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Not for battle-ship and fortress, Not for conquests of the sword, But for conquests of the spirit Give we thanks to thee, O Lord; For the priceless gift of freedom, For the home, the church, the school; For the open door to manhood In a land the people rule.	God of justice, save the people From the war of race and creed, From the strife of class and faction; Make our Nation free indeed. Keep her faith in simple manhood Strong as when her life began, Till it find its full fruition In the brotherhood of man.

—William Pierson Merrill.

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The Sabbath Recorder

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

VOL. 69, NO. 21.

PLAINFIELD, N. J., NOVEMBER 21, 1910.

WHOLE NO. 3,429.

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

Entered as second-class matter at Plainfield, N. J.

TERMS OF SUBSCRIPTION.

Per year \$2.00

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EDITORIAL

Thoughts for Thanksgiving.

This RECORDER reaches its readers in the midst of Thanksgiving week. Into some homes it will probably go on Thanksgiving day, and find the families around the festive board, enjoying the annual home-coming. All over this land people will gather in their churches for services of thanksgiving. May the spirit of real thanksgiving prevail. It is poor thanksgiving when we look on the dark side of things, magnify the shadows, enumerate the evils, and thank God that things are no worse. This is a grudging service that brings no rich blessing. The most unfortunate has more blessings than he can tell; so let us all look on the sunny side of life this Thanksgiving day and count only our blessings. Let it be no stinted thanksgiving.

To imitate the ancient stoic who steeled his heart to accept with equal indifference "the buffets and the rewards of life"; or to accept the theories of the fatalist who stolidly "submits to the inevitable", is to close the door to all feelings of gratitude and thanksgiving. When this is done, we have smothered some of the noblest aspirations of the human heart. Nothing is more uplifting and helpful than the spirit which recognizes a personal, divine Benefactor from whom come the best things in our lives.

Therefore it is most appropriate for the Chief Executive of this Nation to call upon

all the people to "praise" and "return heartfelt thanks to Almighty God for all his goodness and loving kindness."

We are thankful for the faith that brings God near to man, a faith that sees him immanent in his universe, personally providing for his own children; a faith that recognizes a loving Father who doeth all things well and under whose guiding hand "all things work together for good." What could we do in a world where sorrows are sure to come, where bereavements sooner or later darken our homes, where troubles must at times rest heavily upon us, if we could not realize the love and comfort of our Father! We are thankful for the "present help in trouble," for the everlasting arms of him who is our refuge and strength, and for the fact that God is never more precious, and never seems nearer to the soul, than in times of deepest sorrow and severest trials.

It is good to render thanksgiving for national growth, for harvests, for good government, for peaceful relations with other peoples; for all these may well be counted as blessings from God. But there are still richer and more important gifts offered to us for which we should give special thanks. For the blessed privilege of liberty of conscience, for freedom of speech, for liberty in worship, for education, for spiritual uplifting and communion with God, for the hope of a better life to come—indeed, for every help to true character-building, let us render sincerest thanksgiving and praise.

Our Bible is a book of thanksgiving. Everybody is called upon within its pages to give thanks unto the Lord. This constituted a large part of the worship of God's people. Their songs were largely songs of thanksgiving. The Bible called upon the Levites, upon the armies of Israel, upon the priests, to thank the Lord and praise his holy name. Daniel thanked him for his wisdom, Paul urged his people

to be thankful, and Jesus often thanked his Father for all his children who were trusting him. Thanksgiving is an exalted grace, and he who does not possess this grace is lacking in the essential qualities that make a well-rounded Christian character.

The earth returns in vapors the moisture it has received from above, and this in turn falls in refreshing showers to make it fruitful. Should earth refuse to send forth its moistures there would be no dew or rain, and its fruits would wither and die. So will it be if our hearts fail to emit the vapors of true thanksgiving. Our blessings will wither, and our dews of spiritual refreshing will cease, when we cease to render thankful praise to God.

Yes, There is Still a Place for Revivals.

To hear some people talk, one might think that the day of revivals had gone by, and that there is no more any place for the revival in the church. True, the modern methods of Christian training in Sabbath-school and Endeavor work have wrought great changes in the methods by which men and women are brought into the kingdom of God. But while there are such multitudes in both city and country who know not Christ and who are drifting away in sin, there will still be need for the old-fashioned revival. As for me, my heart yearns to see an old-time revival. I would like to behold the wonderful movings of the Spirit of God upon the hearts of men until hundreds would plead for mercy and forsake their sins. I would rejoice to see another Pentecost in our churches that would pack them full of people night after night and fill the entire communities about them with a spirit of penitence and reformation. Indeed, I believe we need such an outpouring of the Spirit more than anything else. It would do more to heal breaches, unify all hearts in our common interests, and provide our boards with means for their work, than could any other thing. A friend sends me a clipping from a secular paper of Milwaukee, an editorial on "What Revivals Show," that speaks of the revival in Chicago and its value to the world. It is interesting because it reveals what some men of the

world really think of a powerful religious awakening. Here it is; don't fail to read it:

The tremendous popular response to the evangelistic campaign recently inaugurated in Chicago is profoundly impressive.

We know there are many good people who frown upon revivals of this kind because their influence is held to be but superficial and temporary—an abnormal emotional elevation too often followed by reaction.

Be that as it may—and the detractors have never proved their claims—there is one aspect of great religious demonstrations like that of Chicago which can not be minimized or undervalued. That is their revelation of the great restless hungering world-heart, convicted of the insufficiency of man and his earthly strivings and rewards, and turning, ever turning anew, to the consolations and beauties of the spiritual life.

To us there is something alike infinitely pathetic and inspiring in this human admission that the race we run here—the fevered race of living with its mingled cup of pleasure and sorrow, of success and failure—holds no real satisfaction and reward, that unless it leads somewhere else than to the earthly goal and some larger, better compensation, some purer, deeper joy, that race is surely run in vain.

But in this very admission resides the beginning of hope. Convicted of the passing show of earth, the human heart turns inevitably to the things that abide, and so turning it goes out and clings with desperate hope to the One who has promised to save.

Go to these revivals and gaze upon those thousands of human beings—men and women from every walk of life, of every degree of wealth and education—and it is to become profoundly impressed with the fierce, ardent need of humanity for a savior, for some hope that will give purpose to this struggle here, some revelation that will lighten the burden of sorrow and suffering, some greater love that will bring peace to the errant soul.

In this state of need there is but one refuge, one recourse. It is not found in wealth, it is not found in pleasure, it is not found in success. The fair places of earth hold it not, nor is it hidden in the lore of sages and masters. It is found alone in the Word, the life and the promise of him whose great love has become the light of the world.

And few there are who sooner or later, in sorrow, in disillusionment or in despair, do not feel the need of that love, do not turn to it for life and healing, and, accepting its ministrations, take up with a joy and confidence never known before the struggle of existence.

A revival is but one medium and naturally an incomplete one for revealing Christ to those who need him. It takes more than the experience of a revival to accomplish the spiritual rebirth. But it does demonstrate as few things do the great heart-wrung yearning of humanity; and if it accomplishes nothing more than to give renewed impulse and expression to that yearning, a revival will not have been in vain.

Declaration of Principles

The National Council of Congregational Churches, held in Boston, came out strong and unanimous in favor of industrial brotherhood and united church work for social and industrial improvement. Instead of framing a new declaration of principles the council adopted without a dissenting voice the following declaration of the Federal Council of Churches of Christ, held in Philadelphia last December:

We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the churches must stand:

For equal rights and complete justice for all men in all stations of life.

For the right of all men to the opportunity for self-maintenance, a right ever to be strongly safeguarded against encroachments of every kind.

For the right of workers to some protection against the hardships often resulting from the swift crises of industrial change.

For the principle of conciliation and arbitration in industrial dissensions.

For the protection of the workers from dangerous machinery, occupational disease, injuries and mortality.

For the abolition of child labor.

For such regulations of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the suppression of the "sweating system."

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

For the release from employment one day in seven.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the most equitable division of the products of industry that can ultimately be devised.

For the suitable provision for the old age of the workers and for those incapacitated by injury.

For the abatement of poverty.

To the toilers of America and to those who by organized effort are seeking to lift the crushing burdens of the poor, and to reduce the hardships and uphold the dignity of labor, this council sends the greeting of human brotherhood and the pledge of sympathy and of help in a cause which belongs to all who follow Christ.

A Mother's Confession.

While preaching at one of the rescue missions I noticed among the most attentive listeners an aged mother near the front seat who seemed deeply interested in all the testimonies. Finally she said: "I wish

you would all pray for my boy. He is a kind-hearted boy but not a Christian; and he will not allow me to speak about Christ to him. When I was young I lived a gay life and paid little attention to religion. I know I did not do right then by my boy; my example was in favor of the world, and he grew up without Christ. I am sorry now, and hope God has forgiven me. I am very anxious about my boy. Will you all pray that he may find the Saviour?"

Then I thought of other mothers who seemed to be making the same sad mistake. It is easy to train a young tree to grow straight, but hard to straighten a crooked tree when it is old. For some mistakes there seems to be no remedy, and the mistake this mother made is one of them. She can not now take back the effect of her influence over her boy while he was young. She allowed him to grow crooked and become hard in sin,—indeed, she helped him to do so, by the force of her own example; and now she can neither change the effect of those early years of gay living, nor remodel the character of her boy. On many a mother's heart rests the burden of deep regret over years of life misspent, while that life was shaping the destiny of her children. Happy will it be for the young mother who realizes in season the effect of her own life on the future of her child.

Tract Board Meeting.

The Tract Board meeting, held November 13, was unusually interesting in view of the problems which had to be met. The report of the Budget Committee gave rise to puzzling questions, and kept the board busy for a long time in efforts to plan for the work and take care of a debt at the same time. If the entire denomination could have been unseen observers of the twenty-one men who spent from two o'clock until nearly an hour after the lamps were lighted, tussling with this question, I am sure the people would respond readily to the appeals for funds, when made. The budget will appear next week, so you all may see what appropriations have already been made, and the estimated amount needed to carry the work through to next July. The estimation includes the debt, all of which has come upon us since the

close of last Conference year—or since the last of July. The budget calls for \$5,500 from the people between now and the close of the Conference year, if the work is to go on and the debt is to be paid. But this is only a trifle over 68 cents for each church member, counting only eight thousand members. Think of it! An average of 69 cents apiece within a few weeks would enable the Tract Board to do the work planned, pay its present loans, and leave quite a margin for unforeseen emergencies! How easy it would be to furnish the needed funds, if everybody would do a little. Don't forget, however, that some can not give even the small amount indicated; but there are enough who can give five, ten or twenty dollars a year, to more than make up for those who can not give. Friends, why not take this matter right up, and send relief to the Tract Board at once? At any rate, let the churches send in their pledges, so we shall know what to depend upon.

An Opportunity Improved.

When Jesus passed the gates of Jericho on his last journey to Jerusalem, Bartimeus, the blind man, heard his footsteps and quickly cried for help. The poor man did not know that his last opportunity was passing. If he had known, of course he would have improved it, even though others did try to keep him still. We never know when the last opportunity is passing, and many a poor soul has lost his last chance. Felix lost his when he sent Paul out of the judgment hall. What a blessing it was that the blind man did not let Jesus pass by that day without calling for help! How glorious the world must have looked, and how bright the prospects to one who had thus been brought from darkness to light! How much happier he must have been following Jesus "in the way", than sitting as a blind beggar by the wayside.

It is high time the church understood more fully than it does the unfavorable conditions under which men and women have to labor, and set itself to improving those conditions in some practical way.

EDITORIAL NEWS NOTES

The Greatest Steamship on Earth.

The White Star Steamship Company has just launched at Belfast, Ireland, its new steamer *Olympic*, which is now the largest steamship afloat. Hitherto, the *Mauritania* of the Cunard line has stood at the head among the large steamers, but the *Olympic* is much larger and better equipped. Its length is 888½ feet, breadth 92½ feet; its height from keel to top of captain's house is 105½ feet, and to top of funnels 175 feet. There are four funnels, each of which is 28 feet in diameter. The launching weight was 27,000 tons, and when fully equipped it will displace 60,000 tons of water. Her rudder alone weighs 100 tons and her stern castings, comprising the stern frame, rudder and brackets, amount to 280 tons, or 60 tons more than those of any other ship. Each engine crank-shaft weighs 118 tons, and one of the propellers alone weighs 22 tons. The vessel when complete will extend 37 feet below the ocean surface, and will have a horse-power of 45,000 tons. It is fitted out with all the modern steamship improvements, and adds to these a turkish bath, spacious swimming bath, and courts for many games and sports. The *Olympic* will accommodate 2,500 passengers, and requires 860 persons in the crew.

Tolstoy Seeks Seclusion.

It seems that Count Leo Tolstoy has determined to spend his last days in seclusion. According to the most reliable advices at hand, he mysteriously left his home, accompanied by his physician, on Thursday, November 10. It is now claimed that his whereabouts have been discovered in the Mount Sonsky district of Tula province. His disappearance has made a painful impression in the country around his home. Those best acquainted with the Count are not surprised at his effort to seek solitude. His life has been so full of vicissitudes, and his mind so distressed over the sufferings of his fellow men, that his heart can not longer stand the strain. The real cause of surprise was the desertion of his wife, who is prostrated over his

disappearance. In a letter left for her the Count explained that he could no longer endure to be surrounded by luxury, and "like many other old men" he too would retire from the world to complete his life in solitude. He requested that she should not seek his place of sojourn, and that she come not there if it were discovered. He begged forgiveness for any grief he might cause her by his departure.

