

# The Sabbath Recorder



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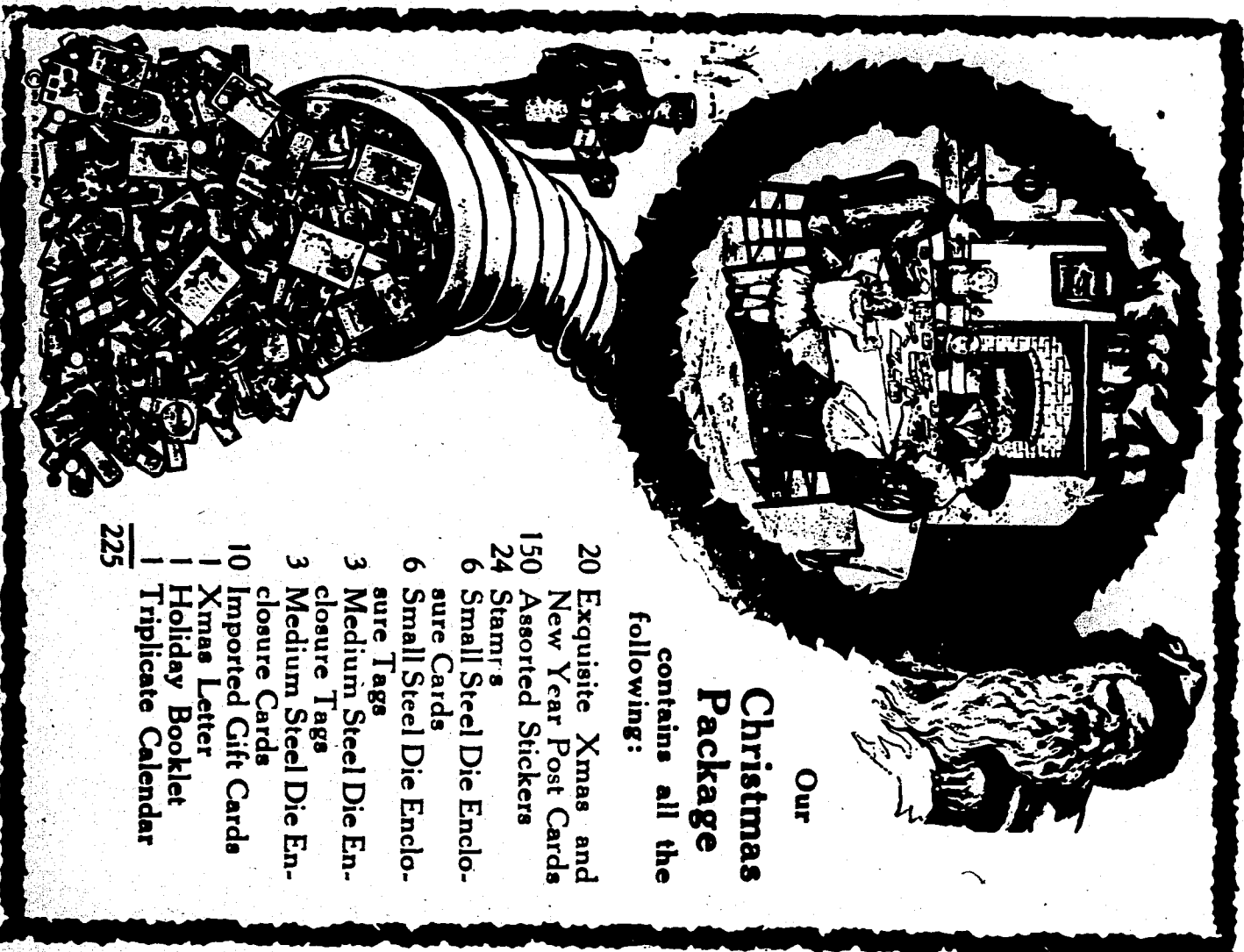
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# The Sabbath Recorder

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

VOL. 73, NO. 22.

PLAINFIELD, N. J., NOVEMBER 25, 1912.

