

The Sabbath Recorder

To try is better than the thing you try for,
 To hope is higher than the height attained,
 To love is greater than the love you sigh for,
 To seek is nobler than the object gained.
 To "wrestle with the angel"—this avails,
 Although the motive for the wrestling fails.

To learn is more essential than the knowing,
 To know is deeper than the wisdom found;
 To live is grander than all life's bestowing,
 To advance, more fruitful than the vantage-ground.
 To give is far more blessed than receiving,
 To tell the truth needs not to force believing.

To speak is voice eternal in vibration,
 To blaze a trail is safer than hewn road;
 To think is power of infinite creation;
 To trust is finer than to see your God.
 To think—to act—these bridge the world's abysses;
 To die—no soul has told a soul what this is.

—Rut's G. D. Havens, Metropolitan Magazine.

—CONTENTS—

EDITORIAL—"The People in Conference;" The Woman's Hour at Conference; Southeastern Association at Lost Creek; Pastor Stillman's Sermon; A Perplexing Question	385-387	Education Society Through the Corresponding Secretary	394-397
EDITORIAL NEWS NOTES—Terrible Destruction Continues Around Etna; Attempted Assassination in the Presence of the Czar; The President En Route	388	Century Lesson	397
SABBATH REFORM—Personal Responsibility; The Sabbath Question in Africa; Extracts From a Letter of a Nyassaland Native Christian. Dated August 1, 1911; "How Sunday Came"	389-391	From the Pacific Coast	401
Mission of Rev. W. D. Burdick	392	MISSIONS—From the Corresponding Secretary; From Brother Kovats; Nyassaland, East Africa; Missionary Board's Message to Conference	403-408
Conference at Westerly—The Sabbath School the Chief Source of Supply for Church Membership; Annual Message of the Edu-		WOMAN'S WORK—Early Autumn (poetry); The Duty of Our Women to Our Schools; An Interesting Meeting at Leonardsville	409-411
		YOUNG PEOPLE'S WORK—Conference; Longing for the Old Days (poetry); News Notes	412
		The Work at Scott, N. Y.	413
		CHILDREN'S PAGE—Child's Morning Prayer (poetry); Dolikins	415
		SABBATH SCHOOL	416

A Historical Work of Untold Value to Seventh-day Baptists and Others.

SEVENTH DAY BAPTISTS IN EUROPE AND AMERICA

A series of historical papers written in commemoration of the one hundredth anniversary of the organization of the Seventh-day Baptist General Conference.

COMMENTS BY SUBSCRIBERS.

"By far the most complete and exhaustive history of Seventh-day Baptists that has ever been published."

"It will be nothing less than a misfortune if a Seventh-day Baptist home must go unsupplied with this adequate and attractive source of information."

"A work of which we may justly be proud. . . . The mechanical work is of the highest order."

"I thought I was going to give one dollar for a paper-bound volume of about 400 pages, and here I have two large, well bound, beautiful, valuable books for \$3.00."

"A work of inestimable importance."

"The possession and reading of these books would do very much towards preserving and increasing our devotion to the faith of our fathers."

"Portraits of more than 200 men and women who have been prominent in Seventh-day Baptist history, . . . several of rare value."

"Few denominations, if any, have had so exhaustive a history written of themselves."

"Really encyclopedic in its scope."

"A monumental work, . . . marks an important epoch."

"Will be the reference book of S. D. B. history for the next hundred years."

"Exceeds our expectations in every way."

"Hundred fold more valuable than if only the original plan had been worked out."

"Pictures worth more than the price of the two volumes."

Sample pages sent on application. Prices: bound in cloth, \$3.00 per set; half morocco, \$5.00; not prepaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey

SPIRITUAL SABBATHISM

By the late ABRAM HERBERT LEWIS, D. D., LL. D.

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

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

The book is 6 x 8½ inches in size, 1½ inches thick, pages xvi+224; printed on highest quality antique paper, bound in dark green cloth, gold top, back stamped in gold; photogravure frontispiece of the author.

Price \$1.50 postpaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey

Alfred University

ALFRED, N. Y. Founded 1836

First Semester begins Sept. 19, 1911.

FOR PARTICULARS ADDRESS

Boothe Colwell Davis, Ph. D., D. D., Pres.

Alfred Academy

COLLEGE PREPARATORY COURSES.
GENERAL ACADEMIC TRAINING.
TEACHERS' TRAINING COURSE.

First Semester begins September 12, 1911.

For catalogue, illustrated booklet and further information, address

G. M. ELLIS, M. S., PRINCIPAL.

Milton College

Year 1911-12. First Semester opens Sept. 14, 1911.

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Entrance requirements and required college studies identical with those of the University of Wisconsin. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture.

Club boarding, \$1.75 per week; boarding in private families, \$3 to \$4 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D. D., President

Milton, Rock County, Wis.

Salem College

SALEM West Virginia

FALL TERM BEGINS TUESDAY, SEPT. 19, 1911.

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

The aim of the college is:

Thoroughness in all work.

Graduates who can "make good."

Soul culture as well as body and mind.

A helpful spirit.

Christian character.

For catalogue and other information, address

REV. C. B. CLARK, M. A., Ped. D., President.

The Fouke School

Opens October 2, 1911.

PROF. LUTHER S. DAVIS, PRINCIPAL.

Other competent teachers will assist.

Former excellent standard of work will be maintained. Special advantages for young people to pay their way in school.

Address Rev. G. H. Fitz Randolph, Little Genesee, N. Y., or the Principal at Fouke, Ark.

American Sabbath Tract Society

EXECUTIVE BOARD.

President—Stephen Babcock, 48 Livingston Ave., Yonkers, N. Y.

Recording Secretary—A. L. Titsworth, Plainfield, N. J.

Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—F. J. Hubbard, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS.

Single copies per year60 cents

Ten copies, or upwards, per copy50 cents

Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK.

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

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH-DAY BAPTIST SABBATH SCHOOLS.

A quarterly, containing carefully prepared helps on the International Lessons, for Juniors. Conducted by the Sabbath School Board of the Seventh-day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter.

Send subscriptions to the American Sabbath Tract Society, Plainfield, N. J.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

President—Wm. L. Clarke, Westerly, R. I.

Recording Secretary—A. S. Babcock, Rockville, R. I.

Treasurer—S. H. Davis, Westerly, R. I.

Corresponding Secretary—Rev. E. B. Saunders, Ashaway, R. I.

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

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

President—Rev. W. C. Whitford, Alfred, N. Y.

Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.

Recording Secretary—Prof. Wayland D. Wilcox, Alfred, N. Y.

Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.

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

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session will be held at Westerly, R. I., Aug. 23-28, 1911.

President—Rev. Samuel H. Davis, Westerly, R. I.

Recording Secretary—Albert S. Babcock, Rockville, R. I.

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

Treasurer—Rev. W. C. Whitford, Alfred, N. Y.

Executive Committee—Three years, Rev. W. L. Burdick, Ashaway, R. I.; Ira B. Crandall, Westerly, R. I.

Two years, L. D. Lowther, Salem W. Va.; Rev. L. D. Seager, Blandville, W. Va. One year, Prof. Alfred E. Whitford, Milton, Wis.; Dr. Geo. E. Crosley, Milton, Wis.

BOARD OF SYSTEMATIC FINANCE.

Three years, Rev. L. A. Platts, South Pasadena, Cal.; O. S. Rogers, Plainfield, N. J.; Grant W. Davis, Adams Center, N. Y. Two years, Dr. G. W. Post, Chicago, Ill.; Stephen Babcock, Yonkers, N. Y.; Rev. A. E. Main, Alfred, N. Y. One year, Dr. A. S. Maxson, Milton Junction, Wis.; C. B. Hull, Milton, Wis.; Rev. E. A. Witter, Adams Center, N. Y.

Pledge cards and envelopes will be furnished free, carriage prepaid, on application to Dr. A. S. Maxson, Milton Junction, Wis.

The Sabbath Recorder

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

VOL. 71, NO. 13.

PLAINFIELD, N. J., SEPTEMBER 25, 1911.

WHOLE NO. 3473.

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

L. A. WORDEN, Business Manager.

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

TERMS OF SUBSCRIPTION.

Per year \$2.00

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

No paper discontinued until arrearages are paid, except at the option of the publisher.

All communications, whether on business or for publication, should be addressed to the **SABBATH RECORDER**, Plainfield, N. J.



EDITORIAL

"The People in Conference."

Four o'clock on Sabbath afternoon at Conference was set apart for three simultaneous sessions called, "The People in Conference." A meeting of men and women in the auditorium was led by Rev. Henry N. Jordan. The subject under consideration was "Ideal Stewards." Another division, devoted to the young people, assembled in the main audience-room of the church, and was led by John H. Austin, with the topic, "Perfect Service." The third division was for the children and was under the direction of Miss Mabel L. West, with the very appropriate subject, "Good Work for the Little Hands." These meetings were all well attended.

In the first of these meetings Mr. Jordan took, for the foundation of his remarks, the texts (1 Pet. iv, 10 and 1 Cor. iv, 1, 2) where are given the duty and qualification of such as would be "good stewards of the manifold grace of God," and "stewards of the mysteries of God." Others took up the work after him. The Godward and the manward sides of stewardship were discussed. In reference to God the steward is a trustee, with responsibility and accountability. As regards man the steward should be a dispenser of the grace of God, a teacher and a leader.

The characteristics of an ideal steward are intelligence regarding his trusteeship, conscientious administration, and faithfulness in guarding his Master's interests.

Self should be forgotten and the welfare of others faithfully sought. Duty should have the first place. The ideal steward should be brave and hopeful.

As to our attitude toward our stewardship, or our Master's work, we should cease bemoaning our limitations, magnify our opportunities, thank God for responsibilities and live out on the border of our powers. The ideal steward will make the most of his abilities in loyal service for his divine Master.

The young people's meeting at this hour opened with a short praise service, followed by prayer by Clyde Ehret of West Virginia. Then the leader, Brother Austin, gave a fifteen-minute talk on the training necessary for perfect service. This meeting closed promptly at 4.30 in order to give the young people an opportunity to attend Dean Main's

CLASS IN SABBATH STUDY.

At the request of quite a company of the Westerly young people, and others, Dean Main consented to lead a class in Bible study on the Sabbath question at 4.30 each day. This proved to be an interesting class, and was well attended. It was not my privilege to be present in any of these studies, but those who attended spoke highly of them. It is a good sign when a number of our young people think enough of Bible study on the Sabbath question to petition that such a class be sandwiched in on recess hours between sessions for four or five days of Conference week. I don't know when I have been more pleased over any movement by the young people than I was when this request was announced. Great good must result from such a work.

The Woman's Hour at Conference.

The evening after Sabbath was given to the work of the Woman's Board. The meeting was opened by singing the famous old missionary hymn, "From Greenland's Icy Mountains," and Mrs. Nettie West of Milton Junction, Wis., secretary of the Woman's Board, presided. Mrs. L. A.

Platts read Mark xiv, and led in prayer. The congregation then sang:

"Face to face with Christ my Saviour,
Face to face—what will it be,
When with rapture I behold him,
Jesus Christ who died for me?"

Chorus—

"Face to face shall I behold him,
Far beyond the starry sky;
Face to face in all his glory
I shall see him by and by!"

"Only faintly now I see him,
With the darkening veil between,
But a blessed day is coming,
When his glory shall be seen.

"What rejoicing in his presence,
When are banished grief and pain;
When the crooked ways are straightened,
And the dark things shall be plain.

"Face to face! oh, blissful moment!
Face to face—to see and know;
Face to face with my Redeemer,
Jesus Christ who loves me so."

The "Message from the Board," prepared by Mrs. J. H. Babcock, was read by Mrs. Sarah Wardner. This message has been given our readers in the RECORDER of August 18.

"The Duty of Our Women to Our Schools," by Mrs. A. B. West, was read by her daughter, Miss Miriam West. This paper and the address on foreign missions by Mrs. Sara G. Davis were very interesting and practical. We hope all the papers of this hour will appear in Woman's Work in the SABBATH RECORDER. The program was just right as to length, the mistake of overcrowding, sometimes made in Conference programs, having been carefully avoided.

One of the most hopeful signs for good to come is the interest being taken during these years by the women of our denomination. When the mothers and sisters take upon their hearts the burden of work, and plan and pray and labor for its success as our women are doing, the results of their work can not be measured by the mere statements found in annual reports. The effects of such work are far-reaching. They will be seen in days to come, when the children now living in our homes and under the influence of these mothers have taken up their work in loyal allegiance to the cause their mothers loved.

A strong and efficient generation of Seventh-day Baptists thirty years hence, do-

ing splendid work for the Sabbath and for missions and for the church, will be the far-reaching results of the women's work of today.

Southeastern Association at Lost Creek.

It was a clear cool September morning with everything heart could wish so far as weather was concerned when the people began to gather at Lost Creek for the fortieth annual session of the Southeastern Association. The people are so badly scattered that it was impossible to begin exactly on time. But at 10.15 Pastor Stillman was seen at an open window with his cornet, sounding the reveillé in good old-fashioned style. This soon brought a good-sized company of delegates into the house, and Pastor Stillman led the opening song, "Holy, holy, holy, Lord God Almighty!" and President Preston F. Randolph of Berea, Ritchie County, made the opening address. This was a practical talk upon the "Needs of Seventh-day Baptists," especially those of the Southeastern Association.

The speaker referred to Christ's command for his disciples to tarry in Jerusalem until endued with power from on high, and expressed the belief that the one thing now most needed in all our churches is thus to abide in the Master's presence until filled with the Holy Ghost. When living real spirit-filled lives God's people have power with God and with men. There is too great evidence that many are not living such lives. If our young people were living spirit-filled lives, not so many of them would drift away from the Sabbath for better worldly positions. If we lived near to God, there would be fewer homes found where there is no family altar, and we should see better results in all lines of our work.

Such Christians will give for God's cause until they really feel it, and leave the results with God in faith, instead of giving only to count the gain that may come from their gifts. Such Christians will not be found pushing their worldly business until an hour after Sabbath begins on Sixth-day night, neither will they hustle out to business a half hour before the sun is down on Sabbath afternoon. They will not be mere sticklers for the Sabbath law, while the other practical duties

of the Christian life go unheeded and neglected.

The speaker said he believed in revivals and thought we ought to have one in this association before it closes. He pleaded for the spirit of consecration that characterizes those who go into foreign lands and give their lives to the Master's work. He longed to see this spirit prevail more among those who work in the homeland, and then we would not be content barely to keep alive the little churches; but we should all be anxious to see our churches grow, and we would stand ready to do all in our power to win souls. We would then cease to discuss the merits of this particular mission or that one, but with full faith in our leaders we would uphold every work that it has seemed wise to inaugurate and be anxious to enlarge it still more. All we lack as a people is this spirit of conservation to ensure greater work. We are well-to-do, and could give much more for missions and for our churches if it were really in our hearts to do so.

The speaker pleaded for a genuine giving, and not merely the pledging of gifts under the excitement of some great gathering, only to forget it all when the meeting is over and to leave the leaders still in the toils of financial embarrassment.

This address was short, terse and to the point, and was appreciated by the hearers.

