THE PRACTICAL DUTIES OF THE TRUE CHURCH.

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

Shailer Mathews.
American Sabbath Tract Society
EXECUTIVE BOARD.

Stephen Barrock, President, 48 Livingston Ave.,
Yonkers, N. Y.
A. E. Pardee, Recording Secretary, Plainfield, N. J.
F. J. Hubbard, Treasurer, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second first-day of each month, at 2 P. M.

THE SABBATH VISITOR.
Published weekly, under the auspices of the Sabbath School Board, for the American Sabbath Tract Society, at Plainfield, N. J.

TERMS.
Single copies per year 60 cents
Ten copies, or upwards, per copy 50 cents
Communications should be addressed to The Sabbath Visitor, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.
A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

Communications should be addressed to The American Sabbath Tract Society, Plainfield, N. J.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.
E. C. Clabaugh, President, Westerly, R. I.
W. R. Gerber, Secretary, Rockville, R. I.
George R. Otter, Treasurer, Westerly, R. I.
R. C. B. Saunders, Corresponding Secretary, Ashaway, R. I.

The regular meetings of the Board are held the third Wednesdays in January, April, July and October.

THE SEVENTH-DAY BAPTIST PULPIT.
Published monthly by the Seventh-Day Baptist Missionary Society.

This publication will contain a sermon for each Sabbath in the year by ministers living and departed.

It is designed to be issued in six boxed sets, and isolated Sabbath-sheets, but will be of value to all. Price, 60 cents per year; 10 cents per sheet.

Subscriptions should be sent to Rev. E. B. Saunders, Ashaway, R. I.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.
E. M. Tomlinson, President, Alfred, N. Y.
Rev. Arthur E. Main, Corresponding Secretary, Alfred, N. Y.
A. B. Kenyon, Treasurer, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCES.
Next session will be held at Salem, Va., April 3-8, 1910. President—Pres. Cha. B. Clark, Salem, Va. Recording Secretary—Prof. M. H. Van Horn, Salem, Va.

Corresponding Secretary—Rev. T. J. Van Horn, Albion, Wis.

Treasurer—Rev. W. C. Whiffen, Albion, Wis.

Executive Committee—Rev. T. L. Gardiner, Plainfield, N. J.; Rev. H. C. Van Horn, Brookfield, N. J.; Prof. W. H. Whitford, Milton, Wis.; Dr. Geo. E. Crossby, Albion, Wis.; L. D. Lowther, Salem, Va.; Rev. L. L. Seager, Middle Island, N. Y.

The Sabbath Recorder
A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 67, NO. 19.
PLAINFIELD, N. J., NOVEMBER 8, 1909.

WHOLE NO. 3,375.

EDITORIAL.

Taking Good Care of Father.

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

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

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

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

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

The Sabbath Recorder

Booth Colwell Davis, Ph. D., D.D., Pres.
Milton Academy
Frank L. Greene, M. A., P. D. Prin.

C. L. Clark, M. A., Ped. D., President.

Salem College
West Virginia

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three lead to college degrees, the arts, science and music.

The aim of the college is Thoroughness in all work.

Graduates who can "make good." Soul culture as well as body and mind. A helpful spirit.

Christian character.

For catalogue and other information, address C. B. CLARK, M. A., Ped. D., President.
Another Word About Christian Science.

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

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

I grant that it is difficult for men to write about differences in their religion, without sometimes becoming so earnest as to appear to be uncharitable, even when no such thing is intended; and on this account we have to be doubly careful. We do not wish to be misunderstood as to our spirit, and we do not wish to unnecessarily wound another. But lest the editor's silence be misunderstood on both sides of this question, he now deems it his duty to say a word for himself, and he trusts he may be able to comply with his own rules.

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

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

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

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

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

Then let me ask again: Why should not the churches oppose this new movement? Why is it "unchristlike" to stand up for our own faith when it is threatened in any way? Are not the old churches as sincere and conscientious in upholding the faith once delivered to the saints as is the new one in efforts to undermine it? Because the old churches are charitable enough freely to recognize the truths held by the new, and are willing to admit that the new is doing good by the power of those truths, does it therefore follow that the old should make an unconditional surrender and accept all the strange teachings of Mrs. Eddy? From some things that have been written, one would almost feel that such a course is expected.

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


doth strong and weak.

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

My next serious objection to the teachings of Mrs. Eddy is what seems to be an unfair way of treating the Bible. She claims that this was her only textbook "in following the leadings of Scien-
tific revelations," and declares that they came by careful searching of the Scriptures and by special illumination. Yet I fear she did not always stick closely to the text. Here is an illustration showing why I think so. In trying to make the point that there is no reality in death, she makes Jesus say of Lazarus: "He is not dead, but sleepeeth." Then, and Jezus said: "Lazarus is dead." Consequently, Jesus had to give another lesson to the disciples, showing them that death is not really death. May I be too unspiritual to understand that God is "Principle, supreme incorporeal Being, Mind," but not a person? Of course, any one of these qualities may be affirmed of God on the same principle upon which the Bible says: "God is love." But I do not understand that the writer of "Science and Health" uses the terms in such a sense. The expression, "God is all," or "all is God," does not help me here. This kind of pantheism might suit the ancient Brahmuns, but it seems strange to Christians of the twentieth century. So far as I can see, she totally denies the personality of God.

