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Stretching far o'er land and sea;

Not alone for bounteous harvests

Lift we up our hearts to thee;

On this day of glad thanksgiving,

In thy light of truth serene,

We, the people of this Nation,

Praise thee most for things unseen.

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;

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 finds its full fruition

In the brotherhood of man.

—William Pierson Merrill.

CONTENTS

EDITORIAL—Thoughts for Thanksgiving; Yes, there is still a place for Revivals; Declaration of Principles; A Mother's Conference; Unitarian Board Meeting; An Opportunity Improved.

EDITORIAL NEWS NOTES—The Greatest Steamship on Earth; Toldoy Seeks Seclusion; Sabbath Reform—Sunday Law Controversy in Los Angeles.

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REFORM—Sunday Law Controversy in Los Angeles.

GREAT MEETING—North Loop's Pastor and Quartet in Tabernacle West End.

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to be thankful, and Jesus often thanked His Father for all his children who were trusting Thy service and wearin the sense of his grate 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 and fruiter. It is the same sad misfortune that falls in refreshing showers to make it fruitless and barren. Indeed, I believe we know not means for their work, than could any other means that will lighten the burden of sorrow and suffering.

Endeavoring work have been accomplished: nothing more than to give some satisfaction to the hearts of men and women who are drifting away from a secular paper of interest, and provide our boards with the information. Indeed, I believe we know not means for their work, than could any other means that will lighten the burden of sorrow and suffering.

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 proposition of conciliation and arbitration in industrial dissensions.

For the protection of the workers from dangerous machines, contagious disease, and injuries. For the abolition of child labor.

For such regulations of the conditions of toil for women as shall safeguard the physical and moral condition 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 advancement, if 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 labor. For the highest wage that each industry can afford.

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 and healing, and comfort, and sympathy, 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 met one of the most attentive listeners an aged mother, who was accompanied by the servant 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 lived in London, I gave great attention to 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. Great 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.

But 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 movements of the Spirit of God upon the hearts of men until hundreds would plead for mercy and freedom from this world's riches, 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 repentance and reformation. Indeed, I believe we need such an outpouring of the Spirit of 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 things.

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 personal revival to reveal the spiritual Christ. But it does demonstrate as few things do the great heart-wrenching yearning of humanity; and if it brings enough freshening impulse and expression to that yearning, a revival will not have been in vain.

THE SABBATH RECORDER.

Decleration of Principles

The National Council of Congregational Churches, held in Boston, came out strong and unanimous in favor of industrial, religious, 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 National Council of Councils of Churches, held in Philadelphia last December:

We deem it the duty of all Christian people to demand that as it may—and there are certain practical industrial problems. To us it seems that the churches must stand: For the right of men to a complete justice in 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 proposition of conciliation and arbitration in industrial dissensions.

For the protection of the workers from dangerous machines, contagious disease, and injuries.

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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 seen observers of the twenty-one men who spent from two o'clock until nearly an hour after the lamps were let out, 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 through the month of July. The estimation includes the debt, all of which has come upon us since the
EDITORIAL NEWS NOTES

The Greatest Steamship on Earth.

The White Star Steamship Company has just launched at Belfast, Ireland, its new steamer Olympic. It is the largest steamship afloat. Hitherto, the Mau- rantia 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 889½ feet, breadth 92½ feet; its height from keel to top of captain's house is 103½ 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 them 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, and this has been advised 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.

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 "feels that he retires 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 his grief, and 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 amends 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 Tokyo, to try plotters against the life of the Emperor of Japan, found twenty-six persons guilty. These include Koko, 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 Pittsburgh, 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 latest strike in New York City and Jersey City was brought to an end by 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 have been 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 implying 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 some 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 it and take its recordings 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, heclassed them with drunkards and saloon-keepers, said they were an ignorant set of 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.

