and covers the answers. Let all study it carefully who are interested.

As to myself, I have believed for fifty years that unintentionally the Church of Christ has been crowded into the rear. Bring it to the front. Make it conspicuous to the whole world. Drop all superfluous, modern by-laws, constitutions, covenants and pledges. Simplify by living up to those of God and his Church. They can not be made better. Do not be educated away from God's plan. Put the same time, energy and effort spent in other organizations into elevating the Church to her whole duty and mission. To illustrate, substitute only the word Church for society, occurring fifteen times in the able article of Brother Cottrell in RECORDER, Vol. 66, beginning on page 627, and you will get the thought. Let all such work and business be done in the name of the Church and its members instead of other societies; then you will have a practical answer. The Church, as such, will have need of frequent, social church meetings, and abundance of glorious work—aside from simply dealing with delinquent members—for all who love or are willing to love and do God's service. Thus the Church of God will be honored as Christ intended it should.

SILAS F. RANDOLPH.

Farina, Ill.

June 5, 1909.

#### The Church and Its Rivals.

REV. CHAS. A. BURDICK.

From RECORDER of April 5, 1894, by request.

#### THE CHURCH.

When Peter uttered the confession that Jesus was the Christ, the Son of God, Jesus said: "On this rock will I build my church, and the gates of hell shall not prevail against it." Accordingly, the Church that was born of the Holy Spirit at Pentecost, and was established by the power of the Holy Spirit working through the apostles and their co-laborers, is his Church, the Church "which he purchased with his own blood." It is divine in its origin and constitution. Its ordinances and worship and ministry are of divine appointment. Its principles of government are the laws of God's kingdom. It is the visible form of that kingdom in the world. Christ designs to make it his

bride; to "sanctify and cleanse it," and "present it to himself a glorious church, not having spot or wrinkle." This Church in its concrete or visible form consists of local organizations, each equipped with its ordinances and ministry for active service.

Now, an institution thus founded and fostered by Christ, and which he calls his own, and of which such glorious things are spoken, must have some high mission. That Christ instituted his Church to prosecute the work for which he came into the world, can not admit of a doubt, for it is the only visible agency which he left in the world to represent his work. If this be true, then its mission must be as broad in its scope as the redemption of the world. And this work of redemption embraces the whole range of man's nature, and whatever is needed to perfect him for usefulness here and for eternal citizenship in heaven. It is to restore to each believer all he has lost by sin. And so, as in Christ's mission, the mission of the Church is to the sin-laden, the ignorant, the poor, the sick, the blind, the oppressed, the afflicted and sorrowing of every degree. "I was an hungered and ye gave me meat, thirsty and ye gave me drink, a stranger and ye took me in, naked and ye clothed me, sick and ye visited me, I was in prison and ye came unto me." "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Nothing that lies within the compass of man's needs, physically, mentally and spiritually, lies outside of the scope of the Gospel, and of the mission of Christ's Church. And in her constitution, ordinances, ministry and membership, she is fitted for every branch of religious and reform work. What need then of outside institutions for these branches of work? And yet the Church has

#### MANY RIVALS.

There is a multiplicity of societies of every conceivable name, which claim to be organized for benevolent and reform work. And societies are continually multiplying, and are generally made up, in part at least, of church members. There are in the village where the writer resides, five churches. There are also seven or eight secret organizations, claiming to have some beneficent purpose. I suppose that every one of these is in part made up and supported by members of one or another of the churches.

I mention this simply as an example of what exists throughout our country. Of course there are very many societies outside of the Church beside secret societies. I am not going to assert that, as things are, there is no use or excuse for other societies than the Church. But if Christ ordained an institution adequate to meet all the needs of the world, should we not conclude that there is a defect somewhere on the human side, if other and independent societies are needed for religious and reform work? But what is

#### THE EFFECT OF THESE RIVAL SOCIETIES

on the Church? 1. One effect is to confine the work of a local church to that done by the pastor, Sabbath-school officers and teachers, and a few others, leaving the large majority of the membership without anything to do. Hence the church falls into a condition of apathy, and needs the occasional visits of evangelists to arouse it to spiritual life. 2. If members of the church join other societies as a channel through which to do benevolent work does it not tend to discredit the church? 3. If members turn from the church to other societies for social purposes, for reform work, it must evidently divide to a greater or less extent their affections between the church and their societies. It divides also their financial support.

In conclusion, why may not the church, by means of various standing committees, engage in all branches of benevolent work, and thus give every member something to do? Why may it not, by holding meetings for the discussion of various forms of work, the appointment of committees, and for hearing reports of committees, bring all the members into closer social relations and thus strengthen the bonds of fellowship?

#### Sin.

Some time ago I had a watch that kept losing time. I advanced the regulator from time to time with little advantage, and finally reached the limit. After some sporadic going the watch stopped. It needed cleaning—was clogged by dust. Is it not what is needed spiritually? External stimuli may help for a time, but neither individuals nor churches will long keep going as spiritual forces while the clog of sin remains unre-moved.—*Homiletic Review.*

## Missions

### Secretary Saunders is Asked to Stay at Battle Creek.

By a unanimous vote of the Seventh-day Baptist Church at Battle Creek a request was made to the Missionary Society that it allow the corresponding secretary, Rev. E. B. Saunders, to remain in the city for several months so far as other duties of the office will allow and give this church and field his attention.

Last Sabbath was communion service and covenant meeting. Four additions were made to the church by letter and the right hand of fellowship was extended to five new members. Secretary Saunders, assisted by the young men, has started a Young Men's League with the following pledge:

"I pledge myself to attend the Sabbath school at the Sanitarium, that I will carry the New Testament in my pocket, and read some portion of it daily. I will shake hands each week with all members of the class; take my turn in acting as secretary for one month; will keep a record of the addresses of all members; in case of their absence learn the occasion, whether on duty or because of sickness, and if occasioned by the latter, visit them."

This pledge is to continue from August 1 to January 1 next, subject to the consent of the majority of the class.

Eleven young men remained, by request, after the Sabbath service and agreed to attend Sabbath school and work up this class during the month of June, while Secretary Saunders returns to Rhode Island to prepare for and attend the July Missionary Board meeting and prepare the annual report of the society. He hopes to return early in August, when the class will be fully organized. We should have at least twenty-five of our own boys and as many more other young men in this class.

The eleven propositions referred by Conference to the churches were canvassed and action taken on them by the church at this church meeting. So far as making any radical changes in Conference, any change in church government or the ordination of ministers or appointment of an advisory

board, the eleven propositions were voted down.

ALVIN E. BABCOCK,  
Clerk.

### The Pacific Coast Mission Field.

REV. ELI F. LOOFBORO.

There are no real estate men in the Riverside Church. I wish sometimes there were. It was said in a public meeting recently that "even our real estate men are honest." Were there any of that "profession" in our congregation I believe they would have an "ad" in the RECORDER, and its readers would know more, if but little, of the only southern California in the world.

Riverside is not the largest city in southern California by any means, but it is no less famous for its wealth in beauty than its riches in oranges and alfalfa. Nature has been extravagant in bestowing her gifts. To these, men have added lavishly, until the tourist is frequently heard to remark: "It surpasses all!" Later he may become one of us, and forever after spend less time in Europe and New York, if his travels are that extensive, and may never go back to Missouri, "only on a visit", if he be one of her sons. There are no saloons in the city. It has twenty-five churches, many and beautiful school buildings, and her loyal citizens will soon have access to a seventy-five thousand dollar Y. M. C. A. building. No wonder it is "a good place to raise a family." Its population is over thirteen thousand, enjoying every modern improvement. As to location, it is fifty-seven miles from Los Angeles, the thriving metropolis of the Southwest. Besides three railroads, one of the finest suburban trolley systems in the United States will connect us soon with that city. From the summit of a butte adjacent to Riverside I can see a dozen towns and cities, each a pride to those who dwell therein. About this butte are others in varying altitudes. On the high and stately, winter's snows may now be seen. Valleys lie between, carpeted with a variety of green greater than I have ever witnessed elsewhere. One not so long among us said to me one day: "So beautiful! So Beautiful!" in speaking of the city. "Too beautiful!" "I am not ready to be in heaven yet."

This is not heaven. For there, there will be no sickness nor sorrow, nor night nor sun. Sick and sad are here. Also tired and

hungry. Many work, even apart from labor unions. Most who have considered the ant are wise and have a job, with no "kick a comin'."

There is a Seventh-day Baptist Church in Riverside. Its people are among the best in the world and are classed as best in the city. There are seventy-five members in all. Many of them do not live in Riverside, though that many Sabbath-keepers are in our congregation. The pastor has to travel sixteen hundred and fifty miles to call on the members farthest away. This he aims to do at least once a year. Other good Seventh-day Baptists, equally distant, members of other churches, are visited and are included in the parish. To reach all he must travel between four and five thousand miles, requiring in time eight weeks. Besides this, four letters and a few postal cards, amounting in all to several hundred, are sent to each every year. The year's letters are mostly written. July the fifth he leaves the sunny South to meet again these royal people in northern California, Oregon, Washington and Idaho, hoping to encourage them to be loyal to themselves, their God and truth. Many will ask him to "stay longer". But a week is the longest time that can be spent in any one locality, in other places not more than twenty-four hours. You say that is an expensive trip. It is. Though last year all told it cost \$75.68, \$71.00 of this amount was contributed to defray expenses by the people visited. By the way, how much money are we sending to support missions in foreign fields? All too little, I fancy. The same answer might be given relating to our small churches on the home field, though Christ taught that the one who is chiefly concerned in saving his own life will lose it. I favor increasing the amount of our funds both for home and foreign missions. But on the Pacific slope is a field that has not, until recently, been included either in home missions or foreign. Its territory is four of the large States. No section of the country has grown so rapidly during the past five years. Commensurate with numerical growth and increase in wealth have been activities in missions and the building of churches by a great many denominations. Our part in this great work the past year, including everything from salary to the sweeping of our only church, would total

an expense of about eleven hundred dollars. While this amount has been spent on the field, and most of it raised by its people, we have sent to "the States" and other lands money to help support the work of all the denominational boards, each of our four schools, including the one at Fouke, Arkansas, and only lament that more has not been given. On different occasions have the Tract and Missionary societies been told that their aid is appreciated. I hope they will enjoy the shock that we want to give them sometime. We are not going to ask a larger appropriation of them for our work. We are trying to hasten the day when we will ask nothing, but give more. I honestly believe that some of our churches would become self-supporting if all the members of them would catch the vision.