For years Tolstoy has not lived in luxury; but he has lived as a peasant in a hut, partaking only of the simplest food, and wearing only the plainest peasants' clothing. He has been in poor health of late, frequently suffering fainting spells. On one occasion last month he lay unconscious for hours. It is reported that upon reading her husband's letter his wife attempted to commit suicide, but was prevented from doing so by her faithful daughter.

President Taft sailed on the armored cruiser *Tennessee* for the Isthmus of Panama, in order to come into personal touch with the conditions along the Panama Canal. He is to remain there four days, and will return to Charleston on November 22. It is in his plan to spend a few hours in Richmond, Va., on the twenty-third and reach Washington on the afternoon of that day.

The woman's suffrage amendment to the constitution of the State of Washington was ratified on election day. It becomes a law as soon as the announcement of the result is made by the governor. This admits 130,000 women to the voting privilege in that State. Washington is the fifth State to grant full suffrage to women. The other four are Wyoming, Colorado, Utah, and Idaho. In Oregon and Oklahoma suffragist amendments were defeated. Four women were elected to the General Assembly in Colorado.

For the first time a Socialist has been elected to Congress—Victor L. Berger of Milwaukee, Wis. It is estimated that the Socialist vote in that State alone, for this election, was 60,000. In New York State the Socialist party ran third in the race for governor.

In the streets of Brussels, Belgium, as King Albert drove to the capitol to open

parliament, a million slips of paper bearing a demand for general suffrage were thrown at the royal carriage. Some heavy packages of these were hurled directly at the king by Socialists, but his majesty was not hurt.

A special court in Tokio, to try plotters against the life of the Emperor of Japan, found twenty-six persons guilty. These include Kotoko, the leader, and his wife. The extreme penalty of death was recommended for them all.

Fifteen members of the Imperial Window Glass Company were fined \$500 each, by the Federal Court in Pittsburg, Pa. In addition to this the company was fined \$2,500 and costs of court, all for violating the anti-trust laws.

The new Republic of Portugal has been officially recognized by Great Britain, France, Spain, Italy, Germany, Russia, Sweden and Norway, and the United States.

The great strike in New York City and Jersey City was brought to an end through a compromise by which both parties made concessions and accepted the terms made by the Merchants' Association. The drivers go back to an open shop plan, an eleven-hour day, and accept the companies' promise to adjust wages by December 1.

Since the item above, about Count Leo Tolstoy, was set up, news comes that he has been stricken with a high fever and taken from the train at a little wayside station about eighty miles from his home. The winter journey and severe mental strain were too much for him, and the collapse came before he reached his destination, in the Caucasus. His daughter Alexandra and his physician are with him at this writing. His wife has sent a message imploring that she may be permitted to join him and suffer the hardships of his self-imposed exile.

"Fighting Bob" Evans, upon his return to Washington after a visit to New York City, where he had to meet the dangers of street crossings, said he felt safer any day on board his battle-ship than he did in New York City. He said: "It is as much as a man's life is worth to cross any one of the large squares on busy streets in New York."

SABBATH REFORM

Sunday Law Controversy in Los Angeles.

REV. L. A. PLATTS.

Los Angeles has been having, or rather is having, a little breeze of excitement over the question of a Sunday law for California. The most casual observer who spends a Sunday in and about this city, can readily see why all who regard the day with any degree of veneration should be filled with deep concern for its future. Business of the more general character, like large mercantile houses, manufacturing establishments, etc., are closed on Sunday, it is true, but almost everywhere men are pursuing personal and private business, driving teams, in the suburban districts, building houses, barns, etc., making gardens, doing field work, and the like, until one really finds it necessary to stop and take his reckonings before deciding just what day of the week it is; while if he go in the vicinity of the parks or pleasure resorts, or turn his face toward the seashore, he has again to take his soundings before deciding that he is not out on a general holiday.

This condition of things is most alarming to the ministry and others who are trying to uphold the Sunday as a sacred day, and they are turning towards the Legislature of the State for laws to forbid such "desecration."

A few Sundays ago the pastor of the First M. E. Church preached from the fourth commandment, making a strong plea for the sacredness of the Sabbath, turning the point of his argument from his own life by saying that the Sabbath is not a *day* but an *institution*; and then referring to those who keep the seventh day, and who plead for liberty of conscience, and who oppose legislation on the subject, he classed them with drunkards and saloon-keepers, said they were an ignorant set of religious fanatics, and made an impassioned appeal to his congregation to come to the rescue of the imperiled Sunday by doing all in their power to procure the passage of a Sunday law for California. The city

papers, the next morning, gave quite full accounts of this discourse.

As soon as arrangements could be made for it, a mass-meeting was held, an account of which the Los Angeles *Times* introduced to its readers thus:

At Simpson Auditorium, yesterday afternoon, more than 1,500 persons listened for three hours to arguments against a Sunday law for California. Among the speakers were Dr. Sigmund Hecht, Rev. W. M. Healey, Rev. Lewis A. Platts, Rabbi Isidore Meyers, Reynold E. Blight and Rev. E. E. Andross. Ex-Judge Waldo M. York acted as chairman of the mass-meeting and the South Pacific Sanger Bund occupied the stage with the speakers. Resolutions protesting against Sunday legislation were passed and another mass-meeting to voice the objection to such a measure was called for next Sunday evening in the same place.

Most of those present and especially a majority of the speakers represented either the Hebrew congregations, the Seventh-day Baptists or the Seventh-day Adventists.

The meeting was held under the management of the Seventh-day Adventists, and the protest was to the effect that Sunday legislation is essentially religious legislation, that it will necessarily work harm to all observers of the true Sabbath, and as the initial move, will lead to the destruction of all religious freedom.

Doctor Platts said, in part, that he was glad to appear in the convention as a representative of the Seventh-day Baptists, who, among the early settlers of this country, pledged their fortunes and their lives to the establishment of religious freedom, and who have always been loyal defenders of the institutions which are the purchase of blood and tears. He was opposed to Sunday legislation because, first, it is unconstitutional, and therefore un-American; second, it is contrary to the spirit and genius of religion, which is a personal and not a political matter; and, third, it shifts the place of personal responsibility from the law of God to the civil law. What the churches need today is conscience, which can not be made by civic statutes. Let the preachers preach the divine authority for the observances which they demand of their people, and let legislatures devote their time and energies to matters falling legitimately under their supervision.

The audience expressed its approval of the arguments of the various speakers by frequent applause. This was most pro-

nounced during the patriotic address by Rabbi Meyers.

Whatever else may be accomplished by such a gathering, it calls attention of the public to the claims of God's Sabbath, whether men will heed or despise them. God will take care of the results.

Gerard Velthuysen Accepts the Work.

DEAR BROTHER SHAW:

Your welcome letter for the Board of Directors of the American Sabbath Tract Society reached me yesterday and I will not delay to answer the board that I am very, very thankful for the confidence you all have in me, and I heartily accept your invitation to continue my father's work for Sabbath Reform. I am sure the board will never regret it, not because of my unworthy person, but because of the unmistakable leading of our glorious God and loving Father in the history of the church in Holland, which shall not die but which, according to my deep conviction, has an important future in view.

Our dear Brother Daland and others of our American friends who are able to read the *Boodschapper* will all, I think, agree that, by the grace of God and the interested assistance of our friends, the *Boodschapper* has remained a blessed and strong exponent of the precious truth entrusted to our Seventh-day Baptist people.

The day before I received your letter, our chapel, in which we had the pleasure some weeks ago of introducing our dear Brother David Titsworth during his much appreciated visit, was filled to the corner with a most devout audience. As pastor of the Haarlem Church I had the privilege of baptizing two sisters. Many of my friends who never witnessed a baptism by immersion were present. I preached on Gal. iii, 27, and I am sure our Saviour's institution, so full of sense, made a deep impression on all attending. We earnestly pray that truth may triumph in their hearts.

My father was the first Baptist in Haarlem, and in 1869 the first Baptist church in this part of our country was founded by him. I wore the same mantle which forty years ago was made for him; and so Doctor Palmberg's wish at my father's funeral that his mantle might fall on some one present was in some sense literally fulfilled.

The Lord was evidently with us at this meeting and at the celebration of the Lord's Supper afterwards, where Brother Taekema, pastor of the Rotterdam Church, and other brethren, assisted.

My own dear wife was one of the sisters baptized. Though she had been convinced of the righteousness of our principles and agreed with me in the Sabbath, and was also a faithful helper for me in all my work in the Lord's vineyard, she hesitated about her own baptism. Her father was a very zealous man and a prominent leader in the Reformed church in Amsterdam and in rescue and purity work, but he was very much opposed to our special Seventh-day Baptist doctrine. So she shrank from displeasing him. Everybody, however, knew her opinion and actually they had expected she would have joined the Seventh-day Baptist church long before. You may easily understand how great our joy was in the church and in my own home.

The *Boodschapper* has been instrumental in the leading into the church of the other sister. She lives in Amsterdam and has also made acquaintance with the Adventists, who have a regular church here; but she decided to join our church, not agreeing with their peculiar doctrines. I hope you will pray with us, dear brethren, for new triumphs of the truth in Holland, and for all work of our people, who are, as you know, busily engaged in missionary, temperance and rescue work.

I will not forget to recommend especially to your love our dear sisters in Java. You probably know that Margaret Alt left her situation as a nurse in the government lunatic asylum at Lawang, to join Marie Jansz in her mission work at Tajoe. For a small sum, left to her by her mother, and for the contributions of the Joint Committee of the Tract and Missionary societies Marie Jansz rented some land and built there some rice-barns, where she is now employing some of the old Pangoengsen people and others who are coming to her for spiritual leading and to find employment. Marie Jansz is holding open-air meetings there and teaching children and nursing the sick, with the help of Sister Alt. They neither have any means of their own and are working under the ill will of some leading missionaries who are averse to all Sabbatarians and who have

been especially roused by some imprudent words of the Adventists over missionaries in Java. So our sisters are working under very trying circumstances and with little sympathy of the Indian society; but in the long run "love will prevail," if we all help them by our prayers and with all they need for their work.

When hearing of the revivals among heathen nations all over the world our dear sisters get jealous, but at the same time they are laboring and praying day and night that showers of blessing may be poured out over dark Java. Marie Jansz wrote to the Missionary Board some time ago but the letter appears to have got lost, so I hope you will have no objection to publishing this letter in the RECORDER. If it would be possible to appoint a special gift in these days of starting the work (as they have to build school, barns and houses), we know it would greatly encourage them and promote our mission in Java.

There is a large field for our sisters to work and the natives generally are well disposed towards them, especially in regard to their work among the sick and the children. They hope the time will not be far off, when a competent *brother* will come to their help. They think people generally are inclined to criticize and disparage woman's work. Moreover, Sister Jansz suffers much from rheumatism and headache and fears not to be able to endure still for years. Sister Alt is young and full of spirit; but if they should be in want of sufficient means of support (which I fear they will be now) I think their constitutions would suffer too much, especially under the existing circumstances.

So I pray this letter may be also conducive to the Lord's cause in Java, by your prayers and efforts combined with theirs and ours.

Cheerfully and with a bright prospect for our work in Holland and in Java, I close, thankful for your help and trusting in the Lord, our common power and hope.

Very sincerely yours in Christ,
G. VELTHUYSEN.

Amsterdam,
Oct. 19, 1910.

I will praise the name of God with a song,
And will magnify him with thanksgiving.
—Ps. lxxix, 30.

THOUGHTS FROM THE FIELD

A Link That Can Not be Broken.

"I am a lone Sabbath-keeper, but the RECORDER is a link that can not be broken, that keeps me in touch with the Sabbath and those who keep it. I can not remember the time when we at home did not look for it, and each one wished to be the first to read it. When my home burned, nine years ago, an old RECORDER, of September 1859, was lost, which I was keeping as a relic of the year and month in which I was born. So you see I can look back and follow the paper through all its changes of form. It is still the same good paper. I enjoyed the editorial about the dear old hymns."

"We liked what you said in the RECORDER about the good spirit of the strangers you met on the battle-field of Gettysburg—all willing to 'lend a hand.' I think the world is full of such helpful people. I find them everywhere, and I rejoice in the fact. I believe we usually find what we look for."

"Will some one explain why the conjunction 'and' so frequently occurs at the beginning of a sentence in the first three chapters of Genesis? It is not used like the 'and' in the schoolboy's first essay. There must be a reason for it. Will some one tell us what it is?"

"Surely the RECORDER has small reason for existence if it does not publish constantly on the Sabbath question; and the reopening of the Sabbath Reform department is the only logical thing."

A friend in a personal letter says: "The Bible becomes richer every day. I thought I had studied it well before, but now it surprises me at every turn. It is richer than ever to my hungry soul. I have been reading Meyer's Ancient History, and Recent Research in Bible Lands, by Hilprecht, in connection with Diver's Introduction to the Literature of the Old Testament, and Wade's Old Testament History, and the view that has been opened up to me is wonderful.

