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The author says in his preface: "Three great crises in the Sabbath question have appeared in history. . . . A fourth crisis is at 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 apprehended, 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 eternal while yet in time."

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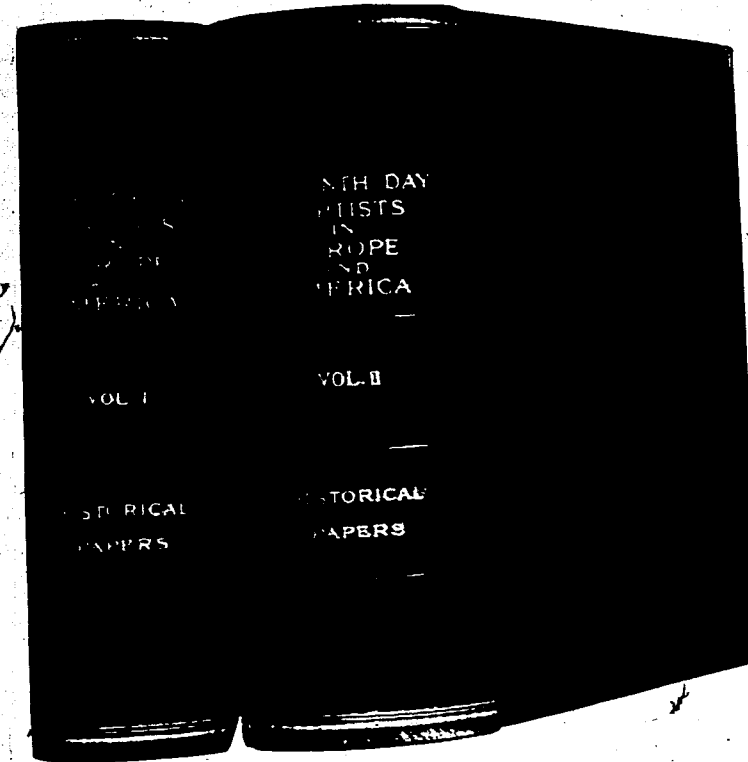
The Sabbath Recorder



SHANGHAI MEMORIAL CHAPEL.

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The Sabbath Recorder

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

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PLAINFIELD, N. J., JANUARY 16, 1911.

WHOLE NO. 3437.

THEO. L. GARDINER, D. D., Editor.

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EDITORIAL

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.

Think of it! 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 eye-teeth to get money for a relief fund for the aid of needy superannuated ministers!

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 discouraged at three 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 yesterday the report 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, and is 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.

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 feared that the people were not in as close touch with our work as they should be to ensure success. When the people lose interest, we know the cause will languish.

In one or two cases the letters read yesterday in the meeting imply that the board has failed to keep the people informed as to its work and its needs. The writers commend the budget effort, because it seems to them like taking the people into our confidence. This, indeed, is what the board desires to do; and if the people will only think the matter over, they will see that the board has always tried to keep in touch with them. Every month for years it has published in the SABBATH RECORDER a careful and explicit record of the doings at every meeting, both regular and special. It has published both monthly and quarterly statements of the condition of its treasury, and when in special need it has appealed week after week in the paper, sometimes for a year upon a stretch, stating its needs and confiding in the people for help. Of course, in the present case, the Tract Board goes one step further and takes the people into confidence by means of a special circular mailed to the pastors as well as published in the SABBATH RECORDER. This is a step in advance, and we are delighted to see it meeting the approval of the people.

Let me ask right here: Have the members of our churches carefully read the monthly records of the Tract Board's

work? If so, they know all about our needs. If any have not read the minutes of our meetings, won't you please get the SABBATH RECORDERS for a few weeks back and study up the Tract Board's doings? And don't forget to read carefully the editorials in the RECORDERS of December 12 and 19.

We know that one means of keeping in touch with the people is to be found in the personal presence of a traveling secretary. This the Missionary Board has long enjoyed, and that fact may account largely for the special interest taken in the work of missions. Some have felt that the Tract Board too should send a man into the field. This it has done on special occasions, but until now it has not had a representative 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 by the joint 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.

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 it necessary for him to retire from active work. The last years of his life were spent in Farina, 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

EDITORIAL NEWS NOTES

Senator Elkins Dead.

Stephen B. Elkins, United States Senator from West Virginia, died in Washington at midnight on January 4, after a lingering illness. Members of his family were by his bedside when the end came.

The news of his death was received with great sorrow in the Senate; and after appointing a committee to accompany the dead Senator's remains to West Virginia, the Senate adjourned till Monday. In the house, resolutions of sympathy were passed, a committee appointed to attend the funeral, and after a few moments in which pressing business was attended to, the House adjourned for one day.

Mr. Elkins had been influential in national politics for nearly forty years. From 1873 to 1877 he was New Mexico's delegate to the House of Representatives, and made a brave fight for the admission of that territory, failing only by a slight oversight at the last moment. Owing to his adeptness in political matters his power was quickly recognized and he was made a member of the Republican National Committee. He was a broad and liberal man and stood among the liberals as a leader. For nearly twenty years he was a close friend of James G. Blaine. Upon leaving New Mexico he settled in West Virginia and became prominent there in the work of developing the latent resources of that State. He was made Secretary of War in 1891 under President Harrison, and in 1894 was elected to the United States Senate. He was influential in promoting important legislation, especially along the lines of interstate commerce and military affairs, and the improvement of waterways. He was chairman of the Interstate Commerce Committee at a time when his tactful ways proved most helpful to the work of that committee. He was one of the men who helped to make West Virginia a prosperous State by developing her isolated sections, and creating industries that gave employment to labor. The State owes much to him, who was in a true sense a great state-builder.

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 had 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.

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 had espoused it. Offers of 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 been won over. But others are standing the test nobly and are seeking help to meet the Sunday arguments. 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.

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 the 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 cudgel, 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. There was 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 promptly 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 so desirable a matter by an obstinate and short-sighted Senate. 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.

Crossley 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 Senator Scott of West Virginia, who escorted him to the Vice-President's desk, where the oath was administered. His appointment is only 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. Untiring 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.

SABBATH REFORM**Seed Thoughts.**

W. T. WISEMAN.—"It is a fundamental maxim that any interpretation of Scripture which *subverts truth plainly taught in other parts of the Holy Bible, must be rejected.* If a false or contradictory result appears in men's so-called proofs of doctrine, 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 lifelong 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 he observed was ever to be 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 that will compel men, under 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 sinners 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 a Sunday sabbath; 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: the masses 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 is 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 Jesus 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 here in A. D. 597, and then Sunday did not succeed in pushing out the Sabbath till the thirteenth century. The writer found the Sabbath, as a child, solely from reading his 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 have to give way, and the Sabbath—that is to say Saturday—must be kept holy." John the Baptist was neces-

sarily a "Seventh-day" Baptist, and so was Jesus Christ.

THOS. W. RICHARDSON.

London, Eng.

Would Jesus Appeal to Civil Laws?

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 can not 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 endued with power from the rulers to compel men to serve me"? It was through the power from 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, and by faithful devotion to her family and friends.

We feel a vacancy has been left which never can be filled.

Resolved, That while we feel our desolation, we extend our deepest sympathy to her 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."

THOUGHTS FROM THE FIELD

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 the good fortune 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. W.

One pastor expresses some fear lest his church may not feel like doing much for the Tract Society just 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. T.

Last Sabbath I called attention to the budget of expenses of the Tract Society, and the leaflets were distributed among our people. Our little band 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. B.

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. K.

I am deeply interested in each issue of the SABBATH RECORDER. . . . I wish every one would take to heart 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. C. H.

"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 at once, and this morning I began work for the ——— 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 somewhat disgusted with myself. 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 ———. 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 worth while; but, sitting here tonight, I am more than half convinced 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've quit.