The following 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 Sunday legislation for California. Among the speakers were Dr. Sig¬mund Hecht, Rev. W. M. Healey, Rev. Lewis A. Platts, Rabbi Isidore Meyers, Rev. E. B. Blight and Rev. E. E. Andros. Ex-Judge Waldo M. York acted as chairman of the mass-meeting and the Pacific Sanger Bond occupied the stage with the speakers. Resolu¬tions 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 ma¬jority of the speakers represented either the Hebrew congregations, the Seventh-day Baptists or the Seventh-day Adventists.

The meeting was held under the manage¬ment 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 repre¬sentative of the Seventh-day Baptists, who, among the early settlers of this coun¬try, 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 Sun¬day legislation because, first, it is uncon¬stitutional and, 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 preachers preach today, they may be sure will be enforced tomorrow.

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 Velthuyse 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 un¬worthy person, but because of the unmis¬takeable 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 Boedschapper will all, I think, agree that the great interest of the Boedschapper, the Boedschapper 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 to worship a few 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 feel 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 insti¬tution, so full of sense, made a deep impres¬sion. On the last Sabbath I had the pleasure of hearing your西班 church, not agreeing with the interested assistance of our friends, the Boedschapper, we have the privilege of baptizing two sisters. Many of my friends who never witnessed a baptism by immersi¬on were present. I preached on Gal. iii, 27, and I am sure our Saviour's insti¬tution, so full of sense, made a deep impres¬sion. On the last Sabbath I had the pleasure of hearing your Spanish church, not agreeing with the interested assistance of our friends, the Boedschapper, we have 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 insti¬tution, so full of sense, made a deep impres¬sion. On the last Sabbath I had the pleasure of hearing your Spanish church, not agreeing with the interested assistance of our friends, the Boedschapper, we have 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 insti¬tution, so full of sense, made a deep impres¬sion. On the last Sabbath I had the pleasure of hearing your Spanish church, not agreeing with the interested assistance of our friends, the Boedschapper, we have 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 insti¬tution, so full of sense, made a deep impres¬sion. On the last Sabbath I had the pleasure of hearing your Spanish church, not agree...
been especially roused by some imputant 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 pounus over their 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 in the native and in the foreign language. They have to build school, barns and houses (for the native) and the missionaries must take up the work (for the foreign). It is not possible to secure a place in the daily Java for our sisters to publish this letter in the Recorder in the same manner as the one a few weeks ago, they will have to do it in the same manner as the one a few weeks ago.

There must be a reason for it. 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?

“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 B. H. Streit, 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 Within our earthly glow.

Thanks for the sickness and the grief
Which none can flee;
For loved ones standing around the
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 ascended
Who died to win
Our life, ever, evermore
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 work of the field is extending and 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.

Yeary 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 10:30; 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 4th Avenue Elevated train at Cortlandt St., north to Bleeker 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 100,000 people in the world in whom the desire for liquor is stronger than in the State of Kansas.”

I thank Thee for the fragrant balsam
Which strews my path so softly, sweetly;
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, unsearchable, good order
Which nothing can destroy.

—Jane Crewdson.
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 Chicago. We saw 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.

Gentry, Arkansas. Storms prevented the attendance one or two other nights, we rejoiced in the fact that it enjoys the pastoral care of Bro. Wilburn Davis, and all appointments are sustained.

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 in whom they believed spoke. The meeting adjourned to meet at 10.30 p.m.

Gentry, Arkansas, Thursday morning, November the tenth. A beautiful, sunny W. M. morning, the train at Gentry and received, United regular weekly services and to do more the coming year.

SOUTHWESTERN ASSOCIATION.

FROM THE CORRESPONDING SECRETARY.

THE SABBATH RECORDER.

MISSONS

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 night at Marlboro. When the bad weather decreased the attendance one or two other nights, we put up with our old friends at Shiloh. 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 unpretending way spiritually feed and lead our young people, would accept calls from pastorless churches. Like faith and obedience would obtain like results.