One of America's great college presidents tells the story of a young man who stumbled upon this very point and went, through Christian Science, to atheism. He said his teacher insisted that God is not personal, but is pure Principle. Then came the question, What is principle? and the answer followed, An idea of the mind. When Christian Science dissolved his God into nothing, he was so staggered, gave up the idea of any God whatever. "Messes of principle is not a God to whom we can pray, and to whom we can go for sympathy." It seems to me that both the personality of God and of man are denied. God is "Principle," not person, and man is also an idea of God—a concept—and Jesus Christ was simply "the highest human corporeal concept of the divine idea." Thus the divine Christ is dethroned. The all-embracing absolute Principle is supreme, and the idea of a personal Father seems lost sight of.

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

Here is a characteristic expression about Jesus: "Wearing in part a human form (that is, as it seemed to mortal view), he conceived by a human mother, Jesus was mediator between Spirit and flesh, between Truth and error." But "Flesh is an illusion," says Mrs. Eddy. Then, if this be so, I can not see that Christ came in the flesh. Still, if I mistake not, it is claimed that he was begotten by the Holy Ghost; but "the Holy Ghost is Christian Science." But even if he were born of Christian Science, he would not have been quite as well up in the common notoriety as this modern prophetess assumes to be; for she says of Christ, "Had wisdom characterized all his sayings, he would not have prophesied his own death and therefore hastened it." (Miscellaneous Writings, sixteenth edition, p. 580.)

Again, I am staggered at the repeated denial of the

**TESTIMONY OF OUR SENSES**

and of the reality of matter. Probably I am not sufficiently spiritualized to believe that "nothing we can say or believe regarding matter is true, except that matter is unreal." Material man is a dream at all times. The material senses testify falsely. If we can not believe the testimony of our senses, how can we have faith in the reality of anything? If sin is a delusion; if "man is incapable of sin, sickness and death, inherent in him, as he derives his essence from God;" if "there is no disease; if there is no pain; if when the heart aches there is no head to ache, what is the use of believing anything? The natural-thing to do is simply to make the phrasology of belief vague enough and elastic enough to suit both Christian and atheist. The one can accept God as Spirit only, and the other would not object to abstract principle and harmony for his God. Of course, if sin is a delusion, then Christ might as well be reduced to the rank of "Way Shower" as to be regarded as the Saviour; then his matchless free gospel of salvation might as well give place to this gospel of science at $3.00 for twelve lessons, and that of healing at $1.00 to $5.00 a visit. The leader of such a gospel may well become a millionaire. But for me, this seems very different from the Gospel of the Cross, and of self-sacrifice and of the Saviour of men, who had not where to lay his head.

One more, it seems to me like assuming too much, when the marvelous growth of that church is referred to as the "fruits" of the book called "Science and Health." Those who ought to know claim that the vast majority of church members are brought in by the cures that are made. But the majority of all will be ascribed to that book. The one fact these healings by Christian Scientists are easily parted with by those of others who make no claim to belief in Mrs. Eddy destroys the logic of such as claim that the cures in the church are due to her discovery. I think similar healings were known to some physicians before the book was written. "Father John" has been referred to by a certain writer as one who is exercising wonderful power as a healer in the Russian Church. Dowie's cures were remarkable and as genuine as are Mrs. Eddy's. Since several other cults are successfully healing by faith and by mind-cure, in as wonderful ways as Christian Scientists, it must be that some other cause exists besides the discoveries of the author of "Science and Health." Neither can the many healings performed be cited as evidence that all her theories must be right, any more than would Dowie's healings prove the correctness of all his theories.

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

Now, do not understand me to be trying to discount the good work done by Christian Science. I am glad to see it helping men and women—women more than men, many times over. Praise God for any work that relieves suffering and makes people happier. If any one can get more comfort and more spiritual help in the Christian Science Church than in any other, all right, let him go there. The more help he can get, the better I am pleased. If it is any satisfaction to believe himself nothing but a concept of the divine Mind, and that matter is not real, and that sickness and pain are delusions, I am the last one who would rob him of such pleasure. As for myself, I am better suited with the thought that God gave my senses for some good purpose; that he meant for me to accept their testimony as to physical
things. If some are better pleased with a "Way Shower" than with a Saviour from sin, let them trust to God. I prefer to think of Jesus as my divine Saviour, of salvation as a real thing that saves from real sins, and that man and the earth are no delusions.

***

Death of Mrs. A. H. Lewis.

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

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

CONDE$$D NEWS

Death of Gen. O. O. Howard.

General Oliver Otis Howard died at Burlington, Vt., on October 26, aged seventy-nine years. He had just returned from Canada where he had been to lecture on Abraham Lincoln, and was in good health until the day of his death, by heart failure. General Howard was a remarkable man. He was long spoken of as the "Christian Soldier." General Grant once wrote to General Grant: "I find a polished Christian gentleman, exhibiting the highest and most chivalrous traits of character." He was a model soldier and splendid public-spirited citizen. With his death passed away the last general who commanded an army in the Civil War. He led troops into twenty-two battles, and including his Indian campaigns, he had a war record equal to that of Phil Sheridan. He reached the next to the highest command in the military service of the United States, before he retired from the army. He stood at the head of two educational institutions, one of which was the Lincoln Memorial University. For this he was lecturing to secure endowment funds when death overtook him.

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

Took it in High Dudgeon.

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

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

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

THOUGHTS FROM THE FIELD

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

Another Word From Brother Zerfass.