"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 any 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, shabby 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 per year from the church at B—. 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 Deacon 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-abnegation, and the salary was not increased. I may say that the deacon is supposed to be worth not less than \$200,000. 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 since the beginning when 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 twisted and wiggled 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 especially morbid or unfair in my estimate. So far as I know my own heart, I am not bitter. 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 and its advancement, 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 even lifting his 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 unselfishly 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 services 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 number in the evening. It did not seem to mean anything to them 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 or see it left undone; tired of dodging my creditors 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 have more to do with the religious indifference 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 figuratively. We have been spending the last five days on the mountain tops. There are a good many advantages to be gained by 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 inspiration and energy from the life-giving atmosphere.

Annual meeting time here is looked forward to 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 survey the future.

We can't do all this in one day. I don't know whether it is because we have so much to forget, or so much to anticipate, but at any rate it took five days this year to take the backward and the forward look. Five days well spent; not one wasted.

We began by inviting the Los Angeles Church to come and help us, and to do a little looking on their own account. So Thursday evening, December 29, we all met together and listened to the reports of the Sabbath school, Dorcas, and Christian Endeavor societies. You won't care for all the details, but some I think will be interesting. The average attendance of the Sabbath school has been excellent, the collections good and the interest high in all classes. Several classes have followed the modern plan of organizing. You ought to see our Philathea class, that Mrs. G. E. Osborn teaches. They sit on the platform because our church is so small, and they crowd that platform so full that we have had to buy a dozen more chairs for them to use. And our class of young ladies in their teens has outgrown their allotment of space in our main room, so they and their teacher (Mrs. Mary St. John Loofboro, who used

to be Doctor Lewis' assistant in the SABBATH RECORDER office) go outdoors each Sabbath and sit in the automobiles that are parked on the church lot. Six touring cars side by side in a row make a pretty good classroom. I believe boats were used occasionally in olden times. And by-the-way, Brother Editor, these autos are worth a line or two. They are not the shiny, polished brass, see-your-face kind—they are honest, dusty, travel-stained, hard-working machines that have to earn their living every day and carry their owners miles to 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 auto broke a spring also, but it kept right on carrying its load of six or seven to 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 or prayer meeting. One 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 dollars 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 anything of that kind. It is all done by voluntary 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 Junior 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 at 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 work that has been done.

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 president-elect, spoke hopefully 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, to hear 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 these meetings 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. Doctor Platts used the text, "Forgetting the things which are behind . . . I press toward the mark," etc. The sermon put us in the right mind for 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 to a beautiful 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. V. A. Henry, of Los Angeles, preached. His theme was Love, and his text was the thirteenth chapter of First Corin-

thians. 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 some of our visitors to work. Mr. Henry spoke to the Baraca class, Mrs. Platts to the Philatheas, 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 the themes of these three sermons 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. Loofboro 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 Phebe Brown, and Organization by Mrs. L. A. Platts. And under that head we found 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 our 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 Secretary Loofboro to these scattered Sabbath-keepers. But during the past year conditions have changed. The Los Angeles Church is or-

ganized and at work and now there are two pastors whose services are available in the work. So after a very general discussion it seemed best to disband the old association and organize a new one along somewhat different lines; and after a vote that expressed the sense of the meeting, a committee was appointed to draft constitution, etc., and to report to a called meeting next day.

Sunday we were all as busy as could be. Our church is so small and lacking in facilities for such events, that we had hired a large hall on Main Street in which to hold our annual dinner. I guess you have been present at such events and it isn't necessary to describe it, but I can assure you it was an excellent dinner, well served and heartily received. There were about 160 present who sat down together, which I think is doing very well for a church that reports only forty-four resident membership, in the 1910 Year Book.

At 2 o'clock Moderator Charles D. Coon called us together for the business meeting of the church. The clerk, treasurer and pastor gave their reports. Treasurer P. B. Hurley reported all bills paid and a surplus of \$180 over the expenses of the year, and we felt just as much pleased at that as the Plainfield Church did at its \$1,800 surplus last year. But best of all we learned that the membership has increased about 75 per cent during the year (it is 105 now, resident and non-resident, instead of forty-four); that some had come to Christ who had not before yielded to him; that many prayers had been answered; and that the plans and hopes of a year ago had all been realized. Aren't these things worth rejoicing over? But I think no one took the credit to himself. We thanked God, and took courage.

Pastor Platts told us of the year at Los Angeles and the good news that they hope soon to have their own house of worship. And we felt more strongly the ties that bind us together, from one ocean to the other, and that link the past with the present, as we were told that the generosity of brethren who have already gone home, bestowed through the Memorial Board, 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 Thessalonians 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 when necessary, even in mid-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 rose and expressed his faith in the 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 that may organize and apply for membership; and scattered individual Sabbath-keepers, not members of churches, who may desire to become mem-

bers. 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 Furrow; corresponding secretary, Mrs. L. A. Platts; treasurer, E. S. Beebe; and these officers, together with the pastors of the Riverside and Los Angeles churches, form an Executive Committee.

Sunday evening we had another full house to listen to another of Pastor Platts' helpful sermons. "Create in me a clean heart, O God: and renew a right spirit within me" was his text, and 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 wind" and others 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 glistening rivulets of water creeping through the rows of trees. You see, we obey literally the 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 delivers to our doors, and 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 ap-

propriate 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?

NE PLUS.

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 pleurisy; and now tuberculosis is seriously threatened. The physicians advise him to hasten to the Pacific Coast, and when there, to remain and live out of doors for at least two years. He and his wife sail from China, January 17, and expect to reach San Francisco about the middle of February. This breakdown will be deeply regretted by all SABBATH RECORDER readers, and they will pray that the change may speedily bring complete recovery.

As an instance of the rigor of the proverbial Scottish Sabbath, the following anecdote defies competition. A postman whose round lies between Stirling and Blair Drummond does his six miles out and six miles in on a bicycle on week-days. On Sunday the authorities compel him to walk. Sunday, they say, is the day of rest. It is not convenient to rest both bicycle and postman, so they rest—the bicycle.—*Ex.*

MISSIONS

From Jackson Center, Ohio.

DEAR RECORDER READERS:

A very pleasant trip to Jackson Center, Ohio, has just been made on the way to visit the little Sabbath-keeping group at Shepherdsville, Ky., later Stone Fort, Ill., and thence to Battle Creek, Mich. Shepherdsville is eighteen miles south of Louisville on the Louisville and Nashville Railroad. It is one of the fields visited in early days by such men as Revs. Nathan Wardner, L. R. Swinney, A. E. Main, O. U. Whitford, F. F. Johnson, L. E. Livermore, A. B. Prentice, T. L. Gardiner, Threlkeld and Todd. Later, when the tent meetings were held at Louisville, Bros. T. J. Van Horn, L. C. Randolph and others worked more or less on this field. There are at least three faithful Sabbath-keepers here now and one or more at Louisville.

First, in regard to Jackson Center. It was cold, icy and snowing. The Sabbath evening prayer meeting was small, probably on account of storm. They were not looking for a "new broom" Sabbath morning, but came out to hear Pastor Lippincott. The house was well filled. On Thursday, the night previous, an entertainment was given in the hall at which quite a sum of money was raised for the Missionary Society. This is one of the churches which responded at once to the budget letter.

We had an all-day Sabbath service. 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 bills of the present quarter. Many thanks to the good people. Questions were asked about Africa and Ebenezer Ammoko. 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 Portuguese Province. 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 the interest in missions and the work of the two boards is very good at Jackson Center. Some have learned of the work among 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 something 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 intelligent Sunday-keeping people of the place. 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 Sabbath cause and 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 united with our church.

My visit at 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 the latest, both in athletics and railroad parlance) 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. I mingled with a throng of peo-

ple 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 over-eating and some by overdrinking, but the greater share of us evidently did neither.

Kentucky is today losing her beautiful white robe of snow. Wheeling is good, but clouds promise storm. An appointment is out for a gospel meeting tonight. If there 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, an M. E. church, called "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. I reached Shepherdsville 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. The home is a happy 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. I 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 we shall 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 sixtieth anniversary of the organization of the church, at 2 o'clock, November 19, 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 congratulations, 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 Memorial Chapel. 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 Palmborg.