Baptism has been administered to two more recently. One was a young lady teaching in Los Angeles, who has been won through the efforts put forth in that place. God speed the day when more of us will work as zealously and give as much proportionately as some in that company of Seventh-day Baptists.

When the above was signed the writer had forgotten to mention an item that possibly is more interesting to himself and wife than others. It is unquestionably due the Los Angeles people to say that they recently presented \$48.25 to Mrs. Loofboro.

#### Sermon.

REV. T. J. VAN HORN.

*Delivered at the Eastern Association,  
May 28, 1909.*

Text, John xvii, 2-3. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Matt. xix, 17: "If thou wilt enter into life, keep the commandments."

The intricate and complex problems that so much disturb the peace of our common humanity are after all reducible to two factors, life and death. Yet life and death are themselves complex and mysterious factors. But, after all, the burden and the friction of existence may in large measure be lessened if we can eliminate from our

minds what is irrelevant and superfluous and choose for our study what is worth while, what is vital, what is the most elementary and simple. And even if we find in the simplest subject of our study what will baffle the skill of the scientist, the wisdom of the philosopher or the insight of the mystic to analyze or explain, we shall yet find rest and contentment in what we in our limitation must consider final.

We shall remember that Jesus came not to *explain* the mystery of life, but to *give* life. If Jesus does not unfold to our understanding life in its analysis and synthesis; if he does not scientifically point out its molecular beginnings nor apply it in its wonderful and intricate relations, he does reveal the path to its possession. He does satisfy one of the deepest longings of the human heart by *giving* it.

That is why the words of Jesus about life are invested with perennial interest. John, the beloved disciple, after living in the most intimate fellowship with Jesus Christ and feeling the throbbings of that great heart, wrote rapturously, "In him was life." And wherever the Son of God came he quickened the pulse of men and sent the thrill of a new hope into the heart by what he had to say about it, and what he *did* about it.

The very air where Jesus worked seemed electric with the energy of his presence. He moved about amid the scenes where decay and death were working havoc and spoke confidence and assurance into the hearts of the diseased and dying. With mighty strength in his step he strode toward the poor cripple at the pool of Bethesda and said, "Wilt thou be made whole?" He saw the multitude about him suffering from hunger, but he read their deeper need, and after satisfying by miraculous power their bodily hunger he said to them, "I am the living bread which came down out of heaven; if any man eat of this bread, he shall live forever: yea and the bread which I will give is my flesh, for the life of the world."

This incident is only one of many that illustrate with what a great-hearted sympathy Jesus looked upon the physical needs of men. Even *physical* life was a vital problem with Jesus. When he said, "Behold the fowls of the air, that they sow not,

neither do they reap, nor gather into barns; and your heavenly Father feedeth them," he was not saying that we should make no provision by cultivating the soil and sowing the seed for our food. When he said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin," he was not teaching that we should cease to raise sheep and let our woolen and cotton mills fall to decay. He was teaching us how to make this life fuller of happiness and usefulness. He was showing us how to open a larger correspondence with the world of life by eliminating friction and worry. He was reducing the annoyances and solving the perplexities of existence. Sin and the conventionalities of society had shut men out from the freedom of God's world, and he went about striking the shackles of disease from the limbs of men. He opened their eyes and unstopped their ears and loosed their tongues in order that they might get into communication with the good things of the material universe. Oh, there is comfort in the thought that Jesus was human and that he "looked humanely forth on human life." He taught the sane and rational view of physical being. It was a part of his work to bring men into union through every possible avenue with the great fountain of life.

But we must bear in mind that what he did for the material need, much as he emphasized it, was yet in his mind but secondary in importance. It was only a means to an end. Once he seemed to leave out of his mind the physical means of reaching the deeper needs of men when the paralytic was brought before him and he struck at once at the root of the man's trouble when he said, "Son, thy sins be forgiven thee." Then, when it was objected that only God could forgive sin, he returned to his ordinary way of reaching the understanding of men through their material senses; he treated the lesser need first, and made the man to walk. And this, he explained to his critics, I do in order that ye may know that I have power also to forgive sin and destroy its influence.

In all that you read of Jesus, you do not have to study closely to see that this thought of bringing men into contact, into correspondence with the abundant and refreshing sources of material life was a

mighty sub-process directing all his activities. You remember how he said to his disciples when they were pressing upon him the food he stood in need of, "I have meat to eat that ye know not of." Drinking from the well of Samaria the water which the woman drew for him, he said: "Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

When the multitude showed too great an eagerness for the means of physical existence he said to them: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." In that home at Bethany where his friend Lazarus had died and he was speaking those ineffable words of comfort which have been the solace of bereaved souls ever since, he said to those stricken sisters, "I am the resurrection and the life: . . . whosoever liveth and believeth on me shall never die." The needs of the physical life seemed always to introduce to his mind the eternal life. Always he led men along the plain of natural experiences up to the altitudes of the higher life. While the religion of Jesus Christ had feet as well as head and heart, yet the feet were always directed in an upward plane. The beginning of the eternal life in which we are interested, which is promised us, has its relation to the here and now. The road from earth to heaven is not vertical but horizontal. We begin in this life to form our attachments that link us to the eternal, and I believe that the reason Jesus spent so much time with the physical well-being of mankind was because he saw the important bearing it had upon the unfolding upward into the life hid with Christ in God.

I am persuaded that the right use of every God-given physical organ and sense, the wise training of every function of these bodies, every effort at self-mastery and control is a means of bringing us more fully into the never-ending life. No less than that did Paul mean when he said: "I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to

others, I myself should be rejected." It was exactly that which Jesus meant when he said: "If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it."

Even the right use of wealth may serve this high purpose of opening to us the gates of life. Was not this what Jesus meant when he said: "Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles." And thus may we feel that, after the material forces fail, and these bodily faculties yield to decay and age, and we must say with Paul, our outward man perishes, these failing powers are only the soil in which the seeds of the heavenly life are germinating, and we can go on saying with Paul, "The inward man is renewed day by day." And triumphantly we may exclaim with that victorious man: "We know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens."

I have then anticipated the answer to the question that every one with more or less earnestness has asked, the question that the rich young man asked with deep seriousness. "What good thing shall I do, that I may have eternal life?" What we have been saying is in anticipation of Jesus' answer to that young man. "If thou wouldst enter into life, *keep the commandments.*"

Think for a moment how that keeping the commandments is a means of expanding the life. That was a figure of speech but full of deep meaning when the psalmist speaks of running "the way of thy commandments, when thou shalt enlarge my heart." It was figurative language, but weak to carry the weighty substance of the prophet's meaning when he said: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

Every act of obedience to these commandments of God is a health promoter. To wait upon the Lord in any demand he makes upon our energies or our time is so much exercise in God's great sanitarium where there is the purest air and the bright-

est sunlight. "The law of the Lord is perfect, restoring the soul." Obedience to every one of these divine precepts is widening our correspondences with our environment and opening the avenues to the fountains of life.

I know that this is not the popular conception. Obedience to God's law is looked upon as the shackles of bondage. Strict honesty and chastity and Sabbath-keeping are bonds and hindrances that entangle the feet and retard the free exercise of our powers. Oh, how impatient and restive we sometimes feel under what we are prone to regard as the restrictive laws of God! But it might cool this fever for the world's honor and a success purchased through a compromise of conscience, if we could occasionally see the end of looseness and indifference to Jehovah's law. Does it enlarge one's liberty to trample the restraints of strict honesty under foot? Let that man answer who today looks out through a narrow prison grating into God's world of light and freedom. A few years ago, in a certain western city, he thought God's law, "Thou shalt not steal," was a hindrance to his liberty, and so he appropriated from public funds entrusted to him money for his own use. Is it freedom to give lust and appetite the reins in our living? Let that giant of physical manhood, and intellectual genius I knew in southern Illinois answer. I saw him with shaking hand step up to the cashier's window at the bank, and say as he handed out a roll of bills: "Will, I wish you would keep this for me; you know what I will do with it if I keep it." In that act and speech he acknowledged that he had made a league with death in breaking away from the health-giving restraints of God's sovereignty in his life. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

But you say: "Surely you would not say that keeping the fourth commandment enlarges one's liberties or increases his correspondences with life!" Now I have suffered in every point with you the feeling of restraint and limitation which that precept imposes upon God's peculiar people in the midst of an unfriendly environment. And this experience which I have in com-

mon with you all may help me to speak sympathetically my word of deep conviction here regarding the value of the Sabbath. I know it seems a difficult task to make it appear that God's promise, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor it, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will make thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father"—it seems difficult, I repeat, to see how that promise could be made good to us here and now. Much as I believe that promise to be good even in its material aspects, and though I feel sure there are those before me today who have proved it, it is yet not my purpose to dwell upon that special phase of the question today. But I will say in passing that Seventh-day Baptists do have a wide field for the development of every manly faculty, and for the cultivation of every Christian grace. The world is our field.

My special word is this. The Sabbath stands as no other ordinance stands for the higher interests of our being. Baptism stands once for all to illustrate our birth into the heavenly kingdom. The Lord's Supper comes occasionally to remind us of the vital union we sustain to him who suffered and died and rose again that we might live by means of him. But the Sabbath is an everlasting sign between God and his people. It is the signet ring that stands for the divine relationship between us and God who has sanctified us to himself as the bridegroom takes to himself the bride. Upon this day God has set his seal. We would no more think of substituting for it some other day than the bride would lightly esteem among her jewels the ring that her husband placed upon her hand when they were joined in holy wedlock. She would not substitute for it another ring however beautiful and precious; for she says, "This is the one that stands as the sign that I am his and he is mine."

The Sabbath stands preeminently for the spiritual, the eternal life. It stands in the weekly cycle for God in earthly life. It is the time when we have a special appoint-



ment with God. That ring on your hand reminds you of the time and the place. Your interviews with God during the week have been broken and fragmentary. Now you are to retire from active part in the world's affairs and have *unbroken* communion with him. In the "secret" of his presence you are to meet him face to face. It is a time for bodily rest and renewing, to be sure, but this chiefly that the soul may have a chance.