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

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

From the Treasurer of Conference.

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

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

Alfred, N. Y.

The Call of Today.

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

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

The Seventh-day Baptist General Conference

Training the Teacher in the Local Church.

By WALTER L. GREENE.

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

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

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

The visitor to one of the great botanical gardens of this country may see, row upon row, thousands on thousands of royal chrysanthemums of almost infinite variety, which have been imported from many lands. To tend and care for these plants, expert florists and gardeners have been secured, who understand the nature and needs of each. Often some expert has been brought from a foreign land to give his attention to a single variety. As I have thought of these gardens and the infinite care that is taken to produce the richest and best that is possible, there has come before me the beds of chrysanthemums and primroses? These bloom for the moment, but the flowers in our soul garden bloom for an eternal destiny.

The local church that fails to provide training for its lay workers in religious education is laying the seeds of inefficiency and the destruction of the church in the years to come. From the untrained forces of today must come the working forces in the church of tomorrow.

In the church of tomorrow, the demands for efficiency in moral and religious education will be and must be increasingly heavy. The church school must keep pace with the educational progress of the public school, the college and the university. The best educational methods and administrative policies should be known and applied by the religious teacher as well as the secular teacher. The best methods of imparting scientific facts are equally important for the imparting of facts in morals and religion. The content of material may be different, but the educational process is essentially the same. Teacher-training seeks to acquaint the worker with the best educational principles and methods of instruction and in organization and administration.

There was a time when zeal without knowledge and efficiency was thought of as indications of religious life and spirituality, but that time has long since gone by, and let us hope, never to return. We want not less of zeal, but we want zeal and spiritual fervor linked with knowledge and such rational methods and efficiency as will appeal to the intellectually best of our young men and women.

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

The pursuit of such a course of study even though in an elementary way will bring rich results in efficiency, in inspiration and in ideals for service. The knowledge acquired is of great value to the present and prospective working force, but the teaching of the awakened youth and the higher aspirations that have been awakened in the hearts of the teachers. It gives them ideals and a point of view in their work that will bring large fruitage in the years to come. Think it not effort wasted, if but few indeed can be enlisted for this work. If one member of a training class gets a larger vision of the opportunities and the responsibilities that are given to the teacher of the Word and follows the vision in actual service, that class has been a glorious success. The facts acquired are nothing as compared with visions of duty and opportunities for service. It is in the pursuit of the ideal that we rise. The realities of today are the dreams of yesterday, and the attainments of tomorrow are the crystallized ideals of today.

It is the aim of teacher-training to help crystallize the life of religious education into the actual working forces of the church of tomorrow, if not in the church of today.

The APPLICATION OF THE PRINCIPLE.

It is said that the beauty of a principle is in its application. It is the conviction of many that it is in churches in which the principle of teacher-training cannot be applied with some degree of success, if those attempting the work are only wise in the adaptation of the principle to the actual needs and conditions of the local situation. The application is universal; the application is local and individual.

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

Every school should maintain a teacher-training class as a part of its regular work, to perfect its own officers and teachers. In this class, instruction should be given in whatever parts of religious truth may be necessary to make up for the deficiencies...
of the regular school curriculum, and also that training should be given in special methods of Bible-school administration and in teaching principles and methods which are recognized as essential to a teacher's equipment. It is an indiction of the course of study in the Sabbath school that it is found necessary to keep the attention in biblical introduction, history and doctrine to its pupils before they are ready to teach.

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

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

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

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

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

Many may think all this work unimportant; but, friends, we will never make progress in our Sabbath-school work and never realize the high ideals of the opportunities and possibilities of the work in which we are engaged. If progress is made it must be done by the present teaching forces and those who shall soon be their successors. We will never meet the task laid upon the Bible school until we appreciate the difficulties and prepare to meet them with workers duly trained and qualified. We must keep the personal equipment and the spiritual qualifications apart, but we must bring education, technical training and professional equipment, not as ends in themselves or as sufficient in themselves, but as servants for perfecting us in this high and holy calling.

Semi-annual Meeting.

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

The meetings were presided over by Bro. Giles Ellis, moderator, with Eva Churchward as recording secretary. After a song service by Pastor Sayre and scripture reading and prayers by Brethren Hurley and Clarke, the audience listened to a sermon by Rev. Madison Harry from James i, 5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." In the evening Brother Hurley preached from John iv, 35: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." This was spoken of as a strong sermon, and we all see that it is a strong missionary text.

On Sabbath day Brother Hurley preached again from Micah vii, 3: "That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward, and the great man, he uttereth his mischievous desire: so they wrap it up." Then followed the Sabbath school, conducted by Mrs. Flora Tappan, superintendent. After a review of the last week's lesson, by Miss Jessie Langworthy, the song, "Almost Per-sauded," was sung by Pastor Sayre, and the school studied the lesson of the day. At the young people's hour, Sabbath afternoon, Pastor Sayre told about his visit to the Southwestern Association and his work at Fouke, and an essay on "Loyalty to the Pledge," by Mrs. Oscar Davis, was read by Miss Jesse Langworthy. Brother Harry preached in the evening from John xii, 32: "And I, if I be lifted up from the earth, will draw all men unto me."

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

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

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

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

"Tis looking downward makes us dizzy. "Brooding."
Woman's Work

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

Do it now.

Make Some Sunshine.