I am yours sincerely,
E. H. THOMSON.

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

The order of the exercises was as follows:

1. Singing.
2. Reading of Psalm, and prayer—Rev. J. W. Crofoot.
3. Singing.
4. Scripture reading—Mr. Dzau Sing-chung.
5. Dedicatory prayer—D. H. Davis.
6. Singing.

7. Brief History of the Mission and the Deceased Workers—D. H. Davis.
8. Singing.
9. Dedication of the New Chapel: Its Significance—Rev. J. W. Crofoot.
10. The Duty of the Members of the Church to Dedicate Themselves to Christ and His Work—Mr. Dzau Sing-chung.
11. Remarks by a native visiting pastor.
12. Extending thanks to the friends for their presence and thanking those who had given us some tablets and silk scrolls inscribing congratulations to us on this sixtieth anniversary of the organization of the church, and expressing the wish that this chapel might be the temple of God and the gate of heaven.
13. Singing and benediction.

In giving the history of the church and mission, reference was particularly made to the coming of Drs. Carpenter and Wardner with their wives in 1847. A brief review of their years of toil in China was given, together with the decease of Mrs. Lucy Carpenter, whose remains lie in the Foreign Cemetery in Shanghai.

Reference was then made to Dr. Ella F. Swinney's untiring devotion to her medical work among the Chinese. Her memory is still fresh and sweet in the minds of many today.

The last of the foreign workers to be mentioned was Mrs. Lizzie (Nelson) Fryer, who came to China thirty-one years ago with Mrs. Davis and myself. Although actively connected with the work for only a short time, still she ever maintained an abiding interest in everything that made for the prosperity of this mission, as her frequent letters published in the SABBATH RECORDER will attest. Her last visit to China, about two years ago, gave us full evidence of her love for this church and its success.

After speaking of the foreign workers who have passed on to the joy of the higher service in heaven among the redeemed, we spoke of the native workers.

The first of these was one, Li Choong, who was baptized October 20, 1849, and was the first to embrace Christianity and was one of the constituent members of the church organized July 7, 1850. This man proved himself to be a very valuable helper in carrying on the work. His wife and son, Li Erlow, embraced the Christian faith and were both baptized April 12, 1862, and united with the church. Erlow became

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 generation of Christians 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 Tsung-lan, who was baptized and united with 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 Lieu-oo. 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 in China.

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. It has been very gratifying to observe this general interest, and I trust it will be a blessing to all and bring showers of blessing on the church.

I can not report what was said by the other speakers, but it was all fitting to the occasion and was listened to with interest by those present.

After the close there were many hearty congratulations. Most every one said,

"What a fine chapel you have." One said, "It is the nicest Chinese church in Shanghai," and in some respects I think it is. The acoustic properties are excellent. There is no place where one can not hear distinctly. We had a fine day and a very good audience. We judge there must have been nearly four hundred present.

I think by putting in seats in aisles and small rooms back of the pulpit we might seat nearly five hundred people. I am sending a photograph which I hope may be printed with this article. I call attention to the fact that the large archway is not a part of the chapel but is the entrance to a Chinese guild who own property on our east and also, farther in, to our west. This is their road leading to their premises. This same guild built a fine brick wall along this road on two sides of our chapel lot at their own expense. It is a great advantage to us to have this wall built. The wall itself, without the archway, must have cost \$500 (Mexicans). Although we have been obliged to wait and pray a long time, the Lord has greatly prospered us in the matter of building. The chapel building alone only cost Taels 3,500—about half what the Southern Baptists paid recently for their church; and one of their own members said we had a nicer and apparently larger church than they. I have said very little about the cost to others here for I do not wish to make any such comparisons. We are truly grateful for the favor that God has bestowed on us in this work, and we pray now that it may be of great service to the furtherance of our work in China.

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*.

Letter From Cape Town, Africa.

To the Editor of the SABBATH RECORDER:

DEAR DOCTOR GARDINER:—You were kind enough to say, "Write," and one of the executive of the Tract Society said: "If you write, don't lecture, but tell details of the work as it is." Both these hints are helpful. At the present time in South and Central Africa one feature that is causing Christians much concern is the activity of Mahomedan missionaries, some from India, but chiefly from Egypt. These latter are mainly negroes speaking Arabic, English, and one or more African tongues. At Cairo there is a great and ancient college said to be sending out two thousand such messengers of Mahomet yearly. Two current, modern conditions favor them, namely, cheap transport by sea and land, and the religious freedom under British rule.

They teach Friday or Sixth-day observance, and their converts are easily known by this as well as by their dress. This may yet become a gain to the Sabbath cause, as they have no "sacred Sunday" theories to uproot, and have solved the difficulty of keeping as holy an unpopular day.

About a year ago I came into unexpected but sharp contact with one of these negro Egyptian missionaries, English and Arabic speaking. It was on this wise: I was en route for Pretoria via the port of East London, but was detained there by my arrival near sunset on Sixth-day. I resolved to depart by the first possible train after the Sabbath, and took particular pains to see the station-master himself and make a note of the time of that train. I was there ten minutes ahead of the time stated, but the train had just gone! The station-master said it was either his mistake or mine. There was no other train to Pretoria till next day. Something seemed to say, "Don't you know, 'All things' work for good?" So I prayed for patience and guidance, and an impression came, "You must go to the native location. You might have gone on the Sabbath, but you preferred 'resting' by the seashore, so go now," and I went.

The location is a good mile from the town and contains about three thousand natives. The language is one of which I

know but a few words. With some difficulty I got a meeting, first with a ragged boy who took pity on me and acted as interpreter; then some kind women took pity on both him and me; then two bright, smart, able interpreters came and took pity on them; and so in the end we had a fine body of three hundred or more hearers.

One of these hearers was a tall, silk-robed, turbaned, impressive negro Mahomedan priest. After listening well for nearly an hour he asked permission to talk an equal time. He did talk, waving his Koran with effect. The audience increased to anything from five hundred to eight hundred or more. I had begun at 10 a. m.; it was now 1 p. m. I suggested that we pause till 2 p. m., and then take equal time from 2 to 6 p. m. This was done. The audience extended as far as our voices could be heard. At dark, soon after 6 p. m., the meeting was adjourned till 6 p. m. Monday, for three hours by lamp-light.

The interest was intense. All the native preachers of the locality were present and perhaps a dozen whites. During both the long meetings excellent order was sustained by the native preachers, ten or twelve in number. A gift was made to the interpreters for their excellent services. I wished to draw out the priest, and find what was the best case he *could* make for Mahomet, and the worst he *could* state against the Bible and the Christ. Hence I gave up at the start much of my time, and urged that the fullest opportunity be given to the negro stranger from North Africa, and that the people weigh carefully, without favor, the evidence that either of us could present. This was warmly approved.

I think the priest spoke well-nigh two hours before he confessed he had no more to say. The position taken and reiterated was:

1. There can be only one God, not three gods.
2. It is folly to speak or think that God, a spirit, *could* have "a son."
3. It is worse folly to think that a virgin *could* have a son; and that he, when dead, *could* rise again.
4. Therefore, it is time that Africans refuse to hear or heed such folly, and wor-

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 hands. 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 (Mahomedans) 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 the *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; . . . I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; 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-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings 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."—"And the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. ix, 6b).

6. He should appear in Jerusalem and visit its temple *before* A. D. 70, the time of its total destruction.—"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.

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times" (Dan. ix, 24, 25).

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 wilt 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, to 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 Mahomet.

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 confounding 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 generic term. 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 on 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 at Yorktown. Friday the Pilgrims arrived.—*Useful Information.*

A recent speaker said of the minister, that he is "idolized at thirty, criticised at forty, ostracized at fifty, Oslerized at sixty, and canonized at seventy."—*Exchange.*

WOMAN'S WORK

MRS. GEORGE E. CROSLY.

Contributing Editor.