This is its material and temporal aspect. But it has its forward, eternal look. It has its window open towards heaven. It is the type of eternal rest with God. Why did Jesus spend so much time and teaching in regard to the Sabbath? It was because this channel of divine grace had become choked with the false teachings and traditions of men. Jesus said the Sabbath was made for man. Men in their false and narrow conception of it, in their defense of it to preserve it from desecration as to work on that day, had made it an intolerable burden, instead of a blessing. And so Jesus cleared this channel of divine life of rubbish and sent once more through it the stream of refreshing rest and joy from the throne of God. That is why he did his mighty miracles of healing on that day, telling the lame man at Bethesda to take up his bed and walk, opening the eyes of the blind man, straightening up the poor woman bent eighteen years in her infirmity, and making the paralytic stretch forth his hand.

My brothers and sisters of this association, I am laying the emphasis as I do upon this central commandment of the Decalogue because that is where Jesus laid the emphasis. It is comparatively easy for us to put the accent here. The logic of our position, we say, necessitates our making much of the Sabbath commandment. But let us keep close to our divine Master in conduct as well as in our teaching about the Sabbath. We do well to keep the Sabbath because our fathers and mothers kept it. We thus keep open another source of life, the fifth commandment, "Honor thy father and thy mother." We do well to keep the Sabbath because of denominational tradition, because of loyalty to the work that has been assigned to our own people. But there are deeper reasons than these.

Jesus recognized the Sabbath as a means of intercourse with God. That means life; "And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ." The only real advantage in gaining knowledge is that our correspondences with our environment may be increased. We thus reach out a little farther into the limitless expanse of God's universe of life. And I say with all the emphasis of which I am capable that unless Sabbath-keeping brings us larger liberty and fuller life, our Sabbath-keeping is a perversion and a snare. Our most dangerous enemy is perverted good. And the man who can refute in argument the one who keeps Sunday for the Sabbath, and yet who does not exhibit in his conduct the fruits of life, love, joy, peace, etc., is not a friend of the Sabbath or the Sabbath's Lord.

There is a lean and legalistic and cadaverous way of Sabbath-keeping and of other commandment-keeping that is repelling. There are people whose legalistic bones fairly rattle. They are like Paul, who, at one stage of his religious development, said, "The Commandment, which was ordained to life, I found to be unto death." Jesus said, "I came not to destroy (the law), but to fulfil." He is a poor exponent of Christianity who can do no more than to parade before the world the bare bones of the legalistic system. Christianity needs the skeleton, else Jesus would have destroyed it. But it is his intention for it to be clothed in the attractive garb of a fully developed manhood and womanhood. The trellis in the vineyard of the Lord is to be clothed with the vine all glorious with fruitage, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

#### Spiritual Tuning.

"I have fancied that if a piano had nerves as it has strings, it would suffer in process of tuning, but would be glad in finding itself tuned. It often hurts when God puts us through a tuning process. Through use or climate or temperature an instrument loses tone and pitch. So do we in our spiritual life. God must take us in hand, but he will neither crush nor break our spirits. He will only restore the lost harmony."

## Woman's Work

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

Teach me thy way, O Lord.

#### Ministry.

The memory of a kindly word  
Long, long gone by,  
The fragrance of a fading flower  
Sent lovingly,  
The gleaming of a sudden smile  
Or sudden tear,  
The warmer pressure of the hand,  
The tone of cheer,  
The hush that means, "I can not speak,  
But I have heard!"  
The note that only bears a verse  
From God's own Word;  
Such tiny things we hardly count  
As ministry,  
The givers deeming they have shown  
Scant sympathy;  
But when the heart is overwrought—  
Oh, who can tell  
The power of such tiny things,  
To make it well?

—Kate B. Wyning.

#### The Relation of Missionaries to Chinese Reform.

##### PART I.

The question before us is a vital one. We have established institutions and adopted methods of work as existing conditions demanded. As these conditions change, our methods must necessarily change with them. This question not only affects present mission policy generally, but also the future status of missions throughout the empire. We can not stand for the old order of things, for that would seem to hinder the working of the leaven which we ourselves have helped to put into the lump. Nor can we afford to rush headlong into reform, for that might endanger our position and cause political complications. These have never been a credit to the church, and it might endanger our losing sight of the Cross, the essential feature in guiding to safety those in behalf of whom that Cross cast its dark shadow on the brow of Golgotha.

Reform is a present fact. Reformation is upon us in China. A few decades ago China neither admitted our countrymen into her borders, nor permitted her own to leave them. She was able to satisfy all her known wants. There was nothing she desired beyond the limits of her own territory. When the English captured Canton in 1857 the Viceroy was carried away to India. He was asked by his captors why he did not leave the beaten paths of native custom and adopt the more progressive methods of the West. "What need have I," said he, "for Western learning, who have the classics of China in my stomach?" It was about the same time that Commodore Perry opened the door of Japan to the world's commerce. In the fifty years since then, Japan has become a world power. Japan has been not only an object lesson to China, but her teacher as well. Now Western peoples are permitted to enter and Chinese subjects encouraged to emigrate. Many of the great commercial interests of the West have gained concessions in China, and the migration from China has long been such as to attract legislative attention in most of the civilized countries of the world. China has taken on new life. Her sons are returning from England with a new sense of responsibility. Simple existence will no longer satisfy. Class pride must give way to the demand for efficient workmanship. The examination halls at Peking are razed to earth, and instead of them is a school of militarism. Within the last year our own historic city of Canton has torn down her famous examination sheds, and now we have here, in government employ, young men, graduates of the best foreign universities, to establish a public system of education. Monasteries, too, have lost official favor, and some have been destroyed, in order that schools might be established. A certain mission teacher of this city said that one of his pupils had been successful in competitive examinations, because he knew some trigonometry. The great mandarins and viceroys are encouraging the new learning. Examiners for public preferment show by their startling questions that they favor the new departure. Those in the Imperial line make no protest. On the principal streets of our port cities there are numerous bookstores where new books can be had:

universal histories; histories of Europe, Japan, China, Russia, England, France, Egypt; books on science, physics, chemistry and mathematics. New books mean new ideas, and an invasion of ideas can not be stopped.

We have seen the new schools spring up as if by magic, and—strangest of all—in country villages and towns and also in the cities, side by side with the boys' schools, are *new schools for girls*. Some of these schools are taught by Chinese women and some by Chinese men. Whatever of learning the girls get or do not get, they at least develop a spirit of independence, the result of which must be deep and far reaching. One thing which the old civilization of China inculcated was chastity and modesty in her women, and a spirit of home-keeping and willingness to serve. There is danger that as this old civilization crumbles away, there may be a period when only the superficial in Western civilization will appeal to them, and they may fall into grievous error.

One day I asked Mr. Lau Sing-nam to tell me what he thought of the movement among women. There was a good-sized grain of truth in his answer, which was as follows: "I am afraid our people are going to take on an outward semblance of reform without understanding the inner spirit of the Westerners whom they seek to imitate. I will illustrate what I mean," he said. "In Hongkong there is a wealthy family, well known to me. The mother is reserved and does not look with approval on the strange doings of the young people in these days. She has several sons, and has succeeded in getting them all well married, except the youngest, who went to America to college and there met and married an American girl. The mother was very much distressed. 'What will this foreign girl know of her duties to her mother-in-law? She will be a burden and a disgrace to us all!' The son brought his young wife to Hongkong to live, and after a time the old lady fell ill. Her daughters-in-law were very anxious, and sent servants to inquire after her welfare and to minister to her needs, but the foreign girl went in person to the mother-in-law's home, and with her own hands nursed her in such a wonderful fashion that the old lady was quite astonished. 'Why,' said she, 'I thought foreigners knew nothing of filial duty, but this one seems to under-

stand it better than my Chinese daughters! I fear there is danger that our young women, in seeking freedom from the old bondage of ignorance and superstition, will overlook the sacred sense of obligation, which inheres more deeply in the foreigner than in us."

Reformation is upon us in China. Even if there should be wide-spread reaction, things can never be as they were—the invasion is irresistible. Such is the sentiment of the times; what shall be our relation to it? Ignore it we can not. For many years, in our mission schools, we have taught subjects tending to reform, and now some of the best products of these schools are being sought for, to make up the teaching staff in the public schools of China. While the primary aim of mission schools must ever be to train workers for the church, still we must recognize in this movement an opportunity to place Christian men and women in positions of influence throughout the empire. It is indeed a great opportunity, the significance of which is difficult to measure. The more the missionary can contribute to the soundness of the new national system of education in China, the deeper does he plant the seed for a future harvest. China needs masters in every line of industrial development; she needs men and women trained for the professions, and if it is the Christian ministry we consider, we must bear in mind the fact that a liberal education is as indispensable to a minister of the Gospel as to one in any other vocation. It is true that those of humble learning may always be used of God in the work of evangelization, but when the native church becomes self-governing, she must have men and women thoroughly furnished with a broad education to act as her leaders in spiritual things.

China needs a new and lively sense of patriotism. The meaning of that patriotism she is slow in learning—even the first rudiments. Such a patriotism is unselfish and free from the thralldom of greed; it engenders no antagonistic spirit against the new and foreign, but a spirit of building up that which is good within herself and of fostering righteousness and peace in her borders.—*Mrs. E. I. Doty, in Woman's Work in the Far East.*

(To be continued.)

### Convocation at Walworth, Wisconsin.

#### Projected Program.

FRIDAY MORNING, AUGUST 20.

- 9.00 Opening words of prayer and welcome, Rev. M. G. Stillman.  
 9.15 Paper, "The Church and the Gospel of Brotherhood."—Rev. L. A. Platts. Discussion of paper opened by Rev. I. L. Cottrell.  
 10.30 Lecture, "Health and Hygiene"—Dr. A. S. Burdick.  
 11.00 Address, "The Permanent Message of the Law."—Rev. A. E. Main.  
 11.40 Quiet Hour, An Abiding Hope, conducted by Rev. H. C. Van Horn.

EVENING.

- 7.30 Vesper and praise service, led by Rev. J. E. Hutchins.  
 8.00 Testimony meeting, led by Rev. E. B. Saunders.