Pastor Stillman's Sermon.

After a few items of business the congregation joined in singing, "Blow ye the trumpet, blow," and following this, Pastor Kagarise of Salemville, Pa., led in prayer. Then came the sermon by Pastor Stillman, who spoke from 1 Cor. ii. 16: "But we have the mind of Christ." This sermon was specially appropriate to follow the opening address. Brother Stillman explained the expression, "the mind of Christ," as meaning to have his thoughts, his principles, his spirit. If we have these, we have the kingdom of heaven within us. Spirituality is the key-note of the Christian life. Christ spoke of the heavenly power that was to come into the hearts of men and to grow there. Its characteristics are: (1) knowledge of God, which is the foundation of our faith and hope; (2) the new birth, which means a new power or force from heaven impelling

men to go forth and work in such a way that the world shall know they have been with Christ.

Brother Stillman illustrated further what the mind of Christ means by several illustrations from the Bible. In the case of the woman at the well he showed that the mind of Christ is one that can look into our hearts and see what is there. It was with Christ a mind that could see "all the things that ever she did."

When the mind of Christ comes in, it satisfies beyond all earthly experiences. The mind of Christ should give visions of heaven. Brother Stillman used Jacob, the supplanter, to show that in many cases, as with him, the fault lies with the parents. No wonder Jacob had a struggle of years to get over his early lessons in deception, taught him by his mother.

The mind of Christ has to do with practical Christian living. May Seventh-day Baptists possess more and more the mind of Christ, and thus become more and more consistent in their theories of loyalty to God's law. Seventh-day Baptists ought to be among the truest and best people on earth if they are to convince the world and bring it to the true Sabbath.

The delegates and visitors were entertained for dinners in a pavilion built for that purpose back of the church. Those who have enjoyed the hospitality of the Lost Creek people in years gone by know something of the liberality with which we were entertained. The noon hours from twelve to two o'clock were well improved in visiting, renewing acquaintances and in committee work.

A Perplexing Question.

According to leading authorities a most perplexing question has arisen in the public school at Perth Amboy, N. J., over the matter of a pupil's refusing to salute the flag and take the oath of allegiance each day in conformity to the law of the State. An English girl of fourteen being instructed by her parents not to take the oath refused to do so when the exercise came up in school. Persisting in her refusal she was sent home. The case has been taken by the father, who is an English subject, to the British Consul in New York, and the school authorities have taken it to Trenton.

EDITORIAL NEWS NOTES

Terrible Destruction Continues Around Etna.

The river of lava from Mount Etna, of which we made mention last week, still continues to flow over the vineyards and homes of thousands of the peasants living around the mountain's base. The stream has advanced slowly for miles filling the hollows and overtopping the foothills, burning the orange orchards, and overwhelming the homes that stand in its path. It is now described as being a third of a mile wide and fifty feet high, moving sluggishly but surely on, a river of burning mud, red-hot underneath and crusted and craggy on top. Before it the peasants in large companies kneel and pray, beat their breasts and weep, and erect crosses upon which are placed pictures of saints and of the Madonna, hoping by these emblems of faith to stay the tide of ruin. Then when they can remain no longer they gather their animals and pets and what household goods they can carry and flee from their homes to the high points outside the range of the lava flow. Twenty thousand people have thus been driven out in one province.

It is expected that the lava will soon reach the Alcantara River, into which the same volcano poured its stream three thousand years ago. The bed of this river is now sixty feet deep. If the lava continues to flow it may fill it full. In eruptions where ashes and gases destroy lives, the land is usually made richer thereby; but where lava overwhelms the country, the land is utterly destroyed for generations. There is little danger to life from a lava flow, but the prolonged misery that comes to tens of thousands whose homes have been destroyed and whose land has been ruined is little better than death.

Attempted Assassination in the Presence of the Czar.

On September 14 the Russian Premier, P. A. Stolypin, was shot twice by a would-be assassin. He was at the opera, a gala performance attended by the Czar and several members of his court, at Kiev, when the assassin made an attempt to kill him. One bullet penetrated the Premier's lung, grazing the liver and lodging in the spine.

It is feared that this wound will prove fatal. The other bullet hit his hand. The assassin was captured and the officers had difficulty in preventing the audience from lynching him.

The Russian Court was spending a week in the ancient city, and \$1,000,000 had been spent in decorating and improving the town for this occasion.

Premier Stolypin had long feared attempts upon his life. Five years ago when the reign of terror was at its climax in Russia, a bomb was thrown into his summer house, killing thirty persons, and many more were wounded, including two of Stolypin's family, but he escaped unhurt. He grappled with the situation with a determination to put an end to the reign of terror. Arrests and executions followed until more than a thousand suffered the death penalty within seven months. Supposing that the terrorists had been subdued, Stolypin voluntarily put a stop to the executions.

September 18.—The Premier died tonight from the effects of his wounds. Representatives of the Jewish community are panic-stricken and beg for protection from anti-Jewish outbreaks. Thirty thousand soldiers are being poured into Kiev for this purpose.

The President En Route.

The much-talked-of tour of President Taft began on the evening of September 15, at Boston, Mass. It was the President's fifty-fourth birthday. His first stop was at Syracuse, N. Y. His train is composed of three pullman sleepers, a dining-car, a day coach and a baggage car. The trip is to last through the month of October and is expected to end at Washington on November 1.

His companions on the trip are Secretary C. D. Hilles; Major A. W. Butt, the President's military aide; Dr. Thomas L. Rhoades, his physician; two stenographers; three Secret Service men; C. E. Colony, a representative of the Boston and Albany Railroad which is handling the trip, and nine newspaper men.

The expedition is called, "The White House on Wheels." Many speeches are planned and people are looking for plenty of campaign data for the coming Presidential campaign.

SABBATH REFORM

Personal Responsibility.

Human responsibility toward God centers in the individual. Obtaining or losing eternal life is a matter of personal choice and effort. It is true that sin and death have come upon the human family, and the individual has no choosing in the nature that he is to inherit; but Jesus Christ came that each individual might have liberty. . . . There is no offer of this liberty to any special class or nationality.

From the creation of man God has been teaching him the lesson of personal trust, personal responsibility, personal choice, and a personal reward or punishment. "So then every one of us shall give account of himself to God" (Rom. xiv, 12).

"National Reformers," as the name implies, propose to reform the Nation. This might be well in matters of civil law, in temperance, in social relations, in fact in all matters of the relation of one to another. But the work of these so-called "Reformers" is not confined to these issues, but they propose to reform the Nation religiously. This, also, is no doubt a good work; but the method which they propose to use is not God's way. God would have the truth taught to every "creature," and then leave each to choose, or refuse, to worship him. The "Reformers" propose to define what shall be done in worshiping God, and then leave no choice in the matter. A sample of their present work is found in their demand for Sunday laws to compel the Nation to regard this institution of worship.

Have these "Reformers" never learned, or have they ignored the fact, that God does not accept of compulsory worship?

God does not compel any one to worship him. Has he given into the hands of some men a power over other men which he himself will not exercise?

These "Reformers" not only go beyond what the Lord has done in efforts to force worship, but they propose, by their laws, to take from man that which God has given to him,—the privilege of choice, by the individual, independent of what others may or may not do.—*W. M. Healey.*

The Sabbath Question in Africa.

The next two pages show, as well as we can reproduce them in the SABBATH RECORDER, the two sides of a single leaflet sent us from Africa. The first of these two pages gives an extract from one of the native Christian teachers, in which he seeks counsel as to how he can answer the arguments of the advocates of Sunday as he meets them in his teaching work. This man evidently has clear conceptions of the Bible teachings regarding the Sabbath, and while he himself is fully convinced "that Sunday crept into the Christian Church from the 'dark ages' from paganism," he evidently needs the data showing this in order to meet the sophistries of his opponents.

We give the page in full, and just as it comes to us, including the twelve lines in one of the native African languages, so our readers may know something of the character of the work as shown in many communications constantly coming from Africa.

The second of the two pages referred to shows Mr. Booth's answer to this man, Simon Muhango. This is a fair sample of the way in which the several native teachers are being helped to do missionary work among their own countrymen. The printed page is eagerly sought there and carefully studied; and so far as our present light goes, it seems to be the most economical way of meeting just now the demands upon us for the Gospel and Sabbath truth.

Two other four-page Sabbath tracts printed in Africa in the native tongue came to hand with this leaflet, both of which are translations of some of our own English tracts. Thus the words of Doctor Lewis, George B. Shaw, J. A. Davidson and others are being put into the hands of thousands who are really clamoring for light on the Sabbath question.

"God commands us to keep the Sabbath; popular custom commands us to trample on it.

"God sanctified the Sabbath, and Christ the Saviour of men kept it.

"Pagan philosophy and Roman Catholic tradition have pushed God's sanctified day aside and exalted a human holiday in its place."

Extract From Letter of a Nyassaland Native Christian, Dated August 1, 1911.

Disputes often arise in Nyassaland between Christians of different denominations as to some certain points on which they do not agree with each other, the important of which are "Sabbath Question," "Hell, as being a place of Fire," "The Dead, as ascending to Heaven the moment they die," "The Wicked, as being punished the moment they die," and "The end of the world, is it to be burnt?" These questions, the most important of them being the "Sabbath Question," are often and often discussed in Nyassaland between different Christian denominations, and the only thing we want is you to explain to us the different points about "The Sabbath and Sunday." Why many observe Sunday as the day of rest and not the Sabbath, when the Bible from Genesis to Revelations, does not state about observing Sunday? Also, while they perfectly know that the day of rest, on which the Jehovah God rested, is the Seventh Day, the Sabbath, now commonly called or unworthily styled "Saturday." Also the Jehovah God, engraved this Command, together with the nine others, on stone on Mount Sinai, that it was to be kept to the end of the world, and also they perfectly know that Jesus and all His Apostles kept that day as a "Holy Day" on which the Jehovah God rested, even when Jesus went to heaven the Apostles kept it still.

"We want to know well about this because the Bible says nothing about observing Sunday. I think myself that Sunday crept into the Christian Church from the "Dark Ages" from Paganism. Jesus said nothing, even the Apostles, about observing the "Resurrection Day" as a day of rest. I think the important point on the Sabbath question is shown in the statement in Chibenga as given below.

An interesting extract from Tract No. 5, Nyassaland.

("How did Sunday Come?"—Abram H. Lewis, D. D., LL. D.)
Mazu gha Mampha gho Ghakamba kut SANDE kuti liziwika umampha ndi zuwa lakupumuwa cha, ndipo kuti kuyuka kwa yesu kuti kuzika umampha kuti kwenga pa

SANDE cha.

MAZU GHO NDI YAGHA.

"Nkondi ndi kamoza, mu Testamente Mufya, Sande lizumbulika, ndipo mwenimo mulongo kuti pa zuwa lo makani akuyuka kwa Yesu anguwika ku asambiri ake. Kuti ghagamba kuti Kristu wanguyuka pa zuwa lo cha, pamwenga ndi Marko 16, 9. Kweni ghakamba kuti Kristu wati wayuka wanguwoneka pa Sande. Ndipo Mateyu 28, 1, wakamba umampha kuti penipo anguti aluta ku masano pa Sabata (Chakuweluka) ndi mazulo anguasaniya Kristu wayuka kale. Gho ghazemerezgana ndi mazu a Umessia wade gho Kristu wangukamba pa Mateyu 12, 40."

Ndipo asani Mazu ghakamba viyo kusunga Sande kutuwa nunkhu?

Well then, we ask, where does the observing of Sunday as a day of rest come from? (See answer at back.)

(I have translated the above part, enclosed with inverted commas, and let it be printed, it seems very important to me.)

With best greetings to all,

Yours in the Lord's service,

A. SIMON MUHANGO.

"How Sunday Came."

Verstegan's Antiquities p. 68: "Our ancestors in England, before the light of the Gospel . . . dedicated the first day of the week to the adoration of the idol of the sun, and gave it the name of Sunday."

Zosimus' Ecclesiastical History, vol. i, ch. 6, says: "He (the Roman Emperor Constantine, year A. D. 321) made a law, that on the Dominical Day (Sunday) which the Hebrews call the first day of the week, the Greeks the Day of the Sun, all judges, city people, and all tradesmen should rest upon the 'Venerable Day of the Sun.'"

Dr. Chambers says: "Constantine the Great made the first law for the observation of Sunday, and, according to Eusebius, appointed it to be regularly celebrated throughout the Roman Empire."

Dr. Neander says: "Opposition to Judaism introduced . . . Sunday very early."

Eusebius (4th Century) says: "We find Constantine in an epistle to the churches, states, 'Wherefore, let us have nothing in common with that most odious brood of the Jews.'"

Athanasius, Bishop of Alexandria, Egypt, in the fourth century, says: "We assemble on Saturday, not that we are infected with Judaism, but to worship Jesus, the Lord of the Sabbath."

Scotland was not conquered by the Romans, and so we find, "It seems to have been customary in the Celtic Churches of early times, in Ireland as well as in Scotland, to keep Saturday, the Jewish Sabbath, as a day of rest from labor. They obeyed the Commandment literally upon the seventh day of the week." "Professor Moffatt's Church in Scotland," p. 140 (of Princetown University). Skene's "Celtic Scotland," T2 pp. 348, 349, states: "Queen Margaret's (Roman Catholic) next point of complaint against them (the Celtic preachers and clergy) was that they did not reverence 'the Lord's Day,' but that they hold Saturday to be the Sabbath." A. D. 1069. See also Encyclopedia Britannica article "St. Margaret," vol. xv, p. 544.

Binius, a Roman Catholic writer, in vol. 2 tells how the Dominical Day (Sunday) was pressed upon the Scotch people in A. D. 1203. "This year," he says, "a Council was held in Scotland concerning the introduction of the Lord's Day, in the time of Pope Innocent III. He states that Eustachius, Abbot of Flay, preached from city to city and from place to place having a document, a Holy Command from heaven, which was found on the tomb of St. Simeon, at Golgotha, Jerusalem, and which for three days and nights, men looked upon, falling to the earth, praying for mercy, after which they took the holy epistle of God and found it thus written: 'I, the Lord, who commanded you that ye should observe the Dominical Day (Sunday) and ye have not kept it. . . . If ye be not obedient to this command, Amen, I say, and I swear unto you. . . . I will open the heavens, and for rain I will rain upon you stones . . . and hot water . . . that may destroy all wicked men . . . ye shall die the death because of the holy Dominical Day. I will send unto you beasts having the heads of lions, the hair of women . . . they shall devour your flesh, and ye shall flee to the sepulchres of the dead, . . . I will burn the bodies and the hearts of all who keep not the Dominical Holy Day (Sunday). Hear my voice lest ye perish in the land.'"

Boethus de Scottis (p. 344) says in 1203 William, King of Scotland, called a Council of the principal of his kingdom, by which it was decreed that from twelve at noon on Saturday until Monday, should be Holy, and that no profane work should be done.

Thus we see Sunday came

- (1.) from widespread Pagan Sun Worshippers.
- (2.) from deep-seated prejudice against the Jews.
- (3.) from Roman Catholic priestly deceptions and tyranny.
- (4.) from unceasing Sunday Laws since A. D. 321.
- (5.) from present day "wresting" of Scriptures (II. Peter iii, 16) endorsed by the pressure of Civil Laws in many countries.