The Sure Refuge.

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 mixed 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. Divall.

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 Haven.

All the women of the denomination are sorry that Miss Haven is not able to continue in this work, and we are all sympathizing with her as she watches at the bedside of her sick, and we are asking that God's blessing may be upon her and those whom she loves.

The new editor dares to hope that some of the readers of this department are sympathizing with her as she undertakes the work to which she is so unaccustomed, and she also dares to hope that this sympathy will find a tangible form of expression in many letters and articles for publication that shall come to her desk very soon. You do not wish to see this department a failure after the high standard of excellence that it has always maintained, neither does the editor wish for failure; therefore she entreates you to lend a hand to her.

She can not call you all by name, but she feels that you are all her friends, and she wishes to say in the words of Emerson:

"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 something, 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 vicinity, tell us about that. The editor has been in such a place and she knows there are many problems to be solved, and many ways in which one so situated may help and be helped. If there are some special subjects which you would be glad to see discussed in this department, tell us about that. If you are a missionary to China and have returned to the homeland for rest, tell us how you are enjoying your vacation, and if you are getting the needed rest. If you are a minister's wife, write about your problems and hopes. If you are just an ordinary woman, such as the editor is, she will be so glad to have a word of cheer from you to pass along to others.

From a recent editorial in the *Chicago Record-Herald* we learn that when a number of Chicago citizens were asked to give the names of the five leading citizens of Chicago, "the name of Miss Jane Addams led all the rest"; and all agreed that the second place be given to Mr. Julius Rosenwald.

Mr. Rosenwald is president of the United Jewish Charities and has given generously to help his own people. At the opening of the year he announced that he would give \$25,000 toward the erection in Chicago of the first Young Men's Christian Association building in the world for the use of colored men. This gift is conditioned upon the raising of \$75,000 more by popular subscription, and a similar offer is made to every other city in the United States.

In commenting upon this gift and the giver the *Record-Herald* says in part:

He has faithfully followed the law of his people: "Every man shall give as he is able." He has given for his people "according to the blessing of the Lord" which he has received, and he

has been diligent in helping men of every race in a spirit of the broadest philanthropy.

If the Jew can do this much for the Christian organization and the negro race, must not all men of all races and religions be stirred to emulate him and to make up the sums required? Who can think of a better stimulus to come from a personal endeavor, of one that could make us reflect more seriously on our social obligations?

Mr. Rosenwald says to the colored people: "The Jewish race, which dates back thousands of years and, like yours, dates back to a time when they were known to be in slavery, has been persecuted and legislated against in all countries of the world since the beginning of time." And he adds this lesson: "When these people have suffered for thousands of years you ought not to feel very badly at the progress you have made in the last thirty or forty years. You have got a great deal more to hope for than the Jews of the world have had since the time they were in slavery."

While there are such Jews as Mr. Rosenwald there is certainly hope for the colored man, and let us say, with a particular emphasis, for the white man also. In view of such a life as his, what do the white men who are not Jews think of the ban which, as he declares, they keep putting upon the Jews? The contrast thus afforded is worth their prayerful attention, is worth the attention of all men who are not hopelessly blind to real human values.

And it leads us on beyond the praise of an individual to the thought that the salt of the earth and the light of the world are not magically created by the formal profession of any religion. Men are truly known by their deeds; a blessing rests upon the righteous of every faith and every nation.

Woman's Board—Special Meeting.

A special session of the Woman's Board was called at the home of Mrs. J. H. Babcock, on the evening of December 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.

Owing to the illness of her aunt, who is dependent upon her for care, Miss Haven was obliged to give up the work.

On motion her resignation was accepted.

Voted to instruct the Secretary to convey to Miss Haven the sincere regrets of the Board that the action became necessary; also that we extend our heartfelt sympathy in this her hour of trial.

Voted that we express to her our appreciation of her faithful and most excellent services.

A motion was made that we ask Mrs. Geo. E. Crosley to fill the office made vacant by the resignation of Miss Haven, for the remainder of the Conference year.

The motion carried, and the meeting adjourned.

METTA P. BABCOCK,
Sec. pro tem.

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. Clarke, Mrs. O. U. Whitford, Mrs. J. F. Whitford, 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 Miss Ethel Haven, with which she inclosed a money order for \$14.00, the balance on hand of money furnished her by the Woman's Board for expenses incident to *SABBATH RECORDER* work. Miss Haven wished for the Board a "Blessed New Year."

Voted that Mrs. J. 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 Associational Secretary, Mrs. West, were read.

Mrs. O. U. Whitford, the committee to secure some one to write the biography of Dr. Ella F. Swinney, reported that she had had correspondence regarding the matter, but that as yet no one had been engaged to take up the work. The report was received as a report of progress and the committee was continued.

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. A. R. Crandall the first Monday in February.

MRS. A. J. C. BOND,
Recording Secretary.

Treasurer's Report.

For three months ending December 31, 1910.

Mrs. J. F. WHITFORD, Treasurer,

In account with

THE WOMAN'S EXECUTIVE BOARD.

Dr.

To cash on hand, Sept. 30, 1910.....	\$237 98
Nortonville, Kan., Woman's Missionary and Benevolent Society:	
Unappropriated	25 00
Alfred, N. Y., Woman's Evangelical Society:	
Miss Burdick's salary	10 00
Welton, Iowa, Woman's Benevolent Society, Tract Society	5 00
Westerly, R. I., Ladies' Aid Society:	
Missionary Society	\$40 00
Alfred scholarship	100 00—
Alfred, N. Y., Woman's Evangelical Society:	
Tract Society	\$1 00
Missionary Society	1 00
Board expenses	8 00
Fouke School	1 00—
Leonardsville, N. Y., Woman's Benevolent Society:	
Tract Society	\$30 00
Missionary Society	15 00
Miss Burdick's salary	15 00
Board expenses	5 00—
Brookfield, N. Y., Woman's Missionary Aid Society:	63 00

Miss Burdick's salary.....	\$20 00	
Board expenses.....	5 00—	25 00
Alfred Station, N. Y., Evangelical Branch		
L. I. S.:		
Tract Society.....	\$5 50	
Missionary Society.....	5 50—	11 00
Milton, Jct., Wis., Ladies' Aid Society:		
Miss Burdick's salary.....	\$5 00	
Unappropriated.....	40 00	
Fouke School.....	5 00—	50 00
Leonardsville, N. Y., Miss Agnes Babcock:		
Refund Board-Expense apportionment.....	5 00	
Milton, Wis., Woman's Benevolent Society:		
Miss Burdick's salary.....	10 00	
Milton, Wis., Circle No. 5 of W. B. S.:		
Missionary Society debt.....	5 00	
West Hallock Ill., Ladies' Missionary Society:		
Foreign Missions.....	\$ 4 00	
Expenses of Doctor Crandall.....	15 00—	19 00
Nortonville, Kan., Woman's Missionary and		
Benevolent Society:		
Expenses of Doctor Crandall.....	106 50	
Adams Center, N. Y., Ladies' Aid Society:		
Tract Society.....	\$20 00	
Missionary Society.....	20 00—	40 00
Fouke, Ark., Ladies' Aid Society:		
Tract Society.....	\$ 5 00	
Missionary Society.....	10 00—	15 00
Macomb, Ill., Mrs. Eunhema Davis:		
Expenses of Doctor Crandall.....	1 00	
Milton, Wis., Mr. and Mrs. G. B. Rood:		
China Mission.....	5 00	
Milton, Wis., Mr. and Mrs. J. H. Babcock:		
Missionary Society.....	5 00	
Alfred Station, N. Y., A. P. Hamilton:		
Miss Burdick's salary.....	5 00	
North Loup, Neb., Woman's Missionary Society:		
Ministerial Relief Fund.....	20 00	
Brookfield, N. Y., Woman's Missionary Aid		
Society:		
Tract Society.....	20 00	
Welton, Ia., Woman's Benevolent Society:		
Unappropriated.....	5 00	
Milton, Wis., Woman's Benevolent Society:		
Home Missions.....	10 00	
Milton Jct., Ladies' Aid Society:		
Ministerial Relief Fund.....	11 31	
Westerly, R. I., Woman's Aid Society:		
Salem College Endowment Fund.....	75 00	
New Market, N. J., Ladies' Aid Society:		
Missionary Society.....	\$10 00	
Ministerial Relief Fund.....	5 00—	15 00
Milton, Wis., Circle No. 4 of W. B. S.:		
Missionary Society.....	5 00	
Sale of one set of Historical Volumes.....	3 00	
Brookfield, N. Y., Mrs. Anvernette Clark:		
Missionary Society.....	\$4 00	
Marie Jansz.....	1 00—	5 00
Wausau, Wis., Mrs. Emma Coon Witter:		
Tract Society.....	\$2 50	
Missionary Society.....	2 50—	5 00
Nile, N. Y., Ladies' Aid Society:		
Missionary Society.....	10 00	
Milton, Wis., Circle No. 3 of W. B. S.:		
Missionary Society debt.....	5 00	
Adams Center, N. Y., Ladies' Aid Society		
and Mission Circle:		
Ministerial Relief Fund.....	10 00	
	\$995 79	