Brother Randolph of Fouke, Ark.; who related some of the happy times in the life of Mrs. Sanders 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 has been with this people for about twenty years, 1910 and adjourned to meet at 7.30 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 saliing is all calm, from the ministry to the merchant. One may change his pas- torate often—or rough or shallow saliing. The merchant has his problems, the teacher has his problems, but Christ says "My yoke is easy and my burden is light." Churches of the educational work of this association.

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 meetings were very tender, both in giving and receiving.

Bro. A. J. C. Bond brought greetings from the North Western 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 Wilburn 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 in prayer by Brother Biggs of Gentry.

The session of the evening was preached by Rev. 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 to the Executive Committee. A letter from corresponding bodies. Rev. W. L. Burdick and myself had arrived here to the Executive Committee. A letter from the corresponding bodies.

One was that not be able to leave home and so they could not attend the Association as anticipated. 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.

When the bad weather decreased the attendance one or two other nights, we rejoiced in the fact that it enjoys the pastoral care of Bro. Wilburn 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 saliing...
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 character 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 as he should. The Lord 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 make it 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 counselled 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 was 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 Glenlaverne, 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 could not write 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 for his own good. 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 Blyssworth 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 Transkei 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, 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 of this change. About 1904 he was married to a widow, named Jenima Jane Mzilane and sometime during 1906 she came to him saying she would better do her work on Friday, as she was 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 Abyssinia), who was one to sign the certificate told him there were many Christians in Abyssinia 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 Olifan 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.

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

(Concluded.)

SUMMARY OF ALL THE WORK.

China.

Shanghai Seventh-day Baptist Church, organized 1850; membership 63; probations during the year 1908, 2; chapel has been built at Shanghai; contributions of the native missionary society $171.10; Sabbath appointments 2; Sabbath schools 2; one boys' board school with 48 pupils; resolutions of Board $2,025.10; girls' board 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 1; government and medical inspector; 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 mission stations 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
On November 21 Ebenezer Ammokoo 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 Westley, R. I., to attend a special meeting of the board held the twenty-fourth. On Sunday we went to Tughegy, 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. 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 at the special meeting attended of a hundred re-turned missionaries. The last week in February was occupied in holding a series of meetings at Postumville, Mich., where at least one man 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 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.

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 the “Lord’s day” which he both taught and kept? If the work of our boards is the bivouac of both the Christian and non-Christian man, 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.”
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 times of my sojournings;
For the world-step forward taken;
For the truth, clearer vision
Of humanity's great mission—
For all that man upriseth
I sing this song of praises.

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 "clavus 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 1580 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 1651, in Bull Stake Alley; in 1680, at East Smithfield; and from 1690 to 1730 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 a 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 1800, 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 nearly 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 Baptist society for so many years 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 Church.

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's 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. Saldan, who was sent here 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 before the court 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 afterwards set up on a pole in White-chapel 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, praying for his innocence, but was refused admission; 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 Sten nett, Edward Sten nett, 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 Palmborg of Lien-oo, China.
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. Bone, Recording Secretary.

The Baby.

He is so little to be so loved!
He came unbooted, ungarbed, unloved,
Naked and shameless,
Begged and blameless,
And for all he could tell us, even nameless,
Yet every one in the audience knew him.
As if the mendicant were a crown.

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

He is so little to be so large!
Was 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.—En.

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, 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.

When such a force once more was concentrated, new and exciting expeditions were on the way. The strong force of the enemy was constantly moving 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 Kennesaw 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 they were displayed, as the shrewdest and best of their military skill in engineering. It took superior tact and maneuvering to outgeneral them. The South had vastly intrenched herself within the walls, strongly fortified and garrisoned at every point. Here was 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 pushing 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 meal 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 24." But they broke 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 the rear guard, and advance, 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
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 thirsty, 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 crammed the dikes and overflown 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.

