S P I R I T U A L  S A B B A T H I S M

By the late Abram Herbert Lewis, D. D., LL. D.

This is Doctor Lewis' last and most important book, written during the last two years of his life and revised after his death by his son, Prof. E. H. Lewis, of the Lewis Institute, Chicago.

The author says in his preface: "Three great crises in the Sabbath question have appeared in history. A fourth crisis last hand. The key to the present situation is a spiritual key. The coming epoch is to be met on higher ground than was occupied at any time in the past history of Christianity. It demands an upward step so important that it must be called revolutionary as well as evolutionary. The entire Sabbath question calls for a new spiritual basis—new in comparison with positions hitherto taken by Christians. . . . All questions which are at bottom spiritual are important. One of these is the question of Sabbath observance. Spiritually appreciated, Sabbathism becomes of timely, vital, practical significance to the twentieth century. . . . The question of Sabbath reform becomes a large question . . . whether time is merely a metaphysical puzzle, or whether men can transcend time by consecrating it, and live in the dawning of the bright new age of the twentieth century.

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Next session will be held at Westerly, R. I., Aug. 22, 23 and 24, 1911.


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Have You Read "William's" Letter?

Who is "William"? I do not know. There may be many such Williams as the one who wrote the letter to be found on another page of this issue, and you may possibly know where they are. If the ones you know have not gone as far as the William went who wrote that letter, still they may be suffering similar embarrassments and may be holding on to the ministry only because their love for this greatest calling is strong enough to hold them to it in spite of their fears, embarrassments and poverty.

If you have not read the letter, I know you will do so now. It was taken from the Standard, one of the leading Baptist papers, and the editor at the close of the letter says: "We have no comments to make. Our readers can form their own judgment. But we can not help wondering how many ministers there are who have any of the feelings expressed in this letter.

The letter is seemingly true to life, and I have no doubt that the poor man feels justified in the step he has taken. Such cases are sad, and the condition of such ministers as he was is truly pathetic. Yet there are hundreds of them who are holding on bravely, out of their love for souls and their loyalty to God's call, notwithstanding the indifference of many church members who seem willing to see them suffer, and do not appear to care if their pastors come to poverty in old age.

There are scarcely a half-dozen pastors among our people who get as much as the least amount mentioned by "William," and many do not receive half as much. They are growing old in the service, consecrated to the work, spending their lives and best energies for the church, laying up nothing for old age, while church members are growing richer each year. When these ministers do grow old, they are no longer wanted as pastors and are left to shift for themselves. And yet it is like pulling out teeth to get money for a relief fund for the aid of needy superannuated ministers!

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The Tract Board’s Meeting.

The regular monthly meeting of the Board of the American Sabbath Tract Society, held in Plainfield, on January 8, was one of unusual interest, owing to the communications from about twenty-five pastors, in response to our budget appeal to the churches. While the debt of $1,500 has not been reduced during the month, enough money has come in to enable the board to pay all salaries and bills without having to hire any more. This of itself is encouraging, for we have been greatly encouraged by previous meetings held since September, over the fact that the treasurer had been compelled to make $500 loans in each case. We are glad the $1,500 debt has grown no larger, and that at the meeting the treasurer reported showed that the current monthly bills had been met and $100 was still in hand for our relief.

Let the people remember that this debt is not for work done in years gone by; it is for deficits on the present year only. We are included in the budget items. The last Conference year closed with no debt, and our present deficit is due to the dropping off in gifts for the work this year. The hearty responses from twenty-five pastors,
read in one meeting, the spirit of loyalty manifested in their writings, and the assurances that the budget matters will be faithfully presented to their churches, are all causes of great encouragement and hope to the members of the Tract Board. We know that if this is done, the required amount will soon be forthcoming and we shall be able to go through this year also without debt.

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In Touch With the People.

It is a source of gratification to the Tract Board whenever it sees signs of a closer touch with the people. If the people are not in sympathy, or if they fail to read our pleas and go uninformed about our work and its needs, we shall be seriously handicapped. For some time the Board has constantly among the people. Please do not forget that Secretary Saunders represents the Tract Society in the field wherever he goes, and that the Tract Board pays two fifths of his salary and half his traveling expenses. In this way the Board is trying to come into closer touch with the people. Several of our missionary interests both at home and abroad are carried on through the efforts of both boards. The work of the Joint Committee we trust is doing much toward bringing the people into closer touch with their boards.

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Death of Rev. Charles A. Burdick.

Early in the morning of January 4 our veteran brother and friend, Rev. Charles A. Burdick, passed to his everlasting rest. He was a faithful servant of God for many years, until old age made a man into the field. The last years of his life were spent in Fairbanks, Ill., with the church he had last served as pastor. He was long engaged in missionary and educational work in West Virginia. The editor first knew him in school at Alfred during the middle sixties, his last school-days coinciding with the editor's first. An appropriate life-sketch will doubtless appear in due time. The "Reminiscences of an Octogenarian," begun by him some months ago, must ever remain unfinished.

Thus it is with us all. We never know just when we are doing our last work. The main thing is to do all our work as faithfully as we would if we knew it to be the last. When Brother Burdick proposed to write the "Reminiscences," he said, in substance, that he longed to do more for the Master, and he had no way now to do it excepting with his pen. His pen faltered before he had written all he desired to write, and he was forced to lay it down forever. The editor wishes to record a word of tribute to this conscientious, humble, self-sacrificing man of God, whose work was well done.

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Read Mr. Booth's Letter.

In another column is an interesting letter from Brother Booth, telling one of his experiences with Mahomedan missionaries, who are very active in Africa. Great efforts are being made by these missionaries to overthrow Christianity and to supplant the Bible by the Koran. Mr. Booth made strong points in his discussion with them as his article will show, and he has asked for one hundred extra copies of this SABBATH RECORDER for gratuitous distribution among Christian teachers in Africa who may need help to meet the Mahomedan arguments. He also says he can use from 2,000 to 5,000 copies of this article in tract form to good advantage. These too will probably be sent.

Between the Mahomedans and Pastor Russell's missionaries from Brooklyn, N. Y., our cause in Africa fares hard. The "Russellites" are doing everything in their power to kill Mr. Booth's influence, and are winning away from the Sabbath many who have been financial aid and the usual illogical and far-fetched arguments in favor of Sunday seem to be more or less successful with natives. Even Hanson Tandu, who seemed so loyal, has fallen away. But others are standing the test nobly and are seeking help to meet the Mahomedans. It is a pity we could not have several men on that field as strong and well informed on the questions of both the Bible Sabbath, and Christianity versus Mahomedanism, as is Brother Booth. Africa is too large for any one man to hold. We are thankful that Mr. Booth can bring to his aid so many loyal truth-loving natives.
THE SABBATH REFORMER.

One Hundredth Birthday.

The celebration in Massachusetts of the one hundredth birthday of Charles Sumner will bring to the minds of the older people vivid recollections of stormy days just before the Civil War. In a few weeks will come the sixtieth anniversary of his election to the United States Senate. The campaign was a stormy one, but it brought him to the front just in time for him to make his wonderful power in international questions felt. He was an intense student of international law, and the all-absorbing question just then was concerning the legal right of England to overhaul American slave-ships. This question drew him to the front as a champion of the anti-slavery party. Many of us remember with pride the record Charles Sumner made in Congress during the years immediately preceding the war, how he escaped the assassin's dagger, and how the people of the North admired his sterling qualities.

The people of Massachusetts do well to cherish the memory of Charles Sumner. We can't help noting the wonderful changes that have come to our Nation since the days of Charles Sumner, and a group of noble statesmen raised up for the country in her time of peril, most of whom now seem as far away as the heroes of some remote age, so completely removed are we from the conditions and issues that called them into action.

Death of Judge Whitney.

Justice Edward Baldwin Whitney, of the supreme court of New York State, died at his home in Cornwall, Conn., on January 5. He was appointed in December by Governor White to fill the vacancy caused by the death of Justice Charles W. Dayton. Justice Whitney took a severe cold while returning from Albany after he had taken the oath as a justice of the supreme court, and died from pneumonia. He was sick only a few days. He was a man of great ability and noted for his broad public spirit.

New Treaty With Great Britain.

The President is making good his pledges to the Peace Society by promptness in beginning negotiations with Great Britain, looking toward a general treaty of arbitration between the two nations. The present movement is substantially the same as that set on foot by ex-President Theodore Roosevelt, but which a hostile Senate so completely emasculated that Mr. Roosevelt refused to make it operative. The Senate has had an eye-opener from the people since its miserable record in this matter, and it is to be hoped that the President will not again be thwarted in his admirable matter by an obstinate and short-sighted Public sentiment has met with quite a change, and the fear lest the Executive might assume too much responsibility in treaty cases is not so marked as it was. Let us have the treaty.

One of Moody's Buildings Gone.

Crosley Hall, one of the buildings belonging to the Dwight L. Moody school at Northfield has been destroyed by fire. The loss is placed at $100,000.

The will of the late Senator Stephen B. Elkins was filed for probate on January 7. His estate is estimated at from $15,000,000 to $20,000,000.

Senator Elkins' Son His Successor.

On the ninth of January, according to the daily papers of the tenth, Davis Elkins took his father's seat in the United States Senate. Mr. Elkins' certificate of appointment was presented by Mr. Stephen Scott of Virginia, who escorted him to the Vice-President's desk, where the oath was administered. His appointment is for the time intervening before the next session of the West Virginia Legislature. He is thirty-five years old, and represents the third generation of the Stephen B. Elkins and Henry G. Davis families in the upper house of Congress.