"Truly the riches of God's wisdom are

unsearchable, and his ways are infinitely superior to ours. He evidently saw through all the ages just what man would need. No wonder the prophet felt that 'His glory covered the heavens, and the earth was full of his praise.'"

Thanksgiving Prayer.

Thanks for the gladness that entwines
Our path below;
Thanks for the light of love which shines
With brightest earthly glow.

Thanks for the sickness and the grief
Which none can flee;
For loved ones standing now around
The crystal sea;
And for the weariness of heart
Which only rests in Thee.

Thanks for thine own thrice-blessed Word,
And Sabbath rest;
Thanks for the Spirit's comfort poured
Into the trembling breast.

Thanks, more than thanks, to Him ascend
Who died to win
Our life, and every trophy rend
From Death and Sin;
Till, when the thanks of Earth shall end,
The thanks of Heaven begin.

—Frances Ridley Havergal.

Changing Religions in Korea.

Heretofore, practically all we have heard of religious progress in the "Hermit Kingdom" has come to us from the missionaries. Their glowing reports of the triumphal march of Christianity in that country are now fully corroborated by our American Consul-General, George H. Scidmore, who has just returned from Seoul, the capital, after thirty-four years' consular service, interrupted by only two brief furloughs. He describes the work of the missionaries as magnificent and as being the most striking feature in Korea's present condition. An effort is being made to keep politics out of the churches. He regards Korea as the most promising missionary field in the world. Buddhism, the old faith, is moribund and almost dead. Christianity and education go hand in hand and the people are eager for both. Six great missionary organizations are at work there and the Y. M. C. A. is doing its share in bringing about the general transformation. The people are literally hungering and thirsting for the Gospel, with education and Western civilization, and the native and

Japanese authorities favor it. Many prominent Koreans, including the chief justice, have openly accepted Christianity and have become active members of the church.—*The Christian Herald.*

Yearly Meeting.

The Program Committee wish to call attention again to the yearly meeting of the New Jersey and New York City churches which convenes with the New York City Church, November 25 and 26. The services begin Friday night and close the evening after the Sabbath. The opening hours of services are as follows: Friday night 7.30; Sabbath morning 11.00; afternoon 3.00; evening 7.00. The services will be held at our regular place of meeting, Judson Memorial church, corner Tompkins and Fourth streets. The delegates arriving over the Central Railroad of New Jersey should take the 6th Avenue Elevated train at Cortlandt St., north to Bleecker St. Thence walk north to Washington Square and west to the church. The Entertainment Committee will care for all delegates. Those who have not already sent notice through their pastor, of their intention to come, should do so at once for the benefit of the Entertainment Committee. Dr. Alfred C. Prentice, 226 West 78th St., New York City, chairman. Full programs are being sent to the churches and all members of the church and parish.

EDGAR D. VAN HORN, *Chairman.*

Speaking of Kansas prohibition of the saloon, Governor Stubbs says: "Our State is wonderfully prosperous, and I do not believe that there are 1,600,000 people anywhere on the earth freer from pauperism, where wealth is more equally distributed, where the comforts and luxuries of life are more generally enjoyed, and where intelligence and sobriety and good order more universally prevail."

I thank Thee for the wing of love
Which stirred my worldly nest;
And for the stormy clouds which drove
Me, trembling, to thy breast.

I bless Thee for the glad increase
And for the waning joy;
And for this strange, this settled peace,
Which nothing can destroy.

—Jane Crewdson.

MISSIONS

From the Corresponding Secretary.

DEAR RECORDER READERS:

A pleasant and a profitable ten days, I trust, was spent with our old friends at Shiloh and Marlboro, N. J., on the way to attend the Southwestern Association, which is now in session with our church at Gentry, Arkansas. Storms prevented the evening meeting two nights at Marlboro. When the bad weather decreased the attendance one or two other nights, we sat in a little group and talked of eternal things, heart to heart talks, and I think decisions were made for eternity as well as for life work.

Sister Churchward, the pastor, is a spiritual adviser and leader. I wish more young men and women of our denomination, who can teach, organize and in a like unpretentious way spiritually feed and lead our young people, would accept calls from pastorless churches. Like faith and obedience would obtain like results.

Brother Skaggs has just become fairly settled in his large field at Shiloh. One of the happy times in the life of Mrs. Saunders and myself has been with this clean, godly people in South Jersey, after an absence of nearly five years. Blessed be the tie that binds. This love is the "more excellent way" of which Paul spoke in the closing verse of Corinthians, twelfth chapter, an introduction to that wonderful thirteenth chapter on love.

SOUTHWESTERN ASSOCIATION.

Gentry, Arkansas, Thursday morning, November the tenth. A beautiful, sunny morning, just a little frosty. The once beautiful flowers and foliage of the Southland have a look of fall, not of winter with a mantle of snow such as that through which we passed in New York State.

As the train neared Gentry last night at ten o'clock, a passenger explained that our train had been passing through the United States, but now we were about to enter the State of Arkansas. Five delegates left the train at Gentry and received United States treatment, at least a little group of

friends stood on the platform to greet and take us to their pleasant homes.

Pastor W. L. Burdick and myself had been going constantly for four days. Tuesday we spent in Chicago with Pastor Webster and Brother Kovats, the Hungarian missionary at Chicago. We saw his family and the place of holding his missionary meetings at West Pullman.

The association was called to order by the Rev. G. H. F. Randolph, chairman of the Executive Committee. A letter from the moderator, Dea. R. G. Potter of Hammond, La., was read, stating that on account of the sickness of his wife he would not be able to leave home and so they could not attend the association as anticipated.

Bro. G. H. F. Randolph was chosen moderator of the meeting and Miss Nancy Davis of Fouke recording secretary. An address of welcome was given by Bro. E. R. Maxson of Gentry. He welcomed us with some of the local salutations of some of our States. The Illinois salutation was "How goes it?" He said the friends from all the States were welcome to use, while here, the purely local Arkansas, "How da." Brother Maxson spoke of their anticipated joy in the coming association and laid on our hearts the better things "worth the while."

The response was by the moderator, Brother Randolph of Fouke, Ark., who replied to Brother Maxson and said the unrest of which he had spoken was in all departments of life. It was a lack of stability which a deep religious experience would largely cure.

The delegation is not large. Three are from Fouke, Ark.; two from North Loup, Neb.; Bro. A. J. C. Bond of Milton Junction, delegate from the Northwest; Bro. W. L. Burdick from sister associations, and Secretary Saunders representing both the Missionary and Tract societies.

The letters from churches were then read. The Boaz (Mo.) Church letter reported that the pastor, Brother Skaggs, on account of his poor health had not been able to preach during the past year.

Little Prairie Church reports no regular preaching service. The church members are badly scattered, but hope soon to have regular weekly services and to do more the coming year.

Two personal letters from Hammond, La., were read. They reported weekly Sabbath schools sustained and an attendance of seventeen people. The regular Sabbath service has been discontinued for about five months since our pastor and others left us.

Fouke (Ark.) Church letter reports a year of joyful service with all regular appointments sustained.

Three losses by death were reported. One was that of a non-resident sister; another a son of Pastor Randolph, a young man of more than usual promise of usefulness. A third serious loss to our people has been sustained in the death of Bro. A. S. Davis, once one of my boy friends. Ill health caused him to move down South, where he exerted untold influence for God and the Sabbath truth.

The Gentry letter was read. The year 1910 has been one of usual prosperity in both temporal and spiritual things. The church rejoices in the fact that it enjoys the pastoral care of Bro. Wilburt Davis, and all appointments are sustained.

After reading the afternoon program, the meeting adjourned to meet at 2.30 p. m.

The introductory sermon was preached by Rev. W. H. Ernst at the opening of the afternoon session. Text, Matt. xi, 29—The Yoke. There are no places in life where sailing is all calm, from the ministry to the merchant. One may change his pastorate often—too rough or shallow sailing. The merchant has his problems, the teacher has his problems; but Christ says "My yoke is easy and my burden is light." Christ spoke in a time of persecution; he spoke of martyrs: and yet Christ, who carries one end of the yoke, provided the Holy Spirit to fill, and if necessary carry, his follower who is struggling at the other end of the yoke. It was a spiritual message of power.

The next order was report of delegates from corresponding bodies. Rev. W. L. Burdick came representing three associations, comprised of some forty churches and 5,000 Seventh-day Baptists. The greetings were very tender, both in giving and receiving.

Bro. A. J. C. Bond brought greetings from the Northwestern Association, representing more territory and less numbers of our churches than the other associations

previously mentioned. He reported a good interest in missions and quartet work.

Secretary Saunders spoke for the Tract and Missionary societies. The announcement of standing committees was made and adjournment until the evening session.

At 7.30 the evening session was opened by a song service, conducted by Bro. C. C. Van Horn. This was followed by prayer by Sister G. H. F. Randolph and Brother Wilburt Davis, pastor of the Gentry Church. The Scripture lesson of the evening was the story of Zaccheus read by Brother Ernst, and the congregation was led in prayer by Brother Biggs of Gentry.

The sermon of the evening was preached by Bro. W. L. Burdick from Luke xix, 10,—“For the Son of man is come to seek and to save that which was lost.” Doing good will be criticized. The sermon was very tender and of power, preparing the way for a very good after-meeting, led by the secretary. A number of people “who knew in whom they believed” spoke.

The meeting adjourned to meet at 10.30 Friday.

FRIDAY MORNING.

An ideal morning, like spring. I could but think of the snow track we had passed over from New York to Chicago. We who live in the North appreciate the mild, bright, but bracing climate of this sunny South.

A song service, led by Brother Richmond, opened the morning session. Educational hour was first in order and led by Bro. A. J. C. Bond. He first called on Brother Randolph of Fouke to speak of the educational work of this association. Brother Randolph spoke of the conditions eleven years ago when called as general missionary to the Southwest. He said, in substance: There were scattered Sabbath-keepers, but no Gentry Church—no other church of any size. Conditions confronting me were like those of my native State, West Virginia, when a boy. They appealed to me that I might give the boys and girls of my home and other homes advantages which I did not have. The Fouke School was organized to meet demands of higher gospel standards which local schools were not furnishing. Our people are loaded, supporting its schools, missions and tract work.

I decided to attempt an industrial school which, if not succeeding, would be only a Randolph and not a denominational failure. We started with sixteen pupils and Miss Lizzie Fisher was teacher. We today have more than seventy pupils with such teachers as Miss Nancy Davis, Miss Ayars and Miss Eva Churchward—very superior teachers. None but superior teachers would give their services free of salary.

The state official says we have at Fouke the best library, school and working library in the State. We have furnished free books for all the students in order to save us from class feeling and to save the children of the poor. The tone of our school is entirely moral and spiritual. No student is retained in the school who continues to be a moral detriment to other students.

Following Brother Randolph's interesting talk was one by Brother Bond who spoke of the constant struggle of our other schools for high moral and spiritual standards.

Following this, the work of the Missionary Society was presented by Secretary Saunders.

The afternoon session was spent in a conference discussing Missionary and Sabbath Reform work. Local needs were presented and a number spoke. One lady said, "A few meetings like this will raise the dead." God is answering our prayers for a Holy Spirit meeting. I am sorry not to be able to report more of the messages.

Mission of Jacob Bakker.

(Continued.)

BIOGRAPHY OF W. W. OLIFAN.

W. W. Olifan was born at Somerset East, Cape Colony, March 3, 1870, of Baptist parents. He has also one brother who is a Congregational preacher at East London, South Africa. When a boy he worked for his parents tilling the soil and keeping the flock. He went to a Baptist mission school to learn to write and read and received also some instruction in the Bible. When he was a young man his parents moved to another place where there were no Baptists, but only Wesleyans and Independents. He was quite a trustworthy and obedient child, so he supposed that he was converted, but finally found that his char-

acter did not come up to the standard of the Bible. He saw that he was not faithful to God's laws; the Bible convicted him of sin, as he had many desires which were contrary to the Bible. So he found that he was not living right and the question came to him: "What will become of me if I should die in this condition?"

Soon he commenced to pray to God to show him what he must do, until finally God spoke to his soul, that he was a child of his. Then it became his sole desire to follow God and to do only what would be pleasing to him. He told me that he should never forget one Sunday. Every one of his family had started to church before him, and he lingered behind in order to go alone. When he entered the meeting, the preacher had already begun his sermon and Olifan broke down entirely. After meeting, the elders came to speak with him and he told them what had taken place. They counseled him to pray without ceasing. He was so much moved and excited that his friends took the Bible away from him, as they feared he would go mad. He then became a probationer for six months, but after four months was baptized (sprinkled) by the Wesleyans. He had such a burning desire to tell other people that they were living wrong that he went from one preacher to another to get advice to stop this feeling. He joined the Wesleyans at Glennaver, Cape Colony.

On a certain Tuesday evening which he will never forget, he saw in his mind a picture of Christ and his sufferings, and then he felt he ought to be willing to suffer something for him, although at that moment he had a desire to be taken away from this world. This of course was a very selfish desire, as it would seem that he only cared to be saved himself. So from that hour he commenced to tell all those whom he met of the danger they were in if they did not believe. In the evening he used to go to the neighboring villages to speak to the people and to hold meetings. Finally the Wesleyans appointed him to hold such meetings, at the same time giving him some more Bible instruction, and afterward (when he was about twenty-five) sent him to Blyseworth College to study. Here he stayed only six months, as he was taken sick.