Cr.

By cash paid Mrs. Nettie West for express.....	\$ 60
Expense of correspondence:	
Mrs. J. H. Babcock.....	5 00
Mrs. Nettie West.....	5 00
Mrs. Anna Randolph.....	5 00
Mrs. Will F. Randolph.....	3 00
Miss Agnes Babcock.....	5 00
Mrs. Daniel Whitford.....	5 00
Mrs. H. D. Witter.....	2 00
Mrs. E. F. Loofboro.....	3 00
Miss Ethel Haven, Editor Woman's Page.....	5 00
Davis Publishing Co., printing.....	9 00
Mrs. J. H. Babcock for Missionary Review.....	2 50
F. J. Hubbard, Treas. Tract Society.....	46 32
Geo. H. Utter, Treas. Missionary Society:	
General Fund.....	\$66 50
Miss Burdick's salary.....	100 00
Home Missions.....	5 00—171 50

Davis Publishing Co., printing.....	2 00
F. J. Hubbard, Treas. Tract Society.....	45 00
Geo. H. Utter, Treas. Missionary Society:	
General Fund.....	\$35 00
Missionary Society debt.....	5 00
China Mission.....	5 00
Foreign Missions.....	4 00
Expenses of Doctor Crandall.....	122 00—171 00
M. H. Van Horn, Treas. Salem College.....	75 00
Davis Publishing Co., printing.....	2 00
J. A. Hubbard, Treas. Ministerial Relief Fund.....	46 31
	\$ 609 23
Cash on hand Dec. 31, 1910.....	386 56
	\$ 995 79
Total receipts for first six months.....	\$1,027 28
This means we have yet to raise.....	1,972 72
if we keep our pledge of.....	\$3,000 00

Mrs. J. F. WHITFORD,
Treasurer.

Tract Society—Treasurer's Report.

For the quarter ending December 31, 1910.

F. J. HUBBARD, Treasurer,	
In account with	
THE AMERICAN SABBATH TRACT SOCIETY.	
Dr.	
To balance on hand, Oct 1, 1910.....	\$ 62 92
To funds received since as follows:	
Contributions as published:	
October.....	\$136 84
November.....	208 57
December.....	364 84—
Special on debt:	
November.....	\$301 00
December.....	59 50—
For literature for South Africa.....	25 00
Collections.....	5 13
Income as published:	
October.....	\$447 98
December.....	85 20—
Publishing House receipts:	
RECORDER.....	\$379 61
Visitor.....	61 44
Helping Hand.....	65 73
Tracts.....	3 80
"Spiritual Sabbathism".....	26 50
A. H. Lewis' Biography.....	1 00—
Loans.....	538 08
	1,000 00
	\$ 3,235 06

Cr.

Cash paid out as follows:	
G. Velthuysen Jr., appropriation.....	\$ 151 50
George Seeley, salary.....	\$ 75 00
George Seeley, postage.....	15 00—
L. A. Platts, salary.....	90 00
George H. Utter, Treasurer:	
Salary E. B. Saunders.....	\$100 00
Expenses E. B. Saunders.....	60 41—
Marie Jansz, Java, salary.....	160 41
Joseph J. Kovats, Chicago, Ill.....	37 50
Rev. E. H. Socwell, Anolsa, Minn.,	
Field Work Sabbath Reform.....	60 00
Publishing House Expenses:	
RECORDER.....	\$1,551 57
Visitor.....	273 39
Helping Hand.....	7 92
Tracts, express and postage.....	8 73
"Sabbathism," postage.....	2 87
Tracts, "A Matter of Conscience".....	31 24
Tract Society:	
Jacob Bakker's report.....	15 26
Express, Report to Conference.....	75
Circular letter.....	3 04
Envelopes for Seeley and Cor-	
responding Secretary.....	11 98—
Edgar Van Horn, Italian Mission.....	1,906 75
Barnhart Type Foundry Co., type	
for Savarese.....	100 00
Roy W. Clarke, copy will R. C. Bond	
Joseph Booth, appropriation African	
work.....	30 03
	50
	250 00

M. E. McGrath, typewriting annual	
statement.....	80
City National Bank, discount notes..	15 00
	\$ 2,877 49
Balance on hand, Dec. 31, 1910.....	357 57
	\$ 3,235 06

Present outstanding indebtedness, \$1,500.
E. & O. E. J. F. HUBBARD, Treasurer.
Plainfield, N. J., Jan. 5, 1911.
Examined, compared with books and vouchers and
found correct.

D. E. TITSWORTH,
ASA F. RANDOLPH,
Auditors.

Plainfield, N. J., Jan. 8, 1911.

Receipts for October, 1910.

CONTRIBUTIONS.

Young People's Board.....	\$ 5 00
J. H. Coon, Milton, Wis.....	10 00
Mr. and Mrs. J. H. Hardy, Portsmouth, Va.....	3 00
Dr. Rosa Palmborg, Shanghai, China.....	10 00—
Churches:	
Mill Yard Church, London, Eng.....	\$19 98
Riverside, Cal.....	2 80
Farina, Ill.....	11 39
Dodge Center, Minn.....	7 00
Plainfield, N. J.....	15 88
Milton Junction, Wis.....	17 04
First Brookfield (Leonardsville, N. Y.).....	11 75
Piscataway (New Market, N. J.).....	20 00
Rockville, R. I.....	2 00
Salemville, Pa.....	1 00—108 84

INCOME.

George S. Greenman, Bequest.....	\$125 00
George H. Babcock, Bequest.....	205 66
D. C. Burdick, Bequest.....	30 64
D. C. Burdick, Farm.....	14 70
American Sabbath Tract Society Fund.....	11 98—
	447 98

PUBLISHING HOUSE RECEIPTS.

RECORDER.....	\$93 93
Visitor.....	24 53
Helping Hand.....	33 46
Tracts.....	10
"Spiritual Sabbathism".....	6 00
Lewis' Biography.....	1 00—159 02

LOANS.

City National Bank, 3 months' loan.....	500 00
	\$1,243 84

Receipts for November, 1910.

CONTRIBUTIONS.