WHOLE NO. 3534

## The African Report.

This number of the SABBATH RECORDER contains the report of the visit to South and Central Africa, and in particular to Cape Town and Nyasaland Protectorate, by Mr. N. O. Moore and Rev. Wayland D. Wilcox. It is just double the number of pages of the usual editions, and because of the report is even more than double in value. People who are not in the habit of preserving their SABBATH RECORDERS will do well to preserve this number, for only 2,500 copies are being printed, which will leave only a few extra copies when the regular weekly circulation has been distributed. This issue of the SABBATH RECORDER also contains the report of the Joint Committee concerning the report of Brothers Moore and Wilcox, and likewise the action of the two boards in reference to the matter.

It may seem to some people that there has been considerable delay in the making and in the publishing of this report. But it was only ten months ago, to be exact, January 17, 1912, that the boards decided to submit the matter of making this investigation to the vote of the people; and it was only nine months, to be exact, February 19, 1912, that the result of that referendum was published in the RECORDER. In the brief time, then, of ten months, the people of the denomination have been canvassed by the referendum, men have been called, have been sent, have made the long and tedious journey, have made this careful investigation, have returned, have made their report, and here it is published, illustrated with pictures of their own taking.

There are those who will be interested to know what has become of Joseph Booth. After the General Conference at North Loup he returned to the East, and remained in the vicinity of New York City until the arrival of Brothers Moore and Wilcox. He attended the meetings of the Joint Committee at Plainfield, October 24, and at Westerly, October 27, and in the two meetings was given a full hearing. He has since

started for his home in Cape Town, sailing from New York November 7. Brother Booth's expenses while in the United States and for his return trip were paid from individual contributions. The Joint-Committee made no recommendations concerning him to the boards, and neither board has renewed its appropriation of funds for Africa through him, the Missionary Board's appropriation expiring June 30, 1912, and the Tract Board's December 31, 1912.

It is to be regretted that the financial part of the report of Brothers Moore and Wilcox is not at hand in time to be printed in its proper place. It was hoped and expected that it would be here at the last moment before going to print, but it has not arrived. Of necessity some of the minor details could not be known at the time the rest of the report was given to the committee, but it was thought that it would be ready by the time the matter was prepared for publication. Then there are other expenses connected with the investigation, as printing, postage, telegrams, cablegrams, traveling expenses of others, etc., that really should be printed in connection with the financial statement of the report proper. It is hoped that this may be done, and it will all be published in some future number of the RECORDER.

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## A Well Deserved Vacation.

The editor of the SABBATH RECORDER, Rev. Theodore L. Gardiner, D.D., better known to many readers of this magazine as "Elder" and "President," has been taking a needed and merited vacation. All during the summer he remained at his work, and in addition, preached for the Plainfield Church during the illness of its pastor. Then he attended the General Conference at North Loup, and soon after, the series of associational meetings, five in number. After the last meeting at Fouke, Arkansas, on his return home he stopped at Lost Creek, West Virginia, at the home of his daughter, where he was joined by Mrs. Gardiner, who, in Plainfield, had been car-



ing for the work in the absence of her husband. Together they are enjoying a much needed rest for three or four weeks. This gives some one else the chance to say a word of appreciation for the faithful and efficient work of Editor Gardiner and his wife. They will soon be back, just after Thanksgiving, and will resume the direct charge of the work, which for a time they have managed by correspondence. May they have many years yet to labor in this work. So here's to Editor and Mrs. Gardiner, God bless them.

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### The Southwestern Association.

We reached Texarkana about eleven o'clock at night and had to stay there for a morning train to Fouke. It did not take long to discover that Texarkana is a fine growing city with hustling business enterprises, and with up-to-date modern improvements. It is situated right on the line between Texas and Arkansas, with about the same population on each side the line—in all about 25,000. The state line runs through both the depot and the post-office; and while there is but one postoffice, so that letters directed to Texarkana, Ark., or Texarkana, Texas, go to it, still there are two cities with separate mayors and distinct governments. The entire city is without a saloon.

It is about eighteen miles from Texarkana to Fouke. The country round about is largely covered with young timber; the soil, although sandy, is quite rich, and well adapted to the raising of small fruits, sweet potatoes and peaches. It has all the appearance of a new country, somewhat like that known to us in childhood days. There are sawmills scattered around among the timber, here and there cotton fields are seen, and fields of corn, all of which are surrounded by lands not fenced in but lying in the commons. An earnest, thrifty people are striving to develop the country, as seems to be the case all through the Southland, and we believe there is a prosperous future before it. Natural gas fields lie near enough to furnish fuel for the homes, and people here believe that oil will be found in paying quantities. To those who may not know just where to look for Fouke, we would say, it is about five hundred miles nearly south of St. Louis, near the

southwest corner of Arkansas, not far from the Texas line.