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

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

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

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

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

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

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

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

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

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

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

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

Lovingly,
Zabel (Isabel).

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

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

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

We considered it a very precious shipment, for it represents a wealth of love and sympathy that I have no doubt is very acceptable in God's sight. I am sure the
shipment will be a great blessing in Adana and make many hearts glad, but I think the blessing will not stop there. It will stay behind with all those who have helped in this good work. I think we are all a little nearer the blessed Master "who had compassion on the multitude."

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

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

**Another Letter From Mr. Fairchild.**

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

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

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

Referring to the second article, signed by Mr. Fred Ainsworth, we desire to say that it was not our intention to present any intricate measures of speech in presenting Christian Science to your readers. We know of instances, however, where simple statements of Truth have seemed very profound to the adult by reason of previous education in other directions, and yet these same statements have been understood and put into practice by children, thus fulfilling the word of the Master who said, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Our critic further says: "The advice of Gamaliel, quoted by one of your correspondents concerning it, would be excellent, if we were unable to determine whether it was of God."

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

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

The Bible: God created man in his own image.

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

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

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

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

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

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

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

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

Respectfully,

H. COULSON FAIRCHILD, Passaic, N. J., Sept. 15, 1900.
will sometime have counterparts in every individual life. In our human experiences we are ever dissatisfied with our "present attainments." With great zeal we endeavor to accomplish our desires; to better ourselves mentally and financially. Shall not the same be true of our religious experiences? If a faith which is attended by material symbols and ceremonies fails to satisfy us, is it not our privilege, nay, our duty, to seek a wholly spiritual worship? In this search and attainment we are following the Master, for he taught that "neither in this mountain, nor yet in Jerusalem." In seeking to worship the Father, but "in spirit and in truth." That is, place and "form" were not essential to true worship, but an understanding of God was. This understanding came to Jesus gradually; and as it increased, his words and deeds became more wonderful. "They were astonished at his doctrine; for his word was with power."

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

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

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

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

This article is not written with a desire to defend what I firmly believe to be the truth; neither is it written with the intention of trying to make Christian Scientists of the RECORDER readers. No, I believe one should be faithful to the truth as he understands it, only seeing to it that he add to his faith God-measured baskets of the "fruit-producing" kind; for "by their fruits ye shall know them." Beliefs and professions are plentiful enough, but lives that can show "the fruit of the Spirit" are painfully lacking. No religion has a right to judge another, unless like the Christ kind, it proves its divinity by its works. In that case, no judging is necessary, for the unfruitful religion stands self-condemned.

All replies to criticisms of Christian Science are made simply to correct wrong impressions regarding Mrs. Eddy and the truth which she has discovered. The Wisconsin man whose article, "More About Christian Science," appeared in a late RECORDER, was laboring under great difficulties; for he was trying to criticize something he does not understand. In these days we have experts in various lines: some who examine foodstuffs to ascertain if they are pure; others who are employed to examine the thousand and one commodities which find their way into the homes of our land. These men understand their business. A man who can detect water or some impurity in milk knows its ingredients. And so with other things. The criticisms of Christian Science which I have read in the RECORDER and elsewhere indicate a lack of knowledge regarding the subject criticized. The great trouble with the critics of Christian Science is, that they are criticizing the conception of the Science of Science itself. This is emphatically true of the views given by Fred Ainsworth in his article of August 23. His words regarding the composition of "Science and Health" are amusing. He says: "Its intricate maze of speech, and depths that are too profound for the ordinary mind, or else too dense to be pierced by the light." Has the gentleman ever read Paul's Epistle to the Romans? Has he searched the "dense" passages of Revelation? Paul was quite a metaphysician; hence his writings, in some instances, are not readily grasped by the "ordinary mind." John reflected so beautifully the love of God, that his spiritual truths, somewhat covered with "spiritual language and imagery," are "too dense to be pierced by the light" of the unenlightened mind. I think both Paul and John would agree with Mrs. Eddy, that it is difficult to express spiritual thought in a material language. In "Science and Health" she has done the best she could with the material she had at hand, and it may be said that the fruits of that book show how well she succeeded. Truth is simplicity itself. By their material beliefs and theories men have buried it so deep, that really are no number, may it not be said of them that they are on "nettles"? When our human theories are razed to the ground, truth will be found a simple, beautiful, practical principle with which to solve every problem of life. "The (understanding of) truth shall make you free."

Mr. Ainsworth's article makes me think of one of our departed brother, J. L. Gamble, who wrote nearly ten years ago. In fact, as I recall Brother Gamble's article, it seems to me that they are identical. Both give the four fundamental propositions of Christian Science, from page 111 of "Science and Health," as follows:

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

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

The four propositions given above do most assuredly contain something "different." This would be a shock to a great many of that class to see it. Are not spirit and matter different, since the Bible tells us that one wars with the other? In quoting proposition four, our critic failed to draw the long dash between the last word of the first sentence, and the first word of the last. He should also have quoted the sentence which follows the fourth proposition.
It reads as follows: "Which of the denials in proposition four is true? Both are not, cannot be true. According to the Scripture, I find that God is true, but every (mortal) man a liar."