S. C. Maxson, Utica, N. Y.....	\$ 5 00
Rev. and Mrs. L. A. Platts, Long Beach,	
Cal.....	6 25
Woman's Executive Board.....	46 32
Mrs. J. D. Washburn, Earlville, N. Y.....	1 00
Harriet Burdick, Lowville, N. Y.....	4 00
Paul Palmer.....	1 50
Mrs. C. D. Potter, Belmont, N. Y.....	20 00
Mrs. B. F. Langworthy, Chicago, Ill.....	10 00
Estate Rosannah Green.....	16 00
"A Friend," Wisconsin.....	5 00—
Churches:	
Independence, N. Y.....	\$15 00
Friendship, N. Y.....	12 81
Plainfield, N. J.....	58 74
North Loup, Neb.....	6 95—
Special on debt:	
H. D. Clarke, Dodge Center, Minn.....	\$10 00
H. W. Rood and wife, Madison, Wis.....	4 00
"A Friend," for debt.....	2 00
"A Friend,".....	100 00
"Gift from a Friend".....	94 00
S. C. Maxson, M. D., Utica, N. Y.....	5 00
Carleton W. Crumb, Milton, Wis.....	1 50
Mrs. S. E. Roe, Oxnard, Cal.....	1 00
Lucius Sanborn, Davison, Mich.....	5 00
Mrs. Olive Barber, Ceres, N. Y.....	2 00
S. Adeline Crumb, Walworth, Wis.....	50 00
Mrs. M. B. Osgood, Hornell, N. Y.....	2 00
Mrs. Susan Loofboro, Janesville, Wis.....	4 50
Arthur E. Greene, Berlin, N. Y.....	5 00
L. M. Babcock, Jackson Center, Ohio.....	15 00—
	301 00

PUBLISHING HOUSE RECEIPTS.

RECORDER.....	\$177 45
Visitor.....	32 75
Helping Hand.....	2 05
Tracts.....	1 00
J. F. Shaw for his tract.....	1 00
"Sabbathism".....	10 00—
Loan, Mrs. W. C. Hubbard, 3 months..	224 25
	500 00
	\$1,233 82

Receipts for December, 1910.

CONTRIBUTIONS.

Woman's Executive Board.....	\$45 00
A Friend.....	10 00
D. S. Allen, Port Lavaca, Texas.....	10 00
Mrs. Martha G. Stillman, New London,	
Conn.....	2 00
L. P. Berkheimer, Salemville, Pa.....	10 00
T. A. Saunders, Milton, Wis.....	5 00
Mrs. E. L. Camenga, Alfred, N. Y.....	2 50—
Churches:	
Milton, Wis.....	\$56 82
Plainfield, N. J.....	19 48
First Alfred (Alfred, N. Y.).....	21 78
Walworth, Wis.....	42 11
Pawcatuck (Westerly, R. I.).....	5 00
Hartsville, N. Y.....	4 40
Chicago, Ill.....	15 00
Lost Creek, West Va.....	20 10
Albion, Wis., Sabbath school.....	5 00
De Ruyter, N. Y.....	11 86
Blystone, Hickernell, Cambridge	
Springs, Pa.....	2 00
Welton, Iowa.....	17 23
Shiloh, N. J.....	28 13
Los Angeles, Cal.....	5 20
First Hopkinton (Ashaway, R. I.).....	26 23—
	280 34

COLLECTION.

One-half collection, yearly meeting New	
York and New Jersey churches.....	5 13
Special on debt:	
Loyd Bond, Tiawah, Okla.....	\$ 1 00
Mrs. Loyd Bond, Tiawah, Okla.....	1 00
Mr. and Mrs. P. E. Clement, Rock	
Springs, Wyo.....	10 00
I. B. Crandall, Westerly, R. I.....	15 00
P. E. Clement and wife, Rock Springs,	
Wyo.....	13 50
Mrs. A. W. Hamilton, Richburg, N. Y.....	1 00
Mrs. E. L. Burdick, Milton Junction,	
Wis.....	5 00
Silas G. Burdick, Cuba, N. Y.....	3 00
A. J. Greene, Adams Center, N. Y.....	10 00—
Nortonville (Kan.) S. S. for literature	
to be sent to South Africa.....	25 00

INCOME.

Eliza M. Crandall, Bequest.....	\$12 50
George Greenman, Bequest.....	40 00
Julius M. Todd, Bequest.....	2 50
Nancy M. Frank, Bequest.....	10 00
Mary Rogers Berry, Bequest.....	20 20—
	85 20
PUBLISHING HOUSE RECEIPTS.	
RECORDER.....	\$108 23
Visitor.....	4 16
Helping Hand.....	30 22
Tracts.....	1 70
"Spiritual Sabbathism".....	10 50—
	154 81
	\$ 694 48

E. & O. E. F. J. HUBBARD, Treasurer.
Plainfield, N. J., Jan. 5, 1911.

"Oh, dear," sighed small Elmer, "I wish I had another pocket!" "You have several now," rejoined his mother. "Why do you want another?" "I've looked through 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.

YOUNG PEOPLE'S WORK

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

A Missionary Journey Around the World. I.—Missions in the United States (North and East).

REV. R. J. SEVERANCE.

Prayer meeting topic for January 28, 1911.

Daily Readings.

Sunday—An ancient missionary (Amos vii, 10-17).

Monday—A city missionary (Jer. xxxii, 1-5).

Tuesday—Missions to strangers (Luke iv, 25-27).

Wednesday—Missions to our guests (Lev. xxv, 35-38).

Thursday—Missions to the slums (Matt. xxii, 1-10).

Friday—Missions to prisons (Acts xvi, 16-34).

Sabbath day—Topic: A missionary journey around the world. I. Missions in the United States—North and East. (Jonah iii, 1-10.)

JONAH III, 1-10.

Whatever we may believe regarding the historicity of the Book of Jonah, and it is not within our jurisdiction to discuss that question here, the fact remains that the chapter assigned for this lesson teaches a very valuable truth. We have here the picture of a prophet proclaiming a message to a people who were doomed to destruction. Because of his preaching, the people repent and are saved. Paul said, "It was God's good pleasure through the foolishness of preaching to save them that believe." The Christian religion is a missionary religion. Christ was a missionary; the apostles were missionaries; the church at Jerusalem was a missionary church; in fact, Christianity has always been propagated by missionary activities. Whatever the Christian religion has accomplished in the world, and for the world, and that is much, is the result of the missionary spirit of its advocates.

It ought not to be necessary to present

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 some one to help carry 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 our societies, 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 minds, 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 missionary 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 page one hundred and 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.

HARRIET C. VAN HORN.

"I promise Him that I will strive to do whatever He would like to 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 I once knew, often referred to "the thirty thousand promises between the lids 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 like to 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 he wants 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 you say, learn 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:

"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 hour in 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 beard. 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 foundered 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 pleasures—but did you ever 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 wicked 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 easy goodness. Boys, you don't have to come back! It will not matter, if only you have given your life in service to God and your fellow men and joined the immortal band of the "unreturning brave."

—Mildred Welch.

¹. By permission of the Executive Committee of Ministerial Education and Relief of the Presbyterian Church in the United States.

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 like to.

Not long ago I read an article written by Doctor Palmborg. She spoke of how glad they always are to get the SABBATH RECORDER, and also told how and when she reads it. She glances it over 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 then 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 them through *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 wonder if I am the only one 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 at the church Christmas eve. The exercises by the children were admirably rendered, and appreciated by a full house.—Dr. Rosa Palmborg 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 this church attended the ordination services 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 \$80.—Doctor Palmborg was with us, December 20. Her address and talk were interesting to all. Miss Agnes Babcock 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.

BROOKFIELD, N. Y.—The visit to us of Doctor Palmborg on December 18 and 19 was greatly appreciated by all who met her and heard her interesting and inspiring address. After the meeting in which she spoke, she met the people—nearly a hundred—who attended, and displayed many things of interest brought from China. The ladies of the church had arranged the Primary room tastefully for a little informal reception, and a light luncheon was served.—The Barnabas club, aided by the other men of the church, gave an oyster supper, December 29, which in spite of the unfavorable weather was fairly well attended. The men prepared everything and served it, the women especially appreciating the opportunity of seeing some one else do the work. Oysters in a variety of appetizing ways were served to those who liked them, and baked beans, sandwiches, tea and coffee to those who preferred. It was pronounced a success—by the men—(and women).—The Baraca and Philathea classes of the two churches successfully presented, early in December, before an enthusiastic audience, a farce-comedy, Josiah's Courtship, which was repeated at Leonardsville the last of the month. Neat sums were realized at both places.—The young people home for the holidays brought good cheer and encouragement to us, and have now returned to their various school duties for another pull at their studies. May God bless them.—The three churches have thoroughly united together for an evangelistic campaign which began the second of January, meetings held in the Union Baptist church. There is unusual harmony and everything seems favorable for a helpful series of meetings. New books have been procured by the committee and a large choir is enthusiastically taking hold of new pieces. With the Spirit upon the effort, nothing ought to seem impossible.