How Dogs Help the Red Cross.

The Red Cross Society in France devotes much attention to the special training of dogs, and through its efforts the animals are taught to search out the wounded and draw attention to their location. Unirking work has trained them not to bark or howl when coming upon a wounded soldier, but to retrieve some object belonging to him and carry it to the first Red Cross worker that can be found. When the worker takes the object from the dog's mouth, the animal turns about and leads the way back.

—Our Dumb Animals.

THE SABBATH REFORMER.

Seed Thoughts.

W. T. WISEMAN.—"It is a fundamental maxim that the interpretation of Scripture which subverts truth plainly taught in other parts of the Holy Bible, must be rejected. If a false or contradictory interpretation is given in any part of the Holy Scriptures, there must be some mistake in the demonstration. Doubtful and ambiguous passages must not be interpreted to contradict explicit and decisive ones."

SYLVESTER F. SCovel.—"The community, the nation, which does not reverence the day which the Creator has reserved for his service will soon cease to have regard for God himself. The observance of the Sabbath is a required acknowledgment of the paramount rights of God. Let us remember that mere reforms will not save a nation, as the surrender of evil habits will not save a man. Nothing but religion, the true religion, can save either men or nations. Mere reform is not the condition of the forgiveness of national sins, and without the power of religion and the help of God we have no assurance that any reforms will be permanent."

Glaring Inconsistencies.

The Epworth Herald is quoted as saying: "One way to bring forward the dawning of this better day is for every professing Christian to observe the day (Sunday) in accordance with the example of Jesus Christ. Let no offence lodge against any follower of the Master in this matter, and it will not be long before the Lord of the Sabbath will bring the reign of disorder and desecration to an end.

This paragraph is taken from a discussion on "Sabbath-keeping," in the Christian Statesman. A plea is made for a return to the "underlying principles of the Puritan Sunday," as the sure way to "national quiet and contentment."

To me, one of the hardest things I have to meet and overcome, one that shakes my confidence in Christian men more than any "higher" criticism of the Bible, and one that would go farther than scientific interpretations toward driving me away from the church and all religious institutions, is the glaring inconsistencies of Bible scholars who speak of observing Sunday in accordance with the example of Jesus Christ. These men must know that Christ never observed Sunday at all, and that his life-long example was in the observance of the seventh day—the Sabbath his Father sanctified and of which he himself was the Lord. The writers referred to can not point to so much as a hint from Christ that the Sabbath has been changed, and yet they keep talking to the masses as if they thought the "Puritan Sunday" was sanctified by God and observed by Christ as the Sabbath! Then add to this inconsistency the constant effort of these same Christians to secure legislation which will compel us to pay penalties, to keep this "Sunday rest day" whether they believe in it or not, and you have nothing short of a travesty on the spirit of true Christianity. Again, whenever men are apprehended and fined or imprisoned for working on this man-made Sabbath—for violating these unjust human laws, we hear these followers of the meek and lowly Jesus exulting over the success of their efforts to make men respect this rest day. Think of all this resorting to penal laws to compel men to respect a purely religious institution! I do not wonder the multitudes care so little for teachings and labors so inconsistent with the teachings and labors of Christ. The multitudes know full well that the Bible gives no ground whatever for working on weekends, and when those who say so much about the Bible's being their only rule of life, and Christ their only pattern, turn around and try to compel the keeping of Sunday, there can be but one effect: They must look with contempt upon such teachings; and if compelled to observe Sunday by law, they must despise the religion that leads to it.

If every man, woman and child outside the churches today was thus compelled to rest on Sunday, there would be no better or truer Sabbath-keeping than we now have; and there would be a hundredfold more people who would despise the Christianity in whose name the laws were made.

What we say against Sunday laws, we would say just as strongly against laws favoring the real Sabbath. The less Christian leaders have to do with civil laws on matters of religion, the better for the cause of Christ. If all Christians would give up their clamoring for legislation, and bring their sabbath teachings into harmony
with God's Word, the outlook for a godly Sabbath-keeping nation would be far better than it is today.

Testimony of One Who Found the Sabbath From the Bible.

There is but one weekly Sabbath or holy day in the Bible and that unmistakably the "Seventh-day." Friday sunset to Saturday sunset. Constantine and Rome are responsible for the pagan Sun-day or Baal's day. How long will Protestants continue to dishonor God by keeping Sunday?*

In the Church of England the minister reads the Sabbath law which says, "The seventh day is the Sabbath," and the people ask God to incline their hearts to keep that law—but they don't mean to do it. What a mockery! Quite Romish, 'tis true.

Some, to get rid of the Sabbath, declare that the law was done away, and yet admit nine commandments to be in full force. The utter absurdity of this is evident, and its falsity is shown in the Saviour's words, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Others say that the Sabbath was made for the Jew only. God calls it his Sabbath—"My holy day." There were no Jews till over 2,000 years after it was "sanctified," and it was said it was "made for man." Paul said, "I delight in the law of God." He could hardly delight in that which had ceased to exist.

But if Sunday is not the Christian Sabbath, why was it not found out before? It was found out before. Britain was a Sabbath-keeping country till the popish Augustine brought Sunday in A. D. 597, and then Sunday did not succeed in pushing out the Sabbath till the thirteenth century. The writer found that of two, a child, reading out of that which was called the Bible; and numerous notable men have done the same before him—Carlstadt for one, who not only became a Seventh-day keeper but also a Baptist. Luther said, "If Carlstadt were to write further, about the Sabbath, Sunday would give way, and the Sabbath—that is to say Saturday—must be kept holy." John the Baptist was necessity a "Seventh-day" Baptist, and so was Jesus Christ.

London, Eng.

Would Jesus Appeal to Civil Law?

If Jesus were here in person, would he be likely to organize national reform leagues for the purpose of forcing men by civil law to observe the Sabbath? We cannot think of such a thing. Everything in connection with his life and teachings shows that he looked for the triumph of his kingdom through the power of the Spirit upon the hearts of men. If he were here now, do you think his commission would be, "Tarry ye in Jerusalem until ye be endowed with power from the rulers to compel men to serve me?" It was through the power on high that he expected his principles to prevail, and not by the power of civil law.

Resolutions of Respect.

Again has our society been called to part with a dearly loved member and, for several years, president—Mrs. Adelia Booth, one who was very faithful and efficient and always ready and willing to do her part.

Those who knew her best gave their love and esteem for all the graces which adorn Christian womanhood.

Her true kindness of heart was shown by her many acts of helpfulness and liberality to those in need, by faithful devotion to her family and friends.

We feel a vacancy has been left which cannot be filled.

Resolved, That while we feel our desolation, we extend our deepest sympathy to our sorrowing companion, to daughter and son and relatives, and commend them to Him in whom she put her trust.

Resolved, That a copy of these resolutions be placed upon the society's records, and a copy sent for publication to the Sabbath Recorder.

Mrs. W. R. Potter.
Mrs. F. R. Saunders.
Mrs. A. B. Landphere.
Committee.

Preserve beyond all else as the priceless portion of a child the integrity of the nervous system. Upon this depends, success in life.—Luther Burbank.

"Duty will lead"you to your place in the world, and to your life-work, if you will let it, do so.

A sister writes: "I feel very sad when I think of the debt hanging over the Tract Society." She goes on to say that after giving what she thought she could, she had placed in her purse to find a pocketbook for which she was given a reward of one dollar. To this she added another, and sent the two dollars, with the wish that the gift were a thousand dollars instead of two.

"Today I presented the budgets of the Tract and Missionary societies to my congregation, and by a full vote of uplifted hands the people agreed with me in the thought that they were the best printed matter put out by the boards for a long time."

I wish you could have seen my congregation today and heard what some of the people said to me after meeting. One deacon said he would not object to having such a presentation three times a year.

One pastor expresses some fear lest his church may not feel like doing much for the Tract Society now, since his people are trying to raise one dollar a member for the Missionary Board, and also to pay off a church debt. But, says he, you send the (budget) package, and I will see that the people have a chance to say what they will do in that line any way.

I would rather have the prayer meeting a place for the exercise of our religious life; for realizing the presence of God in the mystical sense, rather than through the exercise of the intellect. We must not allow our one devotional meeting to become too much an intellectual exercise.

Last Sabbath I called attention to the budget of expenses of the Tract Society, and the leaflets were distributed among our people. The little hand has recently raised about $75 for the Missionary Society. The church is lifting hard, and probably will not feel able to do much for the Tract Society now.

I presented the interests of the Tract Society last Sabbath, and think I can safely say that you may depend upon this church to do its part in bearing the necessary expenses as outlined in the budget.

I am deeply interested in each issue of the Sabbath Recorder. I wish every one would take the short article, "Don't Dishonor God." Men have ascribed motives and acts to God which certainly dishonor him. The Book says God created man in his own image; but too often this is reversed, and man makes God in his own image.

"William's" Letter—Why One Pastor Quit the Ministry.

[The following letter was not intended for publication; but it is such a frank statement of experiences which, possibly, many pastors know, that we venture to give it to the public.—Editor of Standard.]