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

Following the startling statement regarding Mrs. Eddy's "contradictions," is a double column of fine print, called a "deadly parallel." Had I the space it would be a pleasure to sift each of the passages from the Bible and "Science and Health," which our critic affirms contradict one another. I shall content myself with two: "Man is immortal and eternal with God." "God created man in his own image." When did God create man? In the beginning," the Scripture says. But when was that? Ferrar Fenton, in his admirable translation, instead of retaining, "In the beginning," says "By periods," and in a footnote, says "Literally, 'By Headships.'" Mrs. Eddy relieves the situation by saying "The finite has no beginning" ("Science and Health," p. 221), giving us the thought of the eternal nature of Deity and his creation. The "man" she refers to is the ideal man, seen in Christ Jesus, who said of himself, "Before Abraham was, I am." In one place he speaks of "the glory which I had with thee before the world was." If there ever was a time when man was non-existent, at that time God was not Father. Since God changeth not, being the same forever, what must be our conclusion? In the light of these simple truths, do the passages given above contradict each other?

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

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

Eau Claire, Wis.

Letter From Rev. J. G. Burdick.

Dear Mr. Editor:

I want the opportunity, through your columns, of expressing my gratitude to the many, many friends who have written me such kind letters of condolence. I had hoped to answer these letters but find I cannot. I wish to express my thanks to the B. J. Cereen Seventh-day Baptist Church for many favors, and especially for the wheel-chair the church and Christian Endeavor sent me, and to the Alfred people who have been so kind.

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

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

A Christmas offering on behalf of our superannuated ministers, to be taken each year on the Sabbath nearest Christmas day. The offering to be held in trust by the Memorial Board, the interest only to be used for the support of superannuated ministers to bring it before all our churches for action, and respectfully submit it to the reason and justice of our churches for some action that shall so increase our funds for such purpose that we need not be ashamed of ourselves when we think of it.

Yours truly,

J. G. BURDICK.

Young People's Work

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

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

Prayer Meeting, November 20, 1949.

PASTOR M. B. KELLY.

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

Daily Readings.

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

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

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

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

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

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

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

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

It is possible for the laws of common civility to teach us gratitude to our fellow men for ordinary favors received, while our hearts are unthankful to our heavenly Father for his great and permanent blessings. Even Seneca, the Stoic philosopher, recognized this when he wrote: "We can be thankful to a friend for a few acres or a little money, and yet for the freedom and command of the whole earth, and for the great benefits of our being, our life, health and reason, we look upon ourselves as under no obligation.

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

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

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

List of Delegates.

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

Young People's Rally, Milton Junction.

Althorn, Ws.—Minerva Stillman, Fred Babcock, Helen Lawton, Rev. T. J. Van Horn, Mrs. Harriet C., Van Horn, Nellie Babcock, Marjorie Bliven, Lilian Babcock.


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

Glenn, Ws.—Elizabeth Crandall.

Madison, Ws.—Luther F. Sutton, Mrs. L. F. Sutton.

Plainfield, Ws.—Glady's Greene.

New Alburn, Ws.—Victor Freeborn, Mrs. Nellie Freeborn, Mrs. M. A. Garveright.

Eggertson, Ws.—Geo. W. Stillman, Mrs. P. S. Jones.

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


Dodge Center, Minn.—Leila Sanford, Rev. C. S. Sayre, Mrs. Mabel Sayre, Ivan O. Tappan, Mrs. F. P. Turner, Lulu Ellis, Myrtle Ellis, Eva L. Churchward.

New Alburn, Minn.—Minigie Coon, Maud Coon.

North Loup, Neb.—Marcia Rood, Walter Rood.

Mildred L. Greene, Claude Hill, Mrs. C. Hill, Alice G. Johnson, Ferne Barber, Georgia Black, Lora Black, Maxine Van Zant.


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

Nevada, Ohio—Mrs. T. R. Williams.

Kansas City, Mo.—Katherine Ochs.

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

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

Andover, N. Y.—T. J. Severance.


E. York, N. Y.—I. T. Lewis, Mrs. I. T. Lewis, Cowpersport, Pa.—Rena Randall, Rev. O. D. Shimer, Richburg.


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


New Market, N. J.—Geo. S. Larkin.


Hammond, La.—A. B. Lapham, Mrs. A. B. Lapham.

Fouke, Ark.—Rev. G. H. F. Randolph.

Gentry, Ark.—Tacy Eagesfield.

Riverstone, Col.—Bessie Babcock.


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

A STORY.

Every since the present editor took up the work of contributor to the Young People's department he has been anxious to obtain a good serial story for publication. This month it is given an added incentive to activity along this line. The story has been written out of life experiences, for the young people. If every Endeavorer would pledge himself to get one new subscriber in the next month, over one thousand homes would be the better and the heart of our editor at Plainfield would be gladened and encouraged. No one but can do that much. Let's try.

A good many men advertise clothing by publishing the picture of young men dressed in the height of fashion, espising the climax by a cigar in the fingers or mouth. Probably they think that this is
very "taking."—It is. Thousands of boys
are made cigarette and cigar and even nasty pipe smokers just by that thing. Fifty fathers and mothers, by writing to these manufacturers, might put this matter to them so strongly that they would leave that cigar out of their advertisements. If they did not, it would be right to shut every paper that inserts such matter out of the home, and buy no clothing of the men who are in this way dragging our boys down.

E. L. V.

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

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

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

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

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

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

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

It was voted that the following amounts be sent to the Missionary Society:
For the Lieu-co School, $3.00.
For the Shanghai chapel, $4.00.
For the Missionary Society, $10.00.
For Aromkokko, $35.15.
To G. H. F. Randolph for Fouke School, $4.00.