SABBATH MORNING.

- 10.00 Convocation Sermon, "The Permanent Message of St. John."—Rev. D. B. Coon.

AFTERNOON.

- 2.30 Convocation Sabbath school—Mrs. A. McLearn.

EVENING.

- 7.30 Praise service—Rev. E. A. Witter.  
 8.00 Address, "The Permanent Message of the Psalms."—Pres. W. C. Daland.

SUNDAY MORNING.

- 9.00 Prayers.  
 9.15 Paper, "The Church and Intemperance"—Rev. W. D. Burdick.  
 Discussion opened by Rev. L. C. Randolph.  
 10.30 Lecture—Dr. Burdick.  
 11.00 Address, "The Permanent Message of the Prophets."—Rev. T. L. Gardiner.  
 11.40 Quiet Hour, An Abiding Help, conducted by Rev. J. T. Davis.

EVENING.

- 7.30 Praise service, led by Rev. D. C. Lippincott.  
 8.00 Address, "The Permanent Message of the Synoptic Gospels."—Pres. B. C. Davis.

MONDAY MORNING.

- 9.00 Prayers.  
 9.15 Paper, "The Place of the Minister in Modern Life."—Hon. G. H. Utter.  
 Discussion opened by Rev. G. B. Shaw.  
 10.30 Lecture—Dr. Burdick.  
 11.00 Paper, "The Church and Social Discontent."—Mr. J. N. Norwood.  
 Discussion opened by Rev. A. J. C. Bond.  
 11.40 Quiet Hour, An Abiding Home, conducted by Rev. W. L. Greene.

EVENING.

- 7.30 Praise service, led by Rev. A. L. Davis.  
 8.00 Address, "The Permanent Message of Paul."—Pres. C. B. Clark.

TUESDAY MORNING.

- 9.00 Prayers.  
 9.15 Paper, "The Attitude of Religious Leaders Toward New Truth."—Rev. W. D. Wilcox.  
 Discussion opened by Rev. F. E. Peterson.

10.30 Lecture—Dr. Burdick.

11.00 Election of officers and other business.

11.30 Quiet Hour, An Abiding Holiness, conducted by Rev. S. H. Babcock.

12.00 Adjournment.

The afternoons are to be given up to rest and recreation. The pastor of the Walworth Church will be a committee to arrange for games, outings, picnics, etc.

Please notice the following concerning the program:

1. There is to be a series of four lectures by a physician on the general subject of Health and Hygiene.

2. There are to be five addresses by the presidents of our schools, the dean of our theological seminary, and the editor of the SABBATH RECORDER on Permanent Messages of the Bible. Four Quiet Hours on Things that Abide. The Convocation Sermon on one of the Permanent Messages of the Bible.

3. There are to be papers and discussions on some of the Present Problems that are before us where there will be differences of opinions and belief. We hope that out of these discussions all will be helped to do more and better service.

4. Time will be given for rest and recreation. Lake Geneva is within walking distance, five minutes' ride on the trolley. The great Yerkes observatory is near by. There will be boating and fishing and bathing. There are farms where one can milk the cows, hunt the eggs, pitch hay, hoe in the garden, wash dishes and get tanned and dirty and tired to one's heart's content. And best of all there is the chance of becoming acquainted with the people of Walworth. The Convocation does not begin till Friday morning at nine o'clock and closes at noon on Tuesday in ample time for all to reach Milton that night ready for the opening of Conference the next morning. The Convocation program is not crowded. There will be no rush or hurry. It is a time for rest. But because you are not on the program please do not stay away. Come any way, and take part in the discussions and have a pleasant and profitable time.

EDWIN SHAW,  
 President.

#### Resolutions of Appreciation.

The following resolutions were adopted by the Boulder Seventh-day Baptist Church, June 26, 1909:

*Whereas*, Our pastor, Dr. F. O. Burdick, feeling that his health demands a rest and a change, has thought it best to sever his relations with this church; and

*Whereas*, By his departure, the church loses a faithful leader, a wise counselor and a devoted worker, therefore

*Resolved*, First, That we, the members of the Seventh-day Baptist Church of Boulder, Colo., do hereby express our regret for the conditions that have caused Pastor Burdick to feel this step necessary, and that it is

with hearts filled with love and esteem that we have accepted the resignation.

Second, That we take this opportunity of expressing our sincerest appreciation of Doctor Burdick's faithful services among us during the past six years, not only in the church but also in all efforts for the betterment of our city.

Third, That in our pastor's wife we have ever recognized a faithful worker and friend and that her place will not be easily filled.

Fourth, That wherever Pastor and Mrs. Burdick may go, we assure them of an abiding interest in their welfare and most earnestly pray that the blessing of God may rest abundantly upon them.

Fifth, That a copy of these resolutions be presented to Dr. and Mrs. Burdick, one sent to the SABBATH RECORDER for publication and that they be spread upon the church records.

LILLIAN R. WHEELER,  
MINA B. COON,  
MARY N. THORNGATE,  
*Committee.*

A farewell reception for Dr. and Mrs. Burdick was given on Sunday evening, June 27, under the auspices of the Woman's Missionary Society.

About seventy members of the church and society met at the home of the society's president, Mrs. Mina Coon. A short musical program was enjoyed after which Dea. A. L. Clarke in behalf of the society presented to the retiring pastor and wife a gift expressing the good-will and esteem of the Boulder Church.

After ice cream and wafers had been served, the friends dispersed, wishing Dr. and Mrs. Burdick all sorts of prosperity, health and happiness. W.

#### Mill Yard Church Baptismal Service at Wood Green.

In April a special service was held at the Wood Green Baptist church, kindly lent for the occasion by its pastor, the Rev. W. Winston Haines, who though a First-day pastor has publicly avowed himself a Seventh-day Sabbath-keeper and has been conducting regular Sabbath services in his school hall for over three years.

Lieut.-Col. Richardson, the pastor of Mill Yard Church, conducted the service. Good reports appeared in the *Daily Gazette* (Is-

lington) and in the *Sentinel* (Wood Green), and from the latter we extract the following: "The candidates were Miss M. A. White of Tewkesbury, who was recently elected to membership in the Natton Seventh-day Baptist Church, Gloucestershire, and Mr. George H. Stevens of Manchester. Both candidates have been Sabbath-keepers for several years, and it was specially for baptism that they made their journey to London. Seeing that Miss White had to go down into the water with the aid of crutches for her immersion, it was evident that she must have been thoroughly in earnest to pass through so trying an ordeal."

Both Manchester and Tewkesbury are nearly 200 miles from London, in different directions. Brother Stevens is now a member of Mill Yard Church. Pastor Haines announced the service at his church services and attended with his family and several members of his congregation, including some candidates for baptism. He was particularly interested to see the ceremony of laying on of hands, which he had not previously witnessed.

The *Daily Gazette* report finishes with the following:

The service was very impressive, and concluded with the ceremony of laying on of hands, according to the custom of the Mill Yard Church, and in which the pastor was assisted by Mr. J. Nicholls.

The hymns, which were peculiarly appropriate, were taken from the Seventh-day Baptist "Christian Psalms." The Scripture readings consisted of several short selections from the New Testament, commencing with part of Matt. iii, John the Baptist baptizing repentant Jews in the Jordan, and also Jesus, "to fulfil all righteousness", and concluding with "Buried with him in baptism, wherein also ye are risen with him."

In his address, the Colonel referred to Luke xii, 47, 48, to show that ignorance of God's law will not excuse its violation. It is the duty of every Christian to know the will of God, as it has been written for his guidance, and can be read in his native language. There is a clear promise that "he that believeth and is baptized shall be saved;" but Baptists do not contend that baptism is essential for salvation, though it is an imperative duty. Without baptism he may be saved but the risk is very great. With God all things are possible, though some are highly improbable. In baptism we are washed from our sins to a newness of life—we publicly acknowledge our belief that Jesus died for our sins and rose again to be the only mediator between God and men; and this profession of faith is an essential qualification for baptism—"If thou believest with all thine heart, thou mayest."

## Young People's Work

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

*But this thing I commanded them, saying, Hearken unto my voice, and I will be your God, and ye shall be my people: and walk ye in all the way that I command you, that it may be well with you. Jer. vii, 23.*

### The Christian Endeavor Society—Has it Performed Its Mission?

VIVAN BURTON.

Does it meet the need of the Church today?

In the first place it seems to me the Christian Endeavor Society is in an especial sense a society intended for consecration to God's work. How much need then is there for consecrated effort. Let us look upon the broad industrial fields about us. In each department we see world-famous men giving up their lives as specialists, in other words, consecrating their lives to some particular object, the attainment of which will give a deeper and broader current to man's complex life. Is not our deduction then easily made? Shall not the plan which has proved so successful in providing for man's physical needs have a strong influence in pointing out the path that shall bring to plenteous fruitage all those arid fields of God's kingdom which we see about us, by opening the channels through which may flow the living water of God's grace into the hearts of his people?

Now this can be brought about to its fullest extent only by specialists in the art of unusual exertion or endeavor for Christ's kingdom. Where then shall we train Christian Endeavorers better than in the Christian Endeavor Society? How nobly does this society offer a field for the training which a Christian must have to become a specialist in endeavoring. How often as we have listened to the Sabbath sermon have there appeared in our minds noble ideals of work which we desire to see done for the Master. In the interval following the closing of the morning service and the meeting of the society in the afternoon comes the opportunity for arranging our thoughts in

the manner which we hope will be most acceptable in kindling this new ray of God's sunlight within our hearts and the hearts of those about us. Here then in its expression and in the carrying out of its principles in the Christian Endeavor gathering is the full realization of the ideal which has been created in our minds, and which has been enhanced perhaps by the knowledge of the kindly and Christian sympathy which we realized would be granted by those banded together to spread the joyous news of the eternal kingdom. An ideal which without opportunity would have died indefinite, as a thought breathed into the silence of space. For it seems to be one of the indisputable facts of psychology that those ideals which do not find means of repetition by their active accomplishment become sterile.