J. BOOTH.

Cape Town, August, 1911.

"I was spinning a web," said the spider, "and the little girl was sewing patchwork. Her thread knotted and her needle broke. 'I can't do it,' she said, 'I can't, I can't.'"

"Then her mother bade her look at me. Every time I spun a nice, silky thread, and tried to fasten it from one branch to another, the wind tore it away.

"This happened many times; but at last I made one that did not break, and fastened it close and spun other threads.

"What a patient spider!" mother said. "The little girl smiled, too. And when the sun went down there was a beautiful patchwork all finished.—Northwestern Christian Advocate.

Mission of Rev. W. D. Burdick.*(Concluded.)**A visit to the southern Illinois field.*

At 5 o'clock on the morning of August 24 I left Farina for Stone Fort and the country that Brother Davidson has been working for some time. He had but recently returned from his home in Canada where he had spent six weeks, having been called home by the death of his father. Brother Davidson met me at Parker Junction and we drove about six miles to the home of Doctor Johnson. The next forenoon we were kept at the house because of rain, but in the afternoon we began calling, and at night I spoke at our church. On Sabbath morning I represented the Tract Society as best I could to an appreciative audience. In the evening I again preached. I never before saw so many of our people at Stone Fort as interested in denominational work. One person, formerly a member of a Methodist church, was received into our church on Sabbath morning. The testimony meeting on the evening after the Sabbath was the more tender because Brother and Sister Shelton were to leave for Fouke, Ark., on the following Monday.

On Sunday morning Brother Davidson and I started with a horse and buggy, kindly loaned us by Deacon Howell Lewis and Doctor Johnson, over a part of the mission field he is working. It was our plan to call along the way and reach Delwood that night, which is about eleven miles east of our Stone Fort church, but rain stopped us. Monday and Tuesday nights were spent in the comfortable house that Brother Davidson has hired at Delwood, where he makes his headquarters. During the daytime we called on families that are studying the Sabbath question. On Wednesday we took dinner at the home of Mr. and Mrs. Robert Brown at Lusk, nearly thirteen miles south of Delwood. These people recently accepted the Sabbath. That night was spent at the home of Mr. Ben Burton, and a service was held at the new Missionary Baptist church. The present membership of this church is Mr. and Mrs. Burton and two daughters. I think they are about ready to accept the Sabbath. On Thursday we drove 25 miles to Harrisburg, calling along the way on several families who are earnestly studying

the Sabbath question and who heartily welcomed us. A little before noon we drove up to a house where five brothers and sisters are living, and found one of the brothers reading the last RECORDER. This home is almost between Womble and Williams Mountain, about nine miles from the Ohio River. Williams Mountain is the highest elevation in Illinois. Friday night we reached Brother Scott Tarpley's, near Crab Orchard, having called on Mrs. Nanna Johnson Bramlet, near Wasson, and Mrs. Kittie Johnson Grace, of Harrisburg, both of whom are lone Sabbath-keepers. We also made two calls in the country known as South America.

Sabbath day was spent in the homes of Scott Tarpley, William Chaney, and Gib Joyner, names familiar to those who have visited the Bethel field. We were very sorry to learn that Mrs. Chaney had recently broken her left arm above the wrist.

Sunday afternoon Brother Davidson cleaned the lamps in the Bethel church and I swept the house preparatory to the evening meeting. This service was well attended and the people were very attentive. On Monday forenoon Doctor Johnson, Elder Lewis, Brothers Tarpley, Ensminger, Davidson, and I talked over the matter of ownership of the church building in its new location. Plans were formed to either sell our interest in the building, or to secure a joint deed with the Cemetery Association, or the Baptist church. At present the building stands on land owned by Mr. Ensminger, and we are anxious to have the matter satisfactorily settled.

We were unable to go over the entire territory that is worked by Brother Davidson, not visiting Eldorado, Elba, Cotton Wood, New Haven, and Empson's, at each of which are people who are studying the Sabbath question, or those who are keeping the Sabbath. There were many in the country through which we passed that we could not call upon, but who give promise of accepting Sabbath truth. The section through which we drove is hilly and most of the roads were bad. The people are generally poor, or in moderate circumstances. School districts are three miles square, and the schools are large. They are held but six months in the year, and three months are when roads are so bad that many can not go to school. Teachers are paid \$23 to \$40 a month, and as a con-

sequence many of the best teachers leave the hill districts for better situations.

There are many country churches, but the church appointments are poorly provided for. We passed within about a mile of a dozen churches between our church at Stone Fort and Harrisburg. Services are held in these once a month—some have no regular services—and only one of them has a Sunday school. Quite a good many of the people can neither read nor write. I was told of a family of eleven children who have never been to church or to school, and of a woman sixty years old who has never seen the cars. But these conditions can not last. Telephone lines and rural mail routes are pushing their way over hills and valleys. Boys and girls are looking beyond the hills and are getting glimpses of better agricultural, social, and religious conditions. Thoughtful and honest men and women are searching the Scriptures for God's precious truth. Present conditions must change in the near future. I trust that the changes will be in harmony with the spiritual needs of the people. I do not know of any who have better prospects of doing these people good than have we. Brother Davidson has been too busy, and has been too modest to write fully of what he has been doing on this field. I wish that you could get the partial glimpse that I have had. Imagine him traveling *on foot* over a hilly section about 47 miles long, and well nigh the same in breadth at places, "cutting across lots" to shorten the trips, and compelled to use his compass sometimes in order to find his way, distributing tracts, papers, histories, and Bibles, and talking with the people about their souls' salvation and about Sabbath truth, following up the favorable cases by loaning books and other literature. Here is a quotation from a card received from him since I returned home: "After leaving you I made 13 visits on Monday. One soul brought into the kingdom, a young man 17 years of age. A bright prospect. Sat up last night with some of the sick people here, who are indeed very sick. Have had some nice visits." This was in the section known as South America, where we made two calls.

I am surprised at the amount of work that has been so thoroughly and systematically done, and to learn of the scores of people who are so favorably inclined to

accept the Sabbath. I want to see the field held and worked. But I would not recommend further expenditure of money on the field if we are to withdraw the workers in the near future. Success in southern Illinois calls for regular and permanent work as truly as it does in our Shanghai Mission. If such is determined upon I would advise this plan: Have Brother Davidson continue the house to house visitation on present territory, opening new fields as opportunity offers. In the early summer of 1912 put a tent on the field that will seat 200 or 250 people. Mr. Davidson has good seats for about 150. Then let men come and assist him for two, three, or four weeks each. We have in mind several good locations where such meetings could be held.

I know that there are many in our denomination who believe that more "home missionary" Sabbath-reform work should be done by us, and now we have this inviting field, the greater part of which is entirely new to us. Shall we hold and work the field?

In the Northwestern Association the following Missionary Committee was chosen this year: Pastors A. J. C. Bond, Geo. B. Shaw, and W. D. Burdick. I suggest that, if you are interested in any phase of this work in southern Illinois, you write to one of us, asking questions, offering suggestions, or giving your pledge towards the securing of a tent to use on the field and the expense of a summer campaign.

Edison never carries a watch, and there is no clock in his workroom. An admirer took his little son to see the inventor and begged him to say something to the lad which would help influence his life. Giving the boy a friendly pat on his curly head, Edison said with a smile, "My boy, never watch the clock."—*Selected.*

A teaspoonful of salt in the water in the outside vessel of a double boiler will raise the temperature of the contents of the inner vessel. A cereal may be made to boil in this way without danger of burning.

The great question of a man's life is just his attitude toward God, whether he has his face or his back toward God.—*Rev. Wm. Watson.*

CONFERENCE AT WESTERLY

The Sabbath School the Chief Source of Supply for Church Membership.

REV. WILLIAM L. BURDICK.

Session of the Sabbath School Board.

One has only to visit the Bible schools in our own churches, large and small, or those in other churches, and then to sit down and think of the situation a little, to be convinced that the Bible school is not being given the place that present conditions demand.

The subject I am to treat for a few minutes is narrowed down to one phase of the question—the fact that the "Sabbath School (is) the Chief Source of Supply for Church Membership." The subject stated thus makes the church, its work and divine appointment among the race of men, the chief item in this discussion.

The work of the church is threefold: the enlisting of young and old as disciples of Christ, the training of disciples in service that develops Christian character, and the nursing of the religiously sick to health and perfection.

There are many organizations, but there is only one that outranks the church, and that one is the family, the basis of all human institutions. There is only one other, the state, that approaches the church in rank.

Though men have tagged onto the church many creeds, forms, ceremonies, and rituals that have no vital connection with it and had not in apostolic days, yet it has marched across the realm and through the ages transforming the world. It has been the one great transforming organization. Civilization with all its achievements and glories is the product of the church. Not alone are our schools and homes the fruit of the Church of Christ, but the commerce, manufactories, inventions, the development of earth's natural resources—all are the product of the Church of our Redeemer. Not the grasping and grinding, the injustice and the wrong that have been connected with these material things, but these things themselves have been made possible by the work of the church and its triumphs.

What the church has accomplished is

only a faint prophecy of what it is to do in the future. The late T. De Witt Talmage was making a pastoral call. A beautiful little girl climbed upon his knee. She looked into his seamed face and then saw her own beautiful face in the glass, and the following dialogue took place: "Doctor Talmage, did God make you?" "Yes." "Did he make me?" "Yes." "Did he make you before he did me?" "Yes." "God is doing better work than he did, is he not?" God through the church is going to accomplish better and better things for the children of men. We are not more than one-half, or three-fourths, or nine-tenths of the way out of barbarism. I do not know just what outward forms the church will take or will have thrust upon it, but it is appointed of God to go on till the achievements of today will seem like twilight, or night itself, to the bright noonday it is to usher in. God has set his hand to this work and ordained the church for it and he can not be turned back.

From whence now is to come the membership of the church which is to carry forward God's purpose regarding the race? We scarcely need say that we can not look to organizations outside the church.

There are the Masons, Odd Fellows, Red Men, Elks, and Maccabees, but we can not look to these and kindred organizations to furnish the church members in its uplifting and transforming work. Whatever else they may do, they are not working for this end.

There is the state, but we have come to understand what Christ meant when he said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," and we have separated church and state as Christ would have them separated.

The public schools are state and not religious institutions and can not be looked to as nurseries for the church. What is more, there is a decided immoral and irreligious tendency connected with some of the public schools. The editors of the *Christian Endeavor World*, after a searching investigation, exposed this situation one year ago last winter. Some of the high school principals were very indignant, but President Francis E. Clark told me that he had received scores of letters from high school principals and others showing a condition of things in some schools, the de-

scription of which is not fit for publication. Many of us remember the blighting conditions in public schools which we saw in our school-days, both as scholars and teachers, and felt like death when it became necessary for us to send our young children to school. "Compulsory education" seemed to us to be compulsory contamination. The church can not expect much help from the public schools till conditions change.

The family ought to be a mighty force in supplying the church with members. President Faunce pictures to us a time when there will be no church or school, the family supplying all, the family altar the only altar; but we are far from that condition now. Many homes are filling a high and exalted place, but there are multitudes of homes that are such as to turn those growing up in the home away from the church. They neither help to lead the boys and girls to Christ, nor help them to maintain Christian lives after they have made the great surrender. Time and again do we see the young fall out of the way because of the home influence. It may be laid onto the church or the pastor, but it is the home.

The Christian associations and Salvation Army are furnishing some members, but only a handful, comparatively speaking.

The church is shut up to itself and its auxiliary organizations for new members. It can not, and there is no reason why it should, look elsewhere. So far as its own services are concerned, it is crippled because the children no longer attend the church. The two chief auxiliary organizations are, as matters now run, the Christian Endeavor societies or kindred organizations and the Bible school. The Christian Endeavor societies have been the means of bringing many to the church and the work of Christ, but from the very nature of the case the chief work of the Christian Endeavor is to train the young after they have given their hearts to Christ. To the Bible school as to no other branch of the church is given the opportunity of leading the young to Christ and instructing and nurturing them in the divine life. The Bible school has grown up into the church, to do this work.

It is because of the need of such an organization to supply members for the church and train them that it has come into existence.

It is true that Robert Raikes established his school to help perishing children. But his was not the beginning of Bible school work. Moses commanded that the Word should be taught to the children of the Hebrews. Jehoshaphat sent men throughout the land to teach the people the Bible, Ezra, after the return from captivity, taught the people the Bible, and in the time of Christ there were schools—460 in Jerusalem alone—for the teaching of the Bible; and all this to help the Jewish Church perform its work. The reformers adopted the idea to help the church do its work in Luther's and Calvin's day. Ludwig Höcker, a German Seventh-day Baptist, established a Bible school somewhat after the modern plan forty years before Robert Raikes established his, that his church might do its work, and the schools of Höcker and Raikes appealed to people because they were what the church needed to help it to accomplish its great mission.

Statistics show that 90 per cent of the church membership has come from the Bible schools. The home, Christian Endeavor societies, and regular appointments of the church have aided more or less in the ingathering of this 90 per cent, but it is significant that nine-tenths of the membership has come from the Bible schools.

The Bible school is equipped for this work. It takes the child in its plastic age and with the Bible—which is the crystallization in human speech of the highest religious thought, feeling and activity—leads it to become a disciple of Christ and teaches it the ways of the kingdom of God. It furnishes the only religious instruction that millions of children in our own land (to say nothing of other lands) ever receive. It is the only avenue the church, and I may say the Lord of the church, our Saviour, has to hundreds of thousands of homes.

When a child, some children were gathered into our Bible school from a family outside the church. They came from a home of poverty, squalor, profanity, and questionable honesty. One of the boys went into the primary class. I can see distinctly today his face with tears streaming down his cheeks as the teacher told, for the first time in his hearing, the story of the cross. A year or two passed by and the family was stricken with scarlet fever and this boy, after several weeks' suffering in that hovel, died. My mother watched

with him that last night and she told me that my little playmate testified of seeing Jesus and entreated a worldly young woman who was present to give up for Christ's sake her dancing. I have never doubted for one moment but the Saviour who visited the homes of sickness and poverty when here on earth really did show himself to the dying boy, and that he had come to conduct him over the dark sullen river of death. But the point is, how did he become acquainted with Jesus? Through the Bible school. Had it not been for that Bible school and that faithful teacher, he would not have known Jesus and his saving power. Through the Bible school, this boy was brought into the church universal and triumphant, as have been hundreds of thousands of other boys and girls; and a sister into the local church, as have been millions of boys and girls in the last one hundred and twenty-five years.

The future of the church is with the Bible school. The church is to carry forward the work of transforming the world, but the Bible school is the chief source of supply of church members; therefore the transformation of the world as well as the future of the church rests largely on the Bible school. We will be wise if we recognize this fact and act accordingly.

**Annual Message of the Education Society
Through the Corresponding Secretary.**

DEAN A. E. MAIN.