On reaching the town we found Rev. G. H. F. Randolph waiting to welcome us, and the three or four northern delegates found a little company of faithful ones glad to see them because the Fouke people felt the need of whatsoever help they might be able to bring. Rev. Ira Lee Cottrell came as representative of the Eastern, Central and Western associations; Rev. Alva Davis of Boulder, Colo., came in behalf of the great Northwest; Secretary Saunders and the editor represented the Missionary and Tract societies. There were forty people present at the opening session, and judging from the interest manifest these forty were not surfeited with too many meetings nor overfed with too much preaching. It was a treat to talk to people who listened with a zest that showed real hunger for gospel messages and for reports of denominational work.

The few small churches in the Southwest are so widely scattered that only a few delegates could attend the association. Fouke and Gentry were the only two having delegates in the meetings.

The meetings were held in the house used by Brother G. H. F. Randolph for the school. There were forty people present at the first session. The first song was so suggestive in view of the good work being done in Fouke that we give a stanza or two here as a keynote to the meetings:

"In a world where sorrow  
Ever will be known,  
Where are found the needy,  
And the sad and lone;  
How much joy and comfort  
You can all bestow,  
If you scatter sunshine  
Ev'ry where you go.

"When the days are gloomy,  
Sing some happy song,  
Meet the world's repining  
With a courage strong;  
Go with faith undaunted  
Through the ills of life,  
Scatter smiles and sunshine  
O'er the toil and strife."

The helpful missionary teachers of this school sang the song as if they thoroughly believed every word of it, and when the last stanza was sung they quickly turned to another sunshine song:

"You can make the pathway bright,  
Fill the soul with heaven's light,  
If there's sunshine in your heart;

Turning darkness into day,  
As the shadows fly away,  
If there's sunshine in your heart today."

Brother Randolph of Fouke, the president of the association, then read the third chapter of Habakkuk, and after prayer by Brother Cottrell, and another song, "There's no one like my Saviour," Brother Randolph extended a warm welcome to the visitors. He said in substance: "Glad is not a strong enough word to express the feeling of the Fouke people regarding the coming of these workers from abroad. The Fouke Church is about equally divided between resident and non-resident members. We welcome the members of our own church who have come to enjoy the meetings. We welcome the friends from Gentry who have come three hundred miles to the association. We can not see each other often, and it is a great treat to have you with us. To the delegates from abroad we extend a hearty welcome. We could not have had an existence as a church or school here had it not been for the other associations from which these delegates come.

"We welcome you all, not to homes of wealth and luxury, for our people are poor. They have always been poor. Some of us are here because we are poor, but our hearts are warm and you are welcome to the best we have. Neither can we welcome you to a strong church. It has always been a weak church with many hard struggles, which really drove it from Texarkana out into the country to this home in the forest. It is yet a live church, if it is small, and weak in resident membership. We are proud of our non-resident membership, and the resident members most gladly welcome them home in times like this. We hope our lives may be quickened and our purposes strengthened by the visit of these delegates and non-resident members."

#### THE RESPONSE.

Pastor Alva Davis of Boulder, Colo., responded to the address of welcome with well-chosen words expressing his pleasure at being able to visit Fouke for the first time. In conversation with a man on the train Brother Davis had told him where he was going, whereupon the man said, "I know those Seventh-day people, and they are the best people in Fouke." After a few words expressing sympathy with the feeble churches, and voicing the hope that the

coming of delegates from North, West and East might be a help to the struggling ones of the Southwest, the other delegates were introduced and gave words of cheer.

#### THURSDAY AFTERNOON.

After the adjournment groups of people might be seen walking through the fields and forests by winding paths, to the homes of our people for dinner. Soon after dinner it became evident that a thunder-storm was gathering, and it looked as though the long-continued drouth would be broken. So we hastened to the meeting-place an hour before time in order not to be caught in the storm. It was quite a severe squall and so revolutionized temperature conditions that it seemed as though we were in another climate. Mercury fell many degrees and people began to shiver. Some of us who had sweltered in the morning were glad at evening that we had on our winter clothes.