Afterward the Wesleyans appointed him as

an evangelist and they wanted him to continue his studies. He then preached in the surrounding country for about three years. At the end of this time they sent him to the Transkie Country. This is a large native reserve. The Wesleyans, Church of England, Congregationalists and Baptists all have mission stations there. Here he remained for about seven years, leaving there at the beginning of the Boer War, about ten years ago. About this time at Port Elizabeth he made the acquaintance of a native named Richard Moko, a Seventh-day Adventist preacher, who told him about the Sabbath, which question he then began to study. Being then sent to another place, he met some Baptist preachers, who, as he was brought up a Baptist, easily persuaded him that he ought to be baptized. He was then baptized and joined the Baptists in 1904, working for them as a traveling evangelist. Later he was ordained a deacon at De Aar, Cape Colony, October 29, 1905.

Some little time before this he commenced privately to observe the Sabbath, but did not speak to others about this change. About 1904 he was married to a widow, named Jemima Jane Mzilane and sometime during 1906 she came to him saying she would better do her work on Friday and so keep the Lord's Sabbath, which they have done together ever since. During 1906 he was sent out by the Baptists to work at George, Cape Colony, where he gathered a church of eighty members. (These, I found, are the eighty members he mentioned in one of his letters, who never kept the Sabbath, but who are all convinced of the truth.) When he became outspoken on the Sabbath question, the committee in charge of the work gave him his leave. Albert Marchel (from Abyssinie), who was one to sign this certificate, told him there were many Christians in Abyssinie who observe both the seventh and the first day of the week.

In the meantime, having become acquainted and quite friendly with the leaders of the Seventh-day Adventists at Cape Town, he wrote to them in 1907 asking for the privilege of entering their college, but they told him they had no opening for him then. During 1908 he met Mr. Branch (the American colored man whom Mr. Joseph Booth brought to Cholo), and he told Oli-

fan about the Seventh-day Baptists of America, one of their churches being at Plainfield, N. J. But as he did not know the name of any Seventh-day Baptist he delayed writing, until finally some one advised him to address the letter to the secretary of the Seventh-day Baptist Church of Plainfield, N. J. This letter reached the Plainfield Church and has been the means of more correspondence until it was finally decided to send some one to investigate matters.

(To be continued.)

Sixty-eighth Annual Report of the Board of Managers, to the Seventh-day Baptist Missionary Society.

(Concluded.)

SUMMARY OF ALL THE WORK.

China.

Shanghai Seventh-day Baptist Church, organized 1850; membership 63; probationers during the year 3; a chapel has been built at Shanghai; contributions of the native missionary society \$117.10; Sabbath appointments 2; Sabbath schools 2; one boys' boarding school with 48 pupils; receipts from same \$2,513.50; girls' boarding school, 33 pupils; receipts from same \$778.00; day schools 2, with 83 pupils.

Lieu-oo.

Lieu-oo Seventh-day Baptist Church, organized November 14, 1908; membership 6; two have died since last report. There are on list of probationers 5; preaching appointments 1; Sabbath schools 1; Bible classes 2; one ordained minister and wife; 1 dispensary with one physician and one native helper. Day school 1, with 25 pupils; receipts from same and English pupils \$88.48. The above amounts are all in Mexican. We have in China eight missionaries including the three wives; native helpers 13.

SUMMARY OF WORK ON THE HOME FIELD.

Forty-five men have been employed on the field, the most of them for the entire year. They report 23 years of labor, on 90 different fields and localities; sermons and addresses 2,004; prayer meetings held 955; calls and visits 6,846; pages of tracts distributed 80,000; Bibles distributed 200; other books 100; people added to the

churches 145; by baptism 100; converted to the Sabbath 49; churches organized 3; Bible schools organized 3.

APPROPRIATIONS FOR 1910.

Work on China field	\$ 3,600
Work in Holland	300
Denmark	300
Java	150
Home field	6,500
	<hr/>
	\$10,850

The first month of the Conference year, July, was mostly occupied with office work. Both the quarterly report of your secretary and the annual report of the Board of Managers to the society were presented at the regular meeting, July 21; at a special meeting, July 30, the annual report was formally received. A meeting of the Board of Directors of the American Sabbath Tract Society was attended on July 11 and work done in New York City in connection with the Italian Mission. Returning to Battle Creek, Mich., early in August, the work of supplying our church was taken up and continued until Conference at Milton, Wis. One day was spent at Walworth, Wis., at the Convocation. While at Battle Creek baptism was administered to six candidates; eight united with the church. At the Conference a number of plans were made with friends from the various fields in regard to the work of the year; arrangements were made with delegates to the Southwestern Association for special meetings while they were there. One day was spent in attending the Young People's Post-Conference Rally, where the work of Doctor Palmberg was presented. A trip was made and special meetings held for a week at Attalla, Ala., where the Southwestern Association was to be held September 23-26. On the last day baptism was administered and six persons added to the church; one deacon was called and one young man called to exercise his gift to preach. Your secretary next spent two Sabbaths at Battle Creek before returning to Rhode Island to prepare for and attend the October board meeting, at which requests for annual appropriations were presented. On the last one of three Sabbaths spent at Battle Creek, Mrs. Belle Titsworth was consecrated to the service of deaconess. Your secretary then returned to a board meeting, held November 17.

On November 21 Ebenezer Ammokok arrived in New York on the ship *Pennsylvania* by the Hamburg-American line. He was met and taken to the yearly meeting at New Market, N. J.; from there to Westerly, R. I., to attend a special meeting of the board held the twenty-fourth. On Sunday we left New York for Tuskegee, Ala., where he was placed in the Industrial Institute for an education. (See "Africa.") A stop of two weeks was made at Stone Fort, Ill., on the return trip, to assist Bro. J. A. Davidson in a series of meetings and also in his ordination to the gospel ministry. A visit was then made to Milton, Wis., to assist in the ordination service of Bro. J. J. Kovats, our Hungarian missionary. Work was again resumed at Battle Creek until January 16, when it was necessary to return to Rhode Island for the regular board meeting held the nineteenth. In returning to Battle Creek a stop-over of one Sabbath was made at Leonardsville, N. Y., where our cause was presented on Sabbath morning. The work at Battle Creek was again taken up and a missionary meeting attended of over a hundred returned missionaries. The last week in February was occupied in holding a series of meetings at Postumville, Mich., where at least one of our people was converted, who has since united with our church. March 13 your secretary returned East by the way of Milton in order to look after board matters. Work at the office in connection with the April board meeting occupied the time until May 12, when a visit was made to West Virginia for a week's work previous to the Southeastern Association to be held with the church at Berea. Then followed the associations. Our cause was presented at each of them and usually one or more sermons preached. At the Northwestern a series of special meetings were held the week following the association. This closed both the month of June and the Conference year. Your corresponding secretary has assisted in directing the work of the general missionaries, of some eight or ten pastors who have contributed work on the field together with the missionary committees of the several associations, assisted in directing the field work and supplying some of the smaller churches.

Whereas an arrangement was entered

into last January by both the Missionary and Tract boards to share in the services, salary and traveling expenses of your corresponding secretary, he has attended a number of meetings of the Board of Directors of the American Sabbath Tract Society and wishes to make grateful acknowledgment of the privilege of representing the work of the society on the field and for the financial support thus received.

Your corresponding secretary has labored on the field 48 weeks; has visited 29 churches; spoken 90 times, twenty of them on missions; traveled 20,000 miles; written and sent out 1,200 and received 1,180 communications.

IN CONCLUSION.

There has probably been no time in history when men were feeling after truth and God as now. They have broken with the past and are not looking for fragmentary, but whole truths. The faces of the millions in the Orient are turned to the Occident and up to God. They are calling out for the "water of life." Why offer them "broken cisterns, which can hold no water"?

We Must Remain in the Field

because our boards stand for an entire evangel, an unbroken Decalogue. There are a hundred missionary societies. There are a hundred tract and publishing societies, but they are offering a church with no Sabbath. How can heathen be taught fidelity to the seventh commandment of the Decalogue by people who live in violation of the fourth commandment? Those commandments are the bulwark of the two institutions which God established, the home and the church. Who shall say that the breaking of one is less displeasing to God or more fatal to men than the other? How dare men offer the "Lord of the Sabbath" to the world and refuse to carry the Sabbath of the Lord, the Sabbath which he both taught and kept? If the work of our boards is the bivouac of both the Christian and non-Christian world, how essential that we sustain an unbroken picket-line in this dark hour, before the break of day.

"God has his best things for the few
That dare to stand the test;
God has his second choice for those
Who will not have his best."

In Our Generation,

has been the watchword and war cry of missions during the past year. A series of missionary conventions occupying months of time, millions of men and money, has been held in seventy-five of the great cities of this one country, which is now leading the world in missions. There is nothing like it in history. It is the modern wonder. New light has thus been focused on the great parting commission of our Lord and Master to "go ye into all the world and preach the gospel to every creature." If we accept the "come" (unto me and be ye saved), we must accept the "go." If we "go" we shall certainly do it in our own generation; if we do not, we shall disobey the great command. If we preach the Gospel, it will be to them of "this generation," no other, past or future. It is nothing less than this, or to be disobedient servants, unjust stewards. In 1896 we passed the first century of modern missions in which a million converts were brought to Christ; and in the next twelve years, from 1896 to 1908, a million more were brought. In 1908 there were 165,000, or 453 each day, brought to Christ. With this accelerated speed we are now bringing the non-Christian world to Christ at the rate of 1,000,000 each six years.

Do Missions Pay?

The question is no longer, "Do Foreign Missions Pay?" but "Do Home Missions Pay?" The 145,000 clergymen of our country gathered last year three converts for each minister, at a cost of \$600 for each convert. The 3,500 missionaries abroad gathered 146,000 converts, or 42 converts for each missionary, at a cost of \$21,000,000. The increase of the home churches was 3% while that of the church abroad was 12%. Figures now show that one foreign convert costs \$150 while one at home costs \$600, four times as much.

In behalf of the board and approved by it,

E. B. SAUNDERS,
Corresponding Secretary.

July 5, 1910.

"The possibilities for power in a heart wholly consecrated to Jesus have never yet been indexed."

WOMAN'S WORK

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

For the land that gave me birth;
For my native home and hearth;
For the change and overturning
Of the times of my sojourning;
For the world-step forward taken;
For an evil way forsaken;
For the truth defeating error;
For the love that casts out terror;
For the truer, clearer vision
Of humanity's great mission—
For all that man upraises
I sing this song of praises.

—Whittier.

The English Seventh-day Baptist Church: Its History and Heroes.

CHARLOTTE E. BURDICK.

*Written for the monthly meeting of the
Women's Benevolent Society.*

It is interesting to note in connection with the church in England that Christianity was established there by the apostle Paul between his first and second imprisonments. Thus the religion of that country dates back to between the years 51 and 61 A. D.

The British church was a Sabbath-keeping church from the first, and for several succeeding centuries; in fact, the Sabbath-keepers have continued in unbroken succession from the first introduction of Christianity down to the present day. Sunday was regarded as a festival day and was but very slowly pushed into the British church by Rome.

But while the Sabbath was being gradually crowded out, a new sect was spreading itself over nearly all Europe. The Waldenses were not all in perfect agreement among themselves, only that all were opposed to the pretensions and innovations of Rome and "clave only to the text of Scripture." Having upheld the Sabbath truth for nearly three centuries, until 1315 A. D., the Waldenses seem to have been merged into the Lollards. The Lollards were Sabbath-keepers and differed from the Waldenses only in name, and from

the fact that they formed separate and distinct societies. Their hostility to the hierarchy aroused their enemies to severe measures, so that in the year 1400 a law was passed sentencing the Lollards to be burned to death. In spite of this their numbers increased and they became dangerous to the Church of Rome. Henry VIII, in conflict with the Pope, relieved the Lollards and thus England became a haven for them. In the year 1389 they were formed into regularly organized churches.

The Lollards, at the time of the Reformation, hailed with joy the dawn of that day which would relieve them from the persecuting power of the Roman Church. But, disappointed in their expectations, they became dissatisfied, and at length joined themselves to the Reformed or Protestant party. However, many remained faithful, and so the Sabbath was not entirely lost in the British Isles.

The earliest organized church in London and the one about which there is most definite knowledge, is the Mill Yard Church. This church was formed in 1617 by John James.

From the beginning until 1654 they worshiped near Whitechapel; in 1661, in Bull Stake Alley; in 1680, at East Smithfield; and from 1691 to 1885 they worshiped in Mill Yard, a part of London and now in the heart of the metropolis.

Their chapel here was burned in 1790 and a new edifice was raised that same year by Joseph Davis, who, in connection with others, had purchased the Mill Yard property, consisting of chapel, burying-ground, three cottages, almshouse and parsonage. In 1700, for the benefit of the eight Seventh-day Baptist churches in England, Mr. Davis conveyed a portion of his property to nine trustees, providing for their perpetuation in case of deaths. In the year 1809, Joseph Slater, one of these trustees and nephew of William Slater, then pastor of the Mill Yard Church, out of malice toward his uncle, filed an information against him in the High Court of Justice. This Joseph Slater later joined the Church of England but retained his trusteeship and secured his own friends as trustees; and so the whole property of the Mill Yard Church has since been in the Court of Chancery.