"My dear Jim—I am through. Yesterday I handed in my resignation, to take effect on the 1st of January, and to do so I spent a few months for the Tract and Land Company. I shall not return to the pastorate. I think I can see into your heart as you read these words and behold not a little disappointment, if not disgust. I don't blame you at all, for I am sure that you have been excited. Do you recall the days in the seminary when we talked of the future and painted pictures of what we were to do for the Kingdom of God? We saw the boundless need for unselfish Christian service and longed to be out among men doing our part toward the world's redemption. I shall never forget that last talk on the night before our graduation. You were to go to the foreign field and I to the First Church, of course. We had brave dreams of usefulness, and you have realized them. As I look back across twenty-five years I can see some lives that I have helped, and some things which I have been permitted to do that are worthy while; but, sitting here to-night, I realize that God never intended me to be a minister. If he did, I am not big enough and brave enough to pay the price. Even if it leads you to write me down a coward, I'm going to tell you why I did.

"To be perfectly honest with you, money has had much to do with my decision. I think you will not charge me with being mercenary in those days when you knew
me well, and I am not conscious of caring any more for money now than I did then. I have never desired to be rich; I do not now desire to be. I have not gone into business with the expectation of making a fortune, but I want to have something for the years when I can no longer work, and for my family, if I should be taken from them. I do want to be able to meet my bills as they fall due. A month ago in our ministers' meeting an old minister, shaky almost to raggedness, arose and told us that he and his wife were on the verge of starvation. He had no money, his credit was exhausted, they had no food; no coal, and were about to be put upon the street because they could not pay the rent. We raised some $30 among us and gave it to him, and I suppose he will go to the home for aged ministers; but it scared me. I saw myself in him. What reason have I to expect that I shall not be where he is twenty years from now? "Frugality? Well, I have not been thriftless. Wife and I have tried hard to lay by a little each year. We did get $500 saved up, and then Edna was taken with tuberculosis and it all went, and much more, before God took her home. I had $1,000 invested in the church at one time. They paid it promptly, and possibly some men would have been able to save something out of it each year. We tried our best, and failed. Once the church thought of increasing the pastor's salary, but Dean Edmunds argued that the minister, should trust God; said that when he began life he only had an income of $200 for the first year; spoke of the joys of Christian sacrifice; pointed to the Saviour of the world and his self-sacrifice, and the sal-
ancy was not increased. I may say that the deacon is supposed to be worth not less than $300,000. Then I was called to this field at $1,200 per year. I have been here seven years, and there has never been a month when I haven't been paid until my salary has been paid promptly. At times the church has owed me $600 and $700. I have borrowed and paid interest, have 'stood off' my creditors until I was ashamed to go upon the street, have scrimped and starved to get aritt a little line until my soul was raw. I've had enough. "Other things have contributed to my de-
cision. In these years I have found not a few earnest, unselfish, consecrated Christians. I do not believe that I am espec-
icly morbid or unwise. So far as I know my own heart, I am not bit-
ter. But through all these years a conviction has been growing within me that the average church member cares precious little about the Kingdom of God, of His challenge, or the welfare of his fellow men. He is a Christian in order that he may save his soul from hell, and for no other reason. He does as little as he can, lives as indifferently as he dares. If he thought he could gain heaven without finger for others, he would jump at the chance. Never have I known more than a small minority of any church which I have served to be really interested in and un-
selfishly devoted to God's work. It took my whole time to pull and push and urge and persuade the reluctant members of my church to undertake a little something for their fellow men. They took a covenant to be faithful in attendance upon the serv-
ces of the church, and not one out of ten ever thought of attending prayer meeting. A large percentage seldom attended church in the morning, and a pitifully small num-
ber in the evening. It did not seem to me that they had dedicated themselves to the service of Christ. I am tired; tired of being the only one in the church from whom real sacrifice is expected; tired of straining and tugging to get Christian people to live like Christians; tired of planning work for my people and then being compelled to do it myself; see it left undone; tired of dodging my credit-
ers when I would not need to if I had what is due me; tired of the affrighting vision of a penniless old age. I am not leaving Christ. I love him. I shall still try to serve him. "Judge me leniently, old man, for I can not bear to lose your friendship. "Yours as of old, "William." "Hasty, irritable criticism of a pastor or a fellow church member may make it necessary for them to go. But consider the difference of the boys and girls in the homes of some good people than they would care to admit or recognize." Mountain Tops at Riverside.

DEAR BROTHER EDITOR:

Riverside is surrounded by mountains, so it is natural enough for us to get on their tops occasionally, both literally and figura-
tively. We have been spending the last five days on the mountain tops. There are a few peaks which I have not seen before, spending a few days above the valley that lies around and ahead of us, through which we must pass and in which we must work this year. We get clearer views of the work that we must put our hands to, as well as more spiritual visions, through the sky, which is very high. One who has seen the mountain tops has seen a whole life-giving atmosphere.

Annual meeting time here is looked for-
toward with pleasant anticipations and earnest prayers. It is for us a time of remembering and forgetting—telling over the work of the past year, taking to heart its lessons, and then forgetting the dead past and its mistakes and turning resolutely to the future. Mountain tops are good places from which to look over the road, we have traveled; turn our backs on it, and to the unseen future. We have had the choice to make every day between church and prayer meeting every week, and one of them spends nearly its whole time carrying Dr. W. B. Wells on deeds of mercy and kindness. Why, just before Christmas the doctor and his Young Men's League (that is one of the Sabbath-school classes) worked it so hard carrying oranges and grapes to every family in the church, that a front spring broke. Another aut
drove a spring also, but it kept right on car-
ying. It is lovely to be even on the meeting. You see, they are not just pleasure cars; I think every one is consecrated to good work. There isn't one but will go miles out of its way to pick up some otherwise pedestrian and carry him or her, or both, to or from church. One of the best is, that every woman of them frequently makes a fifty-mile trip early Sabbath morning, into a neighboring valley, to bring a shut-in to church. But this is off the subject. I was telling you about the Sabbath-school reports, etc. One thing I noticed is that all birthday gifts are sent to the fund for superannuated ministers, and everybody, old and young, adds his share as his birthday comes. These gifts amounted to nearly twenty-dol-
s last year. The Dorcas society has had a very pleasant and profitable year. Mrs. P. B. Hurley read the report of their work, and the thing that impressed me the most is that they never raise money by suppers, fairs, or any-
thing of that kind. It is all done by volun-
tary contributions, dues, free-will offerings, etc., and the members all think this is by far the most satisfactory way of doing.

Then Mrs. W. H. Allen gave her report as district superintendent. She is the founder of our Junior society and has been at its head for several years. And I am sure there will be stars in her crown as a
reward. You would be interested in seeing these juniors at work. Just mention a Bible reference to a random—anywhere in the Bible, and the quickness with which they will turn to it would astonish you. I have seen many an older person who couldn’t begin to equal them. They can repeat verses, too, and in many ways show the faithful Doctor Platts to be a pattern for our society is to be imitated. Miss Ralph Coon, the president-elect, mentioned the choir chosen and beautifully sung. There are lots of music in the church, and Jairus M. Stillman’s effective singing of the hymn, which is often a great comfort to the congregation, was well received.

And the Young People’s Christian Endeavor society is doing well. Miss Daisy Furrow, the retiring president, reviewed the year. Miss Miriam Crandall told of the help the society is to a newcomer, and Ralph Coon, the present President, spoke of the hopefulness of the coming year. That was all Thursday night. Of course we had lots of singing, and prayers, that I haven’t tried to mention.

Friday evening the church was well filled, as we heard a sermon by Pastor Platts of the Los Angeles Church. First there was a song service led by G. E. Osborn, who used to sing in the choir at Milton. He is our chorister now, and the anthems sung by the choir during the service were well chosen and beautifully sung. There are a good many singers here who used to be in Milton. As the choir stood up I noticed that there was only one in the front row that was not a former Milton singer. Jairus M. Stillman’s effective training there, and Glen Osborn’s good work here, and their own hearty cooperation and ability, produce results that we are proud of.

An inspiring and appropriate sermon followed the song service. Pastor Platts used as his text Romans 5:2, 3. The next day, Friday evening, the church service and the sermon there were behind the prayer and testimony meeting that followed, led by Pastor Loofboro. The Holy Spirit was present, and we were blessed.

If this were anywhere but southern California I suppose I would mention the beautiful weather—or lack of it, as the case might be—but since it is almost invariably fine here, we take it as a matter of course. But when we think of all our Sabbath morning outdoors, you add a church full of people worshipping, we almost forget that there ever can be any clouds in sky or mind. Rev. W. A. Henry, of Los Angeles, preached. His theme was Love, and his text was the thirteenth chapter of First Corinthians. I think God gave him words, for he inspired and helped us and made us see the beauty and power for good there is in love. The Sabbath school followed the sermon, as usual, and we put our visitors at ease by saying, "Mr. Henry spoke to the Baraca class. Mrs. Platts to the Philathes, Doctor Platts to P. B. Hurley’s class of small boys, and Theophilus Gill to Mrs. Beebe’s class. The classes all had visitors, and the time was well spent.

Brother Editor, I am sure you would have enjoyed the sermon Sabbath afternoon by one of your former Salem students, Ira S. Goff. His theme was Visions and Service, and his text was that verse that says, “They shall mount up with wings as eagles,” etc., and he compared this mounting up to the vision we ought all to have; the “run and not be weary” to the inspiration that follows vision, and the “walk and not faint” to our every-day, commonplace, service. It was a good sermon, and do you notice how all the sermons in this church by different men are so harmonious and fitting to the occasion and to each other? Brother Henry called our attention to this coincidence.