**THE NEW AUDITORIUM-GYMNASIUM AT
MILTON.**

The new auditorium-gymnasium, used for the commencement exercises on June 22, 1911, is the fruit of the long cherished hopes of the students and in particular is the result of the enthusiasm engendered two years ago by the generous gift of one thousand dollars from the class of 1909, which was the nucleus of pledges made at the commencement exercises in that year, amounting to over eight thousand dollars.

The gymnasium is constructed of reinforced concrete, and is of the "Mission" style of architecture. It is simple, but excellently adapted to its purpose and is one of the most attractive buildings on the campus. It is 136 feet long and 60 feet wide. There are offices in the porch,

which is sixteen feet in depth. There is a stage in the rear 30 by 60 feet. The rest of the space is occupied by the main room, 60 by 90 feet, which may be used for athletic or social exercises and also as an auditorium for large assemblies. Under the stage will be placed the baths, lockers and other conveniences. The floor is of hard maple laid over concrete. The roof is of asbestos cement shingles, laid over stout planks, supported by steel girders spanning the entire width of the building. In the center of the roof is a large cupola, affording light and ventilation, in addition to long, narrow windows on each side of the room. The building is to be heated by steam.

It is now furnished with the exception of the plumbing and the fittings for the bath-rooms, lockers, and the like, for the rooms below the stage. Provision for the heating of the building is still to be made. When completed the cost of the building will be about eighteen thousand dollars. This estimate does not include the provision of seats for the auditorium or apparatus for physical exercise. Thus far there has been pledged for the erection of the building a little over \$8,600, a large portion of which has been paid. The cost of the building to the point of present completion has been about \$14,000. Mr. Andrew Carnegie has promised us \$2,500, to be paid when all the rest of the \$18,000 has been secured, with the understanding that, if the cost is found to be greater than \$18,000, his promised gift shall not be demanded till all the cost shall be provided. We need, therefore, at least \$7,000 before we can claim Mr. Carnegie's gift, and complete this building.

Grateful acknowledgment must here be made of the generosity of the present graduating class, who, together with a modest donor whose name is not mentioned, have provided us with the curtain, scenery, and necessary appointment for the stage.

It will be seen that the heating apparatus and baths ought to be finished before the next college year, or else the building will not fulfil its purpose then as a gymnasium. This fact, together with the desirability of carrying the building as soon as possible to completion, lays an obligation upon the trustees and friends of the college to rally to its support.

PROFESSOR ALBERT WHITFORD.

During the past year the beloved and venerable head of the department of mathematics, Professor Albert Whitford, has, on account of physical infirmity, been compelled to relinquish his work, both as a teacher and as the treasurer of the college, positions which he has nobly and honorably filled for many years. Temporary provisions were made for carrying on this work. Professor Whitford will be retained on the faculty as professor emeritus. His son, Professor Alfred E. Whitford, will be made professor of mathematics, as well as of physics, with Mr. Paul R. Crandall as assistant in both departments.

THE PAST YEAR AT MILTON.

Although the number of students is not larger than in recent years, the class graduated this year is the largest in the history of the institution. In general the standard of work has been high. There have been some interruptions of work due to illness, both of students and members of the faculty. Nevertheless the past year has been a very successful one. Cases of discipline have been rare, and the spirit of the student-body has been commendable.

MILTON'S INCREASED ENTRANCE REQUIREMENTS.

It has been recently decided by the faculty to raise the requirement for college entrance from fourteen to fifteen units of preparatory or high school work. Those admitted to Milton College after next year, or beginning with September, 1912, will be required to offer that amount of preparatory work. In our own academy courses the additional unit added will be English, including required work in elocution or expression, which will be made a part of the academy work in English.

PHYSICAL EDUCATION.

The trustees of Milton College have voted that hereafter all students shall pass a physical examination under medical direction and, at least until their senior year in college, take such physical exercise as is indicated by the examination. The trustees voted to employ a physical director who shall also act as an athletic coach. It is hoped that the trustees may put this action in force next year.

MILTON'S PRESENT NEEDS.

The necessity of strengthening the faculty and the present necessity, in view of the action of the trustees in regard to physical training, of providing a physical director to take charge of the work, in large part for which the new gymnasium has been erected, together with other advances in the general expense of maintaining the college, make imperative a very early increase in our endowment from \$120,000 to \$200,000; and until that increased endowment shall be secured, some temporary arrangement must be made for meeting the increased yearly expense.

During the year the transaction concerning the Miranda B. Coon estate has been carried to completion, the farm sold, and the deed therefor executed. An addition to our endowment of about \$16,000 has therefore been made. In a little less than a year we may be able to realize the annual income of about \$800 for the maintenance of the library of the college.

We need \$65,000 at once to raise our endowment to the normal college standard of \$200,000. We ought by 1917, our year of jubilee, to make this \$250,000. Shall we not set for ourselves this ideal, then to be realized, at the fiftieth anniversary of our incorporation as a college?

Century Lesson.

1802-1902.

IRA J. ORDWAY.

The great commission given by Christ before he ascended into heaven, "Go ye into all the world and preach the gospel to every creature," demands the continual propagation of gospel truth until it shall encompass the whole earth. That the true religion, which should be founded on all truth, should have struggled nineteen hundred years with problems of this sinful world, and at this time we are so far from a complete victory, is an amazing fact.

The century just closed has witnessed a remarkable advancement in the propagation of the Christian religion, if we comprehend in the movement all the denominations who have used the name of Christ. But if we take our standard, that is, the Seventh-day position, to be the correct criterion of Christian obligation, the gain of membership does not compare favor-

ably with that of the Christian world at large. Yet, however, faintly it may be, we must affirm that our doctrine is that taught by Christ and his disciples and that it is our duty to propagate a complete Gospel.

It follows then that our commission is largely to professing Christians, as well as to the world who know not Christ.

This commission to each one of us is twofold: individual, denominational. Of individual service we will not speak, only as it may be connected with denominational interests. The question is, What shall Seventh-day Baptists do to answer Christ's commission? It is universally conceded by us that Sabbath truth is an important part of that Gospel, that should go into all the world; and to preach a Gospel that ignores this truth is not Christ's complete Gospel, for he taught the Ten Commandments and made emphatic that the law must stand.

The fact that the General Conference was organized at the beginning of the century (1802) renders it an opportune time to profit by the lessons of the last one hundred years. The year before, 1801, at the General Meeting of the Churches, then assembled at Hopkinton, R. I., "Elder Henry Clarke (of Brookfield, N. Y.) brought forward a proposition for the several churches to unite in an institution for propagating our religion, in the different parts of the United States, by sending out from the different churches in said union, missionaries at the expense of the several churches, who may fall in with the proposition." After hearing the views of the brethren assembled, it was resolved, "That the proposition be inserted in our letter to the different churches, requesting their approbation." At the next annual meeting, 1802, then the General Conference, held at Hopkinton, the churches reported as follows:

"The church at Hopkinton at once agreed to the arrangement and letters were sent to other churches."

"The church at Newport, under the pastoral care of Elder Wm. Bliss, approved the plan and sent the first contribution of funds for the purpose, being twenty dollars."

"The church in Piscataway, N. J., did not concur."

"The church in Petersburg did not concur."

"The church in Waterford, Conn., agreed to the proposition."

"The church in Brookfield, N. Y., agreed to the proposition, and recommended to send out missionaries accordingly."

"On receipt of this information from the several churches represented, a committee was appointed to draw up a plan of operation, and to report to the meeting on the first day of the week following. As the records show no report of this committee at the time appointed, it is presumed they could not agree upon a plan, which would unite every one in the support of the enterprise, being embarrassed probably by the want of harmony in the churches."

It is also very clear as stated, that "whatever was done by that body (the General Conference) for the cause of missions, was of a domestic character." The only field contemplated was the "United States", the home field. It is further stated, "Indeed, to have attempted a foreign mission, while the whole number of Sabbath-keepers in America was but a complement of missionaries for the country in which they dwelt, would have been considered as fanaticism of the grossest kind; especially as but few individuals of their own neighborhoods knew of the real questions at issue, in the doctrines which distinguished them from the rest of the Christian world."

From this time (1802) on, "No decided action in relation to missions was taken till 1817, when upon mature deliberation it was resolved that this Conference recommend to all the churches and societies, to form themselves into societies, in their vicinities, for the promulgation and spread of the Gospel in its purity."

From 1807 to 1817 the gain of membership was only 415.

In 1818 "The Conference unanimously agreeing that the time was fully come, for putting said plan in motion, it was again adopted, and a Board of Managers appointed. The board sent out to the several churches a circular in behalf of the cause, called "A Missionary Address." "It was prepared by a committee appointed for the purpose by the Conference and signed Matthew Stillman, Moderator, James Hubbard, Amos R. Wells, Clerk."

At the next Conference, held in Brookfield, 1819, the constitution prepared by the

committee was presented and approved, also the plan of operation proposed by the committee. This action was followed up by the appointment of Elders Wm. Satterlee, Amos R. Wells, and Wm. B. Maxson, as missionaries for the ensuing year.

This forward step introduced a new era in denominational life.

It would be of interest to follow the evangelistic labors of these men, and several others, through the interesting period of growth for several years, which followed as the result of the new missionary movement. The following extracts from the "Journal of Amos R. Wells" are here given to show the kind of labor performed and as samples of brevity of report.

Speaking of his labors in the year 1820 he says: "May 29. Started for Stephentown where I arrived the second day. From thence I went to Berlin and Petersburg. Stayed in those parts three days and held three meetings, and on the fifth of June went to Schenectady, thirty-four miles, and spoke in the evening at the Methodist meeting-house. Next day went in company with Brother Jacob Babcock of Broadalbin about twenty miles. Here is a family of Seventh-day people, who are in a lonely situation, by the name of Clarke. I had one meeting in the neighborhood, and on the eighth day of June started for Rome, where I arrived the second day. Here I was met by Brother John Green, and Deacons Zecheus Maxson and Weedon Burdick, who belonged to the DeRuyter Church. I stayed in those parts eight or ten days, spoke nine times, baptized twenty-two persons, twenty-one of whom were received into the Hopkinton Church, with the addition of four more that had been previously baptized, and I assisted in organizing the brethren and sisters in this place into a church. Their numbers were between fifty and sixty. Brothers Thomas and Daniel Williams were ordained deacons. From Rome I went to Brookfield, from thence to Norwich, then to Preston; and from thence to German, DeRuyter and Truxton, attending a number of meetings as I passed along.

"From Truxton I went to Scott, stayed in those parts a number of days, spoke five times and assisted Brother William B. Maxson in constituting a Seventh-day Baptist church in the town of Scott, consisting of between twenty and thirty members.

Brother Holly Maxson was ordained deacon."

The account goes on with his labors in Alfred and other places in western New York.

During this year (1820) there was a gain of membership of 408; in 1821 of 193; in 1829 we notice a gain of 542. From 1807 to 1847, a period of forty years, which includes twelve years of inactivity, before the Conference could effectually organize for missionary work, the increase of membership is the most noted in our history, being nearly fourfold or 400 per cent. It was through the labors of Elder Wells that Elder Alexander Campbell came to the Sabbath at the age of twenty. He became the founder of DeRuyter Institute, a great preacher and leader. The influence of his life will long live to bless the denomination.

In the early years of the forties, Solomon Carpenter became much interested in foreign missions, and at a meeting of the Missionary Society, held at Plainfield, N. J., in May, 1845, "The duty of engaging in foreign missions was solemnly canvassed and decided upon." It resulted in a call to Elder Carpenter, and the field first contemplated was Africa. But in 1847 the board said: "Since our last anniversary the location of the foreign mission has been changed." Then follows a long argument which concludes in favor of China.

Our first four missionaries sailed January 5, 1847, for China, and the church at Shanghai was organized in 1850 with seven members. About this time two other foreign missions were undertaken and abandoned; namely, Hayti and Palestine. About this time (1844) when attention was being directed to foreign missions, an entire church of Adventists of about forty members embraced the Sabbath through the influence of Mrs. Herton, a lone Sabbath-keeper, a member of the Verona (N. Y.) Church. From this has resulted the Seventh-day Adventist Denomination.

The last half of the nineteenth century is of special interest historically, because foreign missions have received a large share of the attention and financial support of the denomination. According to our numerical strength and financial ability, we are fairly entitled to the reputation as a missionary denomination.

The following quotation from Elder

Stephen Burdick should receive the closest attention:

"The division of interest and contributions, from our home to foreign missions, were doubtless promoted by the sincere desire for the promotion of Christ's kingdom on earth, and yet it came at a time when the opportunities for following up the tide of Western emigration with effective mission work, and the planting of new Seventh-day Baptist churches on new fields in growing communities, were especially opportune.

"Between the years 1843 and 1863, the increase to the denomination as reported by the Conference was 439, an average annual increase of about 22 members, and for the term of twenty years about 7 per cent.

"Between 1863 and 1881, a period of eighteen years, the increase to the churches of the denomination was 2,204, an average addition of 122.2, and an increase for the entire period of something more than 33 per cent.

"During this period the American Sabbath Tract Society was organized for active aggressive Sabbath reform work. It purchased the SABBATH RECORDER, and established a denominational publishing house at Alfred. It inaugurated a system of Sabbath evangelism, by employing and sending out men to preach the Word of God in its fulness, men who proclaimed not only the gospel message of repentance from sin and faith in the Lord Jesus Christ, but also the message of God's holy law and the claims of his neglected Sabbath. In this they returned to the methods of our fathers, the founders of the denomination, in exalting the work of the living teacher, and making a face to face campaign with their fellow men. This awakened general interest and much enthusiasm among our own people, on the Sabbath question, and led to the conversion of many to the Sabbath truth. It was during this period, that the return of our foreign missionaries from Palestine permanently, from China temporarily, opened the way for the use of more funds and the enlargement of our home-mission work, and contributed not a little to our denominational growth and prosperity. From the year 1881, the time when the personnel and the methods of the Tract Society were changed by its conversion into a publishing society, until this centennial year, 1903,

a period of 22 years, the increase to the membership of our churches in this country has been 386, an annual increase of 17.54 members; while during this period the increase to our sister Seventh-day Baptist churches in foreign lands has been 161, making a total increase of Seventh-day Baptist churches 547, and an annual increase of the Seventh-day Baptist churches throughout the world 2,405 in membership.

"That the changes made and the efforts put forth have not brought forth the results desired and expected we need not deny, nor is any one competent to say the work done has been labor lost, or that the seen sown may not bring forth an abundant harvest."

Elder Burdick was a prominent worker during the last half of the nineteenth century. These are words written in his ripe old age, and all of us associated with him can vouch for his loyalty and love as expressed in the closing sentence of the above quotation.

It will be noted that Elder Burdick shows eighteen years of marked prosperity in the last fifty years of the nineteenth century from 1863 to 1881. We had already pointed out twenty-eight years in the first one half of the century from 1818 to 1846 as the period of greater prosperity of the century.