Can we then say that the society has completed that great work for which it is so especially fitted, when every day we are confronted by new problems and the accompanying ideals earnestly demanding our solution? Can we not see that the beautiful picture so truly painted by the Master, of the whitening harvest and the needed laborers, is still true? At what more opportune time or in what better way shall the active workers of the church with their chosen leaders be brought together to face these questions? Then at this time during Sabbath afternoon culminating influences of the day tend to hold at bay the ever-pressing influences of the material world. Until these questions are become of no effect the great call of the society to the perfect performance of its mission has not been fulfilled.

The special need of the Church today seems to be for an active and well-trained body of efficient workers who shall seek out many souls for the kingdom of Christ. It is a well-known principle of warfare that a small body of soldiers can be best used to find the whereabouts of the enemy, test the strength of his position and determine the force necessary to drive him out. No general would think of entering into a battle without ascertaining all these facts. So the Christian Endeavor Society can meet the needs of the Church today, advancing in the van of the Church militant to a glorious victory.

Brookfield, N. Y. May, 1909.

**Systematic Giving.**

LUTHER F. SUTTON.

*A paper read before the Southeastern Association, May 20, 1909.*

It is almost impossible fully to comprehend the possibilities that are today within reach of the Church. The riches of her members were never before so great. They have gold and silver, flocks and herds in abundance. The opportunities, also, are greater than have ever before been for the spreading of the Gospel. Christ said, "Go ye into all the world, and preach the gospel to every creature." But how shall the messengers go unless they are sent? And how can they be sent unless the church members, who have the money, give for that purpose? Again, we find that God has intended that his children should devote some of their income to his cause; for we read: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." "Honor the Lord . . . with the first fruits of all thine increase." "Give and it shall be given unto you." "The Lord loveth a cheerful giver."

These thoughts show that God expects us to give of our possessions for the support of his cause. And since the "Lord loveth a cheerful giver," we should try to find the method that will give us the most pleasure in serving him with our substance. It is the object of this paper to explain "Systematic Giving," the system that has the greatest number of testimonies as to the help in serving God and the happiness it has brought—a system that has brought many to realize the blessedness of serving our heavenly Father.

The subject as handed to me was divided into two divisions:

First, What is systematic giving?

Much liberal giving is most unsystematic. Many who give freely do not give with any plan or purpose, or according to any set principle.

Giving just when one feels like it is not systematic giving. Those who give this way must have their emotions worked upon by some appeal or circumstances, and their

hands almost involuntarily find their way to the pocket. It springs from a spasm of feeling; it is uncertain. The giver never knows when or what he is going to give. It is usually without a purpose and seldom aims at the glory of God. Systematic giving is never governed by passion or emotions. The underlying principles are much deeper and more abiding than the emotions. The systematic giver gives by fixed principles and not by passing feelings.

Giving just what one happens to have in the pocket when the call is made is not systematic giving. They who give in this way do so without emotion or regard to God's claim upon them. What can exhibit a man's littleness more than to have thousands of dollars in the bank, and to give only a twenty-five cent piece with the remark: "This is all the change I have?" He sounds just like Ananias. Systematic giving is not governed by what is in the pocket at a certain time, but by the amount that has been received into it. It takes the thousands in the bank into account as well as the change in the purse.

Giving large sums is not necessarily systematic giving. The one who gives large sums, but spasmodically, may be farther from being a systematic giver than he who gives a small amount, but often. The systematic giver may give a small amount or a large amount, for systematic giving does not depend upon the amount given but upon the amount received.

These negative answers will help prepare for the real definition of systematic giving. It is as unwise for a man to give liberally and frequently in large sums without considering his finances as it is for the man with lots of money to give sparingly. Then let it be understood that systematic giving is giving at regular periods, not too far apart, and giving in proportion to the income.

This is God's plan and has been his plan from the time the serpent caused Adam and Eve to sin to the present day. Rev. Francis Granger says: "We understand that the system of tithes was ordained by God himself, and in all probability, in the time of our first parents." From the Creation to the present time people have, according to God's command, set apart the seventh day of each week as the time to worship the Lord and study his laws. Thus we see God

requires a part of our time as well as our wealth.

And good reasons he has for requiring both. The following will show some of the reasons why he should be honored with them:

1. "The earth is the Lord's and the fulness thereof." Nothing is our own. Some one has said, "Man brought nothing into the world and it is certain he can carry nothing out." In the second chapter of Haggai we read, "The silver is mine, and the gold is mine;" and in Deuteronomy, the tenth chapter, "Behold, the heaven, and the heaven of heavens is the Lord's thy God, the earth also, and all that therein is." David realized that the tithe is not a sacrifice but a privilege when he said: "But who am I, and what is my people, that we should be able to offer so willingly? . . . for all things come of thee, and of thine own have we given thee." Every gift we make to the Church of God, be it large or small, is only giving back to our Lord his own, or that which he has placed in our hands for a little while as a trust or loan.

2. The fact that we give to a worthy cause justifies the tithe. Money given to the cause of God honors both the giver and the gift. The Church has to oppose the evils of infidelity, profanity, Sabbath-breaking, and intemperance in all its forms. It must send missionaries to Africa, India, China and other heathen lands. The poet paints a picture of the misuse of money which leads to covetousness and idolatry.

"Oh, could I picture out in full effect  
Of the soul-withering power—idolatry,  
I'd write a page which whoso dared to read,  
His eyes, instead of tears, in crimson drops should bleed.

3. The influence the tithe has on character justifies its adoption. David said, "Neither will I offer . . . unto the Lord my God of that which doth cost me nothing." A religion that costs no money is not worthy of the name. It can not command the respect even of its possessor. The Bible assures us that the liberal soul shall be made fat. It is true that when a man is strong in giving a certain amount systematically to the Lord's cause he is strong in other virtues, and vice versa. Christ himself taught, "Unto whomsoever much is given, of him shall be much required." "Give and it shall be given unto you."

4. The fact that God has commanded it. In many places in the Old Testament we find the teachers urging the people to observe the tithe. In the New Testament we find Christ practicing it, and the early churches requiring it.

Every good work, performed in God's way, is accompanied by blessings of some kind upon the doer. It is a divine law that the good we do comes back to us. For we read, "Give, and it shall be given unto you." Since this is true we will look at the second division of our subject; that is, the benefits derived from systematic giving.

We will mention only four or five of the principal ways in which systematic giving helps the giver:

1. It produces in the giver a rest of heart and conscience regarding one's offerings not possible by any other method. When a person gives haphazardly there is always a shrinking and a miserable, grudging feeling. But when he uses the regular systematic method, he soon finds the giving a delight and a privilege. He does not continually ask himself the question, "How much?" but he has that answered. He knows just the amount, because he has that already set apart for the purpose. He is not moved by emotion, but by careful consideration decides the proper proportion. One man who has been following the proportionate giving for about ten years gives the following testimony: "Before adopting the plan I used to think when giving five dollars that I had done more than was prudent, and the result was that I had little pleasure in doing it. Now, however, having been greatly prospered in business, I find myself able to give fourfold what I did, and can understand better the blessedness of giving. Application for help has ceased to cause any irritation." Hundreds of testimonies similar to this could be secured and I believe none of the opposite can be found.

2. The peace of mind concerning temporal things, and usually the increased prosperity in the same. To quote again from the Bible, "Honor the Lord with thy substance, and with the first fruits of thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." This promise assures us that when we honor God with our substance he will enrich us

with temporal blessings. He does what he says he will—no more, no less. He has proved and fulfilled this promise. You all remember the widow with her handful of meal and a little oil. When Elijah asked her for bread she told him that there was only enough for her and her son. She related her experiences but Elijah said, "Bring me first of the bread and after that make for thyself and thy son." She did as she was asked and the meal was increased and lasted until the drought was over and new meal prepared. The widow trusted God and received the blessing. Let us one and all strive more earnestly to do our part and then we can rest assured that God will keep his promise.

3. Systematic giving will have a beneficial effect upon a man's business habits. By this system of giving, business and religion, so often divorced, are brought together. Carelessness in accounts will be corrected and a more guarded business will be the outgrowth.

4. When we look around us, we find many Christians spending money in useless ways. By the systematic method, this waste of money will be corrected. If we could just consider that God is the owner and proprietor of all things, we might see that we are making ill use of his property. Discipline by the systematic system will enable us to view money more as an instrument for advancing Christ's cause. It has been said that the love for money is the root of all evil, but if the people would only get over coveting it so much and see the good they can do with it, God's work will be prospered.

5. But the greatest benefit and blessing that would flow from a general adoption of systematic or proportionate giving would be seen in the church itself. The statistics that have been collected show an increase wherever this system has been used. Only a small percentage of the members of the church have adopted it, but an increase in the collection gives us a feeling of the great possibilities of the church, were the systematic giving only adopted. Then let us pray that all may be moved to adopt the system that God has commanded his children to use. Let us do all we can to educate the brethren along this line that *we may be doers of the Word and not hearers only.*

#### News Notes.

NEW YORK CITY.—Dean Main visited us recently and preached on the Sabbath. Services will be continued during the month of July. Pastor Van Horn has been given leave of absence during July and August.

LOST CREEK, W. VA.—At our June quarterly meeting one member was added to the church by letter, and another by baptism, which was administered two weeks before. — Mrs. Martha H. Wardner, author of the inspiring letters in this department of the RECORDER, has been visiting at the home of our pastor, and recently gave us the great pleasure of one of her excellent addresses. She endeared herself to all whom she met while with us. We want her to come again. — Grant District Sunday School Convention was held, June 22, at the Methodist Protestant church of this place. A good program was carried out and in spite of the heavy rains during the day a fairly good crowd was in attendance.—Our Sabbath school recently voted to pay the expenses of two of our members, the superintendent and the teacher of the primary class, at the Summer Training School for all Bible-school Workers, June 28 - July 3, which meets in connection with the University Summer School at Morgantown.—The Sabbath school is planning a Fourth of July picnic. A good time is anticipated by all.

GENTRY, ARK.—The Hill Difficulty was a topic of much interest and helped us to a good meeting under the leadership of Miss Ora Maxson.—One active member was recently added to our list.—Our people enjoyed the annual Sabbath-school picnic.—A special offering was put into the "open pocketbook" on June 26.

COSMOS, OKLA.—Children's day was observed on June 19.—Regular meetings are being held at James, Okla.—E. D. Stillman has been elected superintendent of a union Sunday school at New Zion, Kan. This school gave an ice-cream social June 10; proceeds were divided between Brother Ira Goff and the Rev. Mr. Greaser, amounting to \$3.41 each.