In the evening after the Sabbath the Pacific Coast Association held its annual business meeting. Theophilus Gill led us in a brief devotional service that was earnest and helpful. The reports given by President Charles D. Coon, Treasurer P. B. Hurley and Corresponding Secretary E. F. Osborn were brief, and we soon came to a discussion of the interests of the association, led by Doctor Platts. Field Work was touched on by R. C. Brewer, Finance by Miss Phoebe Brown, and Organization by Mrs. L. A. Platts. And under that head it was found to be a good deal to discuss and it seemed necessary to settle some questions as to organization before we could really consider the other two topics. You see, the Pacific Coast Association has been rather different from other associations. It was an association of individuals, not of churches, and was designed to hold together all the Sabbath-keepers scattered along the coast. In fact its chief work has been the visits of Corresponding Secretaries. Now, Memorial Church makes this new church home possible. And another strengthening of ties occurred just about this time. A messenger boy brought Pastor Platts a telegram. Bad news? Not a bit. It read: “Rev. L. A. Platts, Leighton Hall, Main and Ninth streets, Riverside, Cal. Milton Church sends New Year’s greetings. Second Thursday, three, sixteen.” It was just a year ago, you may remember, that Doctor Platts left his Milton friends for the coast. And by-the-way; you will all be glad to hear that he is enjoying much better health now than he did then.

Now, Brother Editor, I wish I had the pen of a ready writer to put into words that should compel the attention of every church in our denomination, the event that followed next day. It was the report of our Budget Committee, and it placed clearly before us, in addition to our usual estimated expenses, the absolute necessity of raising a thousand dollars towards a new church. We’ve outgrown the present one; it can’t hold us all and it is fortunate that we are in a climate that allows us to overflow outdoors here in the middle-winter. But a thousand dollars—double the usual budget—how could we raise it? Well, Malachi three, ten, tells us, and we then and there decided to take the Lord at his word and put him to the proof. Man after man, by his faith in promise and determination to obey the injunction. The sentiment of the meeting was unanimously in favor of the plan, and that is the way in which we intend to get the thousand dollars we need for the building fund. Is there any better way? And to show our real faith in the plan, we voted to ask the Missionary Society to discontinue its annual appropriation of $150.

After several other matters of business, we adjourned, only to come to order again for the called meeting of the Pacific Coast Association, to hear the report of the Committee on Organization. We adopted the following plan: The name stands the same—The Pacific Coast Seventh-day Baptist Association. But the membership, instead of being composed of individuals, is constituted as follows: the Riverside and Los Angeles churches, as such; any other Seventh-day Baptist church may organize for membership; each of these scattered individual Sabbath-keepers, not members of churches, who may desire to become mem-
As to officers, meetings, etc., we plan to follow the general custom of our other associations. Officers were elected as follows: president, Dr. W. B. Wells; recording secretary, Miss Daisy Purrrow; corresponding secretary, Mrs. L. A. Platt; treasurer, E. S. Beebe; and these officers, together with the leaders of the Riverside and Los Angeles churches, form an Executive Committee.

Sunday evening we had another full house to listen to another of Pastor Platt's helpful sermons. "Create in me a clean heart, O God: and renew a right spirit within me." You see he clearly showed the need of the clean heart and the way to secure it. It was evident that the sermon touched every heart and made us ready for the blessings that followed in the after-meeting.

This closed our appointed meetings but we wanted to continue our mountain-top experiences one day longer. So next day thirty or forty of us gathered by trolley, wagon and auto at the foot of Mount Rubidoux, and thence, some by "paths that wind and wander," by going "straight up," we reached the top. It is a climb worth making and a view never to be forgotten, at the top. On the highest point stands a cross dedicated to Father Junipero Serra, a pioneer Catholic missionary. A little below it is a bronze tablet set into the rock. It was dedicated by President Taft last year. The valley on all sides is green with orange groves and sparkling with glittering rivulets of water creeping through the truck lines. You see they obey the general command, "Make this valley full of ditches." Twenty miles off to our right across the valley stands Cucamonga, and through a dip in its highest ridge we get a glimpse of snow-capped Old Baldy, forty miles further on. At our left lies the city of Riverside with its beautiful palm-lined streets. In front, down in the river bottom, are the checker-board squares where John Chinaman raises the vegetables that he and other aliens and others, over all, the bright sky, warm sun and invigorating wind of a pleasant January day.

We gathered in a nook in the rocks (called "Spoonholder" in local slang) and had a picnic dinner. And after the dinner a young man read a few verses that were appropriate to mountain tops, and offered a short, fervent prayer, and a good many others followed. And then we each repeated a verse of Scripture, not forgetting to give the book, chapter and number of the verse also. (I find that this is a common custom here. Try it some time as an impromptu exercise—let each person in a meeting repeat a verse from memory and give the reference with it.) And then we gave the "Fisherman's salute"—a hearty and unanimous "Praise the Lord." (There is a Fisherman's Club that I would like to tell you about, but I will forbear.) And I think we all felt how good and right it was for Peter and James and John to get that glorious transfiguration vision on a mountain's top, where they were lifted above the ordinary affairs of life.

Am I not right, Brother Editor, in saying that we have been living on the mountain tops here in Riverside?

‘Riverside, Cal., Jan. 3, 1911.

Rev. H. Eugene Davis Must Leave China.

We learn from a personal letter, just as we go to press, that owing to a serious breakdown in health Rev. H. Eugene Davis must leave China for the United States. He has suffered from malaria, followed by a heavy fever by which he is now tuberculosis is seriously threatened. The physicians advise him to rest and live out the next two years. He and his wife, both of whom went to China last year, are now back in the United States. Davis is a graduate of an Eastern university and has spent four years in China. He has an excellent education and is well fitted to do very good work among the Chinese." (There was a very kind and helpful letter from Davis giving a description of the work of the church and its influence in the city of Chih-ting."

The cause of missions was presented at the morning service immediately after Sabbath school. Again they gathered at 2:30 for a conference on missions. The special work before our boards was under discussion. Questions were asked regarding our finances. Brother Utter had told me before leaving home that the money was coming freely from the people, the debt was paid and $700 in the treasury toward paying the debt was left. They were ample for the present quarter. Many thanks to the good people. Questions were asked about Africa and Ebenezer Ammonoook. A map of Africa was hung on the wall and much interest taken in locating Ayan-Maim, back from Salt Pond, on the West Coast, and Nyassaland on the East Coast, though back from the coast and near the frontier. Some of the people had read about Theodore Roosevelt's travels in Africa. Some are studying missions and were prepared for the African letters, recently published in the Sabbath Recorder. I should say that that interest in missions and the work of the two boards is very good at Jackson Center. Some have learned quite a bit about the churches which Doctor Palmberg is doing and want very much that she visit Jackson Center.

A series of revival meetings in a First-day church where a question box had been introduced had led to some Sabbath interest and much discussion. The minister, in the absence of some better to reply to one of the questions, had said the law, which was nailed to the cross, was done away. He now thinks he did not say this. I should think from what I learn that much of the Sabbath truth has found its way into the minds of the honest, devout and intellectual, but not among us. The effort to establish Sunday has exposed the sand foundations. They are gradually being washed away. I think that the First-day minister and his good people are entitled to the credit. Brother Lippincott and his people have been very kind and judicious in all this discussion, which is now carried into places of business, homes and on the streets. You can sooner stop the cataract of Niagara than stop the growing interest in the cause of missions. They go hand in hand. The night after the Sabbath the regular Christian Endeavor prayer meeting was held, led by a bright Christian lady, a trained nurse, who has of late embraced the Sabbath and the church. My visit to Jackson Center ended early on Christmas morning. The train due at 6:45 came at 8:00 and I took a double header (I think this term is one of those which are not mean), paid passenger fare (and legal, in the land of Uncle Sam), for Springfield, Cincinnati and Louisville. Trains were late and much of Christmas day was spent waiting, either reading or writing, at hotels and railroad stations, mingling with a throng of peo-
ples constantly. They were usually courteous and orderly, some going to church, some visiting. They evidently believed that it was the birthday and Sabbath of Christ. Some were honoring it by overeating and some by overdrinking, but the greater share of us evidently did neither. Kentucky is today losing her beautiful white of snow. Wheeling is good, but clouds promise storm. An appointment is out for a gospel meeting tonight. If there if are showers we hope they will be of "blessing," but more of this later.

Your brother on the King's business,

E. B. SAUNDERS

From Shepherdsville, Kentucky.

There are two churches located back from the village of Shepherdsville, Ky., where three Seventh-day Baptists now live: one of them is the Bethel, nearly eight miles from town; the other, a Baptist church, some five miles from Shepherdsville, a short distance from where Brother and Sister Wise live.

As Brother Wise did not know when I was coming, he could not meet me at the train, but was in the morning. It was thawing rapidly and becoming muddy. Sister Wise came to meet me before I could reach the door of the house. I asked her if she could tell a Seventh-day Baptist when she saw him. She thought she could and said she had been wondering what kind of a looking man I was. Well, she seemed pleased. I was more than pleased. She went to the phone and called Brother Wise, who was at the store for his mail. He had seen me pass a few moments before and took me for a drummer; I did not have on my preaching clothes.

For two days we talked over Sabbath interests, the work of our boards and visited. They have one; the farm, one of the best in this part of Kentucky; stock well housed and fed. At night we attended the exercises at the Bethel church, where they had a Christmas tree. Between three and four hundred people were in attendance, mostly young people. I was asked to read the Scripture, pray, and speak a few moments. Notice was here given of a special appointment for me the following evening at the Baptist church.