Tract Society, $2.00.

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

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

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

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

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

Treasurer's Report.
July 10, 1909, to October 9, 1909.

LUTHER F. SUTTON, Treasurer,

In account with the
SEVENTH-DAY BAPTIST YOUNG PEOPLE'S BOARD.

Dr.

Balance on hand, July 10, 1909

$104.81

Received from:

Error on last balance

1 00

Salem, W. Va.

12 00

Hartselle, N. Y.

10.00

Central Association, collection

7.92

Milton Junction

19.50

Milton

50.00

First Verona, N. Y.

93.00

First Alfred Junior

12.00

First Alfred

6.00

Welton, Ia.

13.35

Plainfield Junior

4.00

Parina, Ill.

38.00

Riverside, Cal.

1.00

Edgelston, Ill.

25.00

New York Church

1.00

Battle Creek, Mich.

8.50

North Loun, Neb.

8.00

Ashaway, R. I.

10.00

Forke, Ark.

3.20

Forke Junior

3.45

Independence, N. Y.

5.00

Special Collections

35.61

Total

$122 94

Cr.

Recorder Press Co.

$ 3 86

Missionary Society, Doctor Palmberg

150.00

Davis Publishing Co., Milton, Wis.

2.00

M. H. Van Horn, Conference traveling expenses

25.00

Mrs. Edith C. Hutchinson, Junior Endeavor

2.34

H. C. Van Horn, editor expense

1.90

Miss Maleta Davis, sec. expense

4.20

LUTHER F. SUTTON, express on books, treasurer's book

74

Balance

203 00

Total

$ 222 94

News Notes.

ALBION, WIS.—The Willing Workers served a chicken-pie supper in the church basement, October 13: proceeds $10.00.—Our society purchased new song-books, "Jubilant Praise," at Conference. —The Endeavorers meet each week at the home of the pastor to learn the new pieces. —Three of our members are spending the winter at Battle Creek, and others are away at school.

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

TREASURER'S REPORT—MEETING OF BOARD OF DIRECTORS.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, October 10, 1909, at 2:00 p. m., President Stephen Babcock in the chair.


Visitor: Jesse G. Burdick.

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

The Committee on Distribution of Literature reported that the committee had elected W. C. Hubbard temporary chairman, and Edwin Shaw permanent secretary of the committee, and also presented the following:

The Committee on the Distribution of Denominational Literature is recommended:

1. The publishing of the manuscript for the book of the late Rev. Abram H. Lewis, D. D., L.L.D., on Spiritual Sublimation, as edited by his son, Prof. Edwin H. Lewis, and approved by the Committee consisting of the Rev. T. L. Gardner, the Rev. A. E. Main and the Rev. W. C. Daland, the book to be bound in cloth the size of the biography of Doctor Lewis, recently published, and consist of 500 copies, at an estimated cost of $150.00.

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

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

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

Signed, W. C. HUBBARD, Chairman.

EDWIN SHAW, Secretary.

Report adopted.

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

1. A Committee on Field Work.

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

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

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

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

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

The latter reported on his work on the Pacific Coast.

Report adopted.

Correspondence from F. E. Ashun of the...
Gold Coast, Africa, acknowledged the receipt of the Sabbath Recorder and other literature.

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

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

Rev. Henry N. Jordan presented the following report:

To the Advisory Committee of the American Sabbath Tract Society,

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

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

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

As one of the results of the labors at Gentry, six young people were baptized and received into the church. I would report the following work: Jackson Center—3 sermons, Gentry—3 sermons besides other addresses, Skylight—1 sermon, Milton—1 sermon. $60 collected on Recorder subscriptions. One new subscriber for Recorder. Eight copies sold of Lewis' biography.

Expenses of trip including the salary paid, $227.64.

Respectfully yours,

Henry N. Jordan.


The following resolution was presented and adopted.

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

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

Report adopted.

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

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

Minutes read and approved.

Arthur L. Titworth, Rec. Sec.

Home News.

SYRACUSE, N. Y.—The church here was much saddened by the death of one of its charter members, Mrs. Georgiana Cross Wilmot. She will be much missed by our people and by her other friends.—The Rev. J. Franklin Browne, pastor of the Scott Church, was with us on the evening of October 19, and conducted a prayer meeting at the home of Mr. H. J. Cross, near Sherman Park,—On October 14, the Rev. A. L. Davis preached here and administered the Lord's Supper. On that occasion two were received as members of this church: one by testimony, the other by letter. The former was Mrs. Celestia M. Davis, from the First Verona Church; and the one by letter was Miss L. L. Bush of this city.

Children's Page

The Last Dance of the Leaves.

Rustling, rattling, dancing, chas ing,
Troops of leaves go madly racing
Up and down beneath the trees.

Red and brown and tan and yellow,
How they frolic to and fro!
Now a drift, and now a shallow,
Helter-skelter, "Come on, brothers!"

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

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

The Cat That Answered an Advertisement.

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

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

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

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

"Costs too much," laughed mother.

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

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

WANTED—A CAT.

Five brown and black and gray,
Leaping and playing all day long.
Red and yellow and tan and brown,
Now in the air, now on the ground.

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

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

Nine-Year-Old Teddy.

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

"No answer.

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

Still no answer. Trouble showed on the little face.

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

No answer yet, and trouble threatened to prove a shower.