In 1885 this location was desired by a London railroad as a terminus; and instead of negotiating with the owners of the property, they went to representatives of the Crown, and paid to the Court of Chancery 5,500 pounds sterling, which was to be passed to the rightful owner.

Such a large sum of money seemed too much to be allowed to go to the small struggling congregation of a despised sect; and as the majority of the trustees had become First-day Baptists, they represented to the Court of Chancery that the Seventh-day Baptists were dead—or so nearly so as to be unable to carry out the objects for which the property had been given; and that they, being next of kin, ought to receive it. For a time it seemed as if the rightful owners would be deprived of all share in the property, but finally a "Scheme" was agreed upon providing for the erection of a chapel for the joint use of the Mill Yard people and the Baptist Church of the New Connection. Also they were to pay one hundred pounds each year to the Mill Yard society.

Nothing has been done to carry out this "Scheme." The one hundred pounds have not been given to the society, and up to April 4, 1903, the little church met for worship in the homes of its members. On the date named above they began to hold services in St. Thomas' Hall, Gillespie Road, Highbury Vale.

Such is the history of this church, which, for nearly three hundred years has held aloft the banner of Sabbath truth in England.

Their first pastor was John Trask, the last, William C. Daland, who was sent there by the Missionary Society and served the church until December 31, 1899. Since then the church, consisting of nineteen members, has been pastorless.

This church has had many noble men among its members, who by their generous gifts or unflagging spirit have kept the small band from disuniting. One of these was Joseph Davis, already mentioned as the giver of a large amount of property to the church.

Another was John James, the founder of the Mill Yard Church. While speaking to his people on Sabbath day, October 19, 1661, he was twice interrupted by officers

of the law and ordered to come down. He was then dragged from his pulpit and arrested on the charge of uttering treasonable words against the king. He was sent to Newgate prison and the next month brought before four judges, where he was charged with levying war and various other crimes; and although they found no evidence to substantiate these charges, he was remanded to Newgate until his trial came off.

In court he was subjected to many insults and after an unfair trial was condemned to be hanged at Tyburn, and while still alive to have his entrails drawn and his heart taken out and burned; his head taken off and placed first on London bridge and afterward set up on a pole in Whitechapel Road opposite the meeting-place in Bull Stake Alley; his body to be quartered and placed on four gates of the city.

His wife made several petitions to King Charles II, proving his innocence, but was refused admittance; and so in spite of any aid his friends could offer, Mr. James was bound to a sled and taken to Tyburn. There he spoke and prayed with such power that the hangman would not execute the full sentence but allowed life to become fully extinct before he was drawn and quartered.

Some other names prominent in the English church are John Trask, a writer and preacher; Thomas Tillam, a minister; Joseph Stennett, Edward Stennett, and a great many others whose faith and works were a constant source of help to their people.

And so, in spite of the King's intentions to frighten people into the church of England by persecutions, the Seventh-day Baptists clung to their professed faith and today, though decreased in numbers, still seem to possess the hope and undaunted spirit of their ancestors.

Leonardsville, N. Y.

From Westerly, R. I.

On October fourth the Ladies' Aid society of the Pawcatuck Seventh-day Baptist Church held its first social for the season. We think our opening meeting was most auspicious, for we were so fortunate as to have with us Dr. Rosa Palmberg of Lieu-oo, China.

A Chinese dinner was served by Mr. John Austin's Sabbath-school class, which was a decided success and enjoyed by two hundred and thirty hungry people.

Dinner being over, Doctor Palmberg gave an illustration of how the schools of China are conducted. In the mission schools, of course, the Bible forms an important part of their studies; and in her own little school, which sometimes the Doctor carries on, she always closes with Scripture reading and prayer.

We have all read that Chinese pupils study aloud, each one shouting more or less loudly his or her special lesson; but to listen to it was very amusing, a small class of eight or ten making considerable noise. What it would be in a room of fifty or more students can be imagined.

After the school the Doctor told us of the mission work both at Shanghai and Lieu-oo. It was all intensely interesting and instructive. Our Chinese Mission has long been very dear to the hearts of many, and it is quite certain that new friends were enlisted in the work during Doctor Palmberg's visit with us.

Several musical numbers were rendered by members of Mr. Austin's class, and the evening's program was ended by a short address from Mr. George H. Utter.

Two weeks ago we had our annual harvest supper which, as usual, brought a large attendance.

Our society this year has taken up the study of our own denomination and missions; and Tuesday of this week, at our afternoon session, we had our first reading. This is to be a part of our regular program at our fortnightly meetings.

In the evening a very pleasing entertainment was given by several children under the direction of Mrs. Carey Main.

MARY NOYES ROGERS.

Nov. 3, 1910.

Minutes of the Woman's Board Meeting.

The Woman's Board met in regular session with Mrs. S. J. Clarke, November 3, 1910, at 2.30 o'clock p. m.

The President, Mrs. A. B. West, opened the meeting by reading the fifteenth chapter of John, and prayer was offered by Mrs. O. U. Whitford.

The members present were Mrs. A. B. West, Mrs. A. R. Crandall, Mrs. Nettie M. West, Mrs. O. U. Whitford, Mrs. S. J. Clarke, Mrs. J. H.

Babcock, Mrs. J. F. Whitford and Mrs. A. J. C. Bond.

The minutes of the previous session were read. The Treasurer's report for the month was adopted.

The Corresponding Secretary reported that the annual letter had been sent to the associational secretaries; and that the Board stationery had been distributed.

A communication from Rev. J. G. Burdick was read and discussed.

The committee to prepare the "Mission Circle Leaflet" reported that the leaflet for November had been sent to the associational secretaries. The leaflet for December was read and adopted.

Adjourned to meet with Mrs. J. W. Morton the first Thursday in December.

MRS. A. B. WEST,
President.

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

The Baby.

He is so little to be so loved!
He came unbooted, ungarbed, ungloved,
Naked and shameless,
Beggared and blameless,
And for all he could tell us, even nameless,
Yet every one in the house bows down
As if the mendicant wore a crown.

He is so little to be so loud!
Oh, I own I should be wondrous proud
If I had a tongue
All swiveled and swung,
With a double-back action twin-screw lung
Which brought me victuals and keep and care,
Whenever I shook the surrounding air.

He is so little to be so large!
Why, a train of cars or a whaleback barge
Couldn't carry the freight
Of the monstrous weight
Of all his qualities good and great.
And, though one view is as good as another
Don't take my word for it. Ask his mother.
—Edmund Vance Cook.

Reminiscences of Sherman's Army.

[The following article by one of our Grand Army veterans appeared in the *National Tribune*, and is published here by request. Our old soldiers will be interested in it.—ED.]

In the latter part of April, 1864, General Sherman, with an army of 90,000 strong, broke camp and moved southward. Their winter quarters had stretched out from Nashville, Tenn., along the Nashville and Chattanooga Railroad.

Developments in the Confederate armies, following their disasters in the battles of Gettysburg and Vicksburg, brought

about, in November, 1863, the transfer of the Eleventh and Twelfth Corps of the Union army from the Army of the Potomac in Virginia to the Army of the Cumberland in Tennessee, then under command of General Thomas. In the spring following, these two corps were consolidated and formed the Twentieth Corps, and all the forces in Tennessee were put under command of Sherman.

With such a force of veterans, tried and tested, from commander down, there was no stemming the steady forward movement. A strong force of the enemy was constantly maneuvering in our front, only a few miles in advance. Every few days they would halt, throw up breastworks and make a show of resistance, as at Resaca, May 15, Dallas, May 25; at Kenesaw Mountain—a series of encounters—and at Atlanta, July 22, where our brave General McPherson fell. These were all sharply contested battles. But the dash and daring of the Yanks knew no repulse in any engagements. The Confederates were simply routed, and driven on and on, till they sought shelter in their final stand behind their fortifications at Atlanta. Here was displayed the shrewdest and best of their military skill in engineering. It took superior tact and maneuvering to outgeneral them. The South had verily intrenched herself within the walls, strongly fortified and guarded at every point. Huge guns projected from every parapet. Not until after six weeks of siege, in the hot months of July and August, did Sherman find it "convenient" to take even a peep inside those fortifications.

In the early part of September Sherman conceived the idea of falling upon the Confederate commander, Hood, from another point. Orders came to the Twentieth Corps, after dark one evening, to fall back to a position for better advantage. Every precaution was used to insure quiet. Artillery wheels were muffled. Every tin can, coffee pot and canteen was fastened to prevent rattling. In this careful way the command moved quickly back, eight miles, to protect the bridge spanning the Chattahoochee River, while the other corps swung around to the rear of Atlanta and struck a blow where the enemy least expected it.

The effect was magical. There was such a racket made by the bursting of Confederate magazines and the shell foundry about 3 o'clock the second morning as to awaken everybody. So completely surprised were the Confederates at this strategic movement that in less than forty-eight hours the Confederacy in and about Atlanta was completely demoralized, and the enemy fled pell-mell southward, while Sherman's army entered triumphantly, with bands playing and colors flying.

It was a grand sight, never to be forgotten. But this was not all of their surprise. Simultaneously with this catastrophe in, and hasty retreat from, Atlanta was the precipitous attack upon Jonesboro, about twenty miles to the rear, by Sherman's forces, that had stealthily and quickly swung around so far that the enemy thought he had abandoned the siege. In fact, placarded in bold lettering upon walls about the city, we found these words: "Yanks retreated September 2." But they awoke to find Sherman and his stalwart warriors still on duty in the severe battle at Jonesboro that brought their complete rout.

During the long siege of Atlanta many of the citizens, to insure safety to themselves, dug caves in their yards. They would retreat into these when the big siege guns began to play upon the city, and sleep in them at night.

It was supposed by the knowing ones that Atlanta was to be held as a base of supplies for General Sherman's army. It had been the stronghold of the Confederacy. It was to the Army of the Cumberland and the Military Division of the Mississippi what Richmond was to the Army of the Potomac. But after a few weeks' stay in and around this city, recuperating from incessant marching and sieging and battles, a new scheme was set on foot. Circumstances had developed a different phase to military affairs. It was decided to abandon Atlanta as a base, cut loose from all rear communications, and without a base of supplies march southward. Whither, was the general mystery.

On November 15, 1864, sixty thousand battle-scarred veterans turned their backs upon Atlanta, and the Confederate general, Hood, took his army northward a

few days before Sherman left, to cut Sherman's rear communications. But Sherman had already abandoned them, and Hood found himself on a wild-goose chase and on an expedition fraught with disaster to himself later on. General Thomas was sent to harass Hood, with the Fourth, Twenty-third and a part of the Sixteenth Corps. He had, all told, about 35,000 men. Eventually he struggled fiercely with him in the battles of Franklin and Nashville. In the latter engagement Hood found his Waterloo.

Sherman's four corps moved by four nearly parallel roads from five to ten miles apart, making the belt of country swept by our troops about fifty miles in width. The fact was announced from headquarters that only a limited supply of rations would be taken with the expedition, and all extra baggage was ordered sent to the rear. This gave us to understand that we were to traverse a country new to military invasion, and we found it so. With but a few days' supply of rations from the wagons, we marched over the country that had been ransacked by the troops of Slocum while around Atlanta. Once beyond this territory the work of foraging began. It was the main means of subsistence. At first it was every one for himself, but this was soon modified. Regular details from companies and regiments would be sent out daily, and at night the results of their day's research were systematically distributed to the men. There was always plenty of independent foraging. They took the risk for the fun and the plunder they found in it. Sweet potato heaps were found as systematically and almost as hugely built as small haystacks about the plantations. These, with sides of bacon, melted away under the force of a soldier's appetite like dew before the morning sun. The more delicate luxuries, turkey, chicken, duck, lamb, fresh pork and the like, became quite common as daily fare. Nor did they scruple to "pail" many a planter's cow. Sometimes small foraging parties would encounter guerrilla bands. These were made up principally from the stay-at-home class of citizens, who would appear friendly and loyal one day and the next, perhaps, lurk in ambush to waylay stragglers or any caught away from the main army. . . .

General Johnston was mystified as to Sherman's destination. Only slight opposition was met on the entire march to the sea—300 miles of travel, over a thrifty, productive country most of the way, with no obstacles to thwart him till the city of Savannah was reached, about the middle of December, 1864.

The city was in command of Hardee. Rice swamps intervened between us and the city. The enemy had cut the dikes and overflowed the land with the purpose of interfering with our approach to the city. The country abounded with an immense growth of tall cane-brakes. Sherman's ingenuity suggested the binding of these into large bundles and making a road over them through the swamps; siege guns were soon in position for service, and the fate of the city was sealed. The demand for its surrender was obeyed at once, and General Geary, of the Second Division, Twentieth Corps, was the first to enter with his command. Thus Savannah was spared the destruction that befell Atlanta.—J. H. TITSWORTH, *13th N. J. Volunteers.*

Nortonville, Kan.

If You Want to be Loved.

Don't contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evils you hear.

Don't repeat gossip, even if it does interest a crowd.

Don't jeer at anybody's religious belief.