"You will never be much of a force with men until you have much faith in them."

## Children's Page

### Alton's Dime.

"I found a dime! I found a dime!" cried Alton, running into the house to show the bright coin to his mother, "Mamma, may I spend it right away for candy?"

"Is it your dime, dear?" asked Mrs. Kile.

"Why, yes, mamma. All the boys say finding is keeping," said the little boy in surprise.

"Maybe some one will come to claim it. Where did you find it?"

"Out in front of the house on the walk. It's only a little bit of money, so no one will ever want it. Once papa lost a whole quarter on his way to the train, and he just said, 'Never mind,' when Mr. Carson wanted to go back with him to look for it."

"Put the dime on the table until after awhile, Alton," said Mrs. Kile. "I am very busy just now. Did you ask any one who passed about losing the money?"

"No, I brought it right into the house. I wish I could spend it now, mamma. Anything on our walk belongs to us, doesn't it?"

But his mother had gone into the kitchen and he had to put the dime on the table. He thought of the candy he could get with that much money, and then of some marbles at the store, till he could not decide just what he wanted to do. In the midst of trying to make up his mind he saw Ben Adler going past looking carefully at the ground as he walked and a little boy in the house turned his head away quickly.

"Ben Adler is the meanest boy in town," he said to himself. "It just serves him right if he lost the dime." Alton did not go out into the yard until he was sure Ben had gone past, but when he did he found Tom Parks waiting for him with a pretty little white rabbit in his arms.

"See here, Alton, what I found," he cried. "It was over in our pasture lot nibbling clover and I picked it right up. Won't it make a fine pet?"

"It's Nellie Reed's pet Bunny!" said Alton, looking it over carefully. "I wonder how it got out."

"It's mine!" said Ted. "Finding's keeping, isn't it? I'm going to build a nice pen for it right away."

"It's mean and wicked to keep things that don't belong to you," began Alton, and then his face turned very red. Ben Adler was coming along the walk again looking carefully at the ground and Alton ran quickly into the house for the new dime.

"What are you looking for, Ben?" he asked.

"Lost a dime," said the big boy without looking up. "It slipped out of a hole in my pocket."

"Here it is!" cried Alton, forgetting all about candy and marbles. "I found it a little while ago."

"I—I guess I'll take the rabbit back to Nellie," said Ted. "I think your way is best."

How glad Nellie was to get her Bunny back! She thought she would never see it again. She hugged it and petted it and finally sat down and cried for joy.

Ted, too, was very happy. Far happier than he would have been if he had kept it.

You see that by one person's being honest it often leads others to be and brings joy to lots of people.—*Olive Plants.*

### Work for Needy Children.

H. D. CLARKE.

It is a long time since I have said anything about this work. A number of friends here and there have asked for more. It is not denominational but it is missionary. But in some degree it has resulted in quite a good many young Sabbath-keeping converts as occasionally I place a boy or girl in one of our homes and in Seventh-day Adventist homes. I lately went to Manilla, Iowa, after a girl that I took from Utica, N. Y., a few years ago with several others there, and I have brought her back for treatment at the New York Hospital. She has been especially dear to her home, and especially dependent upon me as her helper in this emergency. Twice have I visited her since placing her in the hospital.

While in the great city making up a new party to "take west," I have been again visiting the great charities to get new ideas and certainly new inspiration for the future. Never before have I been so impressed with the fact that Jesus is touched with our in-

firmities and carries our burdens. How they rest upon him. A great world of needy, sinful people. Especially let me now write of the summer charities of the Children's Aid Society of New York. I have been to Bath Beach and Coney Island to study those branches of charity. The Bath Beach (L. I.), Children's Summer Home was founded by A. B. Stone in 1881. See those 400 children gathered from the hot tenements, now happy for awhile, marching with their bundles to the spacious pavilion to be cared for and then marching to the dining tables, divided into groups of forty each, assigned to caretakers, after which they run out to the grounds to begin the fun as they call it. Forty swings, the pin-wheel, the merry-go-round. Many of these children cripples pathetic to behold, but happy now away from their city homes and the noise and heat and dust that stifle them. See them with crutches, braces, reclining in wheel-chairs, stretched upon couches, unable to rise. How they improve in a short time. If only they could stay all summer! When I get another quarter million I will buy a few automobiles for their welfare while at the beach. Of course I ought first to endow our colleges, but as long as there remains a child in destitution our sympathies must be with them. One cottage is called Astor Cottage for "little mothers." Little girls, almost broken down caring for little baby brothers and sisters, bring them here and the girls and the babies are well cared for. All these come and go every two weeks. Mr. Charles R. Fry, who once visited me at Garwin, Iowa, is the superintendent.

Now for Coney Island. This is the "Health Home." Cottages and dormitories filled to overflowing and many turned away as worthy and as needy as those fortunate enough to come. The summer is very trying, and extreme heat and sudden changes bring many ailing babies and older children and their mothers in delicate health. So many mothers, too, that have never known the first principles of child-raising. Nourishing food, cool air, good care, save thousands here. How appreciative was one mother today as she expressed joy at the benefit received with her babe. They have lectures on "The Care of Infants," and other needful instruction. The matron takes me

around to see all possible and we come to a babe of fourteen months, healthy and pretty, but unknown. What is her name? Where did she come from? Who has deserted her? Can I have her to "take west?" Yes, but not on so short order, and so I must go this trip without the child. I'm afraid that she will be gone before I have another company. I have more homes for girls than the society can let me take. Boys are more difficult to place in good homes.

Tomorrow we start for Iowa and Minnesota with the expectant little ones. Many more plead to go and have a home. Home—what a word!

*New York City,  
July 5, 1909.*

#### Consecration Hymn.

Farewell, fame!  
Farewell, worldly ambition!  
The saving Name  
Has changed my condition.

Farewell, pride!  
Farewell, all my rebellion!  
Safe I hide  
In his secret pavilion.

Take my all,  
Blessed God! Take it for thee!  
Since thy Word,  
My God, has set my life free.

Blessed Word!  
Blessed Christ, given for me!  
Blessed God,  
Myself, I now give to thee!

I enlist!  
I'm enrolled, buried, and dead!  
And co-heir  
With Christ, the great living Head.

Born again  
Of water, by the true Word,  
To be born  
Of Spirit, like Christ the Lord!

Thy kingdom,  
Great God, set up and soon bring,  
And reign through  
Messiah, thy Christ, our King.

[The hymn given above was written by William T. Wiseman, editor of the *British Ecclesia*, and a Seventh-day Baptist of England.—Ed.]

"A good teacher always rejoices when his pupils pass to a greater one."

"The power to lead men is a commission to lead them to the highest."

## HOME NEWS

RIVERSIDE, CAL.—We stated before that Riverside was looking forward to a visit from "Father Endeavorer Clark." He had been making a tour of the State and this was his last stopping place in California. The Endeavorers of Riverside and San Bernardino counties met him at the depot, 400 strong, on the evening of the 10th of June. They had marched from the large new Baptist church, which had just been completed and seats about eight hundred people. At the train the line divided and Doctor Clark with four of our State officers marched down through the long line of Endeavorers who had their handkerchiefs flying in honor of the founder and leader of Christian Endeavor. At the end of the line automobiles were waiting to take the incoming party and the officers of Riverside County Union to the Baptist church, where Doctor Clark gave us an inspiring address. He is a man filled with Christian Endeavor, both in the society and in personal work. After the rally Doctor Clark and his party were given a banquet by the officers of the county unions and their wives together with the pastors of the different churches and their wives.

L. B. B.

June 18, 1909.

MARLBORO, N. J.—We have not had any article in the RECORDER since Pastor S. R. Wheeler left, the first of April. After Pastor Wheeler resigned we extended a unanimous call to Miss Minnie L. Green of Mora, Minn. She accepted the call and will locate on the field August 1, as she was engaged to lecture for the W. C. T. U. of that State until July 1.

The question then arose as to how we should supply the pulpit until August 1. The first Sabbath we had a supply from a neighboring First-day Baptist Church. As we were poor and our financial condition low, we resolved to use our own spiritual resources, thus helping to develop our young. I am very proud of, and thankful to, our young for responding so willingly to the call of the deacons to fill the pulpit on the Sabbath, and to the congregation for

their faithful services. If anything the attendance and interest has increased rather than diminished, and we are also grateful to realize that we have so much spiritual ammunition among us and so highly appreciated.

Yet we are looking forward with anxious hearts to the time when Sister Green shall be among us. Our Sabbath school convenes right after the morning services and is well attended. As last Sabbath's lesson was a temperance lesson, we resolved to take up the Sabbath question instead. We have the tracts well distributed among the members of the school. We resolved to take up the postal card of Rev. G. B. Shaw and explain it the best we could. I certainly was pleased to note with what deep interest all took hold of the lesson. We do not want to give out the idea that we are not in hearty sympathy with the temperance work, but we thought our young, and old also, needed the knowledge of the Sabbath truth. We intend to take up at different times one tract after another until we are better acquainted with the truth than we are now.

The Ladies' Aid Society gave a social in the basement of the church on Tuesday, June 22, which was quite a success. The health of our people is generally good for such hot weather.

LAYMAN.

CURTISTON, ALA.—There are two persons, a woman and a young man, living in our neighborhood who are interested in the study of the Sabbath question, and we hope they will be Sabbath-keepers before long. Our cottage prayer meetings that have been going on for almost two years are still being held on the evening after the Sabbath. We need your prayers that this work may accomplish much good. Our little band of Sabbath-keepers had a syrup-cane patch last year for the benefit of the missionaries.

V. W.

"The best way to clean an invalid's room is to rub the carpet all over with a cloth wrung out of ammonia diluted with a little warm water, rinsing and turning the cloth as the dust and dirt collect upon it. Change the water frequently. This is far better than sweeping, and raises no unpleasant dust in the room."

## MARRIAGES

**ANNAS-CLARKE**—At the home of the bride's mother, Mrs. J. B. Clarke, Alfred, N. Y., on June 16, 1909, by President Boothe C. Davis, Prof. A. Neil Annas and Miss Maybelle M. Clarke, both of Alfred.