The following table is given, so that the reader can see at a glance the gain in membership for the different periods of the century:

In 1818 the membership was	2,176
In 1846 the membership was	6,092
Increase for twenty-eight years.....	4,592 X
<hr/>	
In 1803 the membership was	1,130
In 1852 the membership was	6,500
Increase for fifty years	5,370
<hr/>	
In 1843 the membership was	6,077
In 1863 the membership was	6,516
Increase for twenty years	439
<hr/>	
In 1863 the membership was	6,516
In 1881 the membership was	8,720
Increase for twenty-eight years	2,204
<hr/>	
In 1881 the membership was	8,720
In 1902 the membership was	9,292
Increase for twenty-two years	572

See page 645

In 1852 the membership was	6,500
In 1902 the membership was	9,292
Increase for fifty years	2,792
<hr/>	
In 1803 the membership was	1,130
In 1902 the membership was	9,292
Increase for 19th century	8,162

It may be asked why this review? The answer, is, it is hoped that it may be a straw that indicates which way the tide of future growth shall ebb in the coming years. It is not a criticism of the past, but we should profit by its lessons. No missionary should be called home, no present plan abandoned. It is not safe to walk backward. Great gain has resulted because the denomination has manifested the broad missionary spirit. The reflex influence of our foreign missionary work, as well as that of the home work, is of priceless value to the membership at large. But does not the century lesson teach that our most important work is in the home field? The next ten years should show a large increase along this line. It is our future hope.

Chicago, Ill.,
July 16, 1911.

From the Pacific Coast.

DEAR DOCTOR GARDINER:

Nearly four weeks have intervened since I wrote you last. At that time my mind was very much with the work and workers left at Riverside. They voted their pastor a leave of absence to visit the isolated members of the Pacific Coast Association. During these six weeks the appointments of the church will be maintained; and as in the preceding years, I believe a blessing will come to the members of the church in accepting these responsibilities.

This makes six times that I have covered this vast territory. Naturally my heart is greatly in sympathy with the people I visit, though daily it turns towards home and the life of the church. Many times do I pray to God that he will keep these loyal scattered ones, and that the day may speedily come when they too may enjoy true Christian fellowship in a church home. A hopeful Christian said a little while ago, "If you could remain here a month or two, you would have several new candidates for membership." I had just spent an hour

with the Baptist minister, and had been entertained in a home of refinement, where the wife is a devoted Sabbath-keeper, but identified with no church.

Last year I preached in the Baptist church of Cottage Grove on a Sunday night. By request from the pastor I occupied the pulpit last Sunday night. We seemed to enjoy the services together and apparently had much in common, though I was announced as pastor of the Seventh-day Baptist church of Riverside. There were several interesting developments made known after the services, but that Mr. F. B. Watts came forward and introduced himself to me will interest many of his old acquaintances in West Virginia. I will not repeat what he said of "Principal Gardiner," but they were words of commendation for his faithful service for education in West Virginia.

V. A. Randall's family (I am sure that name looks familiar to many readers of the RECORDER) had paved the way to a few opportunities in western Idaho. Sabbath afternoon we went to the schoolhouse on Texas Ridge for Sabbath school and preaching. As there was some anxiety about getting people out, Cornelia Randall said, "Our prayers have been answered," when we saw so many at the meeting. I was asked to preach Sunday afternoon. That morning I worked with a threshing crew on Mr. Randall's ranch. At dinner I proposed that the men go to church with me, and I would help them finish threshing afterwards. At last it was left to the boss of the machine to decide. He said, "All right, we will go to church." I did try to help those men and boys to get a glimpse of the forces that make for the things really worth while. We finished threshing the barley, and ended the day by numerous athletic contests.

I have been at the homes of Dr. P. W. Johnson, J. W. Wood, Dr. Geo. I. Hurley, E. A. Hendricks, S. L. R. Main, Henry and Emeline Bailey, and Eva Hickey. As many read these names, they crave the same opportunity of being in their homes. Ralph Junkin drove, with his brother, thirty-five miles to visit with me last Sabbath in Eugene, Ore. That long journey is typical of his zeal for the cause of Seventh-day Baptists. He knows all about our people, though he never was inside one of our churches. Mr. Junkin is a native of

Oregon, a convert to the Sabbath, and modestly stands in the open as a Seventh-day Baptist.

Since writing the above I have come to southern Oregon. I can't tell why those who once lived here moved away. Not only is Rogue River Valley charmingly beautiful, but its inhabitants boast of fertile soil and a fine climate. Some are becoming rich. All, I believe, have enough to eat. Those who don't "boost" are few in number. Doctor Brower, of Los Angeles, while dedicating a fine Baptist church here in Ashland yesterday, told why the people of southern California build so many homes, churches, and schools. The people are "boosters." He said his congregations boosted Temple Baptist Church. "That, not my sermons, is the reason why hundreds are turned away from every service for lack of room." There must be something good in Mr. Brower's sermons. I know I have found good peaches, pears, apples, nectarines, and plums, and almost too many and too tempting for my own benefit. I find myself wishing just now that all Oregonian Seventh-day Baptists lived here. I felt that way while at Eugene, and Cottage Grove too, I believe. For there are fruits abundant as well as good Sabbath-keepers at all these places, and others.

Many will remember when there was a church at Talent. W. H. Hurley and family were constituent members there, and the surviving members of the family now live near Talent and in Ashland. A few years ago Bessie was laid away in the Talent Cemetery. Tomorrow the last remains of the mother will be placed by her side. Only those who have been favored in knowing Brother Hurley's family can appreciate what the loss of one of its members means to them. During many years they have missed the pleasure and benefit of meeting kin folks and brothers and sisters in church life. But always has there been prayer and praise, the Bible and the hymn-book in that home. Love and loyalty to God and his truth have been first. God rewarded by developing in them the tenderest and dearest affection for one another, which has kept them loyal these years. Mingled with their heartaches and pain are laughter and music always. Even during the last days of the earthly life of Sister Hurley the most frequent request

has been, "Now sing a little." Would that every home in our denomination might be so Christlike within its own circle that its members would remain loyal not only to the family, but stand true to Christ and the church, even though they are isolated members. It has been a great pleasure for me to spend a few days with Brother Hurley's family each time I have made these journeys, and it seems providential that I have been here during the last sickness of Sister Hurley. As I go on my journey from here, I shall, in a measure, realize what deep sorrow they are in, and how lonely Mr. Hurley and Ethelyn, Delwin and his wife will be in the days to come.

E. F. LOOFBORO.

Cottage Grove, Ore.,
Aug. 29, 1911.

If we are to lose from our modern homes the race of pious mothers and godly fathers, who rear their children in the fear and admonition of the Lord, then we are within sight of the dread day when our Christian civilization must be confessed a failure. The charge is frequently made that the woman of today cares chiefly for clothes, for society, for appearing in public places, and making an impression upon other people; and that she has lost her taste for the domestic pursuits and the deeper interests of religion. This, bluntly put, means that some persons believe that we are losing the Christian mothers who are the glory of Christendom. Whether this be true or not is for every individual woman to answer for herself. Christ and the world both lose their best friends if the mothers of men are no longer to be the disciples and teachers of religion.—*The Continent.*

The Seventh-day Baptist Education Society.

The next regular annual meeting of the Education Society will be held at Alfred, N. Y., Wednesday, September 27, 1911, at eight o'clock p. m., for the purpose of receiving the Board's annual report, electing officers, and transacting any other business that may lawfully come before the meeting.

By order of the President.

ARTHUR E. MAIN,
Corresponding Secretary.

MISSIONS

From the Corresponding Secretary.

DEAR RECORDER READERS:

Doctor Palmborg and Miss Anna M. West sailed from San Francisco, September 6, on the Passenger L. S. *Tenyo Marn*, Toyo Kiseu Karsha. I should have given this address to the people in time for those who desired to write letters for the brave girls to open and read in mid-ocean. I am very sorry that it was overlooked. The following message from Doctor Palmborg was sent to be read missionary hour at Conference, but for lack of time was given only in brief. May God keep them safe on land and sea!

"DEAR FRIENDS IN GENERAL CONFERENCE:

"The Spirit moves me to send you just a word of greeting. Although I am not there in body, my heart will be with you, and especially on missionary day. I well remember the joy which was mine when just after Conference last year I heard that Conference recommended that Dr. Grace Crandall be sent to China as soon as possible and Miss Anna M. West as soon as practicable. I also remember only too well the reaction when I felt that it was impossible. But God and the people have been better than my faith, and Doctor Crandall is in China, and Miss West is to go with me. I truly praise his name and thank our people. May it be the beginning of greater things, yet to be accomplished! May the Spirit of the Lord reign in your hearts as you consider all the needy fields, and his name be glorified! May this Conference bring a blessing to every one present, which shall extend to all the churches represented, till all shall be missionaries—shall feel that we have a mission to all those around us and to all the world. This is the prayer of one of your fellow workers.

"ROSA W. PALMBORG.

"Boulder, Colo., Aug. 16, 1911."

The following was not read at Conference for lack of time. The Missionary and Tract societies have a joint interest and support in the work of at least six kinds or places: that of the corresponding

secretary as their field representative; that of assisting the work in Java; that in Holland; the Italian Mission in New York City; the Hungarian Mission in Chicago; and the Los Angeles (Cal.) work.

In addition to the \$6,000 per annum which the Missionary Society is now expending on the home field, the Tract Society is expending some \$1,400 more, making \$7,500. In addition to the \$13,000 which the Missionary Society is now spending annually for missions on all fields, the Tract Society is spending at least \$2,000 more, making in all \$15,000 annually. This is far in excess of what we have ever before done.

The following is a summary of the entire work on the home field:

Forty-five men have been employed on the field more or less of the year. They report 22 years of labor on 90 different fields or localities; sermons and addresses 2,135; prayer meetings held 1,155; calls and visits 6,796; pages of tracts distributed 70,000; Bibles and papers distributed 11,415; added to the churches 165; by baptism 52; converts to the Sabbath 104; Bible schools organized 6.

The quarterly pay-roll of the Missionary Board as the work is now being carried on is about \$3,300 or \$1,100 a month. During the last three months it has run up to \$3,892. On the home field twenty-one men and thirty-three churches and needy fields have received help at a cost of \$1,481.

Holland, Denmark and Java have received \$187.50; Ebenezer Ammokoo, for school and traveling expense, \$90.34; work under J. Booth and sending a native to Nyassaland, Africa, \$200; paid out for the China field and to the workers \$3,933.50 during the last three months. The estimated appropriation for the year 1912 is as follows:

Work on the China field.....	\$5,460 00
Work in Holland.....	300 00
In Denmark and Germany.....	300 00
To assist the Java Mission.....	150 00
Continuation of African work under Joint Committee	600 00
For work in Africa if two men are sent there	2,000 00
For the education of E. G. A. Ammokoo	200 00
Home Mission work	6,000 00
	<hr/>
	\$15,010 00

The following is in regard to the several fields:

Scott, N. Y., one of the older churches, organized in 1820, still has in its society some fifty people, old and young, who are Sabbath-keepers. It has not been able to sustain a pastor for several years and of late unable to obtain one, though the Missionary Society would gladly assist in the support. Last summer Brother E. D. Van Horn of New York labored very successfully with them for some weeks, and again this summer Brother A. Clyde Ehret has been with them, assisted by the Missionary Society. The church very kindly sent him to Conference. At the last Sabbath service before Conference some forty people were in attendance. This field has during the last year received some six visits of more or less length under the joint direction of the Missionary Committee of the association and of the Missionary Society. We hope some provision can be made for this field after September, when Brother Ehret returns to school.

Elder T. G. Helm of Summerville, Mo., in receipting a letter to Treasurer Joseph Hubbard, asked if the board could send help to that field. He said the ministers of the locality were unable to get a hearing; that the churches were practically abandoned by the people, and dead; that we had a hold on the people as no other denomination had. Brother Wilburt Davis of Gentry will likely go and work this field.

The church at Cosmos, Okla., is again under the pastoral care of Brother Ira S. Goff. The church is united and the people entertain a hope of building it up permanently.

The Boulder (Colo.) Church is growing under the pastoral care of Brother A. L. Davis. Through his work on the great field about him some Sabbath-keepers have been added.

All of the West Virginia churches have continued to assist in the support of Brother Seager. His work has steadily grown through another year.

The Los Angeles (Cal.) Church has grown in numbers and has purchased a fine brick chapel, centrally located on the several car lines. Through the kindness of friends the pastor and wife were permitted to attend Conference.

The church at New Auburn, Wis., has continued to gain in strength and number under Brother Hurley.

The Hungarian Mission in Chicago, un-

der the care of Brother Kovats, has grown. Out of this work a dozen or more Sabbath-keepers are now located at Pullman. The Sabbath literature which he sends out found at Cleveland, Ohio, a minister named John Boehm, who sent for Brother Kovats. He and his printing force, with others, have embraced the Sabbath—some six or eight in all. Through his (Brother Boehm's) publications he has led another group of people in Ohio to the Sabbath. Brother Kovats has now been called for the second time to St. Paul, Minn., where several converts will be baptized. He reports some forty converts during this year.

The Italian Mission in New York has gained several more additions. Brother Savarese is a worker; he keeps a stream of Sabbath literature going to the people. Brother E. D. Van Horn and the New York Church kindly continue to superintend this work, which consists of street preaching, Sabbath school and at least two regular preaching stations, together with the publication and distribution of Sabbath literature.

Brother J. A. Davidson of southern Illinois has continued his work with more than usual success. He has distributed one hundred and eighty Bibles, one hundred and fifty other books, and twenty-five thousand pages of tracts. There is at present a good Sabbath interest on the field. Some have already embraced the Sabbath. Brother Davidson was recently called to his home for a few days by the death of his father.

Through the kindness of the Tract Board, Brother Coon of Battle Creek is in attendance at Conference and will speak of our work there. We only wish all of the men in the employ of the board and those receiving small salaries could attend Conference. The Battle Creek Church has grown to number seventy-nine people. Its opportunity for contact with missionaries and other people who do not know of or keep the Bible Sabbath is very remarkable. We need more resident members; a few real estate men, like the prophet Jeremiah, who would obtain the title to more homes, a parsonage and a church site, would be of great service at Battle Creek. There are other fields, churches and workers, which deserve mention, God bless them; time will not allow.

E. B. SAUNDERS.

From Brother Kovats.

Rev. E. B. Saunders,

MY DEAR BROTHER IN JESUS:—I am sending you a report of my work at St. Paul, Minn. Before I left Chicago on my trip, we administered baptism to three candidates—two men and one lady. One of the men was going to return to the old country and could not be here at a later date. I delayed going to St. Paul one week in order to accommodate him. I received the \$15 for traveling expenses from the board.

I went to St. Paul the first of September and remained there five days. We secured the Y. M. C. A. Hall for our meeting and had very good congregations—from fifty-three to fifty-five people besides children. They were all much interested in the Sabbath truth and wished me to come often. During my visit there four people were baptized—two men and two ladies. Two of them live in St. Paul and the other two, who live at Stanley, Wis., came to attend the meetings. So we have two little churches, one at St. Paul and one at Stanley, where I also held meetings. We also ordained a brother in each place to act as deacon. It was done with prayer and laying on of hands. The spirit was good. We had excellent meetings. The people did not wish to go home, so we continued the services until midnight.

Yours fraternally,

J. J. KOVATS.

Nyassaland, East Africa.