Learn to hide your aches and pains under a pleasant smile. Few care whether you have the earache, headache, or rheumatism.

Learn to attend to your own business—a very important point.

Do not try to be anything else but a gentleman or a gentlewoman; and that means one who has consideration for the whole world, and whose life is governed by the golden rule: "Do unto others as you would be done by."—*Christian World.*

YOUNG PEOPLE'S WORK

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

Worth-While Life.

REV. A. J. C. BOND.

Prayer meeting topic for December 3, 1910.

Daily Readings.

Sunday—The selfish life (Eccles. ii, 1-11).

Monday—Spiritual poverty (Eph. iv, 17-20; Rom. i, 18-23).

Tuesday—Life that is life (Rom. vi, 1-5; viii, 1, 2).

Wednesday—Burden-bearing (Gal. vi, 1-10).

Thursday—Immortal love (1 John iii, 1-3).

Friday—Peace and purity (1 Peter iii, 10-17).

Sabbath-day—Topic: The worth-while life (Prov. x, 1-7, 22, 29). (Consecration meeting.)

PROVERBS X, 1-7, 22, 29.

A wise son maketh a glad father;

But a foolish son is the heaviness of his mother.

Treasures of wickedness profit nothing;

But righteousness delivereth from death.

Jehovah will not suffer the soul of the righteous to famish;

But he thrusteth away the desire of the wicked.

He becometh poor that worketh with a slack hand;

But the hand of the diligent maketh rich.

He that gathereth in summer is a wise son;

But he that sleepeth in harvest is a son that causeth shame.

Blessings are upon the head of the righteous;

But violence covereth the mouth of the wicked.

The memory of the righteous is blessed;

But the name of the wicked shall rot.

The wise in heart will receive commandments;

But a prating fool shall fall.

He that walketh uprightly walketh surely;

But he that perverteth his ways shall be known.

The way of Jehovah is a stronghold to the upright;

But it is a destruction to the workers of iniquity.

He that winketh with the eye causeth sorrow;

But a prating fool shall fall.

The blessing of Jehovah, it maketh rich; And he addeth no sorrow therewith.

"BUT—"

Sometimes when we are telling of our plans for the future, we indulge in a description of great things we intend to do. But before we finish we qualify our statement with an "if", and some friend says, "Yes, but that is a pretty big 'if.'" "But" is another big little word.

In what we call the Wisdom Literature of the Bible "wisdom" and "righteousness" are used interchangeably, and in the minds of the writers seem to be synonyms. In our lesson is described the "wise", and the blessings of the "righteous." If we had only this part of the lesson, it would make a very beautiful picture to contemplate. *But*—there is another side. Not all are wise; not all are righteous. There are conditions to be fulfilled, which are not always lived up to; hence the picture includes a description of the acts of the "fool", and of the end of the "wicked."

A worth-while life is a positive life. There is much to learn, to know, to do, and to accomplish. But, there is much to avoid, to shun, to put down, and to destroy.

"To Me to Live is Christ."

(From the *Sunday School Times.*)

And *that*, says Paul, is my life. And what he means is that he had opened the gateways of his life, so that this personal redemptive power, this Person, had entered, become the very deepest truth, the realest fact, of his own life. "To me to live is Christ."

Let us ask him in more detail what he means. This life of yours, Paul, where does it spring from? From Christ. Where does it tend to—what is its goal? Just Christ. What do you sustain it on? On Christ. What do you spend it on? On Christ. From beginning to end, from top to bottom, through and through, there was nothing in his life which could be expressed

in any other terms than these. Go to the Greek philosopher and ask him, "What is your life? And he would say, "Life is thought; to me to live is to think, to reflect, to meditate." Go to Alexander and ask him, "What is life to you?" "To me, life is empire; to live is to conquer lands and peoples,—conquest and power, that is life." Go to the luxury-loving Roman of Paul's day and ask him, "What is life to you?" And he would answer, "Life is pleasure. To me to live is to have a good time." Turn again to this wandering preacher,—this buffeted, worn, imprisoned apostle,—and ask him, "Paul, what is life to you?" And he would say, "Not thought, not empire, not power, not pleasure,—to me to live is Christ." Ask the philosopher, ask Alexander, ask the pleasure-loving Roman, "Are you satisfied?" And they would answer in chorus, "No." Turn and ask Paul the same question—and he would tell you, in F. W. H. Myers' words:

"Yea, through life, death, through sorrow and through sinning,
Christ shall suffice me, for he hath sufficed.
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ."

My friends, do you know anything about it? What is your life? You young men and women, have you ever asked yourself that question? If you were to say to yourself now, "To me to live is ———?" how would you fill in the blank space? Could you fill it in at all? Perhaps you would need to say, "To me to live is nothing in particular," for there are multitudes of young men and women who are living pointless, aimless lives, living morally and intellectually from hand to mouth, with rarely a glimmering of serious purpose. Or perhaps you would say, "To me to live is to have a good time. I work so many hours, and then when that is done I go out to live."

Oh, yes, I see them going out to live,—in the skating-rink, in the public house. My friend, it isn't good enough. That is not life, but the caricature of life, the denial of life. Or it may perchance be that you say, "To me to live is to get on. I am ambitious, pushing, and getting on is my meat and drink, the very breath of my life." Or it may be, "To me to live is to educate myself, to read books. Life is a literary culture, or an artistic culture." My brethren, life is none of these things, and not all of them together. If you had them all, and all at their best, they would leave the best part of you empty and hungry and starving. There is only one life, one true life,—it is the life in Christ, through Christ, for Christ, the life which is Christ!—the life of which Christ is the beginning, the middle, the end. Everything short of this is the pretense and the parody of life. This is the life you and I were made for, the life for which we were intended,—that life which comes to us when we show self and sense and sin to the door, and when into the empty house God sends the Spirit of his Son. And our life is by our own act and will deliberately grounded in the God who made it through Christ, by whom he made it. That is life—and nothing short of it is good enough for you or for me.

SELECTED QUOTATIONS.

True worth is in being, not seeming,—
In doing, each day that goes by,
Some little good, not in the dreaming
Of great things to do by and by.
For whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.
—Alice Cary.

No man has come to true greatness who has not felt in some degree that his life belongs to the race, and that what God gives him, he gives him for mankind.—
Phillips Brooks.

Life's more than breath and the quick round of blood;
'Tis a great spirit and a busy heart.
We live in deeds not years; in thoughts not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.
—Bailey.

Manhood is above all riches and over-tops all titles; character is greater than any career.—*Marden.*

"Do you know, sir," asked a devotee of mammon, in speaking to John Bright, "that I am worth a million sterling?" "Yes," said the irritated but calm-spirited respondent, "I do; and I know that it is all you are worth."

No success in life is anything but an absolute failure, unless its purpose is to increase the sum of human good and happiness.—*Frances E. Willard.*

I believe that many of our youth are learning that a worthy life is the best success; whether it is attended by wealth or poverty, or that most preferable condition of all, a modest competency. Pure upright living and steady devotion to principle are the surest foundation of any success worth having.—*Julia Ward Howe.*

A man may as soon fill a chest with grace, or a vessel with virtue, as a heart with wealth.—*Phillips Brooks.*

All honor to the comparative few in every walk of life who, amid the strong materialistic tendencies of our age, still speak and act earnestly, inspired by the hope of rewards other than gold or popu-

lar favor. These are our truly great men and women. They labor in their ordinary vocations with no less zeal because they give time and thought to higher things.—
Marden.

What do we mean when we say that a man "is made"? Is it that he has got control of his lower instincts, so that they are only fuel to his higher feelings, giving force to his nature? That his affections are like vines, sending out on all sides blossoms and clustering fruits? That his tastes are so cultivated that all beautiful things speak to him, and bring him their delights? That his understanding is opened, so that he walks through every hall of knowledge, and gathers its treasures? That his moral feelings are so developed and quickened that he holds sweet commerce with Heaven? Oh, no—none of these things. He is cold and dead in heart, and mind, and soul. Only his passions are alive; but—he is worth five hundred thousand dollars.

And we say a man is "ruined." Are his wife and children dead? Oh, no. Have they had a quarrel, and are they separated from him? Oh, no. Has he lost his reputation through crime? No. Is his reason gone? Oh, no; it is as sound as ever. Is he struck through with disease? No. He has lost his property, and he is ruined. The man ruined? When shall we learn that "a man's life consisteth not in the abundance of the things which he possesseth"?—*Henry Ward Beecher.*

TO THE LEADER.

Read to the society the brief comment on the lesson before reading the lesson text. Ask the society to alternate with you in reading the lesson. Alternate in reading the lines, rather than the verses, asking the society to read the line beginning with "But." Read the last two couplets together.

Base your talk on the "clipping" from the *Sunday School Times*. Or read it.

If you have a blackboard, write upon it "To me to live is ———?"

Give out the quotations to several Endeavorers. Or call attention to them the week before, and ask them to select one and read it, and make whatever comment they desire. If more than one shall select

the same quotation it will do no harm. The comment will be original.

Milton Junction, Wis.

A Chance for Boys.

Watch for this title next week. Don't forget it, and do not pass it over when you are reading the RECORDER. It will run through eight numbers of this paper. The series has been prepared by Mildred Welch for the Presbyterian Board and put out in leaflet form. By special permission we are to have the benefit of these short and splendid tracts. The set of eight may be had by sending three cents to the editor of this department. But be sure to read them. If you read the first you will read all.

Annual Report.

For several years I have been interested in the reports, printed in the RECORDER, of the Plainfield society.

It would be an encouragement to our societies if many others would have their yearly reports published. Or do you not make yearly reports? It seems to me much is lost to the society that does not have an annual report. Try it for the coming year and send us your budget that we may all know what has been done in our several societies.

Annual Report of the Young People's Society of Christian Endeavor, Plainfield, N. J.

Lookout Committee.

The Lookout Committee is glad to report one new name added to our Active List during the year, but regrets that seven active members have asked to have their names transferred to the Honorary Roll. Two of these, Miss Lucie Dunham and Miss Ida Randolph, were constituent members of our society. The lists have been revised and our membership stands as follows:

Active List	39
Absent List	5
Associate List	2
Honorary List	70

Notices of the consecration meeting were sent several months to members not regular in attendance, and at Christmas time messages were sent to absent members of

our society. Letters were also written, and some members of the committee have called upon those not active in our society, hoping to win them back to active interest in our work.

IDA L. SPICER,
Chairman.

Salem Student Committee.

The Salem Student Committee held three meetings in October and had charge of the informal social following the October business meeting. There were three meetings held in November, at which plans were discussed for a sale of fancy articles and candy, which was held on Wednesday afternoon and evening, December 1. The proceeds amounted to \$26.45. Ten dollars in gold was sent from the society through this committee to Miss Bessie L. Davis as a graduation gift.

Respectfully submitted,
C. ISABEL RANDOLPH,
Chairman.

Missionary Committee.

A summary of the year's work of the Missionary Committee is as follows:

At New Year's time cards and greetings were sent to absent members and for a time at the beginning of the year members of the society and congregation who were sick were visited by the committee. Envelopes for a thanksgiving offering for the society were distributed and \$11.85 received. During the year Dr. Lewis Bond, Rev. Henry N. Jordan and Rev. Joseph Booth have addressed the society on missionary work. Names of people in Arkansas who would care for back numbers of the RECORDER have been obtained and copies sent to them. Two very interesting and suggestive letters from Mrs. Eugene Davis have been received by the society.

Respectfully submitted,
N. S. WARDNER,
Chairman.

Flower Committee.

In March flowers were purchased and sent to Miss Evalois St. John during her illness. Two Easter lilies were purchased in April for church decorations and afterward sent Mrs. Ellis and Mrs. Keziah Dunham.

Respectfully submitted,
C. ISABEL RANDOLPH,
Chairman.

Prayer Meeting Committee.

During the year, the Prayer Meeting Committee has appointed leaders for the Christian Endeavor meetings. One meeting has been held outside, when on July 23 a number of our society went to the Netherwood Fresh Air Camp.

We have held six union meetings as follows: New Market society with us twice; our society at New Market twice, and two meetings with the Juniors.

Last October we were fortunate in having the State Christian Endeavor Convention at Plainfield, which proved a great help to us in many ways. Also a number of special speakers have addressed us, including the following: two leaders from New Market, Mr. Jordan, Mr. Moore and Mr. Shaw—at a special Conference Echo meeting; Mrs. Steele; Corliss Randolph, on the morning of our anniversary in December; Edgar D. Van Horn, when we observed the Founding of Christian Endeavor; Rev. Mr. Bond, who gave us some of his experiences as a missionary in Turkey; Mr. Booth, and Doctor Gardiner.

The committee want to thank the Missionary Committee and all those who have been so great a help in our meetings. It is also the sincere hope of this committee that in the coming year our society will grow in the love of our Saviour, and be rich in spiritual power.

Respectfully submitted,
C. F. NEAGLE,
Chairman.

Social Committee.

A corn-roast was held at the home of Mr. and Mrs. Oscar Ellis on September 18. On October 28 a Hallowe'en social was held in the church parlors and a very pleasant evening was spent by all who attended. This committee had charge of the informal social in March.

An entertainment, including a two-act comedy, was given in the church parlors on Wednesday evening, May 25, and was repeated on Tuesday, June 7. A silver offering was taken at both performances.