It thawed continually, mud became deep, and during the time people were gathering at the church, rain began to fall. More than one hundred people, I judge, came. Sister Wise played the organ. The singing was good; people were interested and wanted meetings continued. A severe storm interfered, as it had when Bro. T. J. Van Horn visited them last September on his return from Conference. Brother and Sister Wise again emptied the mission and tithing box as they did at that time. It was told the great share of this fine congregation were unconverted people. For fourteen years no Sabbath-keeping minister visited this settlement until last September.

Here is our mistake. When the people of a locality have learned to respect and give us such a hearing, we should continue stated appointments at suitable times of year. Such visits, in this case, would not be expensive if made by our pastors located within a range of three hundred miles. The kind offerings from the field will very largely meet the expense. I found our contiguous churches deeply interested in this field. The blessing carried will be shared by the church which sends its pastor. They tell me they are ready and will do this when the weather becomes settled. Jackson Center, Farina and Stone Fort are among the nearest ones.

Brethren, let us continue to pray and watch for the moving of the waters that we may help lost men. Unsaved people are troubled at times. Unless we are on the ground shall we not know of the right time, neither be there to help them step in. The previous visits of our ministers, and consecrated, consistent living of this little group of our people, have opened the way for good work on this field. Theological students from Louisville are frequently sent to supply this field; many of them have no message and worse theology. This is a great trial to our people and others who care for the cause of God.

My next visit is to be at Stone Fort, Illinois.

Let us keep praying and working.

E. B. SAUNDERS.

Field Representative.

Dedication of the Memorial Chapel at Shanghai.

REV. DAVID H. DAVIS.

The following invitation was sent to the various Chinese churches and many of the missionaries in Shanghai: "You are cordially invited to be present at the dedication of the Seventh-day Baptist Memorial Chapel, together with the celebration of the fortieth anniversary of the organization of the church, at 2 o'clock, November 10, 1910, Pont. Ste. Catherine, Shanghai."

In response to this invitation, at the appointed hour, the new building was well filled with Chinese and foreign missionaries and before the close of the services nearly all the seating capacity was occupied, both in the main audience and lecture rooms. Several missionaries sent letters of congratulation, and regrets of not being able to be present. One of these letters was from Archdeacon Thomson, who welcomed Mrs. Davis and myself to China thirty-one years ago. It expresses so much sympathy in our work and in each of the members of our mission that I give it below:

MY DEAR DOCTOR DAVIS: I am very sorry it is not, in my power to be with you all today, both for the dedication services and to see the new building. I would like to congratulate (rejoice with you) on the sixtieth anniversary of your church. What a blessing and joy it is that we can join with others in their work for Christ, the blessed Redeemer of us all. I am very thankful to say the Spirit has put it in my heart as an almost daily habit to pray for you all by name, and the dear Doctor at home also, that he may bless each of you in his or her work. I am so thankful that you have such a beautiful day. I am sure you will have a lovely time. May God's blessing rest on your new edifice. My kindest wishes and love to you all. When writing please send my love to Doctor New Palmberg.

I am yours sincerely,

E. H. THOMSON.

The above letter was handed during the service and was translated to the Chinese.

The order of the exercises was as follows:

1. Singing.
4. The following reading—Mr. Dau Sing-chung.
a very efficient preacher of the Gospel and for many years assisted in the work of evangelization. Li Erlow’s daughter, Mrs. Tseu, was present at the dedication and is a member of our church. I asked her to stand up that the people might see her. She is the third or fourth Chinese in the family. She has a daughter in the girls’ boarding school, who makes the fourth generation, and we trust she will also be a member of the church ere long.

The next mentioned was Dzau Tsing-lan, who was baptized and made part of the church October 7, 1857. Though a tailor by trade he was a most valuable helper in the church and often assisted in the preaching. We have with us assisting in these services his son, Dzau Sing-chung, whose daughter plays the organ for us today. So in this family also we have three generations. I did not make special reference to Zah Tsing-san, the blind preacher for some years, nor to Kyang Sien-sang who was a preacher for a time at Liou-ti and his wife, Mrs. Kyang, is a member of the Lieu-oo Church and she is the only one of our Christians now living who joined the church before the arrival of Mrs. Davis and myself.

It was very gratifying to state that this fine commodious chapel had been built without incurring any debt, everything even to the furnishing of seats, chairs for pulpit, communion table and organ, and the putting in of electric lights, had been paid for, and that we dedicated it free of any debt. This has been made possible by the large liberality of a lady in America, by the donation from the Memorial Board and other friends in the homeland, and by the liberal contributions of the members of this church, one giving $100 (Mexicans), one giving $50, another $30, another $10, and still others $5.00 and so on down to $.25. Nearly all have had some part in this good work, and I trust it will give to the separate workers an opportunity to show the benefit of their efforts, and if we all work for the benefit of the church without any thought to our own benefit, we shall see a great change in the union of the members.

A New Word.

The family was a big one, and the census-taker had been obliged to make a long call in order to get the necessary data. And he had to ask a great many questions. Little Althea had listened with burning indignation in her breast for what she considered his unwarranted questions; but she kept quiet until, just as he was vanishing out of the door, she could contain herself no longer, and she burst out: “Say, what did you ask so many questions for, you old cu-ri-os-trich?”—Christian Register.
ship and obey one God, and Mahomet, his prophet. When asked what I had to say in reply, I said I wished to thank him for the full and earnest statement of his case against Christianity and for Mahomet, and that his position, or mine, must stand or fall upon the evidence procurable. For my part, the chief evidence I had to submit, to completely overthrow and annihilate, not only the claims of Mahomet, but the four chief allegations against Jesus Christ and Christianity, was evidence supplied by the Koran and by the words of Mahomet himself. I then asked for the loan of the Koran in the priest's house. This was refused with a smile and the reply that every man who fights must produce his own weapon or be defeated. This ultimately caused the adjournment to the second day at 6 p.m.

At the appointed time we met. The audience was immense, but very orderly as before. The librarian of the East London public library had kindly loaned me a translation of the Koran, from which I read, and the priest acknowledged, four extracts, of which I give the following two:

"(We Mahometans) believe in God and in that which hath been sent down to Abraham, Isaac and Jacob, and that which hath been delivered unto Moses ... and that which was delivered unto the prophets. We make no distinction between any of them" (Koran, p. 15).

"God gave unto Jesus, the son of Mary, manifest signs and miracles and strengthened him with the Holy Spirit" (Koran, p. 27).

Here, I submitted, we were bound to examine, on Mahomet's assurance that these prophets from Moses to Jesus were true prophets of God, and abide by their evidence, since both Mahomet and Christians were one in faith, to this point of time, namely, the advent of Jesus.

We then examined and found the portrait of Great Prophet, thus:

1. He should supersede Moses.—"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; and thou shalt hearken unto him; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (Deut. xviii, 15, 18, 19).

2. He should be born at Bethlehem.—"But thou, Beth-leham Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me unto that which is to be ruler in Israel; whose going forth have been from of old, from everlasting" (Mic. v, 2).

3. He should be born of a virgin.—"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. vii, 14).

4. God would thus give a "son."—"For unto us a child is born, unto us a son is given" (Isa. ix, 6a).

5. Who should be the "mighty God, the everlasting Father, God and the Prince of Peace" (Isa. ix, 6b).

6. He should appear in Jerusalem and visit its temple before the end of the world.—"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts" (Mal. iii, 1).

7. He should enter Jerusalem, riding an ass.—"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. ix, 9).

8. He should stand on Mt. Olivet.—"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east" (Zech. xiv, 4a).

9. He should come as Messiah and be "cut off" before the destruction of Jerusalem.—"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy..." (Zech. xiv, 4b).

10. He should die as a transgressor.—"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors" (Isa. liii, 12).

11. He should be buried with the rich.—"And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth" (Isa. liii, 9).

12. He should be pierced through his hands.—"And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends" (Zech. xiii, 6).

13. His body should not corrupt.—"For thou wilt not leave my soul in hell; neither willst thou suffer thine Holy One to see corruption" (Ps. xvi, 10).

14. He should rise from and have the "victory" over the grave.—"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it" (Isa. xxv, 8).

15. He should ultimately be "king" of the whole earth.—"And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one" (Zech. xiv, 9).

These being the things taught by the true and undisputed prophets of God whom Mahomet requires us to accept, is he not, at this point of his teachings, safe to follow? and if so, whom do they point to, Mahomet or Jesus Christ? The priest confessed these statements could refer only to Jesus, the son of Mary, but asserted that Jesus spoke of one to come after him, and that was not true.

Native ministers then gave him the New Testament to find the place, but he could not; so he was shown the statement as to the Spirit of truth, "the Comforter" (John xiv, 16, 17; John xv, 26; John xvi, 7).

The natives voted unanimously that the priest had no case whatever, and closed the meeting with a hymn and prayer, and very warm expressions of gratitude, saying it had been like a deliverance from God, as the priest had for some months been condemning them. He left the next day and wished to come to study the Scriptures. J. Booth.

The Blessing of Work.

One of the best things for any young man is work. Idleness is the devil's trap. Work is the liberation of energy, the channel to achievement. Whatever one may lack of native talent may be compensated for by patient and persevering drudgery. The young man who does not have to work is to be pitied; the man who won't work is to be condemned; the man who is willing to work but can find no work to do should have our sympathy and our aid. But work is a generative force; one can work with his brains as well as with his hands; on his knees as well as on his feet; with his pen as well as with his pick; with his pocket-book as well as with his plumb line; with his prayers as well as with his possessions. God has not held any of us up to one single line of duty. Obligation is as wide as life, and our energies should be as expansive as our vision and as generous as our prayers.—Presbyterian of the South.