**BELL-EASTON**—At Alfred, N. Y., June 28, 1909, by Rev. A. E. Main, Mr. John B. Bell of Ceres, N. Y., and Miss Lula Easton of Ward, N. Y.

**KINNEY-LAMB**—At the home of the bride's parents, Mr. and Mrs. F. Milton Lamb, near Ashaway, R. I., June 28, 1909, by Rev. Wm. L. Burdick, Mr. Simon E. Kinney of Westerly, R. I., and Miss Annie S. Lamb of Ashaway, R. I.

## DEATHS

**NILES**—Mrs. Lydia Niles, probably the oldest person who ever lived in the town of Alfred, being ninety-seven years, seven months and four days old, died at the home of her son Robert at Alfred Station, May 1, 1909.

She was born in West Bloomfield, Ontario County, N. Y., one of the ten children of Royal and Lydia Wheelock. She was married to Elijah W. Niles, May 6, 1828, and moved with him to Allegany County in 1836. Her eldest living son, Ira, is 78 years old. He and her daughter Marian (Mrs. Wm. Coates) live at Petrolia. Sarah (Mrs. Daniel Burdick) at Alfred, Selin at Belfast, Henry at Breedsville, Mich., Melvin at Alfred Station and Lewis at Plainfield are her other children now living. Those who knew her best say that she was a true, sincere, earnest Christian. At the services, May 4, a quartet from Alfred Station sang and Pastor Randolph preached from Zech. iv, 7. L. C. R.

**TISDELL**—John P. Tisdell, a veteran of the Civil War, died in Alfred, May 31, 1909, where he has lived for 35 years.

He was very loyal and patriotic, a kind neighbor, generous and accommodating. In 1861, July 6, he enlisted in the Second Ohio Independent Battery of Light Artillery and served faithfully till the end of the war. The G. A. R. conducted their burial service at the grave. Pastor Randolph's text was Judges vi, 31. L. C. R.

**HURLEY**—Sarah (Babcock) Hurley was born in Ohio, November 26, 1831, and died at the home of her daughter, Mrs. N. G. Clement, near North Loup, Neb., June 19, 1909.

With the exception of the last few years, which she spent in the home of her daughter, she has lived at Welton, Iowa, since 1854. She belonged to a generation in which industry and economy were essential to a livelihood, and she developed

those virtues to a good degree. On July 7, 1850, she was united in marriage to Leven Hurley. To them were born nine children: six sons—Lewis A. and John G. of Welton; Theodore of Garwin, Iowa; Rev. James H. of New Auburn, Wisconsin; Charles of Minnesota, and Grant of California; and one daughter, Mrs. N. G. Clement of North Loup, Nebraska. Also a stepson, Henry Hurley of Talent, Ore., survives her. Three brothers—Dea. James O. Babcock of Welton, Dea. Wilson Babcock of North Loup, Neb., and Hurley Babcock of Gentry, Ark., and one sister, Mrs. Martha Van Horn of Welton, are still living. Besides these, twenty-five grandchildren and great grandchildren, and a large circle of other relatives mourn their loss. She made a profession of religion in early life and maintained a consistent Christian life to the end. She was a constituent member of the Welton Seventh-day Baptist Church and retained membership in that church until her death. She was a lover of the Bible and, in her later days, a constant reader of its pages. The day before she was stricken with the paralytic shock which resulted in her death, she read the books of Ezra, Nehemiah and Esther, and remarked to her daughter that she found them freshly interesting. She did not regain consciousness after she was stricken.

Brief services at the home of her daughter were conducted by Pastor Geo. B. Shaw of North Loup, and the body was brought to Welton where funeral services were conducted by her pastor, Geo. W. Burdick. G. W. B.

**BURDICK**—In Milton, Wis., June 22, 1909, of heart failure, Ina D. Burdick, aged 47 years and one day.

Ina was the youngest daughter of Ira D. Burdick, late of Janesville, Wis. In childhood her bodily growth was, in some respects, arrested, and in others abnormally great, so that during the latter part of her life she has been a helpless invalid. The burden of her care during this period has devolved upon her sister, Mrs. Carrie B. Anderson, who has performed her mission with true sisterly affection and Christian courage. Ina was a Christian girl and a member of the Baptist Church in Janesville, though for the past sixteen years she has been a faithful observer of the Bible Sabbath. Ps. xvii, 15. L. A. P.

**YORSTON**—In Potter Hill, R. I., June 23, 1909, Mrs. Harriet Yorston, in the 69th year of her age.

Mrs. Yorston, the daughter of Mr. and Mrs. Nicholas Crandall, was born in Hopkinton, R. I., and her life of nearly threescore and ten years was spent in the vicinity of Ashaway and Potter Hill with the exception of a short time in her youth, when she resided in the South. She was thrice married, and one son, Arthur Hunt, remains to mourn the loss of a faithful mother. Mr. Yorston died eleven years since. Over forty-four years ago Mrs. Yorston became a member of the First Seventh-day Baptist Church of Hopkinton, R. I., of which church she remained a member till her death.

## Peace and Trust.

Once, in crossing the great ocean, when we had seen no land for more than ten days, a feeling of being lost in the great ocean came over me, and for a moment I was pressed with a sense of helplessness. But then I remembered that a sailing master who knew the course was in charge of the ship, and that he with chart and compass and sextant would guide us safely to our haven, and again doubt gave way to trust. What a miserable time I should have had on this long journey if I had lived every hour in fear that the engineer did not know enough about his engine, or if I had been filled with doubts as to the captain's ability to determine our longitude and latitude day by day or had doubted his knowledge of the course from Vancouver to Yokohama? I trusted and had peace. Which shall it be on the long journey—trust or doubt? Which shall it be, peace and rest, or worry and unrest? The ocean traveler who worries about the engine and the captain's power, would be called by a harsh name; what shall we say of him who doubts our great Captain?—*W. D. Murray.*

## The Catholic Encyclopedia.

Volume Five of the Catholic Encyclopedia has just appeared, and carries the work as far forward as "Fathers of Mercy."

There is little to be said about any particular volume which does not apply with equal force to the others. With the five massive tomes which represent the first third of the Encyclopedia before him, the man who is interested in the world of thought, whether Catholic or non-Catholic, begins to realize the immense value of this latest addition to the ranks of reference works and to recognize the part it is playing and is destined to play, in the furtherance of scholarship and culture.

Not the least valuable feature of the Catholic Encyclopedia is the ease with which a difficult subject may be found and read. Everything is in its alphabetical place and it is simply a question of turning the pages to arrive at what one is seeking. And, when found, the information is a model of what an encyclopedic article should be—brief, concise, interesting and to the point.

Everything about it is in proportion and well-balanced. It is religious without being sentimental, scholarly without being pedantic, thorough without being verbose, and Catholic without being prejudiced. The success which it has achieved is, therefore, not only a triumph for Catholic scholarship but a triumph for liberality and fairness of treatment.

ROBERT APPLETON COMPANY,  
Publishers,  
39 West 38th Street,  
New York City.

Funeral services were held June 25, in the house which has been her home for forty years, and interment took place in Oak Grove Cemetery, Ashaway, R. I. The large number of friends and neighbors who attended the farewell services bore witness to the regard in which she was held. WM. L. B.

**GOODRICH**—In the National Soldiers' Home in Milwaukee, Wis., June 24, 1909, Mr. Charles Henry Goodrich, aged 80 years and 21 days.

Mr. Goodrich was the only son of Asa Goodrich and was born in Weathersfield, Mass., June 3, 1829. His father, a brother of the Hon. Joseph Goodrich, so well known by our people in western New York and southern Wisconsin, moved his family to Wisconsin when Charles was fifteen years of age. His second wife, to whom he was married January 13, 1867, was the oldest daughter of the late Horace Hamilton of Milton, and the widow of Joshua Davis, a son of Jeremiah Davis of Hartsville, New York—early settlers in Wisconsin. Mrs. Goodrich and their only son survive him. Early in the Civil War, Mr. Goodrich enlisted for a term of three months. This being completed, he again enlisted, for three years, or during the war, and was assigned to the 13th Regiment of Wisconsin Volunteers, one company of which was composed largely of Milton men. He was mustered out of service with his regiment after the close of the war. For a period of twenty-one years they lived at Independence, Kansas, during which time he was converted to Christ and united with the Baptist Church of that place. In this church he held membership at the time of his death. For several years next preceding his death he suffered much from rheumatism and other infirmities, due to the exposures and hardships of army life, all of which he bore with great fortitude. Ps. xc, 10. L. A. P.

**COON**—In Milton, Wis., June 28, 1909, Mrs. Cordelia A. Burdick Coon, wife of George Coon, aged 79 years, 3 months and 16 days.

Mrs. Coon was the youngest daughter of Jacob Burdick of the town of Brookfield, near Leonardsville, N. Y. Here she was born in 1830, baptized by Eld. C. M. Lewis, in 1846, and married, by Eld. Stephen Burdick, to Mr. Geo. Coon, in 1861. In this vicinity also her five children—three daughters and two sons—were born. In 1891 the family moved to Wisconsin, and lived two years at Fairfield on Rock Prairie between Milton and Walworth. In 1893 they moved to Milton where they have since resided. The father and mother and four of the children moved their church membership to the Seventh-day Baptist Church in Milton, the oldest son going to Chicago. The aged husband and all the children remain to mourn the departure of a faithful wife and loving mother. They are comforted with the assurance that for her, "to die is gain." L. A. P.

The foolish and the dead alone never change their opinion.—*Lowell.*

## Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.  
Edited by

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

- July 31. Close of Paul's Second Missionary Journey,  
Acts xviii, 1-22.  
Aug. 7. Paul's Instructions to the Thessalonians,  
I Thess. v, 12-24.  
Aug. 14. Paul's Third Missionary Journey—Ephesus,  
Acts xviii, 23—xix, 22.  
Aug. 21. Paul's Third Missionary Journey—The Riot  
in Ephesus. . . . . Acts xix, 23—xx, 1.  
Aug. 28. Paul on Christian Love. . . . . I Cor. xiii, 1-13.  
Sept. 4. Paul's Third Missionary Journey—Farewells,  
Acts xx, 2-38.  
Sept. 11. Close of Paul's Third Missionary Journey,  
Acts xxi, 1-17.  
Sept. 18. Review.  
Sept. 25. Temperance Lesson. . . . . I Cor. x, 23-33.