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

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

WRIGHT—At the home of Mr. and Mrs. Edwin C. Wight, daughter of Rev. and Mrs. Geo. Wight, of Little Genesee, N. Y., of the bride's father, and of Rev. and Mrs. Geo. Wight, of Little Genesee, N. Y., of the bride's mother, at the home on Thursday, November 10, 1909, by Rev. E. A. Pentz, Mr. Harry Warren Babcock, son of Rev. and Mrs. Geo. Wight of Little Genesee, N. Y., and Miss Etta Witter, daughter of Rev. and Mrs. Geo. Wight of Little Genesee, N. Y. Mr. Harry 'Warren' Babcock, at the age of 38 years, in the 43d year of his age. The funeral services were held in the Seventh-day Baptist Church in Hartsville, N. Y., where he departed this life on October 22, 1909. His body was taken to Edmeston, N. Y., to be buried in the Mountain Cemetery, where he will be greatly missed. Truly, "he lived to a good old age," and was gathered to his fathers in peace.

DAVIS-GRAY—At the home of Mr. and Mrs. George R. Davis, of Hartsdale, N. Y., of the bride's parents, and of the bride's sister, Miss Alice Davis of Portland, O. Reg., on Wednesday, January 29, 1909, by Rev. John A. Pentz, Mr. Harry Warren Babcock, son of Rev. and Mrs. Geo. Wight of Little Genesee, N. Y., and Miss Etta Witter, daughter of Rev. and Mrs. Geo. Wight of Little Genesee, N. Y. Mr. Harry 'Warren' Babcock, at the age of 38 years, in the 43d year of his age. The funeral services were held in the Seventh-day Baptist Church in Hartsville, N. Y., where he departed this life on October 22, 1909. His body was taken to Edmeston, N. Y., to be buried in the Mountain Cemetery, where he will be greatly missed. Truly, "he lived to a good old age," and was gathered to his fathers in peace.

DEATHS

BINKLEY—James Leroy Binkley was born February 27, 1831, and died at Wellsville, N. Y., October 15, 1909. He was the son of Elisha Binkley, who was of the sixth generation of Binkleys, beginning with James Binkley, who married Sarah Tupper. June 9, 1859, who died September 24, 1859, leaving no children. Mr. Binkley attended school at Alfred and taught school for a time.

BARBOUR—Silas Burdick was born in Brookfield, N. Y., September 9, 1817, and died on Dodge's Creek, N. Y., October 16, 1909, being 92 years, 1 month and 1 day old. Mr. Burdick was married to Miss Eliza Jane Cameron on February 15, 1844, and settled on Dodge's Creek in the town of Hornell, N. Y., in 1845. He and his wife held a Seventh-day Baptist Church in 1845 and continued his membership with that body until the church disbanded about 1860 by the death of the last member of the church. He held a license to preach for a number of years, and was a deacon and elder in the church. Mr. Burdick was a man of sterling worth, moral, and loyal to his convictions as a Seventh-day Baptist, and a lifelong member of the church. His body was taken to Hartsville, N. Y., to be buried in the Mountain Cemetery, where he will be greatly missed. Truly, "he lived to a good old age," and was gathered to his fathers in peace.

Potter—Alanson Clark Potter was born in the town of Hartsville, N. Y., on August 26, 1828. His childhood and youth were spent on the farm of his parents on Hartsville Hill, and at an early age he united with the Seventh-day Baptist Church, being one of its charter members. Later he was chosen and ordained as a deacon, and served in various capacities in the church, including as its moderator. Mr. Potter was married to Mary E. Witter on February 15, 1844, and they had two sons and three daughters. Mr. Potter died on March 26, 1909, and was buried in the Mountain Cemetery, where he will be greatly missed. Truly, "he lived to a good old age," and was gathered to his fathers in peace.
to 10 per cent from the regular printed schedule of the companies, the minimum rate being 84c.

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

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

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

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

Sincerely,
W. HENRY GRANT, Chairman
HENRY K. CARROLL, D. D.
S. O. BERNST, D. D.
Transportation Committee of the American Executive Committee.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.
EDITED BY:
REV. WILLIAM C. WHITFORD, D. D., Professor of Biblical Languages and Literature in Yatford University.


LESSON VIII—NOVEMBER 20, 1909.

Sabbath School. Ps. xiii, xliii.

INTRODUCTION.
The second Epistle of Paul to the Corinthians contains a fact and a life and work of the apostle than any of the others which we have. He did not however intend to write a biographical sketch, but feels compelled to make an account of his commission and work on this second occasion. The church at Corinth was a large and prosperous church. It had grown rapidly under the teachings of the apostle. The larger proportion of its membership was won from the ranks of heathendom in an especially wicked city. It is not surprising therefore that many of those who came into the church should sink back into the vices of the world. Immorality was so thorough a part of the heathen life that soon many of the members of the church fell back into their heathen habits without a vivid realization of their own inconsistency, and the whole church was so nearly on a level that there was no vigorous protest against the delinquents. Then there was a most vital spirit that threatened to cripple the usefulness of the Christian community. The First Epistle to the Corinthians was written to a number of persons or groups. But admonition was not sufficient, and there had to be resort to severe discipline. Paul exerted all the apostolic authority to correct the irregularities; and in the letter was revealed a desire of some, it was in this troublous time that Second Corinthians was written.