DEAR RECORDER READERS:

The protectorate formerly known as British Central East Africa and administered by a commissioner is now officially called Nyassaland and is under the administration of a governor, aided by a legislative and executive council under the control of the Colonial Office. It may be reached either by way of Cape Town or from the East Coast through the Suez Canal.

The protectorate is five hundred and fifty miles long, north and south, and from eighty to ninety miles in width, being south of the equator in latitude from 9° 30' to 17°, or is in about the same latitude south as are southern Mexico and Central America north. The country is diversified by hill and dale, fairly well wooded, and watered by numerous perennial rivers and streams. The lower Shire District has

an elevation of about three hundred feet, while the Shire Highlands range from three thousand five hundred to four thousand feet above sea-level, with mountains running up to seven thousand feet, while the great M'Lange Mountain attains an elevation of nine thousand six hundred and eighty-three feet.

This country was discovered by David Livingstone and is now the most developed of any of the semi-tropical provinces of Africa. It was once the center of the slave-trade; but for more than a score of years the population has been increasing and industries developing, so the population has of late years remained in the province and help is plenty and very cheap. A number of missions are located in the province, and in the southerly part is the locality where the Sabbath interest is thought to be among the natives. The province lies several hundred miles from the East Coast and is bounded on the east by German territory at the north and Portuguese territory at the south, with Lake Nyassa intervening; so that the British coast of the protectorate is some five hundred miles long, while the German is one hundred and sixty miles long and the Portuguese one hundred and seventy. The lake is three hundred and twenty miles long, north and south. It is fifty miles in width and is elevated one thousand five hundred feet above sea-level. The south end is about two hundred and thirty miles from the southern border of the protectorate. The lake has ports or harbors on English, German and Portuguese coast and a traffic both of passengers and freight is carried on.

The province is reached by Rennie's Aberdeen Line from London to Chinde, a port on the East Coast at the mouth of the Zambezi River, a little more than four hundred miles south and slightly east of the southern border of Nyassaland. The fare from London to Chinde is about \$190 first-class or \$142 second-class with a discount of ten per cent off for missionaries. From Chinde, steamers run up the river to Port Harold, two hundred and ten miles, where they meet the "Shire Highlands Railway" which extends one hundred and fourteen miles farther north to Blantyre. The added cost from Chinde to Blantyre is about \$40, from Blantyre to Fort Johnson by Machilla and by steamer to Karonga at the south end of Lake Nyassa. The en-

tire cost from London to Lake Nyassa would be about \$240 first-class and \$190 second-class with discount off. This includes board while on shipboard and steamers, but not on cars while going the one hundred fourteen miles by rail, or while waiting to make connections. The length of time on steamer between Chinde and Blantyre is from four to six days according to the depth of water and time of year.

The rainy season is from January to April, the cool season from May to August, and the hot from September to December. The annual rainfall is from thirty-five to sixty-five inches in the highlands, and from twenty-five to forty in the lowlands. The climate varies with the elevation. At an elevation of three thousand feet the nights are cool all the year around. It is said that on the uplands Europeans can live and maintain their vigor. Sir Alfred Sharke, governor of Nyassaland, says in writing of the Shire Highlands, "From the middle of April to September the weather is almost perfect; the thermometer rarely reaches seventy-five degrees and sometimes only fifty-five degrees. Even in the rainy season the weather is never unbearably hot, and the nights are always cool."

The European population is a little over six hundred, counting missionaries, traders, planters and government officials, while the native population numbers about one million. Blantyre, the commercial capital, has some two hundred white population. Lake Nyassa is stocked with fish and has one outlet, the Shire River, which is at the south end.

Cotton grows wild in most parts of the protectorate, in the development of which it is destined to play an important part. That part of the country below four thousand feet in altitude, or four-fifths of the whole, is singularly well adapted to the growth of Egyptian varieties. Cotton is being tested on no less than sixty-three estates in the highlands and on river levels. The natives are showing their eagerness to participate in its production, and the residents have registered one thousand eight hundred small plots under native cultivation.

American cotton has been planted and raised successfully for the last three years. Freights to London have been reduced on all products to about one dollar a hundred weight. The last recorded export was 255,000. Coffee is grown successfully, competing in quality with that of Java.

Six thousand acres are under cultivation. Tobacco thrives and men have been sent there to teach the native how to cure it properly and prepare it for market. The export of last year was 550,000 pounds. Tea can be grown without difficulty. The rubber tree flourishes and can be tapped the fifth year. Rice of excellent quality is grown on the shores of Lake Nyassa in sufficient quantities to supply local needs and the coast market. Maize is grown. The cultivation of chillies is profitable. Nuts of all kinds are grown. Oats, millet and potatoes flourish. Excellent timber trees abound in all directions, including ebony, African teak and mahogany, redwood, ironwood and M'Lanje cedar. Flowers bloom in profusion; roses thrive and blossom nearly all the year round. Vegetables can be cultivated with success. Apple trees do fairly well; pineapples and bananas do exceedingly well. The imports and exports of the protectorate have nearly trebled in the last five years.

In the Shire Highlands the presence of cattle is almost universal. The Indian buffalo has been introduced; shorthorns and Devons have been imported and make excellent crosses with Nyassa cattle. As regards domestic cattle, they are beginning to thrive and the tsetse fly is constantly retreating before the spread of human habitation. There is yet plenty of wild game which is more or less protected by law. To hunt requires a license. The native pays a tax on his hut. Land can be rented for a few cents an acre or bought for a few shillings.

The railroad is of three feet and six inches gauge, winding its way up a grade of one foot in forty-four much of the way from Port Harold to Blantyre, crossing several rivers with iron bridges on concrete buttments. The one bridge at Chiroma has a hundred feet lifting span; the work of construction was done by natives with white overseers.

Coal is found among the hills in the northern portion of the province. Other minerals are not wanting.

The information given above came very largely from a publication entitled "British Central African Co., Ltd.," and can be obtained with other information about Africa by writing the company at 20 Abchurch Lane, London, E. C. Yours fraternally,

E. B. SAUNDERS.

Missionary Board's Message to Conference.
Sixty-ninth Annual Report of the Board of Managers (continued).

AFRICA.

Calls for help continue to come from Africa. The appeals for missionaries, books and financial aid which have been coming to us for years from the Gold Coast, West Africa, are only lost in the greater cry, coming from Nyassaland, East Africa, for similar help but in a much larger degree. This pathetic call comes, not from scores or hundreds but from thousands. They have been receiving aid from the Missionary and also from the Tract Society at the recommendation of the Joint Committee. The work has been conducted both by correspondence and through Joseph Booth of Cape Town, South Africa.

Occasional letters from the Gold Coast are received, asking the board to assist in educating young men.

E. G. A. Ammokoo has remained at Tuskegee Institute during the year. He is in good health and spirits and has greatly improved in many respects. He is at his best in the use of his Bible and holds fast to the Sabbath and Seventh-day Baptist principles. After making a visit and spending several days with him at the institute, it is thought best to place him among our own people, at least during his summer vacation. He will be in the home and under the manual training of Rev. J. H. Hurley of New Auburn, Wisconsin.

One of the men, now in the employ of the board on the home field, is willing to go as a missionary to Africa, but one man must not go alone. Brethren, two of us must go to this field!

HOLLAND.

Brother Gerard Velthuysen during the year has ministered to the little flock at Haarlem. He writes: "This last year has been one of great importance but also one of severe affliction for the church in Holland, especially in Haarlem. The angel of death has hovered during all this time over my own home and not only over mine. Several other members have been visited by serious illness and other sorrows. Since the baptism of my dear wife, she has not a single time enjoyed the privilege of gathering with the church. She has not left the sick-bed of our darling

daughter, but there she has learned more than under the best preaching. Our little girl is a first-rate 'preacher of righteousness,' being an example of heavenly patience and peace, one in will with her Lord and Saviour. I rejoice that I was not asked at this time to come to the General Conference in America. I should not have had courage to leave my family alone. Perhaps the Lord will prepare a way of meeting the brethren in America at some other time. The *Boodschapper* continues to show forth the salvation of the Lord. The leader of a small Baptist church and his friend wrote me the other day that they were convinced of the Sabbath truth. A number of people have united with our church; some of them, once Adventists. At Amsterdam we have a Sabbath evening service with an attendance of from ten to fifteen people.

"The year has been one of unusual triumph in the work of the Social Purity Movement. The principles for which we have fought for twenty-five years have been fully realized in our legislation. The local associations of our Midnight Mission are for the most part in a flourishing condition. In view of all our work, people often think we are a numerous people, yet we are so few. This is an adage in Holland—I think it is true: 'In the kingdom of God, one does not count but weighs.'

"From the non-resident members at Terschelling, Vreskens, Texel, Vruinisse, Zwolle and other places and from the Sabbath-keeping Hollanders in Java and in South America, who are in relation with us, we get good tidings.

"The church in Rotterdam has been regularly served each Sabbath by Brother Taekema. He is living there and preparing for his examination at the Free University.

"We continue to recommend the church of Holland to your prayers and loving assistance."

JAVA.

The work in the West Indies, on the island of Java, has not only been continued by Marie Jansz but reinforced by Sister M. Alt. This work has been assisted both by the Tract and Missionary societies, at the suggestion of the Joint Committee. The work has grown at Bethel, Tajoe, the new station, and the old station at Pangoengsen has again come into

possession of our people. A teacher is much needed for this station. Jealousy among other missionaries has been the cause of some disturbance since the missions are conducted by women and not with a man in charge of the work. Prejudice against the Sabbath and immersion has probably led to the discovery of an old law against a woman's administering the ordinance of baptism by immersion. The work is on the industrial plan and is growing. A man or a man and his wife should be sent to this field. We have a number of churches in our denomination which could equip and sustain this mission.

DENMARK.

Rev. F. J. Bakker, our general missionary, has continued to reside at Asaa, Denmark, and has the pastoral care of the little church there located. He reports the usual interest in the work and the good health of himself and family. They continue to make their calls on foot as usual, holding many of their services in the homes of the scattered Sabbath-keepers.

Just at the close of the year they have been greatly cheered by a visit from their two eldest sons, Jacob and Garrelt, whom they had not seen for some time. The usual work of preaching, visiting and distribution of tracts has been vigorously prosecuted during the entire year. An early spring and good weather are all that could be desired. Brother Bakker is in no way discouraged, but by faith is expecting men to turn to Christ and his Sabbath.

GERMANY.

We learn of no change in the little church at Harburg, Germany, during the past year. It has continued to receive the care and occasional visits from Brother F. J. Bakker of Asaa, Denmark. He is not only the shepherd of our own little flock but often preaches to the Lutheran First-day people, with congregations ranging from fifteen to sixty. Brother Bakker is praying and working for an outpouring of the Holy Spirit and religious awakening among the people. He has continued his numerous calls, together with personal work and the distribution of tracts in great numbers.

(To be continued.)

The eyes of the Lord are in every place, beholding the evil and the good.—*Solomon.*

A Storm on Galilee.

The Sea of Galilee is not always calm. The mountains immediately adjoining it are 2,000 feet high, and through their deep gorges the storm winds are sucked into the hollow of the lake, so that sudden squalls come literally out of a blue sky. One charming spring morning we started out to sail from Tiberias to Capernaum. There was not a ripple on the water or a cloud in the heavens. But when we were a quarter of a mile from shore, our boatmen noticed a band of rough water rushing toward us from the other side of the lake. In spite of our remonstrances they immediately gave up the plan for making Capernaum, took down the sail with such frantic haste that they nearly upset the boat, and then rowed for the land with all their might and with such excited urgings to one another that we thought them a very cowardly crew. But hardly had the boat been beached in a sheltered cove, when the wind was howling down on us from the mountains and the heavy breakers were foaming along the shore as far out into the lake as we could see. A quarter of an hour later the Sea of Galilee was again as level as a mirror, and only a soft, warm breeze was blowing over the smiling waters.—*Travel.*

New York now has a Chinese public school, taught by instructors sent by the Imperial Board of Education at Peking, and in July its first graduating class, eleven boys and seven girls, received their diplomas. The graduating exercises included the worship of Confucius—a development that the most liberal minded and far-seeing of the founders of the American public school system could hardly have dreamed of.—*The Morning Star.*

Get a Nurse's Training.

The Battle Creek Sanitarium offers the very best inducements to those who wish to qualify for nursing. Both men and women nurses are in increasing demand. Splendid opportunities for doing good, and at the same time earning a liberal salary. Specially favorable opening for Sabbath-keepers. For full information address the Battle Creek Sanitarium, Battle Creek, Mich.

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.
CONTRIBUTING EDITOR.

Early Autumn.

The world puts on its robes of glory now,
The very flowers are tinged with deeper dyes,
The waves are bluer, and the angels pitch
Their shining tents along the sunset skies.

The distant hills are crowned with purple mist
The days are mellow, and the long, calm nights,
To wondering eyes, like weird magicians, show
The shifting splendors of the northern lights.

The generous earth spreads out her fruitful
store,
And all the fields are decked with ripened
sheaves;
While in the woods, at autumn's rustling step,
The maples blush through all their trembling
leaves. —*Albert Leighton.*

A college for women which does not send back to her home the daughter more willing and capable to enter into the home problems and solve them with heartiness and grace is not an institution of learning. It is an institution of unlearning what, most of all, our girls need to know.

To train a woman away from a woman's home is to stab her finest possibility. American home life may spare to science or the school a Maria Mitchell, or a Mary Lyon, but the home itself is the greatest school for the greatest manhood and womanhood.

What we have most to fear in our higher class institutions is exhaustive luxury with the craze for social prominence. You may not find the right college, but the wrong college or university can be discovered too easily. It will take your frugal girl and give her back to you a spendthrift.

The right school will make her know that self-restraint is the hall-mark of sterling character—the foundation and dome of all scholarship. When your daughter loses in college that heroic power which will do without anything except personal excellence, her professors ought to be compelled to come home with her in a body, and attend the funeral of a soul.

Whatever makes the young woman of the future more expensive because of fashion or social ambition, will empty her

bookshelves, addle her brains, and corrupt her heart. It is a sure way to a broken hearthstone.

The right college, above all things, will irradiate her enthusiasm with religion. A godless woman is sure to damage society more fatefully than any other creature. Her monument is worse than one of skulls, for it is a Christless humanity.

Demand of any school to which you intrust your daughter an atmosphere of fine reverence. It alone will make a bright woman humble. She will forever be a good learner, until her childhood prayer turns into a song of triumph at the throne of her Father and her God.—*The Right School for My Daughter—Where Is It? Frank W. Gunsaulus in Chicago Record-Herald.*

The Duty of Our Women to Our Schools.

HATTIE E. WEST.

Woman's Hour, Conference.

I shall not endeavor on this occasion to discuss the value of an education. I take it for granted that the people of this Conference realize that to do our work in the world as a denomination, we need to bring ourselves to the highest efficiency; and in order to do this we must have, going hand in hand with consecration, education.

I shall endeavor to confine myself closely to my subject, "The Duty of Our Women to Our Schools," meaning by the latter phrase, our schools at Alfred, at Milton, at Salem and at Fouke.

I shall take for granted also that we as a people are practically agreed as to the necessity of these schools to our denominational life. We must then have a duty toward them; and the object of this paper is to suggest ways in which our women may help to supply the needs of our schools.