Don’t learn to do your own business—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.
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—conquer and possess them—this is life. Go to the luxury-loving Roman of Paul's day and ask him, "What is life to you?" He will answer, "Life is pleasure—life is to enjoy—life is to live."

Go to the kind, the gentle, the humble, the imprest with the perdition of life. This is the life of which we show self and sense and sin to the door, and we live.}

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 gave 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 overtops all titles; character is greater than any other career.—Harden.

"Do you know, sir," asked a devotee of manliness, "is it worth for me to join Boy's Scout and earn an '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 up-right 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 popular 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 the 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 delight? Or is it that his life is open-ed, 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 hopes all gone? Is his hope all 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 consists not in the abundance of the things which he possesses?—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 life is—" and 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 five 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 Young People's 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 through reports that do 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: 3
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
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: 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 the 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 good to us throughout the year. 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. N. NEAGLE, Chairman.
Social Committee.
A corn-roast was held at the home of Mr. and Mrs. Oscar Ellis on September 18. On October 20 a tea 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. N. NEAGLE, 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 Junior 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, 1919. $6.61
Receipts from collections. 77.45
Balance on hand, July 1, 1919. $43.99
One-half Children's day collection. 6.59
Total. $51.68
Disbursements.
For Mrs. Steele. 1.00
Dolls for Christmas. 6.00
Secretaries book. 5.00
Topic cards. 1.00
Doctor Palmborg's salary. 3.00
Sabbath School Board. 6.00
Tract. 2.25
Missions Society. 1.00
Flaunfield Children's Home. 1.00
Netherwood Fresh Air Camp. 1.00
C. E. Union for Mission Calendar. 1.00
Balance on hand, July 1, 1919. 4.51
Total. $18.66
F. A. LANGWORTHY, Supt.
Report of Treasurer.
Balance, July 1, 1919. $24.59
Disbursements.
Society expenses. 1.50
Missions expenses. 1.50
Young People's Board. 70.00
Balance, June 30, 1920. 15.63
Total. $35.50
Disbursements.
Savings bank. 13.58
Missions expenses. 1.50
Young People's Board. 70.00
Balance, June 30, 1920. 15.63
Total. $35.50
Of the above amounts the following payments were made:
Missions expenses. 1.50
Building Fund, Salem College. 10.00
Missouri Mission, Plainfield. 10.00
Fouke School. 10.00
Doctor Palmborg. 10.00
Tract Society. 20.00
Missions Society. 1.00
General expenses, Young People's Board. 10.00
Respectfully submitted,
E. BABCOCK, 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 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 we should send such 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 the work we send them will be our work. Financial backing will be found if the workers are ready. To be sure, we are not without 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 that is needed 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.

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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 Dalmatianism. The address was 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 they were a success.

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 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?'

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've got 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 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 grandma, 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 from their 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.”

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 household 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 sur-

rency stopping outside.

“I wonder if he wants to come 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 the. 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 turned a pretty face, and 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 car-

ried 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 that the 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 Thanks-

giving 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.—Zella M. Walters,
in Christian Standard.

Letter From South Africa.

To the Editor of the Sabbath Recorder,

DEAR DOCTOR GARDNER:—Ithought 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 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 Bibles, and they 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 upland, too heavy for a single horse to draw, one would have thought.

It turned into a side street and half way down the road 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 crackling 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 nothing but unload the wagon which 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 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 Mrs. Giff, 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. Giff 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 time that the church saw the Jericho road cleared of thieves and robbers.—Bishop Williams.

The little sharp vexations, And the thorns 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 know what to do. Then leaving all our burden With the One divinely strong, Forget that we bore the burden, And carry away the song.
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 church 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 organization. Inly. Mary became the wife of Wm. H. Rich and moved to Farins, Ill., where she soon united with the Seventh-day Baptist church at 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, in the Interment in the Little Genesee Cemetery. She has gone to her reward.