Respectfully submitted,
C. ISABEL RANDOLPH,
Chairman.

Junior Society Committee.

There were thirty-eight meetings held during the year, with an average attendance of fifteen. There were sixteen members at

the beginning of the year. One left to join the Senior society. Three new members have been added making a net gain of two. Two, Harold Spicer and Beatrice Cottrell, were baptized and joined the church.

At the beginning of the year a prize was offered by a former member of the society to those who were perfect in attendance throughout the year. There were seven who attended all the meetings: Celia Cottrell, Beatrice Cottrell, Dorothy Hubbard, Ruth Morris, Laura Stillman, Leland Shaw and Ernest Stillman.

During the year we were favored with talks by Pastor Shaw, Mrs. Steele, George Babcock, Miss Spicer and Elder Randolph. Mr. Moore read a Bible story the fourth Sabbath of each month.

F. A. LANGWORTHY, Supt.

Treasurer's Report (Junior Society).

Receipts.	
Balance on hand, July 1, 1909.....	\$ 6 92
Received from collections.....	5 45
One-half Children's-day collection	6 29
Total	\$18 66

Disbursements.	
For Mrs. Steele.....	\$ 2 00
Dolls for Christmas	1 00
Secretary's book	25
Topic cards	50
Doctor Palmberg's salary.....	2 00
Sabbath School Board	1 00
Tract Society	1 00
Missionary Society	1 00
Plainfield Children's Home.....	2 00
Netherwood Fresh Air Camp.....	2 00
C. E. Union for boys' work at Netherwood.....	1 00
Balance on hand, July 1, 1910.....	4 91
Total	18 66

F. A. LANGWORTHY, Supt.

Report of Treasurer.

Receipts.	
Balance, July 1, 1909.....	\$ 22 59
Dues	13 80
Special collections	11 85
Regular collections	25 17
Socials, sales, etc.	37 09
Mrs. George H. Babcock.....	25 00
Total	\$135 50

Disbursements.	
Society expenses	\$ 13 58
Miscellaneous expenses	36 29
Young People's Board	70 00
Balance, June 30, 1910.....	15 63
Total	\$135 50

Of the above amounts the following payments were made:

Building Fund, Salem College.....	\$ 10 00
Italian Mission, Plainfield	10 00
Fouke School	10 00
Doctor Palmberg	10 00
Tract Society	20 00
Missionary Society	20 00
General expense, Young People's Board.....	10 00

Respectfully submitted,
ROLAND M. DAVIS, Treasurer.

President's Message.

There are among our Endeavorers more than forty societies and twelve hundred active members—a number capable of accomplishing a great work for the Master. With this number of workers there is a great responsibility in carrying out plans and in systematizing work. The board keenly feels this responsibility, and desires as far as possible to carry out the resolutions passed by the young people at Conference.

The recommendation to place a missionary on the Southwestern field has been carefully considered by the board and at present can not be carried out because of the lack of an available man. Urgent appeals come from this field as they do from others, and it is clearly seen that the greatest need among our young people is material, fitted and prepared to answer these calls and to do the work that is needed. As is seen, we have numbers enough to answer all the calls that come to us, but the preparation which makes our young people feel ready to go and to do is not yet sufficient. From our young people should go out at least one young man or woman each year, prepared and willing to do special work for the Master. Societies, are you doing anything definite to fit your young people for this work? Have you some member who can and will, with proper encouragement, devote himself to God's work? We feel sure that you have. Then see to it that you develop him as he should be developed.

Our interests at home and abroad are increasing. The African field is open to us, and soon we shall be called upon to send workers there. When this call comes, will we be ready? Young people, is there some one among you who will prepare to go in a few years to Africa as a farmer, and another as a teacher? Such will be noble work and our young people will be glad to send you. Financial backing will be found if the workers are ready. To be sure, we are not flooded with money, and the board will be glad if more comes in this year than came in last. But even with this problem before us, it is easier to get the money than to find the persons who are prepared and willing.

We hope to have our topic cards printed by the first of December. A special

monthly topic is being prepared by Rev. W. D. Burdick. Send your orders direct to the RECORDER office.

The board will be glad at any time to hear from our young people. Societies, write whenever you have a suggestion or can in any way help the board carry out the needed work for the Master.

A. CLYDE EHRET.

Salem, W. Va.

Advance of Conservatives.

Already hitherto very conservative denominations are making advanced declarations of industrial faith and taking equally advanced and far more courageous action in face of the "frowning world" of industry and politics. For instance, the report of the committee on social problems adopted by the General Assembly of the Presbyterian Church contains the following declaration:

The church declares that the getting of wealth must be in obedience to Christian ideals, and that all wealth, from whatever source acquired, must be held or administered as a trust from God for the good of fellow man. The church protests against undue desire for wealth, untempered pursuit of gain and the immoderate exaltation of riches; and calls for a more equitable distribution of wealth.

The church declares for the abolition of child labor—that is, the protection of children from exploitation in industry and trade, and from work that is dwarfing, degrading or morally unwholesome.

The church declares for the employment of the methods of conciliation and arbitration in industrial disputes.

The church declares for the release of every worker from work one day in seven, and it declares further for adequate protection of working people from dangerous machinery and objectionable conditions of labor.

The church declares for some provision by which the burden imposed by injuries and deaths from industrial accidents shall not be permitted to rest upon the injured person or his family.

The department of church and labor, established as an integral function of Presbyterian Home Missions, has long since carried these declarations out into very practical action by the word and work of Charles Stelzle as the churches' representative in that department, and by the word and work of local presbyteries and churches throughout the denomination.—*The Survey*.

DENOMINATIONAL NEWS

Geo. H. Utter Elected.

Hon. George H. Utter of Westerly, R. I., was elected to the United States Congress by a handsome majority of 5,400. Brother Utter has our hearty congratulations. His public service as governor and lieutenant-governor has eminently fitted him for the work in Congress.

North Loup's Pastor and Quartet in Temperance Work.

Several times this fall we have noticed accounts in the Nebraska papers of the good work for local option being done by Rev. Geo. B. Shaw and a quartet from the North Loup Church. Bro. Oscar Babcock writes in a personal letter: "Brother Shaw has addressed many audiences on the subject of local option since the campaign opened, and all agree that he has shown himself to be an able and forceful speaker, apt and telling in his illustrations and winning in his style of address."

The following item is from the *Ord Quiz* of Ord, the county seat of Valley County, Nebraska: "The Bohemian Hall was crowded full last Sunday evening to hear the address of Rev. Geo. B. Shaw of North Loup on the subject of temperance. As this subject enters very materially into the campaign this fall it was natural that the address should deal considerably with Dahmanism. The address was a strong one, with old truths presented in a forceful way. Along with the speaker came a double quartet from North Loup, and it is needless to say that the music was fine."

The man who has misjudged and disparaged another person and discovers his mistake, and does not gladly hasten to make correction of it, is so far below the New Testament ethical level that he is invisible from that point of view.—*D. B.*

I thank thee, Lord, that here our souls,
Though amply blest,
Can never find, although they seek,
A perfect rest;
Nor ever shall until they lean
On Jesus' breast.

—Procter.

Age is not to be feared; the older a good and healthy person grows, the greater becomes his capacity to enjoy the deeper, sweeter and more noble kinds of happiness which the world affords.—*Baptist Commonwealth*.

"Our characters are formed by habits of thought carried into action."

CHILDREN'S PAGE

The Only Son.

A Thanksgiving Story.

Grandpa Dean folded up the letter he was reading, with a jolly chuckle.

"Yes, they'll all be home, every last one, even down to Baby Ruth that was two months old yesterday. Won't there be a houseful? And why are you looking so sober, Miss Pussy? Your big brother is coming along with the rest."

Evelyn was indeed looking out of the window with a face so serious that her thoughts could not be in tune with the great family festival that was drawing near.

Evelyn and her brother were the only orphans in the large family, and every one called the little girl grandpa's baby. It had almost been a year since her brother Robert had gone to the city to begin life for himself, and he had been home only once for a short visit. Usually Evelyn's face was all smiles and dimples when Robert's return was mentioned, and it was no wonder that grandpa was surprised at her sorrowful look.

"I was thinking of some one whose folks aren't coming home Thanksgiving," said Evelyn.

"What particular some one?" asked grandpa.

"Old Mrs. Belden."

"I shouldn't think she'd want her folks to come home," said grandma, "for I do think of all drunken good-for-nothings I've ever seen, Tom Belden is the worst."

"The prodigal son was bad, too, but they were glad to have him home for Thanksgiving."

Evelyn was so innocent of any intention of administering a rebuke that grandma was not offended, even though grandpa's eyes were twinkling as he looked over Evelyn's head.

"Yes, child, but the prodigal son repented," grandma said.

"Where did you get this idea?" asked grandpa.

"Well, you know, in prayer meeting grandma was telling Mrs. Smith how every one in our family was coming home, and

how even Uncle Mart was coming from New York to spend Thanksgiving at home. And Mrs. Belden was sitting behind grandma, and I heard her say in a sort of whisper, 'O Lord, won't mine ever come home?' And I've felt sort of bad about it ever since!"

The smiles were gone from grandpa's and grandma's faces when Evelyn's story was done.

"To think that she loves that worthless creature yet," said grandma. "Nothing more was said about it at the time, but when you would have thought that they had forgotten all about it, grandpa suddenly remarked, 'I wonder what his address is.'"

"I don't know," said grandma, "but Fred Case knows. He had a bill against him, and got the address of Mrs. Belden to send it. And much good it did him, I dare say. He'd better have saved his postage."

Then, after another period of waiting, grandma said, "I'm going to send that extra turkey to Mrs. Belden. I'll have her over to do some sewing for me, because she won't take it unless she can pay for it some way."

"All right," said grandpa, "and you'd better put up a couple of baskets of vegetables, and any fixings that you think she wouldn't have."

Evelyn's face was all sunshine now. After she had told grandpa, she was sure that things would come out all right. Grandpa sat down and wrote a letter that evening, and grandma sent the hired man to ask Mrs. Belden to come over to sew the next day. When she came, grandma explained that she would like to give her the turkey and other Thanksgiving supplies in return for her work.

"Well," said Mrs. Belden, "I don't know as it would be much use to fix up a big dinner just for myself."

"You might have company, sort of unexpected, you know," suggested grandma. "No," said Mrs. Belden, sadly, "that's a day when everybody wants to be with their own folks, and I haven't any that would come."

"Unexpected things do happen sometimes," said grandma; "it's best to be prepared."

And Mrs. Belden agreed to take the turkey, though it was plain that she had no

faith in the unexpected. But Evelyn was so delighted that she had to run out of doors to laugh.

A few days later grandpa got a letter that he read with a satisfied smile.

"Well, there might be some hope for Tom Belden, after all," he said.

During the Thanksgiving week some impulse led Mrs. Belden to follow the example of her happier neighbors, and bake and cook as though she expected a houseful of people.

"If he should come, I'd want to have everything ready," she said to herself, but added sadly, "He won't come. He wouldn't have the money, even if he should want to."

So, on Wednesday evening, when the work was done, she sat down with an aching heart, but before many tears had fallen she saw Grandpa Dean's comfortable survey stopping outside.

"I wonder if he wants me to go over to his house to help tomorrow. He's bringing some more of his folks from the train. That's the third load he's taken by here today."

But by this time Mr. Dean had unloaded his passengers and they were coming up the walk. There was a man with a baby in his arms, and a sad-faced little woman walked beside him. When the man raised his head so that she could see him, Mrs. Belden cried out with joy and came flying down the walk to meet them. Grandpa Dean looked back as he drove away, and then he smiled all the way home.

Well, the Belden family finally got into the house, and Mrs. Belden was unwrapping the baby, declaring that it was the prettiest and brightest baby she ever saw. She stopped several times to pat the young mother's hands, and say, "You're just the kind of daughter that I always wanted." Then, when the baby got over her shyness, she sat up and repeated the lesson that her mother had been teaching her for two weeks. It was, "I love grandma," and Mrs. Belden said that she wouldn't have believed that she could be so happy.

There wasn't a merrier Thanksgiving party in the town than the one in that little house the next day. How Mrs. Belden rejoiced in her well-filled pantry. She carried the baby around for all the neighbors to see, and as it really was a pretty, bright

baby, every one admired it. "There isn't a baby in the neighborhood that's half as nice," she said, when she returned from her trip. When they sat down to dinner, Mrs. Belden, with a trembling voice, returned thanks for her blessings, and when she had finished Tom said, "Mother, your prodigal has really come back, this time."

All the neighbors except Grandpa Dean smiled knowingly at the idea of Tom Belden's reformation, but he justified the faith of his wife and mother. The next Thanksgiving he came home without being sent for, and the sadness was all gone from the little wife's face; smiles and dimples reigned instead. And the baby—well, the baby had grown in virtue and beauty as such a wonderful baby should.—*Zelia M. Walters, in Christian Standard.*

Letter From South Africa.

To the Editor of the Sabbath Recorder,

DEAR DOCTOR GARDINER:—I thought it was very kind of you to put my letter in the RECORDER.