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 wide recognition of the fact that no one does a little thing who 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 foundations of the world's temple of 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*.

DENOMINATIONAL NEWS

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 Rockville, they have made a large circle of friends who wish for them success in their new field of labor.—*Westerly Sun*.

Rev. T. J. Van Horn of Albion, who has been dangerously ill with pneumonia, is improving. Miss Truman of Evansville, who was visiting here, went Sunday night to care for him. She is a trained nurse.—*Milton Journal*.

Pastor Randolph is conducting evangelistic meetings at Watworth. The pulpit will be occupied next Seventh-day morning by J. C. Bartholf 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. Burdick to remain in his present position for the coming year. Mr. Burdick accepted the call.—*Farina News*.

Rev. E. B. Saunders, missionary secretary of the Seventh-day Baptist Denomination, delivered a talk at their church in this city Monday night which was given close attention by those present. He left on Tuesday morning for Peoria and will then go to Battle Creek to attend a large missionary convention.—*Farina News*.

Miss Ethel A. Haven, who had editorial supervision of the page devoted to woman's work in the SABBATH RECORDER, has asked release from her duties in that capacity, feeling compelled to do so by the illness of her aunt, Miss Ellen Fitch, who will need all the care and attention she can give. Last week's RECORDER renders appreciative tribute to her work, stating that during many years her copy has never failed to reach the RECORDER office on time. All readers of the magazine, that comes to many of our homes as a valued weekly visitor, will agree that it has been more thoroughly enjoyed because of the well selected reading matter which Miss Haven has provided.—*Brookfield Courier*.

At the annual church meeting at Milton, Wis., a letter was read from the former pastor, Dr. L. A. Platts, which illustrates so well the ties that bind a pastor's heart to the people he has served for years, that we know all SABBATH RECORDER readers will enjoy it. We take it from the *Milton Journal*, in which it appeared in connection with an account of the annual church meeting. A telegram was sent Doctor Platts from this meeting, conveying the greetings of the church. We quote Doctor Platts' letter:

"It will be a little late for Christmas greetings when this reaches you, but it is being written at the close of the Christmas day. It has

HOME NEWS

been, to us, a lonely day, for we are more than 2,500 miles from our children, and with the exception of Riverside, which is 65 miles from us, we are nearly 1,500 miles distant from any other Seventh-day Baptist church.

"But the sense of loneliness is greatly relieved by the kind remembrances and hearty good wishes which are being 'showered' upon us by so many of you. So many, indeed, are the missives received that it seems that about the only way to answer them is by this wholesale method, wishing you each and all a peaceful, happy, and prosperous New Year, with many joyful returns.

"Having myself been reared from boyhood to manhood in the fellowship of the Milton Church, having there received my first and most heartening encouragement to enter the gospel ministry, and finally having been your pastor for thirteen and one-half years, during which time it was my privilege to welcome more than 300 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 dreary length over mountains and across plains between us. Though my 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 any day find the most arrogant, because the most ignorant dogmatism disguised as skepticism. Indeed, I 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 right to think 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 nearer future."

HAMMOND, LA.—To such as have had the pleasure and profit of weekly Sabbath assembly and services for a generation in their own place of worship, together with weekly prayer meetings and young people's societies, the sudden disappearance of more than half the working force of the church together with that of the pastor himself has produced a feeling of abandonment that is difficult to suppress.

For many years this has been a model church, in fact, through its entire existence—always in harmony with itself and other churches. Within a few months it has found it necessary to go outside for its ministry; an occasional sermon proffered by some of the good pastors of the city or, as in some other cases, at so much a sermon, has constituted the sum total of privilege. Our Sabbath school is kept up, in most cases constituting our only weekly appointment.

This Southern city has had a prosperous history. Many of its people are from the Northern and Northwestern States, are enterprising and ambitious. The educational advantages equal those of the same kind in any State. The religious interests are represented by eleven different church organizations. The monthly union meeting of the churches fell on last Sunday evening at the Seventh-day Baptist church. Every available seat was filled in both the auditorium and annex. The Seventh-day Baptist choir and quartets have heretofore been an attraction to the public on these occasions. At this meeting the Congregational choir furnished the music.

While we have been shorn of our strength in important respects, we are yet displaying the flag. The old bell rings out as clear as ever on Sabbath mornings where from the belfry for a score of years it has called a devoted band to prayers.

PS.—Since the above was written, Mrs. Benjamin Booth has passed from this life.

RICHBURG, N. Y.—Judging from my own feelings, I assume that all who read the SABBATH RECORDER are interested in the

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 "get settled" before school opened for the fall term. When the pastor's family arrived they found that the women of the Ladies' Aid society had taken the parsonage in hand and had put it in trim shape by the judicious and tasteful use of paper and paint.

October 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 some 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; assistant organist, Mrs. M. O. Burdick; collector, Claude Saunders. That the day was both a pleasant and profitable one was evidenced by the spirit of good will and fellowship which prevailed throughout. The officers elected for the Sabbath school for the ensuing year are: superintendent, Mrs. Grace Cowles; assistant superintendent, Mrs. R. R. Thorngate; secretary, Floyd Saunders; treasurer, George Saunders Jr.

R. R. THORNGATE.

Jan. 3, 1911.

DODGE CENTER, MINN.—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 by having a number of our young 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-

SABBATH SCHOOL

LESSON V.—JANUARY 28, 1911.
JEHOSHAPHAT'S GOOD REIGN IN JUDAH.

2 Chron. xvii, 1-13.

Golden Text.—"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. vi, 33.

DAILY READINGS.

First-day, 2 Chron. xvii, 1-13.

Second-day, 2 Chron. xvii, 14-xviii, 11.

Third-day, 2 Chron. xviii, 12-34.

Fourth-day, 2 Chron. xix, 1-11.

Fifth-day, 2 Chron. xx, 1-19.

Sixth-day, 2 Chron. xx, 20-37.

Sabbath-day, 1 Kings xxiv, 41-50; 2 Kings iii, 4-14.

(For Lesson Notes, see *Helping Hand*.)

From Ocean to Ocean at Panama.

According to a time-table of transits which Colonel Goethals has prepared, twelve hours will be allowed the slowest ship in passing through the canal. The canal, from deep water to deep water, when completed will be 50½ miles long and the distance on land will be 40½ miles.

In passing from the Atlantic to the Pacific side, the ships will enter the canal from Limon Bay, passing through a channel 500 feet wide to Gatun, a distance of about seven miles. Here it will enter a series of three locks in flight, and will reach at once the highest elevation of the canal, 85 feet, and will find itself on the surface of Gatun Lake. This is the immense lake formed by impounding of the waters of the Chagres River by Gatun dam and will cover an area of 164 square miles. Over this lake, steamers will move at full speed for a distance of 24 miles until they reach Bas Obispo, the entrance of Culebra cut. The length of Culebra cut is about nine miles, the minimum width of the channel being 300 feet at the bottom. At Pedro Miguel, one lock will lower the ship to the level of 54¾ feet above the sea level. The descent from Pedro Miguel is to a lake 1½ miles long ending in the Miraflores locks. Two locks will lower the vessel to the sea level. Passing through a bottom channel 500 feet in width, the vessel will then pass out to the Pacific, covering 8½ miles in the sea-level channel.—*American Review of Reviews*.

pan; secretary, Mildred Langworthy; treasurer, Arthur North; collector, Emma Ernst; librarian, Esther Mills; chorister, Ida Fahr; organist, Cora Ellis.