Friday an Eventful Day in American History

Friday, Columbus sailed in his voyage of discovery. Friday he discovered America. Friday, St. Augustine, Fla., the oldest town in the United States, was founded. Friday, Geo. Washington was born. Friday, Bunker Hill was seized and fortified. Friday, the surrender of Saratoga was made. Friday, Cornwallis surrendered Yorktown. Friday the Pilgrims arrived—Useful Information.

A recent speaker said of the minister, that he is "idolized at thirty, criticized at forty, ostracized at fifty, Olsersized at sixty, and canonized at seventy."—Exchange.
I awake this morning with devout thanksgiving for my friends, the old and the new." So to the friends-who-have-been and to the friends-who-are-to-be this message is sent: Write. If your society has been doing nothing, tell us about it. If you have become discouraged and think that your society is not able to do much, tell us about that; it will do you good and it may be that some one can help you find a way out of your discouragement. If you are a "lone Sabbath-keeper" or if your family and yourself are the only ones of our faith in your locality, tell us about that.

God will not change. The restless years may - bring Sunlight and shade; the glories of the spring, And silent gloom of sunless winter hours; Joy mingled with grief, sharp thorns with fragrant flowers. Each light may shine awhile, and then grow dim; But God is true—there is no change in him.

Rest in the Lord today, and all thy days; Let his unerring hand direct thy ways. Through the uncertainty, and hope, and fear, That meet thee on the threshold of the year; And find, while all life's changing scenes pass by, Thy refuge in the love that can not die. —Edith M. Divilk

It is with great reluctance that the new editor of "Woman's Work" takes upon herself the duties and responsibilities of that position. The reluctance is the greater because of the success of this department under the direction of Miss Haney, a thirteenth chapter of First Corinthians and Mrs. Babcock led in prayer.

Mrs. A. J. C. Bond, Recording Secretary.

Minutes of the Woman's Board—Regular Meeting.

The Woman's Board met in regular session with Mrs. O. U. Whitford, January 5, 1911, at 2.30 o'clock. Mrs. A. B. West, Mrs. J. H. Babcock, Mrs. S. J. Fowler, Mrs. E. C. Crosley, Mrs. G. E. Crosley and Mrs. A. J. C. Bond were the members present.

The President read the thirteenth chapter of First Corinthians and Mrs. Babcock led in prayer.

Minutes of previous session were read.

The Treasurer's monthly and quarterly reports were given and adopted.

The Corresponding Secretary read a letter received from Mrs. Whitford, in which she enclosed a money order for $14.00, the balance on hand of money furnished her by the Woman's Board for expenses. A copy of this letter was sent to the Recorder. Miss Haven wished for the Board a "Blessed New Year."

Voted that Mrs. H. Babcock prepare a sketch of the life of Dr. Grace Crandall for the woman's page of the Sabbath Recorder.

Some interesting letters from some of the societies of the Northwestern Association, received by Associate Secretary, Mrs. West, were read. Mrs. O. U. Whitford, the committee to secure one to write the biography of Dr. Ella F. Swinney, reported that she had corresponded with Dr. Swinney, but not yet, the one she had been engaged to take up the work. The report was received as a report of progress and the committee was discharged.

Voted that the Board change the time of meeting from the first Thursday to the first Monday in each month.

Minutes read and corrected.

Adjourned to meet with Mrs. R. A. Crandall the first Monday in February.

Mrs. A. J. C. Bond, Recording Secretary.

WOMAN'S WORK

Mrs. George E. Crosley.

Contributing Editor.

The Sure Refuge.

The editor has been following the progress of the work to which she is so unaccustomed, and she finds that the editor wish for failure; therefore she is glad to see discussed in this department, the success of this department—its "new letters and articles for publication, in the 'Woman's Work.'"

Sure Refuge.

The editor was called at the home of Mrs. J. H. Babcock, on Thursday, November 18, 1910, to consider the resignation of Miss Ethel Haven as editor of "Woman's Work" of the Sabbath Recorder.

The meeting was opened with prayer by Mrs. O. U. Whitford.

Miss Haven wished for the Board a "Blessed New Year."

Voted that Mrs. H. Babcock prepare a sketch of the life of Dr. Grace Crandall for the woman's page of the Sabbath Recorder.

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Mrs. A. J. C. Bond, Recording Secretary.

Treasurer's Report.

For three months ending December 31, 1910.

MRS. J. H. BABCOCK, Treasurer,

In account with the Woman's Board's Executive Board.

Dr.

To cash on hand, Sept. 25, 1910
Nortonville, Kan., Woman's Missionary and Benevolent Society: •
$237.98

Rec. from Mrs. E. Babcock, Contributor $10.00

Unappropriated

25.00

Alfred, N. Y., Woman's Missionary and Benevolent Society

2.00

Brockport, Woman's Missionary and Benevolent Society

50.00

Milwaukee, Woman's Missionary and Benevolent Society

50.00

Boston, Woman's Missionary and Benevolent Society

30.00

Boston, Woman's Missionary and Benevolent Society

15.00

Brockport, Woman's Missionary and Benevolent Society

15.00

Brockport, Woman's Missionary and Benevolent Society

65.00

Total

$292.58
Miss Burdick’s salary .... $20.00

Benevolent Stewardess. $25.00

Alfred Sturtevant, N. Y., Evangelical Branch .... $10.00

Tract Society: $5.00

Milton, Jct., Wts. Ladies’ Aid Society: $15.00

Miss Burdick’s salary .... $20.00

Unapportioned: $40.00

Funkhouser, Hillsdale, Mich. .... $5.00

Leavitt, N. Y., Miss Alice Agnes Babcock: $50.00

Rufus, N. Y., Miss Martha A. Stillman: $5.00

Miss Burdick’s salary .... $20.00

Milton, Wm. Benevolent Society: $10.00

Milton, Wts., Circle No. 2 of W. B. S.: $5.00

Milton’s Charity.... $5.00

West Hallock Ill’s, Ladies’ Benevolent Society: $5.00

Foreign Miss Dwight’s salary .... $170.00

Davies, C. T., T. H. .... $170.00

M. H. Van Horn, T. H., Salem College.... $75.00

Davis Publishing Co., printing .... $2.00

Geo. H. Utter, T. H., Missionary Society: $45.00

M. E. McGraft, typewriting annual report ... $10.00

Joseph H. Huberman, T. H., City Bank stock.... $15.00

Balance on hand, Dec. 31, 1910.... $2,542.40

M. E. McGraft, typewriting annual report: $10.00

J. F. Hubbard, T. H., City Bank stock.... $15.00

Examined, compared with books and vouchers and found correct.

D. E. Tzitzewalt, Auditor.

Rebecca N. J., Jan. 5, 1911.

O. S. & E. Office.

J. F. Hubbard, Treasurer.

Rebecca N. J., Jan. 5, 1911.

Receipts for November, 1911.

M. E. McGraft, typewriting annual report: $10.00

J. F. Hubbard, T. H., City Bank stock.... $15.00

Present outstanding indebtedness: $1,500.

E. O. E & O. F. F. Hubbard, Treasurer.

Rebecca N. J., Jan. 5, 1911.

D. E. Tzitzewalt, Auditor.

Receipts for November, 1911.

Contributions.

Woman’s Executive Board: $45.00

W. A. U. W. C.: $25.00

D. S. Allen, Port Lavaca, Texas .... $10.00

Conn. .... $2.00

7: 1. 1. Olson, Madison, Wis. .... $10.00

T. A. Saunders, Milton, Wis. .... $4.50

Churches:

Milwaukee, Wis. .... $168.25

Milton, Wis. .... $168.25

Plainfield, N. J. .... $19.48

Montgomery, N. Y. .... $23.50

Walworth, Wis. .... $27.17

Pawhuska (W. T. R.), Okla. .... $4.00

Hartsville, N. Y. .... $4.00

Chicago, Ill. .... $4.00

Lost Creek, Wyo. .... $20.00

Albion, N. Y., Sabbath school, N. Y. .... $11.86

The Rutherford, N. Y. .... $11.86

Bexon, Kentucky, Cambria. .... $20.00

Wynnewood, Iowa .... $17.53

Shilo, Miss. J. .... $12.50

Los Angeles, Calif. .... $25.00

First Hopkinson (A. S.) .... $25.00

One hundred collection, yearly meeting New York and New Jersey churches .... $13

Lloyd Bump, Tipton, Ohio .... $1.50

Mr. and Mrs. E. E. Clement, Rock Springs, Wyo. .... $12.50

I. B. Cantwell, Western 1. R. .... $15.00

P. E. Clement and Mrs. Mary H., Won. .... $12.50

Mrs. A. W. Hamilton, Richmond, N. Y. .... $12.50

Mrs. E. L. Burdick, Milton, Wis. .... $5.00

Sills G. Burdick, Cuba, N. Y. .... $5.00

A. J. Greene, New York, N. Y. .... $10.50

Portsmouth (Kan.) S. S. for literature to be sent to her .... $25.00

Income

Eliza M. Cantwell, Reas., $16.50

George Greene, Reas., $45

Mary Funk, Reas., $10.00

Mary Rogers Berry, Reas. .... $20.00

Rev. and Mrs. L. A. Platts, Long Beach, Calif. .... $10.00

M. A. W. Reynolds, Milwaukee, Wis. .... $20.00

Mrs. C. D. Potter, Belmont, N. Y. .... $20.00

E. E. Clement, Rock Springs, Wyo. .... $12.50

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"Oh, dear," sighed small Elmer, "I wish I had another pocket!" "You have several now," rejoined his mother. "Why do you say that? I am too small to use all of them for my knife," exclaimed Elmer, "but I couldn’t find it. If I had another pocket, it might be in that."—Chicago News.
an extended argument to Seventh-day Baptists regarding the importance of home missionary work, knowing as we do that the growth of our denomination is due to the missionary efforts of the leaders during the eighteenth and nineteenth centuries. Little, struggling, pioneer churches were so anxious for the spread of the truth that they would send out one or more of their numbers, not always ordained ministers, to go and labor in some frontier community where Sabbath-keeping families had located. A church would be organized which, in turn, would send to some more distant church the Gospel further. Consecrated men traversed, either on foot or on horseback, the then pioneer States of New York, Pennsylvania, West Virginia, and on into Ohio. And thus our numbers increased and churches were organized in the various sections from the Atlantic to the Pacific, and from the Great Lakes to the Gulf of Mexico. In those days every church was a missionary center. But what are we doing for home missions now? Something, of course. Yes, a great deal; and yet I feel that there is not the interest on the part of the people in general that there should be in the matter. The young people especially should become more familiar with the needs, and more conversant with the facts regarding what is now being done by the Missionary Society.