### LESSON IV.—JULY 24, 1909.

#### PAUL'S SECOND MISSIONARY JOURNEY —ATHENS.

Acts xvii, 16-34.

*Golden Text.*—"God is a spirit; and they that worship him must worship him in spirit and in truth." John iv, 24.

#### DAILY READINGS.

- First-day, John iv, 4-24.  
Second-day, Isa. xl, 1-17.  
Third-day, Isa. xl, 18-31.  
Fourth-day, Isa. xlv, 9-20.  
Fifth-day, Psa. xcvi, 1-13.  
Sixth-day, Psa. cxv, 1-18.

Sabbath-day, Acts xvii, 16-34.

#### INTRODUCTION.

Some have imagined that when Paul started from Berea for the seacoast he intended to return to Philippi. But be that as it may, the way was clear for him to go to Athens, and thither he went without waiting for his co-laborers. It seems that when he arrived in Athens he had no definite plans for missionary work there, but was simply intending to wait in that convenient place for Silas and Timothy to rejoin him. But he was scarcely the man to wait in idleness; and as he walked about the city and beheld the tokens of the universal idolatry of the people, he could no longer hold his peace.

We have in this lesson an address of Paul's very different from any that we have studied. He adapts himself with great ability to the situation in which he found himself; and illustrates how he could be "all things to all men." He did no

violence to the truth nor dishonor to the Gospel. But instead of showing how Jesus came in fulfillment of the Scripture, he presented his message as a true philosophical system founded on the nature of God; and in order to enforce his doctrine concerning the relation of God to man he quoted from one of the Greek poets a saying which would be accepted by the Athenians.

From the meager results of Paul's work at Athens as well as from his remarks in the First Epistle to the Corinthians to the effect that in Corinth he determined to know nothing but Jesus Christ and him crucified, it may be inferred that Paul concluded that the philosophical method was not of much use in presenting the Gospel truth to the Greeks whose minds were already filled with false philosophies.

Paul's stay in Athens was probably no more than five or six weeks. He waited for the coming of Timothy, and then sent him back to Thessalonica. But before this helper could make the journey of two hundred miles or so and return with the news which was so anxiously longed for, Paul had gone on to Corinth. We may imagine that Silas came to Athens with Timothy, and that he was sent to Philippi or some other place, although we have no statement to this effect. He certainly would be a little tardy in obeying the command of ch. xvii, 15, if his first coming to Paul is that referred to in ch. xviii, 5.

**TIME**—A few days after our lesson of last week.

**PLACE**—Athens.

**PERSONS**—Paul preaching to the Athenian philosophers and others.

#### OUTLINE:

1. Paul is stirred by the idolatry of Athens. v. 16-21.
2. Paul's philosophy concerning God and man. v. 22-31.
3. The reception of Paul's message. v. 32-34.

#### NOTES.

16. *His spirit was provoked within him.* The word translated "provoked" is a very strong expression. We are not to understand that Paul was beside himself with rage; but that he was so affected by what he saw that it was impossible for him to refrain from entering his protest. *Full of idols.* An ancient writer in commenting upon the number of idols in Athens remarked that it was easier to find a god than a man in that city.

17. *In the synagogue.* Here as elsewhere Paul spoke first to the Jews. *In the market place every day.* These words suggest a parallel with Soc-

rates. The great Athenian philosopher four hundred years before Paul went into the market place and strove to impress his views upon whomsoever he might meet.

18. *The Epicurean and Stoic philosophers.* The Epicureans were practically atheists inasmuch as they taught that the gods cared not for the world or its inhabitants. Their most striking theory was that pleasure is the chief good. They are not however to be classed as sensualists. The Stoics were pantheists and fatalists. They taught that no real evil can befall the virtuous, and no real good, the vicious. It seemed appropriate therefore to them for a man to endure with calm indifference whatever fortune brought to him. *What would this babbling say?* They meant to express their contempt for Paul as a pretended philosopher putting together scraps of systems of which he knew nothing.

19. *And they took hold of him, etc.* We need not suppose any hostile intent. There are various views as to what sort of a council it was before which Paul was brought, whether a civil court to decide as to the innocence or guilt of this intruder, or a sort of committee of university professors to decide of the advisability of licensing Paul to teach the Athenian youth, or more likely still a self appointed committee of philosophers who had heard scraps of Paul's preaching and wished to find out accurately for their own intellectual entertainment just what Paul was lecturing about.

22. *In the midst, of the Areopagus.* This is evidently the name of the council rather than of the locality. Perhaps the name came originally from a place. Whatever may have been the character of this council, Paul saw a good opportunity to preach the Gospel. *I perceive that ye are very religious.* Or better, "that you are very devoted to the service of deities." The translation of King James' Version is in this instance very misleading, (although it is to be admitted that the Greek text will bear the rendering there given to it), for it is not to be supposed that Paul would throw away his opportunity of influencing these people by a criticism which they would consider an insult.

23. *The objects of your worship.* The altars, images, and shrines. The Athenians would be complimented to hear that he observed with attention, stopping to read inscriptions. *To an unknown god.* This may have been an altar erected for propitiatory service in the case of public calamity, when it was unknown which of many gods should be placated; or it may have been dedicated to some god beyond the

number of those known in order that none might be omitted. It seems very likely that there were a number of altars in the city with the same or similar inscription. *What therefore ye worship in ignorance.* Of course they were not really worshipping the true God; but Paul sees in this inscription a token that they were struggling after the truth, and with this slender point of contact with that which is true and right, he undertakes to make plain to them the nature of the real God. Their admission of a lack of knowledge about God is enough to give them a start on the right track.

24. *The God that made the world.* Paul now proceeds to make known to them the "unknown" God, and in so doing shows the senselessness of their polytheism, and the incomparable nature of the one true God. *Dwelleth not in temples made with hands.* The maker of heaven and earth stands in vivid contrast with the heathen divinities, each associated with some particular shrine.

25. *Neither is he served by men's hands.* This is in sharp contrast with the heathen gods who were regarded as in continual need of having something done for them. *He himself giveth to all life.* Instead of needing service God is the one upon whom all men were utterly dependent.

26. *And he made one of every nation of men.* Turning now to speak of man, Paul asserts that the origin of the human race is from God, and incidentally contradicts the polytheistic myths concerning the various beginnings of the different nations. *Having determined their appointed seasons, etc.* God has not only created mankind, but rules over the affairs of men by his providence.

27. *That they should seek God.* Man is living up to the highest ideal for him only when he seeks after God. It is to be noted that the word "God" found in the better manuscripts makes much better sense in this line than the word "Lord" of King James' Version—a term which would be likely to be misunderstood by the Athenians. *If haply they might feel after him.* It seems probable that Paul means to imply that the feeling of the Gentiles after God has been thus far like groping in darkness. *Though he is not far.* The searching need not be long as Paul is about to show.

28. *For in him, etc.* Given as a proof of the nearness of God. All our existence is through his care. *For we are also his offspring.* The quotation is doubtless from Aratus of Cilicia, who lived about 270 B. C. although similar expression



is found in a later writer. Paul of course takes the words in a slightly different sense from that of the author from which he quotes; but he strengthens his argument with his hearers by showing that his position is supported by the great thinkers of their own race.

29. *Being then the offspring of God:* If we are God's children, how senseless is it to suppose that true divinity is to be associated with gold and silver, or that man the creature may so comprehend God as to be able to represent him by any device or workmanship of man's hands.

30. *The times of ignorance therefore God overlooked.* Through ignorance men had not been paying due regard to their duty to the one true God. For this lack they are not now to be punished if they repent and turn unto God. The translation, "winked at," is too strong, as it would imply that God connived at the sin of men.

31. *A day in which he will judge the world.* Repentance is highly necessary in view of the day of general judgment. Jesus Christ, the Deliverer from sin, is also to be Judge, and he is especially accredited to this position from the fact that he has been raised from the dead.

32. *When they heard of the resurrection of the dead.* Whether we have here all of Paul's address or only a summary of what he said it is evident that he concluded in words very similar to those of v. 31; for the mention of the resurrection was the signal for the interruption. Those who offered to listen to him at a later time were probably not very sincere in their inquiry after truth.

33. *Thus Paul went out from among them.* That is, from the council of the Areopagus—not immediately from the city.

34. *But certain men clave unto him.* His work at Athens was not altogether without results. Even when the great majority were so far from accepting the truth there were a few who could not but believe.

#### SUGGESTIONS.

This lesson teaches with great clearness the brotherhood of man. The whole human race is kin. If all men are brethren it is very fitting that those who have the light and truth should carry the news of these blessings to those who have them not. "And he made of one of every nation of men" is a very good text for a missionary sermon.

We can scarcely expect that the whole race should think, or feel, or act alike. The Gospel of Jesus Christ is many sided, and is fitted for

all sorts and conditions of men. Paul had a message for the most cultured Athenians as well as for the slaves of Caesar's household. There are today followers of Jesus among the Esquimaux of the frozen North and among the Malays of the tropical islands as well as in the highly civilized regions of the temperate zone.

### SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

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

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

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

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

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Blanchard building, 232 South High Street. All are cordially invited.

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2.45 P. M. The chapel is third door to right, beyond library. Visitors are cordially welcome.

Any one desirous of securing employment at Battle Creek, Mich., will please correspond with the Labor Committee of the Seventh-day Baptist Church of that city; viz., Mrs. W. L. Hummell, H. V. Jaques, A. E. Babcock. Address any one of these, care of Sanitarium.

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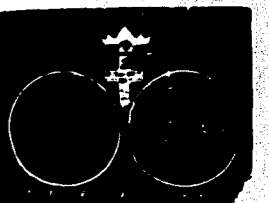
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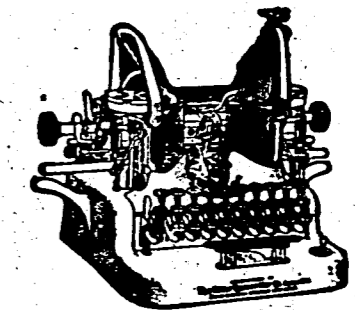
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