Since then, father has been to America and back again. At one time he thought he would call us away from Africa, because he has found it so hard here; but I am very glad that he has come back, for I like Africa and the African people, and hope that I shall be able to help them in some way now that I am getting bigger.

Father seems troubled that so many people break down over the Sabbath. I have made up my mind that by God's help I shall remain a Sabbath-keeper all my life.

I am getting on well at school, and, if father is successful in getting a Sabbath home, in which to train native students, I think there are ways in which I can help him.

Most of the natives are very pleasant to teach, as they are fond of studying the Bible. I sometimes study with them. Once, I went to the top of Table Mountain with a student from Mashonaland and enjoyed the trip very much.

But I am afraid this letter is getting too long.

Father has told me about the children's lovely flower services at Plainfield; perhaps I shall see them some day, although I like Africa much the best.

On Sabbaths I think of the Sabbath-keeping children in America, and I should

like to think that they sometimes thought of me.

I send my love to them all.

Yours sincerely,

MARY WINIFRED BOOTH.

Clifton-on-Sea, Oct. 18, 1910.

Kindness to Dumb Animals.

The wagon was heavily laden with great bags of metal, too heavy for a single horse to draw, one would have thought.

It turned into a side street and half way down the block again turned into an alley at the rear of a livery stable. It required considerable tugging on the part of the horse to pull the load up the incline of the alley driveway, but he did it, and the driver looked pleased when the back wheels had made the rise and settled down to level ground. At the barn door it was necessary to turn the wagon around completely and back in. Surely one horse could not do that. The turn was made easily enough, but there the wagon remained.

"Back up, Jim!" said the man, pulling lightly at the reins.

The horse braced his fore feet and shoved. The wagon didn't move.

The man got down from the seat and went around to the back of the truck and pulled. "Back!" he commanded. The horse put every muscle to the strain. "Back!" The wagon moved, this time at least a foot. Two more, and the back wheels would be over the threshold of the barn door.

"Back!" The command moved the horse to exert his greatest effort. There was a crunch of splintering wood and the wagon rolled back.

Not a blow had been struck the animal. Only gentle words had been spoken, and the horse had done the rest.

And when it was all over the man did not go on unloading the wagon without a further thought of the great, obedient animal standing still between the shafts. He went to him and took his nose in his hands and patted him between the eyes and said: "Good, old Jim! You did do it, didn't you? I knew you would."

And the horse rubbed his nose against the man's cheek.

It is pleasant now and then to see such things.—*Catholic Calendar.*

HOME NEWS

LOS ANGELES, CAL.—Last week I wrote for the RECORDER a brief account of a mass meeting held in Los Angeles by the Sabbath-keeping people of the city and vicinity, to protest against legislation by the State upon religious subjects, especially in the interest of Sunday-keeping, which is now being sought by certain zealous "reformers." In this meeting Seventh-day Baptists were represented by the pastor of this church and by T. A. Gill, whose home is now at Pacific Grove in this State. He and his wife are spending a few weeks with us, and last Sabbath at the close of our service Mrs. Gill was baptized. Having been all her life long, until quite recently, a loyal Presbyterian, she did not quite decide to join our church, but with clear convictions on baptism and the Sabbath, she very joyfully styled herself, after her baptism, "a Seventh-day Baptist."

Several signs of coming winter have made their appearance. Refreshing showers have come, people are planting gardens, and tourists from the East are making their annual visits. From the latter of these signs we look for some increase of interest in our Sabbath services. L. A. P.

"The man who, keeping within the lines of truth, tries to create a wrong impression concerning men or things, should look up the ninth commandment again."

We need a new version of the Good Samaritan. It is high time the church saw the Jericho road cleared of thieves and robbers.—*Bishop Williams.*

The little sharp vexations,
And the briars that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell him about the heartache,
Tell him the longings, too,
Tell him the baffled purpose,
When we scarce knew what to do.
Then leaving all our burden
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—*Brooks.*

MARRIAGES

LEWIS-GRIDLEY.—On the eighth day of October, 1910, at the Seventh-day Baptist parsonage at Alfred Station, N. Y., by Pastor I. L. Cottrell, Mr. Rex F. Lewis and Miss Alice P. Gridley, both of Alfred.

ORMSBY-GREEN.—On the fifth day of November, 1910, at the Seventh-day Baptist parsonage at Alfred Station, N. Y., by Pastor I. L. Cottrell, Mr. George W. Ormsby and Miss Mabel R. Green, both of Alfred.

DEATHS

RICH.—Mrs. Mary E. Rich died at the home of her sister, Mrs. Geo. H. Case, near Main Settlement, N. Y., on October 21, aged 72 years and 5 months.

Mrs. Rich was the daughter of John and Harriet Edwards, who were among the first settlers of the town of Genesee, and were numbered with the most staunch supporters, both spiritually and financially, of the First Seventh-day Baptist Church from its first organization. In 1865 Mary became the wife of Wm. H. Rich and moved to Farina, Ill., where she soon united with the Seventh-day Baptist church of that place. Later she removed her membership to Hammond, La., and her residence to near Tampa, Fla. Though separated from church relations, she still maintained an earnest Christian character, and remained faithful to her principles and to her God to the last. Her death was caused by a complication of diseases.

Services at the house, conducted by Rev. G. P. Kenyon, October 24, 1910. Interment in the Little Genesee Cemetery. She has gone to her reward.
G. H. C.

BURDICK.—Olive Allan Burdick was born in Exeter, R. I., September 16, 1829, and died at Alfred Station, N. Y., November 6, 1910.

She with her parents left Rhode Island when two years of age and came to Willet, N. Y. When she was twenty years of age she went to DeRuyter where she first met Seventh-day Baptists. She finally became a strong conscientious observer and advocate of the Seventh-day Sabbath. She had been baptized when seventeen years of age and become a member of the Free-will Baptist church. She changed her membership to the DeRuyter Seventh-day Baptist Church. In 1850 she was married to Kenyon W. Burdick, who died in 1877 at DeRuyter. In 1888 she moved to Alfred, N. Y., and changed her membership to the First Seventh-day Baptist Church of Alfred, of which she remained a member until death. She united also with the Ladies' Evan-

gelical Society and was a member of it until the end came. For the past thirteen years she has lived with her daughter's family, Mr. and Mrs. J. R. Burdick, where she has been tenderly and cheerfully cared for during the last eight years of her sickness and comparative helplessness. Until eight years ago she enjoyed a good degree of health and strength.

Mrs. Burdick was the mother of six children. Two sons and two daughters are still living. There are also eleven grandchildren and seven great grandchildren. She will be remembered for her devotion to her Christian duties, her church and her family. Her home on the farm near DeRuyter, when Mr. Burdick was living, was a hospitable resort for the students and friends of DeRuyter Institute in its palmy days. Though most of our acquaintance with her has been since she was eighty years of age, we shall remember her youthful, cheerful face and her bright sayings.

Farewell services were held at Mr. and Mrs. Burdick's home on November 9, and the family accompanied the remains to DeRuyter for interment by the side of her husband.

I. L. C.

CUTLER.—Margaret, the week-old baby daughter of Mr. and Mrs. L. C. Cutler, died November 9. A brief service at the grave was conducted by the pastor. Interment at Glen Ellyn.

A. E. W.

Every man faces some time in his life, usually in early life, the tremendous question, Whether God shall become to him the God of all days and every day, and the divine will shall be the law of all things and everything. And, all the after life depends upon the answer he makes. See to it, young man, that you answer aright.

A high conception of the glory and beauty of the church will save us from that foolish vagrancy that is one of the perils of our time; we shall cease to treat the church as a shop to which we bring our custom, but shall regard it as a sanctuary and home, in which love and faith display their richest gifts.—*A. T. Guttery.*

To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.—*Rev. ii, 17.*

I thank Thee, too, that thou hast made
Joy to abound;
So many gentle thoughts and deeds
Circling us 'round;
That in the darkest spot of earth
Some love is found. —*Procter.*

SABBATH SCHOOL

LESSON X.—DECEMBER 3, 1910.

PETER'S DENIAL.

Matthew xxvi, 31-35, 69-75.

Golden Text.—"Let him that thinketh he standeth take heed lest he fall." I Cor. x, 12.

DAILY READINGS.

First-day, Matt. xvi, 13-28.

Second-day, Acts ii, 14-36.

Third-day, Acts v, 17-32.

Fourth-day, Mark xiv, 27-31, 66-72.

Fifth-day, Luke xxii, 31-38, 56-62.

Sabbath-day, John xiii, 31-38; xviii, 17-27.

Sabbath-day, Matt. xxvi, 31-35, 69-75.

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

It is not the man who reaches the corner first who wins, but the man who knows exactly what he is going to do when he reaches the corner.—*Charels E. Hughes.*

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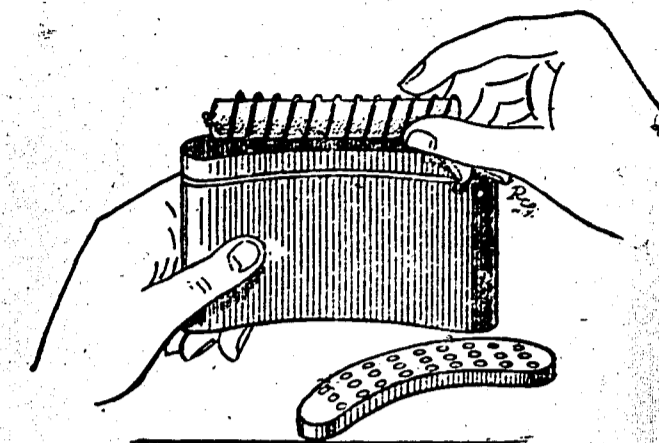
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The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

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, 518 W. 156th Street.

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.

"I'll Stand the Pain."

Every one remembers the awful Park Avenue collision in New York City. One of the sufferers was a young man named Peter Murphy. His feet and legs were caught beneath the engine which had telescoped the car. He had worked one leg free and was about to pull the other loose when the roof of the car fell on both legs. While he hung there in agony Battalion Chief Farrel of the Fire Department came along, and Murphy begged him to lift the timbers off his legs. "If I do that," said Farrel, "the roof will fall on the other side. There are women there." "I didn't think of that," said Murphy. "Let it stay. I'll stand the pain." Heard you ever anything more Christ-like? So he waited a long, terrible half hour, till his fellow-sufferers were dragged from under the ruins. Himself he could not save. No wonder that the ninth of March following (this was in January) two thousand people es-

corted the crippled hero from Bellevue Hospital to his home in New Rochelle. It was a tribute to something far finer than courage.—*Pilgrim Teacher.*

"Parents are, in any case, the natural leaders in selecting the reading for the family. Whether they realize it or not, what they read will powerfully affect the choice of their young folks. They need not think that they can indulge in questionable reading and not have their children do so too. In the family no book or periodical should be allowed which does not help to build mind and character, and is not an inspiration to high ideals."

Some people are like electric buttons: they'll not accomplish anything unless they are pushed.—*Selected.*

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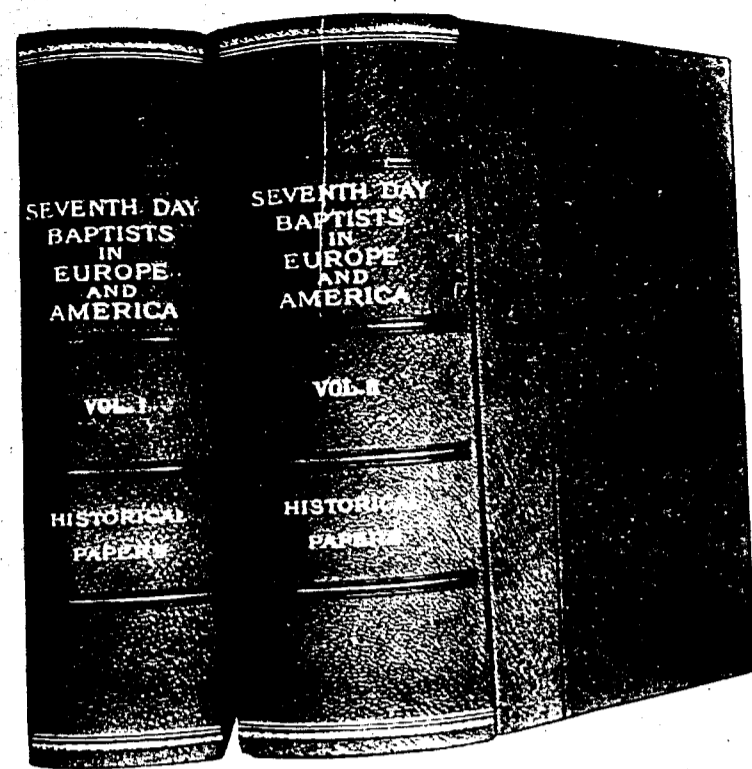
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With thy dim mortal sight,
How meanings dark to thee
Are shadows hiding light,
Truth's efforts crossed and vexed,
Life's purpose all perplexed—
If thou couldst see them right,
I think that they would seem all clear,
and wise, and bright.

And yet thou canst not know,
And yet thou canst not see;
Wisdom and sight are slow
In poor humanity.
If thou couldst trust, poor soul,
Thou wouldst find peace and rest.
Wisdom and sight are well, but trust
is best.

—Adelaide A. Procter.

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