TO THE LEADER.

There are to be three topics devoted to the study of missions in the United States. I would suggest that as far as practicable, make a systematic study of the location of the various missionary interests. The section to be studied this week is North and East. Under this we might consider the Eastern, Central and Western associations. For the purpose of getting the places located in your mind, and for increasing the interest, it would be well to provide a cheap map of the United States. If there is none convenient, it would be a small matter to draw an outline map, putting in only the state divisions. Upon this map the location of the different missions as pastorates should be designated by a cross. Any information regarding the place or persons connected with the work would be of interest. There are doubtless those in nearly every society who might give interesting facts about some of the localities where missionary work is being conducted. In the Year Book for nineteen hundred and ten, which is just out, on pages forty-six, you will find a summary of the missionary work being carried on in the three associations to be studied this week. From this and by the help of your pastor and others in the society you ought to get sufficient data to form the basis of an interesting study of the subject. There is a special mission within the bounds of the Eastern Association which should not be overlooked. I refer to the Italian Mission of New York City. In the Year Book, mentioned before, page one hundred and fifty-one, will be found a short article regarding this mission. In connection with this, however, by all means look up the issue of the Sabbath Recorder for January 10, 1910. On page forty-one is an article by the Rev. Edgar D. Van Horn, which I think is of sufficient interest and importance to justify its being read in the prayer meeting.

Little Talks on the Pledge.

II.

HARRETT C. VAN HORN.

"I promise Him that I will strive to do whatever He would have me do."

This evening, as I was looking over my Bible in preparation for this little talk, I was struck again by the great number of promises which are contained in it. A preacher once knew, often referred to "the thirty thousand promises between the tides of this book." I have never counted them, but we all know that God's promises to us are manifold and gracious.

Tonight I want to talk just a little about the other side of the question, our promises to God.

First, we must remember that the promise which we make, in this Christian Endeavor pledge, is not to the society, or the pastor, or any of the committees or members; "I promise Him"—my Saviour.

"When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would be sin in thee" (Deut. xxiii, 21). Those are solemn words and come to us with authority. I need not add to them.

"That I will strive" means to "try hard," to fight "against obstacles." You do not promise to do the easy things and leave out the rest; a girl I used to know, said in a testimony meeting, "I want to do the hard things for Christ."

Who wants to be an easy Christian? Not every duty in the Christian service, however, is necessarily disagreeable or painful. Dear boys and girls, the Christian should be the bravest and the happiest person in the world. Surely you have not forgotten whom we are "trusting for strength!"

Now we come to that "whatever." Are you afraid? Will God require too much of you? We often pray, "Thy will be done." Suppose we do promise Him that we will strive to do whatever He would have us do. Is God going to take a mean advantage of us, and demand that we perform some dreadful thing?

I am sure, as we study it over in our minds, we do believe that God loves us, and will seek our best good, in the things that He would us to do. Can't you trust Him to do that?

I read, the other day, of a woman who had an only son, the little heir to a large estate. A friend asked her what she would do if the little lad should come to her and say, "Mother, I mean to be a good boy and do just as the lessons you set for me, and listen to your advice till I grow up." The friend said, "You would immediately put him to some hateful task, wouldn't you, and crush him with impossible requirements?"

The mother indignantly exclaimed, "I would clasp him in my arms with love and joy, and immediately study and plan the very wisest things to make a splendid man of him."

"Ah," said her friend, "you refuse to say, 'Thy will be done,' but make yourself out to be more loving; tender and wise than God."

I want you young people to learn early the lesson that God loves you, that He knows all things, and that, if you will let Him, He will do his best with your life.

A hymn we used to sing has helped me to remember this blessed truth:
THE SABBATH RECORDER.

The Sabbath Recorder—Our Young People's Duty to Read It: How Increase Its Subscription?

MRS. IRVING WILLIAMS.

Rally Day, Verona, N. Y.

Is it our duty to read the Sabbath Recorder? I believe it is; but I do not think we shall enjoy reading it or receive much benefit from it if we read it simply because it is our duty. Do we young people and older ones read it as much as we ought? I fear I do not devote as much time to it as I would desire.

Not long ago I read an article written by Doctor Palmberg. She spoke of how glad they always are to get the Sabbath Recorder, and also told how and when she reads it. She glances over it when it comes, then puts it away until Sabbath morning, when she reads it through before breakfast. If we should do that way, would it be necessary for us to get up earlier or would our breakfast time come about noon? We may not have time to read it in the morning when we attend church, but what about the afternoon? Why not read some and try to read the rest before the next number comes?

For the benefit of the younger ones I will try to tell them how much time Doctor Gardiner said it took to prepare the Sabbath Recorder for publication. The articles are carefully read. Some need correcting, some are all right. Then they are arranged, sent to the printing office, set up, and a first proof taken. This is read through, corrections are made, and a second and final proof is taken. Again they are carefully gone over and corrected. So the contents are read, from beginning to end, at least three times. Are we willing to read these articles once?

While at association I wished, oh! so many times, that all our young people were there. I believe the more we become acquainted with the people and ministers in our denomination, the more we will enjoy reading the Sabbath Recorder. I would do any and every thing that looks through it until I find something written by some one I know, and then read that first. Is this true of any of our young people? If so, they must get acquainted with others in our denomination in order to enjoy reading the Sabbath Recorder.

At the last session of the association Elder Saunders had charge of the meeting. Just before closing he asked all the ministers (I think there were ten present) to come up in front and stand while they sang, "Blest be the tie that binds our hearts in Christian love." Then he asked all in the congregation to pass around and shake hands with them. The church was well filled, so it took a long time to do so. One thing he wanted them (the ministers) to be sure and do, was to shake hands with every child. A number of the ministers put their hands on the children's heads and said, "God bless you, my boy," or "God bless you my girl." How can these see the names of Elders Saunders, Shaw, Kelly, Van Horn, Severance, Skaggs, Witter, Davis, or others that attended that association, without having a desire to read what they have written—read it because they want to and not because it is a duty.

How increase its subscription? If we have a good paper to read, we certainly ought to make an effort to have others take it; but how to get them to do so is the problem. If every Endeavor society would make an effort to get a few subscribers each year, we might be able to do so.

We never can tell until we try. The old saying is, "Where there is a will, there is a way." May we have a desire to do so, and may God open the way.

News Notes.

WEST EDMESTON, N. Y.—A Christmas tree and entertainment were given Saturday evening. The exercises by the children were admirably rendered, and appreciated by a full house. Dr. Rosa Palmberg visited our people, December 21, and spoke at the church in the evening. It was a pleasure to have her with us, though her stay was necessarily brief. A delegation from the church attended the ordination service at Leonardsville and report a very interesting service.

LEONARDSVILLE, N. Y.—The Ladies' society held its annual sale of baked goods, candy and fancy articles the week before Christmas, realizing a profit of about $50. Doctor Palmberg was with us, December 20. Her address and talk was a most enjoyable occasion. She gave an informal reception for her in the afternoon at which the Doctor told about her work in China and answered many questions pertaining thereto. The ordination service of our pastor and two deacons was an inspirational occasion to all who attended.

THE SABBATH RECORDER.

"I know not what awaits me, God kindly veils mine eyes, And o'er each step of my onward way He makes new scenes to rise: And every joy he sends me, Comes A sweet and glad surprise.

"Where he may lead I'll follow, My trust in him repose; And every branch of perfect peace I'll sing, He knows, He knows.

"One step I see before me, 'Tis all I need to see, The light of heaven more brightly shines When earth's illusions flee; And sweetly through the silence comes His loving 'Follow me.'"

"O blissful lack of wisdom, 'Tis blessed not to know; He holds me with his own right hand, And will not let me go, And lulls my troubled soul to rest In him who loves me so.

"So on I go, not knowing, I would not if I might; I'd rather walk in the dark with God, Than go alone in the light; I'd rather walk by faith with him Than go alone by sight."

"A Chance for Boys" Series.1 VIII.

BOYS, WE WON'T HAVE TO COME BACK.

The most dangerous point on the Atlantic Coast is the life-saving station at Cape Hatteras, commanded by Captain Pat Etheridge. He is a big, tall man with a splendid, strong body, keen eyes, kindly face and long bushy hair. He has asked several times to be removed for he is more than sixty years old, but the government insists on keeping him at this station.