There are three essentials for the successful maintenance of a school: first, money; second, pupils; third, the moral support of its constituency.

If our women have it in their power to supply any of these three essentials, it is clearly their duty so to do.

In the matter of money, not many of our women, either as individuals or societies, are in position to do great things, but little count here as elsewhere, and it is better for a school to have a thousand people contributing one dollar each than to receive

the one thousand dollars as a gift from one person.

Fifty cents is not much in comparison with some other gifts, and the following may look a little strange upon the records: "Mrs. B. J. Jones, fifty cents to Milton College." Yet one hundred such pledges bring not only fifty dollars, but one hundred people interested in the college. Let us then both as individuals and societies, in making up our budget of benevolences, remember the schools even though the amounts contributed be small.

This is not, however, a plea for small contributions where there is ability to give more, but a plea for general contributions whether sums are large or small. Surely money can scarcely be better invested than where the assets are strong, consecrated men and women. Many of our women have realized this as shown in the recent bequests of Mrs. George H. Babcock to the different schools, and in the bequest of Miss Miranda Coon to Milton College library. Salem College library has also been the recipient of a gift from one of our women, which though small in comparison with the others, means much, for the eighty dollars contributed was earned by an invalid sister, with her needle.

But schools can not be maintained by money alone. There must be pupils to be educated, and here is where our women may find large opportunities for helpfulness. Mothers are important factors in determining, first, that their children shall have what is known as higher education, and second, where that education is to be obtained. Our denominational schools must be fed chiefly by our own children or they are failing of their mission. It is true that Milton and Alfred were originally pioneers in education and drew students from the entire region in which they were located. These conditions no longer exist. They are now surrounded with educational institutions, with which they can never hope to compete. Whitewater State Normal School, Beloit College and the great State University are within thirty miles of Milton College, while Milwaukee Downer College, and Lawrence College and other smaller institutions are not so far away but that they draw a large number of students from the same territory. Not one of these schools but has, from the material standpoint, a much greater equipment than Mil-

ton can hope to have, which fact makes it impossible for Milton to become in any way a competitor. No doubt similar conditions prevail about Salem and Alfred. I give conditions at Milton because I am familiar with that locality. What then have these schools of ours to offer by which we can hope to get any students? They offer an education adapted to modern conditions administered by consecrated teachers coming into close touch with their pupils, in a Seventh-day Baptist atmosphere. It is this last that especially appeals to us, and to us alone. It is utterly useless for us to expect our schools to compete with other similar institutions or that other people will support them. They may not be denominational schools in the strict sense of the term; but if they do not surround our young people during their impressionable years with such an atmosphere as will grow loyal, consecrated Seventh-day Baptists, then they have no excuse for existence and there is not sufficient reason for their continuance. It is time for us to realize that our schools must be fed by our own children, and realizing this our duty is clear. We must send our children to them.

Here the question very naturally arises, Suppose the young people do not wish to go to our schools? Their classmates in the preparatory schools are going to the larger and more popular institutions. It is but natural that they should wish to go with them. Here is where the mother, seeking to direct aright, has need of tact and wisdom which should be brought into use before the age of change of school arrives. The Seventh-day Baptist child must be early taught that it is not essential to do as other people do. There must be early instilled into their characters an independence of popular custom. A higher criterion than that of doing as everybody else does must be used to settle each course of action.

Love and tact and wisdom are required for this training; but if it be early understood that when the preparatory school is finished a college course is to follow in one of our schools, the young people are likely to accept the conditions and second the plans of parents. Mothers may do much in the early training to stimulate an interest in higher education and in our own schools.

Some may protest that to be limited to

our own schools will beget a narrow people. Were my topic a general one on the education of our young people, I should take occasion to urge an acquaintance with other schools through postgraduate work, but that is beyond the limits of this paper.

Women who have no children may stimulate an interest in our schools among the young people of the community. Whatever interests an individual is likely to some extent to interest her friends and so the wave of interest widens. The first essential is to become interested in, and well informed concerning, our schools. Then instead of saying to the young person of our acquaintance graduating from preparatory school, Are you going to college? let us say, When do you go to Salem, or Alfred, or Milton? as the case may be. Let us talk about the college, the men and women who have been trained in our colleges, and the good times the students enjoy there. Let the ladies' societies arrange for socials and invite the young people, in which the program shall consist of college songs and reminiscences interspersed with information about the college given by college students. It will do the ladies' societies and the young people good to get together socially.

Women living in the towns where our schools are located may do much to help the schools by making it possible for pupils to attend. Students, both boys and girls, often need opportunities to work that they may attend school; and they need homes while in school; they need wise friends to help them. Our women can open their homes and provide opportunities for work; they may cultivate the acquaintance of students, looking out especially for those most in need of friends. An opportunity given a young person to work for board during the first year in school may determine the future career of the individual. Let us see to it that no one is turned away from lack of suitable place to live or to work while in school, even if the offering of the home may involve some sacrifice.

There are few people who will contribute money to a school, or send their children to it, who do not also give it their moral support, so that either of these two which support first discussed includes the third. There may be, however, those who give our schools moral support who can do nothing else, and this is also very important

but has already been discussed incidentally under the second topic of providing students. There are other ways in which it may be manifested. There frequently comes in all our schools certain crises, sometimes cases of discipline, sometimes financial difficulties, which bring forth from thoughtless people adverse criticisms.

Trifles are often exaggerated, and false and misleading statements made. It is not to be supposed that there are no mistakes made in the administration of our schools, but let us preserve at all times an attitude of loving loyalty and friendly interest, that shall insure our giving to them our means, our children and our hearty co-operation.

An Interesting Meeting at Leonardsville.

The Woman's Benevolent Society held its opening meeting for the year at the home of the president, Agnes Babcock, on the afternoon of September 6. Afternoon tea was served and a pleasant social time enjoyed by about thirty members, the guests of honor being Mrs. Nettie West and Miss Miriam West of Milton Junction, Wis.

The informal program included music and a little talk about Conference by the pastor's wife, Mrs. Severance. Following this the president referred to the fact that at the hour of the meeting Doctor Palmberg and Miss West were sailing from San Francisco for China. She spoke of our missionaries personally and of their work; Miss Miriam West told of the consecration service held at Milton Junction and read the words of her cousin, Anna West, in offering herself for the work in China. Mrs. West, Miss Anna's mother, was then introduced. She spoke of her daughter's plans and ambitions and of the kindness which has been shown her by many friends. A prayer was offered for Doctor Palmberg and Miss West, in which all joined, that the blessing of God might rest upon them as they are leaving the homeland.

The presence of Mrs. West, coincident with the remembrance service for her daughter and Doctor Palmberg, was an unlooked for pleasure and added greatly to its impressiveness. The hearts of all who were present were quickened in sympathy and interest in our missionaries. *

Leonardsville, N. Y.

YOUNG PEOPLE'S WORK

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

Conference.

Prayer meeting topic for September 30, 1911.

DEAR FELLOW ENDEAVORERS:

Seventh-day Baptists are as a large family, and we have an annual home-coming in the General Conference. The Conference this year has been held in the vicinity of our ancestral home on this continent. Many of the children went back and enjoyed a reunion in that land made sacred to us by the history of our people. Though we are widely scattered over the great States, we still keep in touch with one another; and when the boat left New York for New London on the evening of August 22, the social reunion of brothers and sisters, old-time friends and associates from distant and widely separated homes, gave us a pleasure not soon to be forgotten.

There were quite a number of young people of Christian Endeavor age who seemed even more happy than those who were accustomed to such a reunion annually. Our anticipation of meeting many others from east and west and north and south in the beautiful town and among the hospitable people of Westerly, added pleasure to that evening. As the days passed and we associated in the rest room, vestibule and dining-hall, or as we visited places of special interest—not least of which was the old burying-ground where rest the bodies of many faithful saints and where stands a splendid monument in memory of valiant leaders of long ago—many were they who said: "I am glad I came; I am having a splendid time."

But of what interest are these facts for a young people's meeting? This, it seems to me: The acquaintance made with one another and with the historic places of our people tend to enlarge our sympathies and to strengthen the bonds which bind us together. The trip and the associations at Conference must not be given too large a place, but their importance is by no means to be minimized. We young people will

do well to attend Conference when we can.

The meetings of Conference are, of course, of chief importance. I feel that sometimes too much emphasis is placed upon the trip, and not enough upon the business of our denomination and the blessings to be obtained in the various sessions. These matters are of interest to all of us who are loyal to our Master. God's people of old were required to come to the appointed place once a year for worship and fellowship together, and also to learn more of what God wanted them to do. Our Conference is a place for worship, for fellowship, and for the discussion and solution of our problems. The problems are not all solved in Conference, and sometimes there is wide difference of opinion in important matters; but in these discussions we gain a broader view and a greater knowledge of our work, and thus our interest is increased. We young people have a part in the work now, and in a few years we must bear the burden of it. The policies adopted today will have their influence upon us and our work after our fathers are called to their reward. So we must be interested in the plans that are made, and it is well for us to go up to the appointed place once a year because we are interested in the Master's work.

The young people's program at Conference was full of interest. The reports showed that Christian Endeavor societies all over the country are doing some good work. But a moment of reflection will convince us that our possibilities are much greater than our accomplishments. Can not your society send in a report to the next Conference of more and better work done?

The Young People's Board has been entirely changed. It is now located in Wisconsin. Rev. A. J. C. Bond, Milton Junction, Wis., is president. The new board will plan work for the societies; it will ask for the coöperation of every society. As young people we ought to be ready to do what we can, willingly and promptly, that the Master's work may be advanced among us, and that at the next Conference a report may be given that shall be a credit to our organization.

SCRIPTURE LESSON.

We find in our Scripture lesson (Numbers xiii, 21-30):

News Notes.

MARLBORO N. J.—An echo meeting of the Atlantic City Convention was held here on August 13. Our Cumberland Christian Endeavor president furnished the speakers and four surrounding societies joined with us.—Our society forwarded \$10.00 to the Young People's Board not long since.—A combined picnic of the Ladies' Aid and the Sabbath school was held on the church lawn, August 22.—A farewell reception was given our late pastor, Mrs. Churchward, at the home of Mrs. Nellie Taylor, Sabbath night, September 2.—We were represented at the Conference, Westerly, R. I., by three delegates.

MIDDLE ISLAND, W. VA.—Children's Day was observed on August 5 with a splendid program by the children.—September 5 was observed as Old Folks' day. A sermon of hope and comfort was preached by Pastor Seager. In the afternoon the older ones had charge of a service. It was an enjoyable occasion, speaking of olden times and singing old-time hymns.

SALEM, W. VA.—Pastor Hills and several other members were present at Conference, leaving the church work for a time with the faithful few at home. Pastors Woofster and Robinson of the Baptist and Methodist churches supplied the pulpit. We are glad to have our folks home again and are helped by their stirring reports about Conference.

The Work at Scott, N. Y.

A. CLYDE EHRET.

On Monday of the last week in June I bid farewell to many friends in West Virginia and started for Scott. The thoughts of leaving home gave me a sadness that can be understood only by those who have had a similar experience. Yet there are but few who do not at some time in their lives have that feeling of breaking home ties. We often leave home for a few weeks or months with the expectation of returning at the end of that time to be again a member of the family circle; and even a departure of that kind will bring a sadness that is not desirable to experience. But when one leaves, knowing that the home ties are broken, and only now and then at varied intervals will be permitted to again visit his childhood home, it affects him beyond what he has previously expected.

But such is life. And when we go into a new locality, we there find friends just as sympathetic and as eager to be useful and kind as were those we left behind. We sometimes feel as though we have received the best of life, and that what is yet before us will not give us the enjoy-

1. The Hebrew people were in the midst of a great undertaking.

2. Spies had been sent out and had returned.

3. All agreed that their work was great and difficult.

4. Some had faith in God and in self, others were faithless.

Seventh-day Baptists have a great work. We young people have a part in it. Have we faith enough to go forward? What will your society report to the next Conference?

J. L. SKAGGS.

NOTE.—I. Let leaders be free in the use of the above letter. If considered of sufficient importance it might be read in the meeting and then perhaps some thoughts might be taken up for discussion.

2. References for daily reading are not given, but do not neglect to read daily from the Bible. I would like to urge all our young people to read during the week all the reports and addresses of the Conference that have been printed in the SABBATH RECORDER. That will be a splendid preparation for a profitable Christian Endeavor meeting.

J. L. S.

Longing for the Old Days.

LEM ROAN.

Did you never long to be a boy again,
Just for a day or two;
Just to climb the fences and roam the fields,
Just as you used to do?

Just to hunt wild flowers in the wooded dells,
With glad, unwearied feet;
Old Jack-in-the-pulpit, and trilliums too,
And striped spring beauties sweet?

Just to race with the faded falling leaves,
In early autumn days,
When you and sister go chestnutting,
In Indian summer haze?

Just to climb the steep, back of the old house,
And view the hills so high;
To wonder what was beyond the streak
Where mountain met the sky?

Just to build grand castles high in the air
Of days that are to come,
When boyhood sports shall be left behind,
And your own dear old home?

Won't you give me back those days again,
Just for a little while,
With father, the boys, and baby girl,
And mother's kindly smile?

ment and blessings that our past life has given; but we need not be so troubled, for there are just as good blessings in the future as we have received in the past. And while these sad feelings, because of home departure, came to me as I left West Virginia, new feelings of home life have come to me through my associations with the people of Scott. There are good people here who are anxious to lend their efforts to the upbuilding of their community. They will share their homes and life's necessities with friends and with strangers, that they may do God's will and follow the promptings of the Holy Spirit as it comes to them through the teachings of the religion of our Saviour, Jesus Christ.

While some are thus remaining true to God and the church, others are indifferent and careless. It is a community of encouragements and problems. Some of the problems are those common to every community and some are peculiar to this locality. The indifference on the part of many is somewhat puzzling. As those who have visited Scott know, the country is inviting and promising. The meeting-house is in good condition and well furnished, showing that there have been, and still are, many here who are willing to sacrifice for God's cause. Why so many have gone out from here seeking homes in other localities and business less desirable than work here on the farm is a question. With this restlessness has come spiritual decline. God's cause as represented by the church has fallen away; and from Sabbath to Sabbath, as we meet together to worship God, we find the ones present are mostly old people, while so many are remaining at home, and spending their time in actions that give less returns than the church. This fact reveals that something somewhere is wrong. Is it because this community is less God-fearing than other communities? Or is it, as the history or the world reveals to us, that the mind of man is still unsettled and that through experience we are yet learning the necessity of God and religion?

The church at Scott is not dead, even though it is on the decline in numbers. My summer here has been one of many pleasures. The average attendance is nearly thirty-five of as attentive listeners as can easily be found; and with this number of faithful workers, there is a grip on the

community that can not easily be loosened. The greatest need at present is a pastor. But where is he to be had? The cry is constantly coming from all quarters; and when I leave here on the eighteenth of September to enter school at Alfred, it will be with sadness that I go, feeling that the needs facing the church are likely to remain unremedied, while they might be greatly helped if a leader were here to do the work. At this time of scarcity of ministers this church, as well as others, so much needs home leaders who can stand out for God and move forward even at a time of discouragement. Many of the old standbys who a few years ago took the lead here are gone, and for some reason the younger ones have failed to take their places. What the future has in store for this place is a question that my three months' stay has not solved; but I do know that the Scott Church deserves some care and attention on the part of our denomination.