The Second Epistle breaks at the end of the ninth chapter of the Epistle. The tone of the earlier part of the book differs from that of the latter. In chapters x-xiii Paul is threatening and severe. In chaps. i-ix there is more serenity of spirit. The apostle has received good news from Corinth by his messenger Titus; and realizing that those measures for bringing about his reasoning and ensuring orderly conduct, he speaks to them in a more conciliatory style. Paul in this Second Epistle really talks two letters with the omission of the beginning of the one and the close of the other. Both of these were written within six months of the time that Paul wrote First Corinthians and on his journey northward was in the vicinity of Troas and Macedonia. According to this view chaps. x-xiii is the earlier of the two letters.

In the passage for our study Paul is speaking of himself for the sake of boasting. The Corinthians were inclined to listen to those who boasted of themselves, and Paul wishes to show that he is not a boastful man. Did more than this: he is willing even to boasting of than any of those who sought to lead them. The whole point of the argument is that the Corinthians would do well to listen to the admonition and instruction of Paul. Time—In the summer of the year in which Paul left Ephesus. Very likely this was the year 57.

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

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


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

ANNOUNCEMENT OF SPECIAL STEAMER.

DELEGATES TO THE WORLD MISSIONARY CONFERENCE.
The transportation Committee of the American Missionary Association, which is to be convened in Edinburgh, Tuesday, June 14, 1910, take pleasure in announcing that the Bureau of University Travel of Boston has secured the large new steamer Kroonland, 12,700 tons, of the Red Star Line, as the special World Conference steamer, sailing from New York at 10 a.m. on Tuesday, May 31, 1910.

By this steamer we have been able to secure, for delegates and their friends who are to attend the conference, a reduction in rates amounting...
The dangers of travel were many fold. We may find examples of this in the Bible. For instance, Paul received this punishment.

If "Clothes Make the Man"

We want to help make all men who wear Tailor Made Clothes, at the same price as ready-made clothing, if the same materials are used.

To obtain a stock of these excellent and durable suits, we are offering the following proposition:

If you spend 17 cents a day to better yourself, you can buy a wonderful machine that will make all men who wear Tailor Made Clothes, at the same price as ready-made clothing, if the same materials are used.

The ORDWAY COMPANY

Merchant Tailors

1443 W. MADISON ST., CHICAGO.

J. M. Maxson, Propr.

THE SABBATH RECORDER.

THE STANDARD VISIBLE WRITER

Can you spend 17 cents a day to better advantage than in the purchase of this wonderful machine?

Write for Special Easy Payment Proposition, or see the nearest Oliver Agent.

THE OLIVER TYPEWRITER COMPANY

310 Broadway

New York
Diet Value of Lemon

The juice of half a lemon taken in a tumbler of cold water half an hour before breakfast every day will stimulate the liver and digestive organs, causing an increase in the appetite and making the skin fresh and clear. If the majority of women could be made to realize that their dull, colorless complexions generally are due to a deficiency of fresh and clear skin, many of them would find it easy to force themselves to take the half a lemon twice a day. The juice of half a lemon taken in proper quantities is a most excellent tonic. The juice of half a lemon taken in proper quantities is a most excellent tonic.

SABBATH TRACT SOCIETY.

.any one desirous of securing employment at Battle Creek, Mich., will please communicate with the Labor Committee of the Seventh-day Baptist Church of that city; viz., Mrs. W. L. Hummel, H. V. Jaques, and E. E. Babcock.

J. F. RF.

Riverside, Cal.

Dear Brothers and Sisters:—If you will address a letter to the Seventh-day Baptist Church of any city or town in the United States, your letter will be answered promptly and obligingly.

WANTED.

Mrs. J. F. RF.

Riverside, Cal.

Address any one of these, care of Sanitarium.

WANTED.

SABBATH SCHOOL BOARD.

President—E. F. Randolph, Great Kills, N. Y.

Vice-President—Edward E. Whiffield, New York City.


Editor of Woman's Page—Miss Ethel A. Haven, Langworthy, N. Y.

Secretary, Eastern Association—Mrs. Anna Randolph, New York City.

Secretary, Southeastern Association—Mrs. W. F. Parent, New York City.

Secretary, Central Association—Miss Agnes Babcock, Utica, N. Y.

Secretary, Western Association—Miss Agnes Whiffield, Altoona, Pa.

Secretary, Southwestern Association—Mrs. G. F. F. Randolph, Topeka, Ark.

Secretary, Central Association—Mrs. Nettie West, Jacksonville, Wis.

To be sent to teachers and leading women in the Seventh-day Baptist churches of all denominations.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—Rev. H. C. Van Horn, Salem, W. Va.

Secretary—Miles Davis, Janedov, W. Va.

Treasurer—Clyde Eiler, Salem, W. Va.

General Junior Superintendent—Mrs. J. E. Hutchinson, Davenport, Iowa.

Contributing Editor of Young People's Page of the Regiment—Rev. C. C. Van Horn, Located Creek, W. Va.

Secretary—Corliss Hull, Ashaway, R. I.; Draxie Meathrell, Berea, Ohio.

Registrar—Rev. W. L. Greene, Alfred, N. Y.

For sale by B. C. Chipman, Architect.

EDWIN R. PRENTICE, M. D.,

Theo­logical Seminary.

J. H. STILLMAN,

Benjamin F. Langworthy,

Attorney and Counselor-at-Law.

Suite 310 and 312, La Salle Building.

Chicago, Ill.