Burdick.—Olive Allan Burdick was born in Exeter, R. L., September 16, 1859, 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 member of the Seventh-day Baptist church. She changed her membership to the DeRuyter Seventh-day Baptist Church. She had been baptized when seventeen years of age and became a member of the Freeport Baptist church. She changed her membership to the DeRuyter Seventh-day Baptist Church. In 1890 she was married to Kenyon W. Burdick, who died in 1908, she moved to Alfred, N. Y., and changed her membership to the First Seventh-day Baptist Church at Alfred, of which she remained member until death. She united also with the Ladies' Evangelical 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 four daughters are 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.

Funeral 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.

A. E. W.

SABBATH SCHOOL

LESSON X.—DECEMBER 3, 1910.

PETER'S DENIAL.

Matthew xxvi, 3 1 -35, 69-75.

Golden Text.—"Let him that thinketh he standeth take heed lest he fall." 1 Cor. x, 12.

DAILY READINGS.

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

Second-day, Acts ii, 14-30.

Third-day, Acts v, 17-32.

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

Fifth-day, John xvii, 19-23.

Sixth-day, John xiii, 31-38; xvii, 17-37.


(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.—Charles E. Hughes.

WANTED.

To rent an equipped studio with view, ping-pong, and portrait easels, to a S. D. C. photographer, who can furnish good references. In a town of about 600 inhabitants, A big post-card trade. S. D. B. community. Address Wm. R. Greene, Berlin, Rens. Co., N. Y.

WANTED.

A number of Sabbaths-keeping young men over eighteen years of age for nurses' training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. Battle Creek Sanitarium, Battle Creek, Mich.

A REMINDER.

"The Doings of the Brambles" by Alice Annette Larkin will make an ideal Christmas gift for the little folks. Price One Dollar, postpaid. A few more agents wanted. Author's address, Ashaway, Rhode Island. 11—14, 5 w.

WANTED.

A position by a German Seventh-day Baptist minister who has taught public school 26 years, is a widower and must earn money. Has edited a newspaper. Address Box 225, Ephrata, Pa.

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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.

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

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**SPECIAL NOTICES**

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

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoons in their church hall on the second floor of the Lynch building, No. 100 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, on Sunday at 10:45 a.m. Preaching service at 11:15 a.m. A cordial welcome is extended to all visitors. Rev. E. D. Von Horn, pastor, 518 W. 65th Street.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Massie Temple, N. E. cor. State and Randolph Streets, at a o’clock p.m. Visitors are always welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o’clock. A cordial invitation is extended to all visitors in the city. For place of meeting, inquire of the superintendent. H. W. Bode, 1118 South Mills Street.

The First Seventh-day Baptist Church of Los Angeles, Cal., holds regular services every Sabbath in the Music Hall of the Bluebird Building, entrance at 239 South Hill Street. Sabbath school at 2:15 p.m., followed by preaching service, at 3 o’clock. Sabbath keepers in the city are earnestly invited to attend. All stragglers are welcome. Rev. K. E. Whitfield, 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 Sabine Chapel at 220 W. Michigan. Christian Endeavor Society weekly meeting in the College Building (porch) Sunday evening at 5 o’clock. Visitors are always welcome. Rev. D. Burdoo 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 wheels by which he had tele­

scop 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. "It’s too bad," 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? Some folks lasted a long, terrible half hour, till his fellow-su­fers 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
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I think if thou couldst see,
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.

CONTENTS

EDITORIAL—What About the “Good Old Days”? Interested in the Tract Society; “Close Writing,” Social Problems Recognized; “Go In Peace,” Light in Darkness

EDITORIAL NEWS NOTES—Tolstoy Is Dead... 675

Christian Education—Gems of Truth Enforcing Religion by Law; The Pearl of Days 677-679

Christian Education—Reference to Country Life

Missions—From the Corresponding Secretary; Trip to Peking; Mission of Jacob Bakker

WORKS’ WORK—Summary of a Talk at Conference: What a Schoolgirl Ought to Know; News Notes

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