A goodly number of relatives and friends perpetrated a surprise on Mr. Andrew North on the evening of December 6, it being the anniversary of his birth. Mrs. North had occasion to play a tune on the sewing-machine while the crowd was gathering in the yard. The goodman of the house read his paper, oblivious of what was going on. Soon his home was well filled, and indeed there was a much surprised man. A beautiful lamp—a gift from relatives—and other presents by friends, were presented him. During the evening the guests participated in an oyster supper with other good things too numerous to mention. The occasion was one long to be remembered, not only by the host and hostess, but by all who were present.

Several of our young people are home from school during the vacation. On Christmas eve a large audience gathered at the church to listen to a well-rendered program by the children and young people, after which the hearts of both young and old were made glad 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.

Jan. 2, 1911.

"With the promise of the Holy Spirit to lead us into all truth, there is little excuse for ignorance, and less for error."

"Do not wait for great things; for while you wait the door to the little ones may close."

SPECIAL NOTICES

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

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

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 1043 Southern Boulevard.

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

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 118 South Mills Street.

The First Seventh-day Baptist Church of Los Angeles, Cal., holds regular services every Sabbath in the Music Hall of the Blanchard Building, entrance at 232 South Hill Street. Sabbath school at 2.15 p. m., followed by preaching service, at 3 o'clock. Sabbath-keepers in the city over the Sabbath are earnestly invited to attend. All strangers are cordially welcomed. L. A. Platts, 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 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 216 W. Van Buren St.

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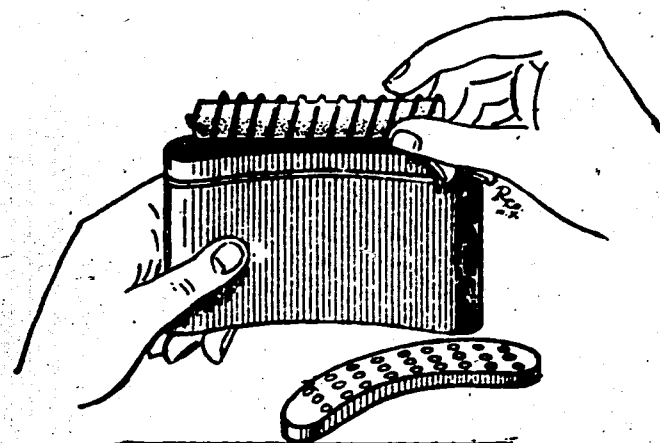
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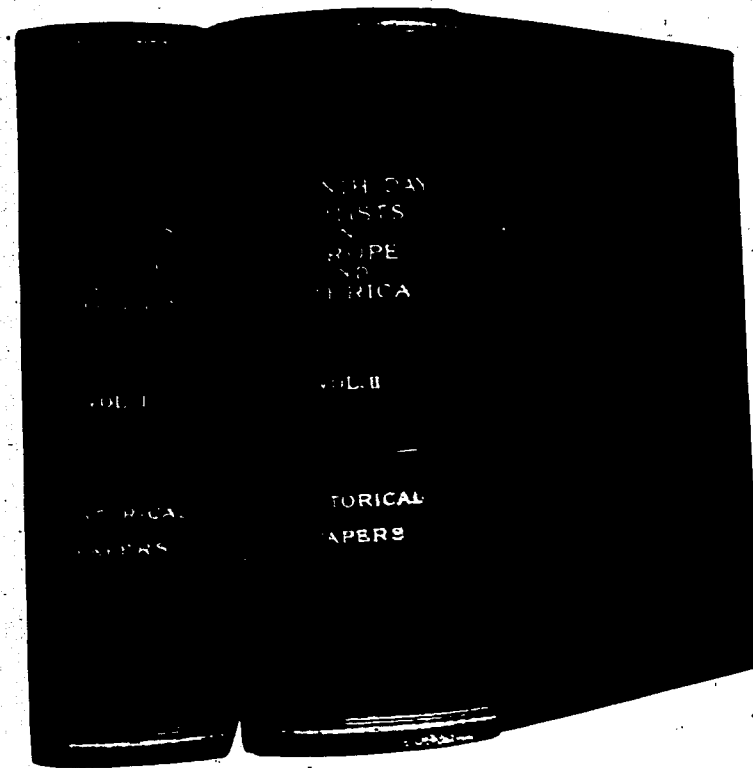
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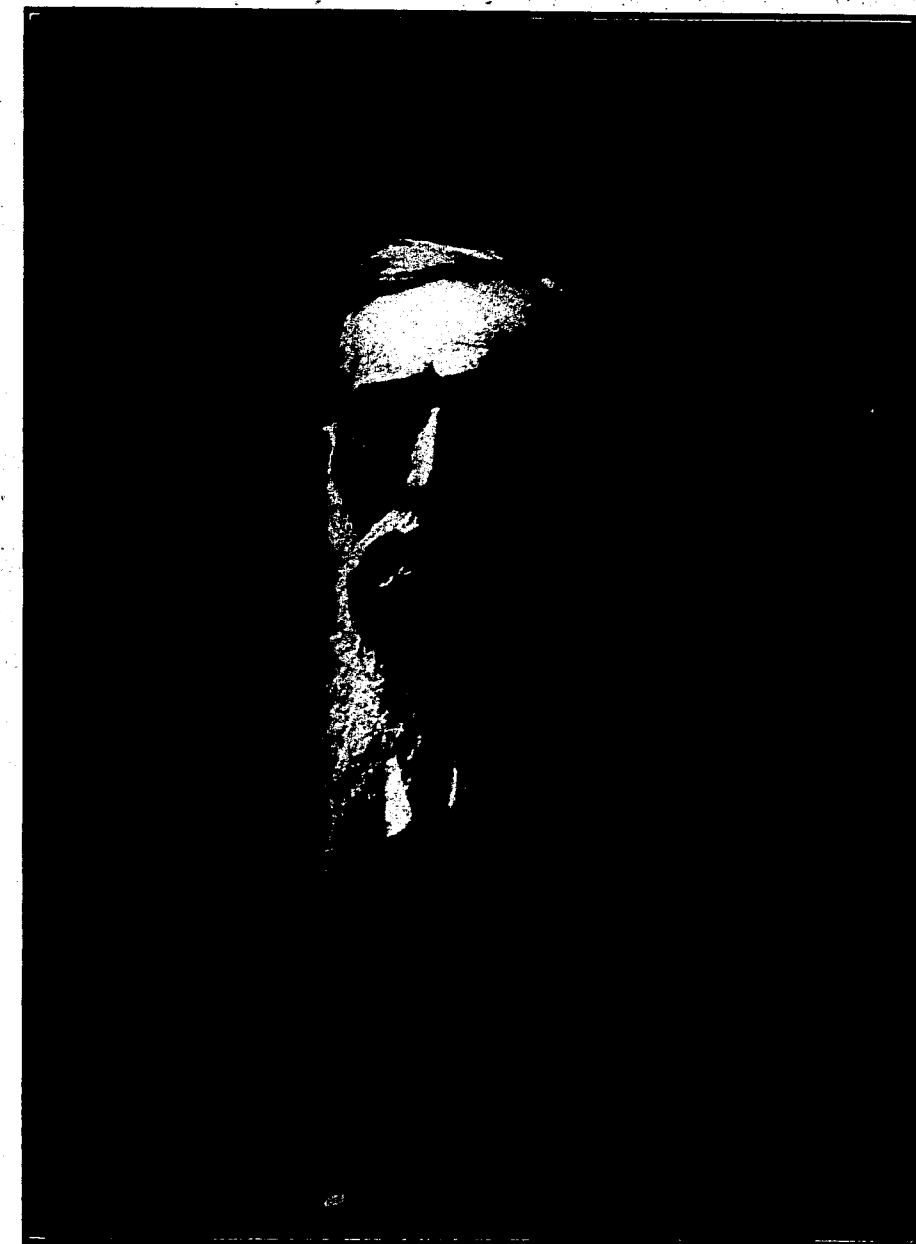
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