Notwithstanding the storm the afternoon session opened with another *sunshine* song: "There is sunshine in my soul today." This makes the third sunshine song to open with in the two sessions. I felt sure that if the coming of delegates could really bring to the hearts of people here as much sunshine as these songs indicated, our coming would not be in vain. As the meeting was thrown open for volunteers in the devotional service, the first two to respond were ladies. The responses were prompt and no time was lost.

The main service for the afternoon was devoted to the work of the Tract Society. After the editor's review of the year's work, and appeal for loyal support of the society and our publications, there followed an open parliament in which several took part, and much interest was manifested.

In the evening, after a song service, and a duet by Alva Davis and Mrs. Wilburt Davis, Rev. Ira Lee Cottrell preached from Luke xix, 10: "For the Son of man is come to seek and to save that which was lost." The sermon was an earnest appeal to men to give their hearts to God, and after the sermon Brother Cottrell led a conference meeting in which many took part. Extracts from the testimonies will give an idea of the spirit of the meeting.

#### TESTIMONIES FROM THE PRAYER MEETING.

"I am glad I have been redeemed, and want to see others saved." "It is indeed a



great salvation, and to me the way grows brighter." "Christ gave his life for me; what have I given for him?" "I am glad that all the riches of the kingdom remain, even though one by one the generations pass away." "I am what I am by the grace of God. No one can deliver my message as an ambassador for Christ. If I fail to deliver mine, somebody may be lost. If we witness *against* the truth we shall lead others astray." "The Christian life is a great comfort and help to me." "I rejoice in the mercy of God, who has called me from darkness into light." "My mistakes have been many, but I long to be faithful and true to God." "I am glad I have accepted a loving Saviour, and am more glad that he has accepted me." "I rejoice that I found Christ in my youth. He has been good to me all these years." "I am glad that when the prodigal turned toward home his father was ready to welcome him."

A little boy said, "I will live for Him, since He died for me."

#### LONE SABBATH-KEEPERS' HOUR.

A most interesting service on Friday forenoon was the session given to lone Sabbath-keepers. Rev. Wilburt Davis had written to the scattered ones belonging to these churches, asking them to send messages to this association, and eleven letters had been received. These were read, and the story they told of love, and loyalty to the Sabbath truth was full of pathos. The letters revealed heart-yearning for fellowship with people of like faith. Some were from strong people in middle life, and some from aged veterans soon to pass over the river, yet all seemed to feel that they were not alone, for God was with them. Some spoke of their love for the Bible, some of love for the "dear old RECORDER," and all were moved to heartfelt thanks for the ties that bind Seventh-day Baptists together.

The woman's hour, too, was full of interest. Mrs. G. H. F. Randolph had charge and the papers read have some of them appeared in the RECORDER. Everything went to show that the women of the Southwest, too, are awake to the interests we hold dear as a people.

The missionary work represented by Secretary Saunders was presented, and the same lines of thought were laid upon the people here that Brother Saunders pressed home so forcibly in the other associations.

The appeal was a strong one, and people listened intently to what the secretary had to say.

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#### Sabbath Day at Fouke.

Sabbath morning was clear and crisp. The people of Fouke saw ice for the first time this fall, and we were glad to have a good fire. The first work of the association this day was the Sabbath school in charge of Mrs. Nancy Davis Smith, a former teacher in the Fouke School. This Sabbath school has seven classes, and there were fifty-four present on this occasion. The average attendance is about forty. The visiting brethren assisted in the teaching work and every one seemed to enjoy the hour.

The Sabbath morning sermon was by Rev. I. L. Cottrell, from Luke vi, 44: "Every tree is known by his own fruit." Christ illustrated his teachings by common things with which people were familiar. Under his masterly hand birds, flowers, animals and industries were made to preach sermons. The speaker made four points about the tree, to impress his lesson: (1) It is fruitful; (2) It has the power to increase; (3) The power to suppress its life; and (4) The power of dispersion.