On Labor day there was the Barber annual reunion. One hundred and sixteen gathered to celebrate the family name, and to meet together as no other occasion would bring them. Of this one hundred and sixteen all but a few were Barbers or Barber relatives; and we who were not of the family, but through special invitation were permitted to be present and partake of the sumptuous dinner and the good social time, felt proud that we were so situated that we could be there. As we viewed the gathering and saw how interested the members of the family were in coming together and meeting each other as members of the same household, though scattered over a large territory, we could not help feeling that after all we are all members of the same great family and meet together on a common basis to celebrate the goodness and mercies of our heavenly Father. May God bless the people of Scott.

Sept. 12, 1911.

Professor Gates, of Amherst College, has been experimenting with the honey bee, and is about to produce a bee of the stingless variety, which, he says, will have three times the honey-making power of the ordinary bee.—*The Morning Star*.

"Failure is not the worst thing in the world; the worst thing is not to try."

CHILDREN'S PAGE

Child's Morning Prayer.

I thank thee, Lord, for sleep and rest,
For all the things that I love best;
Now guide me through another day
And bless my work and bless my play;
Lord, make me strong for noble ends,
Protect and bless my loving friends,
Of all mankind good Christians make,
All this I ask for Jesus' sake. Amen.

—*The Morning Star*.

Dolikins.

Tell us a story about some of your pets," said Mary and Ruth. "You're always having them."

"Well," said Aunt Say, as she wound up her ball of worsted, "there is Dolikins, my little dove, Dolikins. I'll tell you about that."

"A year ago last fall," she began, "a flock of pigeons used to come into the neighborhood every day, and I watched them whenever I had time. One day that old cat of Doctor Emmons' caught one of the young birds, and I ran out and took it away. The poor little thing was hurt, and lay trembling in my hand, so I brought it in and made a bed for it. I nursed it for a week, and it grew quite tame. It was very pretty—pale gray, with lovely iridescence, and it had a tiny crest."

"As it got better it would come to my shoulder, and sit there while I moved about the house, and even when I was at work, if I permitted it to remain, and it would peck my cheek, and coo, in a soft, contented way. When it was hungry it would light on my shoulder, slide down my arm and peck my hand. Of course I loved it. Those soft feathers against my neck were so—"

"Oh, yes! Weren't they?" broke in Ruth. "I guess I know! I had a tame redbird last winter. A boy stoned him, and he fell out of the oleander, and—"

"O Ruthie, never mind that now!" said Mary. "Wait till we hear about Dolikins."

"By and by," continued aunty, "when I felt sure that it was strong enough, I carried it up to the third story—where it could see the flock on Doctor Emmons' roof—and left it on the window-ledge there. Pretty soon it flew away to join the others,

and I thought that was the last I should see of Dolikins. I felt quite sad. You don't know how I missed it."

"I do!" cried Ruth. "When my redbird—"

"O Ruthie!" said Mary, plaintively. "I've heard that a hundred and forty thousand times."

"Wait until Aunt Say gets through," she added apologetically, "and you shall tell all about it."

"That night at dusk," the story went on, "I saw it flying toward the house. My heart leaped right up, and I ran out to meet the darling thing. It lighted on the hood of the back door, and when I called 'Dolikins!' down it came to my shoulder, and nestled up to my cheek and cooed—the darling. I was just happy. I kissed and caressed it, and brought it in and fed it."

"The next morning I put it out again, and at night it returned. It came every night for a week, and then once, when I was not on hand to receive it, it flew into grandmother's window. There was nothing the matter with the pigeon, she said, and I must stop feeding it, and then it would go away with the flock."

"So that night when it came I—pushed it away. Oh, dear, how I felt! It tried to come back, and acted as if it couldn't believe I really meant to turn it off. My heart fairly ached." And Aunt Say looked so wistful.

Ruth nodded vigorously, but did not speak this time, and Aunt Say resumed:

"It did not come to the house again, but about a week afterward I saw it with the flock on the roof across the street, and as it was a hot, dusty day, I thought it might be thirsty. So I took a basin of water out to the sidewalk, and called, 'Dolikins! Dolikins!'"

"At first it did not heed, but pretty soon it flew to my shoulder, slid down my arm, and drank: and then it perched on my shoulder again, nestling and cooing so happily. Then I had to send it away, and it was so hard to force myself to do it that I never tried to tole it down again, although I saw it several times."

"Oh, you poor thing!" cried Ruth. "I know just how you felt! When my redbird—"

And then Ruth told her story.—*Elizabeth Hill, in Youth's Companion*.

SABBATH SCHOOL

LESSON I.—SEPT. 30, 1911.

THE PROPHET EZEKIEL A WATCHMAN.

Lesson Text.—Ezek. iii, 1-27.

Golden Text.—“Hear the word at my mouth, and give them warning from me.” Ezek. iii, 17.

DAILY READINGS.

First-day, Ezek. xi, 5-21.

Second-day, Ezek. xxxiii, 1-22.

Third-day, Ezek. xviii, 19-32.

Fourth-day, Ezek. i, 1-14.

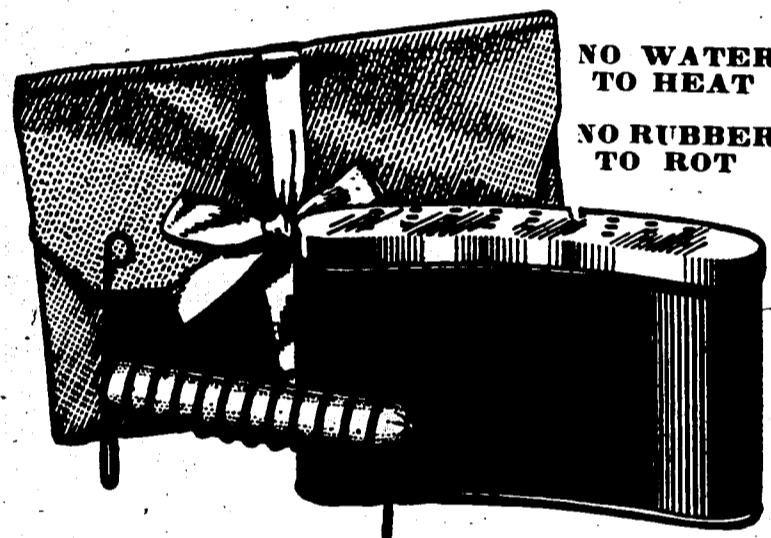
Fifth-day, Ezek. i, 15-28.

Sixth-day, Ezek. ii, 1-iii, 11.

Sabbath-day, Ezek. iii, 12-27.

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

WELKOM WARMER vs. HOT WATER BAG



NO WATER
TO HEAT
NO RUBBER
TO ROT

WELKOM WARMER OUTFIT

Size 3½ x 5½ inches; weight 4½ ounces.
The only modern, safe, effective and sensible substitute for the antiquated Hot Water Bag.
Will last for years.

The Warmer is made of metal heated within one minute by the lighting and insertion of a paper tube containing a BLAZELESS, SMOKELESS and ODORLESS fuel generating a uniform heat which lasts over two hours at a cost of less than one cent. It is curved to fit any portion of the body and held in place by means of a bag and belt allowing the wearer to move about at will.

AS A PAIN KILLER

The Welkom Warmer has no equal. It can be put into instant action and is indispensable in cases of rheumatism, lumbago, neuralgia, sciatica, cramps, etc.

By placing the Warmer on the affected part, the heat being dry, not moist, BAKES out the cold. Physicians say that the moist heat of the hot water bag will not cure but aggravate the ailments above mentioned.

Many have been sold—not a single complaint. Complete outfit, including Warmer, bag, belt coil and 10 tubes of fuel sent prepaid to any part of the U. S. upon receipt of \$1.00.

If you wish to know more about this wonderful device write today for free descriptive booklet.

WELKOM WARMER MFG. CO.
Dept. E. 108 Fulton St., New York

MANUAL FOR BIBLE STUDY

BY
REV. WALTER L. GREENE,
Field Secretary of the Sabbath School Board.

The book is a series of forty-eight studies in Bible History, Bible Characters, Fundamental Christian Doctrines, and Denominational History. Size, 5 x 8 inches, 138 pages; bound in substantial cloth binding and also in flexible boards.

This *Manual* was published at the suggestion of the Convocation of Seventh-day Baptist ministers and Christian Workers for the use of pastors' training classes, Sabbath-school classes, and young people's societies. It has been so used in many churches and has also been used in home study and in prayer meetings.

A limited number of copies yet remain unsold, and while the edition lasts the books will be sold at the following prices:

Cloth, \$1.00; flexible boards, 40 cents post-paid.

Send your orders direct to the author,

REV. WALTER L. GREENE,
ALFRED, N. Y.

Individual Communion Service



Made of several materials.
MANY DESIGNS. Send for catalogue No. 60. Mention name of church and number of communicants.

Geo. H. Springer, Mgr.,

256 and 258 Washington St., Boston, Mass.

WANTED.

A number of Sabbath-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. tf.

McCall's Magazine and McCall Patterns For Women

Have More Friends than any other magazine or patterns. McCall's is the reliable Fashion Guide monthly in one million one hundred thousand homes. Besides showing all the latest designs of McCall Patterns, each issue is brimful of sparkling short stories and helpful information for women.

Save Money and Keep in Style by subscribing for McCall's Magazine at once. Costs only 50 cents a year, including any one of the celebrated McCall Patterns free.

McCall Patterns Lead all others in style, fit, simplicity, economy and number sold. More dealers sell McCall Patterns than any other two makes combined. None higher than 15 cents. Buy from your dealer, or by mail from

McCALL'S MAGAZINE

236-246 W. 37th St., New York City

News—Sample Copy, Premium Catalogue and Pattern Catalogue free, on request.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. A. B. West, Milton Junction, Wis.
Vice-Presidents—Mrs. S. J. Clarke, Mrs. J. W. Morton, Mrs. O. U. Whitford, Mrs. A. R. Crandall, Milton, Wis.; Miss Phebe S. Coon, Walworth, Wis.
Recording Secretary—Mrs. A. J. C. Bond, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. J. F. Whitford, Milton, Wis.
Editor of *Woman's Work*, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.
Secretary, Eastern Association—Mrs. Anna Randolph, Plainfield, N. J.
Secretary, Southeastern Association—Mrs. Will F. Randolph, Lost Creek, W. Va.
Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.
Secretary, Western Association—Mrs. Daniel Whitford, Alfred Station, N. Y.
Secretary, Southwestern Association—Mrs. Horace D. Witter, Gentry, Ark.
Secretary, Northwestern Association—Mrs. Nettie M. West, Milton Junction, Wis.
Secretary, Pacific Coast Association—Mrs. E. F. Loofboro, Riverside, Cal.

SABBATH SCHOOL BOARD.

President—Esle F. Randolph, Great Kills, N. Y.
Recording Secretary—Corliss F. Randolph, 76 South Tenth Street, Newark, N. J.
Treasurer—Charles C. Chipman, 220 Broadway, New York City.
Vice-Presidents of the Corporation only—Henry N. Jordan, Herbert C. Van Horn, O. A. Bond, R. R. Thorngate, W. D. Burdick, Geo. B. Shaw, G. H. F. Randolph.
Board of Trustees—Esle F. Randolph, Corliss F. Randolph, Royal L. Cottrell, Charles C. Chipman, Rev. Edgar D. Van Horn, Stephen Babcock, E. E. Whitford, Dr. Alfred C. Prentice, Dr. Harry W. Prentice, J. Alfred Wilson, Elisha S. Chipman, Rev. A. E. Main, Clifford H. Coon, Samuel F. Bates, Holly W. Maxson.
Stated meetings the third First-day of the week in September, December and March, and the first First-day of the week in June.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—A. Clyde Ehret, Salem, W. Va.
Vice-Presidents—O. A. Bond, Salem, W. Va.; Miss Bessie Davis, Long Run, W. Va.
Secretary—Miss Draxie Meathrell, Berea, W. Va.
Treasurer—Orville Bond, Roanoke, W. Va.
General Junior Superintendent—Mrs. G. E. Osborn, Riverside, Cal.
General Intermediate Superintendent—William M. Simpson, Milton, Wis.
Contributing Editor of *Young People's Page of the RECORDER*—Rev. H. C. Van Horn, Brookfield, N. Y.
Associational Field Secretaries—E. Mildred Saunders Ashaway, R. I.; C. C. Williams, Adams Center, N. Y.; Mrs. Walter L. Greene, Alfred, N. Y.; Flora Zinn, Farina, Ill.; Mildred Lowther, Salem, W. Va.; C. C. Van Horn, Gentry, Ark.; Daisy Furrow, Riverside, Cal.; Jacob Bakker, for England and Holland; Rev. H. Eugene Davis, for China.
Trustee of the *United Society of Christian Endeavor*—Rev. W. L. Burdick, Ashaway, R. I.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

President—I. B. Crandall, Westerly, R. I.
Recording Secret—Frank Hill, Ashaway, R. I.
Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Rev. W. C. Whitford, Alfred, N. Y.; Stephen Babcock, Yonkers, N. Y.; Andrew North, Dodge Center, Minn.; F. J. Ehret, Salem, W. Va.; W. R. Potter, Hammond, La.; Rev. I. L. Cottrell, Leonardsville, N. Y.
The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.
The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective associations, and give whatever aid and counsel they can.
All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

President—H. M. Maxson, Plainfield, N. J.
Vice-President—D. E. Tittsworth, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

Adams Center, N. Y.

GRANT W. DAVIS,
ATTORNEY-AT-LAW.
Money to loan. Mortgages for sale. Five and six per cent investments made.

Plainfield, N. J.

PUBLISHING HOUSE OF THE AMERICAN SABBATH TRACT SOCIETY.
Babcock Building.
Printing and Publishing of all kinds.

WILLIAM MAXSON STILLMAN,
COUNSELLOR-AT-LAW.
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.
Rev. A. E. MAIN, Dean.
Next year begins Sept. 19, 1911.

YOGURT—The enemy of all unfriendly germs. \$1.00 per box.
For sale by
J. G. BURDICK, Agent.

New York City

HERBERT G. WHIPPLE,
COUNSELLOR-AT-LAW,
220 Broadway. St. Paul Building

C. C. CHIPMAN,
ARCHITECT.
220 Broadway. St. Paul Building.

HARRY W. PRENTICE, D. D. S.,
"THE NORTHPORT."
76 West 103d Street.

ALFRED CARLYLE PRENTICE, M. D.,
226 West 78th Street.
Hours: 1-3 and 6-7.

ORRA S. ROGERS, Manager,
Metropolitan District,
Phoenix Mutual Life Insurance Company,
149 Broadway, New York City.

Utica, N. Y.

R. S. C. MAXSON,
Office, 225 Genesee Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR-AT-LAW.
1308 Tribune Building, Phone Central 5922.