The peculiar danger of this post is that the wrecked vessels are not thrown up on the beach in easy reach of the life-saving station, but go to pieces on the Diamond Shoals ten miles out to sea and the crew must go that distance to save them.

Several years ago, a vessel grounded on these shoals in a fearful storm. Her Signals of distress were seen from the lighthouse and Captain Pat got ready the self-bailing life-boat, which is fitted up with mast and sails as well as oars. Meanwhile the storm grew worse and the wind which was off shore grew more violent every moment. He ordered the crew to launch the boat—but they hesitated. They were men who had risked their lives in a hundred brave adventures but now they paused. They looked at the hungry sea running so high, and off to where the breakers thundered on the shoals and they listened to the roar of the storm. Then one of them spoke: "Captain Pat, it's no use with that wind, We can launch the boat and we can reach the ship but we can never come back." There was silence, except for the wail of the storm growing louder, then Captain Pat said: "Boys, we don't have to come back."

The crew looked into the flashing eyes of their captain, they understood and as one man they launched the boat. They reached the wreck, took off the survivors and the wind changing a point or two, after nine hours of the most heroic toil, they got back to the station. And the captain's words, "Boys, we don't have to come back," are repeated by men at all the life-saving stations on both our coasts wherever there are dangers to run, deeds to do, and lives to save.

You would like to have done it, wouldn't you, boys? Not many can do a thing like that, but there is a hero's job waiting for you if you have the hero's spirit. The calling of the ministry doesn't sound as if it offered you that chance, does it? It seems rather dull and commonplace. Still it is the hero's job, for like every hero's work it means a life-of service. It may send a man to the home mission field in the great Southwest where his hard work and his discomforts will far outnumber his rewards—but though you never hear of a hero in an easy place? It may send him to the twilight land of Africa, to the cold, North or to the hopeless and wretched of our own cities. But suppose it does and you have to stick it out and you never come back to a life of pleasantness among friends, loved ones, and knew. But suppose it were five such men as you at that time that looks through it until I find something written by some one I know, and then read that first. Is this true of any of our young people? If so, they must get acquainted with others in our denomination in order to enjoy reading the Sabbath Recorder.

1. By permission of the Executive Committee of Ministerial Education and Relief of the Presbyterian Church in the United States.
At the Sabbath morning service Rev. E. E. Sutton preached his farewell sermon. During the four and a half years that Mr. and Mrs. Sutton have been in Milton, they have made a large circle of friends who wish for them success in their new field of labor.—Westley Sun.

Rev. T. J. Van Horn of Albion, who has been dangerously ill with pneumonia, is improving. Miss Josiah, who has been spending a few days here, went Sunday night to care for her. She is a trained nurse.—Milton Journal.

Pastor Randolph is conducting evangelistic meetings at Walworth. The pulpit will be occupied next Sabbath morning by J. C. Bartholom of Milwaukee.—Milton Journal.

The annual dinner of the church and society was held at the church last Sunday. A business meeting was also held at which a call was given Rev. W. D. Bardick to remain in his present position. Mr. Bardick accepted the call.—Farina News.

Rev. E. B. Saunders, missionary secretary of the Seventh-day Baptist Church, delivered a talk at their church in this city Monday night which occupied his close attention. He left on Tuesday morning for Peoria and one-half years, during which time it was my privilege to welcome more than 100 persons to your membership, baptizing your young people and your children, ministering at your marriage altars, watching with prayers at the bedside of your sick, burying your beloved dead, and carrying your cares and your joys upon my heart as my own, I can not be easily separated from you though miles on miles stretch their drinary length over mountains and across plains between us. Though your home is in another quarter of our great country and my work is with another people, my heart is with you still.

"The Lord bless thee, and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace. "Yours in the bonds of Christian love and service."

Those who are observant and thoughtful will endorse every word of these sentences from Fairbairn’s “The Old Testament in Religion”: “Dogmatism is not peculiar to men who believe; it is often more characteristic of men who disbelieve. You may and you may not beleive, but you will find the most ignorant dogmatism disguised as skepticism. Indeed, we will venture to say you will find more in a week’s issue of the so-called free-thought press than in all the decrees of the Council of Trent.”—Presbyterian of the South.

"For my part, I do not think we have any greater need of a heaven for others, much less of a heaven for ourselves in the world to come, until we are wholly determined to make this world a heaven for our fellow men, and are hoping, believing, loving, and working for that, and for its realization not in a thousand or a million years, but in a nearer and a newer future.”

Teaching Social Habits.

Home is the school for teaching social habits. They who do not learn in that school the art of living with others are very apt never to learn it anywhere. And there needs to be a wise recognition of the fact that no one does a little thing which does anything to make his home bright and good and lovely. Rather he does a noble thing, an important service. He is working upon the foundation which he tells the prosperity and happiness with honest work that will endure. He can do no better service than that of building a home where character is constructed of justice, honesty, purity, and love. And this is a sphere of service open to everybody. For God hath set the solitary in families.—Christian Intelligence.
news notes that appear from time to time in the “Home News” column; hence my reason for writing at this time.

When early in the summer it was found that Eld. O. D. Sherman, who had served the Richburg Church faithfully as its pastor for some six years, must give up the work on account of failing health, it came about that the writer was asked to become the pastor, with the privilege of continuing his work during the year in the Theological Seminary at Alfred. In August he removed his family from Alfred to this place in order that he might “not settle” before school opened for the fall term. When the pastor’s family arrived they found that the women of the Ladies’ Aïo society had taken the parsonage in hand and had put it in trim shape by the judicious and tasteful use of paper and paint.

Octobr first, the present pastor began his labors. It was also the regular quarterly covenant and communion Sabbath, and was marked by a most tender and impressive service.

During November the Christian Endeavor society held a social at the parsonage. There were twenty young people present, and a very enjoyable evening was spent in playing games and in a social way. Light refreshments were also served.

The consecration and dedication of Dr. Grace Crandall to the work in China was taken note of on the Sabbath of November 19 by the singing of “From Greenland’s Icy Mountains,” and by special prayer, which was offered by Dea. E. P. Rogers. Doctor Crandall was born in Richburg while her father, the late Rev. Geo. J. Crandall, was serving this church as its pastor.

It was our pleasure to have Dr. Rosa W. Palmborg with us the evening of December 8, and though a cold and stormy night, some thirty-five people gathered at the parsonage to listen to her very interesting and instructive talk. All were highly pleased, and could not fail to note her earnest and consecrated spirit.

On Thursday evening, December 22, occurred the Christmas exercises given by the Sabbath school. Although we are few in numbers, the exercises were a decided success, and were well attended. After the exercises came the distribution of the presents from the Christmas tree. The many tokens of love and remembrance which the pastor’s family received stirred our hearts deeply.

And then on New Year’s day occurred our church dinner and annual church meeting. The dinner was an entirely new feature. It was given at the home of Bro. W. O. Saunders, and very ably planned by a committee consisting of Mrs. W. O. Saunders, Mrs. Ida Olmstead and Mrs. A. E. Hood. It is needless to say that the good things provided did not in any particular fall below the proverbial Seventh-day Baptist standard. All told, there were fifty-four persons who sat down to dinner. As soon as possible after dinner was served, the annual meeting occurred at the church, at which time the following officers were elected: trustee, W. O. Saunders; clerk, Mrs. F. E. D. Burdick; chorister, Mrs. E. B. Cowles; assistant chorister, A. E. Hood; organist, Mrs. R. R. Thorngate; organist, Mrs. M. O. Burdick; collector, Claude Saunders. That the day was both a pleasant and profitable one was evidenced by the distribution of beautiful and useful presents from a well-laden Christmas tree. “Old Santa” in the person of R. J. Mills appeared on the scene with a well-filled basket of toothsome sweets, much to the delight of the little ones.

Pastor Sayre gave us a fine sermon last Sabbath on the death of the Old Year. The thought was impressed very vividly on our minds that some time during our life’s history there will come a last year to each of us. It is our prayer as a church that we may be prepared for this great event, be it sooner or later.

Mrs. G. W. Lewis, Correspondent.

We are reminded by the flight of time that another correspondence is due for the Home News. The year 1910 with its joys and sorrows is gone never to return; 1911 will doubtless find the members of the Dodge Center Church resolving to live closer to God and to do better work for him. As a church we have been blessed during the last year in having a number people unite with the church. We are truly thankful that the reaper Death has taken only two of our members.

On the evening of December 3 the following Sabbath-school officers were elected for the ensuing year: superintendent, G. W. Lewis; assistant superintendent, Flora Tap-
SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is 658, Green Garden, Beijing, China. Postage is the same as domestic rates.

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 3 o'clock. Please invite all strangers to attend.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoon at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Wolverton, at 155 South Mille Street.

The Seventh-day Baptist Church of Los Angeles, Cal., holds regular services every Sabbath in the Music Hall of the Blanchard Building, entrance at 235 South Hill Street. Sabbath school at 10 a.m., followed by preaching service at 2, 3, 4, and 5 o'clock. All persons in the city are earnestly invited. All strangers are cordially welcome. L. A. Flatt, pastor. The pastor's address is State and Chestnut Streets, Long Beach, Cal.

The Seventh-day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 9 a.m. Superintendent Endeavor Society. For further information, write to the College Building (opposite Sanitarium), 2d floor, every Friday evening, at 6 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 216 W. Buren St.

Happiness is the union of ourselves with God.—Pascal.

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