The power to reproduce or be fruitful is a wonderful power, and so is the power to suspend vitality. The life in some seeds lies dormant for thousands of years and then the seeds have been known to sprout and grow when planted. Is the resurrection any more wonderful than this? Dispersion is another power of tree and plant life. Wonderful is nature's provision for scattering the seeds where they may take root and so extend the realm of the plants from which they come. All these powers even in the tree are wisely arranged by the Creator to extend the life and multiply the fruit. They illustrate in many ways the principle of fruit-bearing and extension in the kingdom of God. Every life bears some kind of fruit. The evil is as fruitful as the good. Fruitfulness is also far-reaching, even to the third and fourth generation of the bad; but, thank God, it reaches still farther in the good, even to thousands of generations. Christ's example of conquering by giving up, of meeting hatred with love, has been bearing fruit in transforming the world throughout the

ages, and that, too, in spite of all infidel teachings. Christians need not worry on account of unbelievers. God is still watching over his own and leading. The fruits of the Christian tree are found in all climes and never in any age more than in this.

Again, fruits show the character of the tree. A man was dying in a hospital and utterly refused to be comforted by any gospel message. He would allow no one to speak of Christ to him. Finally a friend persuaded him to tell why he was so utterly hopeless. He had persistently ridiculed a soldier tent-mate who insisted on reading the Bible and offering prayer every night, until finally, after a long struggle in which his chum threw things at him while he was at prayers, the Christian boy gave up and soon became profane. While in battle one day this boy was instantly killed, with an oath on his lips, and his friend, now dying in the hospital, confessed that he had never been able to see a ray of hope, because he knew he had driven the dear boy into a sinful life. "It is no use," said he, "I am lost. I ridiculed Willie and made him profane. I can not be forgiven." And so he died without hope. This was indeed a sad harvest for one who had sown seeds of evil. What a pity that the poor man could not have seen that the grace of God is able to save to the uttermost.

Each man, as well as the tree, is known by his fruits. He also has the power of dispersion, so the influences of his life are far-reaching and do not cease when he dies.

#### YOUNG PEOPLE'S WORK.

In the afternoon the young people gave a very interesting session. Eleven boys and girls sang beautifully, while a young lady of their number presided at the organ. Then followed a voluntary exercise in which good savings of missionaries were repeated by several. Questions had been given out on slips of paper, to be answered, some of which we give here: (1) "Name some wrong objects of zeal." One may be zealous in bad things as well as in good. Zeal in selfish pursuits, or for material things to the neglect of the spiritual, is wrong. We need more zeal in the Master's work. (2) "Is there such a thing as too much zeal?" Yes; in works where there is no adequate knowledge of the situation; where the workers do not understand the temper and spirit of the people. (3) "Rewards of proper zeal?" Zeal for Christ brings great

satisfaction. There is comfort in helping others and in seeing people brought to Christ. (4) "What are proper objects for zeal?" (a) Desire to please our parents; (b) A wish to be helpful to others; (c) To be educated for better work; (d) To advance God's kingdom in the earth; (e) To become helpful as wise counselors and advisers of others.

These questions and answers were quite suggestive and showed thought in right lines among the young people of Fouke. Then came a song by four little girls, a season of prayer by the children, and an exercise consisting of Scripture texts, also by children. Two little girls sang a duet which closed this most interesting hour. No one could listen to the prayers offered by several little girls without being touched.

Immediately after this children's hour Rev. Wilburt Davis of Gentry preached a sermon to children. It was about Christian growth as suggested by the saying of Paul, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." Boys and girls are most important beings. Paul and Christ were once little children, and acted like children. They understood as children, and we, in our day, must not expect to find old heads on young shoulders. Neither should we have young heads on old shoulders. The true Christian life is one of development. It is really pathetic in the church today to find so many cases of *arrested* development. Too many cripples are found in the Christian ranks. So many make no progress in the spiritual life. Paul, after his conversion, grew as the years went by. There are too many in our churches with tempers as ugly at fifty as they were at ten. Some are as susceptible to temptation now as they were forty years ago. Paul was not so. When he became a man he put away childish things.

"AND THE COMMON PEOPLE HEARD HIM GLADLY."

This was the subject of Rev. Alva Davis' sermon on the evening after the Sabbath. Christ was popular with the common people, and his Gospel wrought great transformations wherever it was accepted. It was good news to them. All news is not good news; but good news brought to earth by the Son of God is always good. Jesus had no time to waste on dogmas or on



philosophy, but he was anxious to preach a Gospel of hope for the wide, wide world. It is a Gospel for the relief of the poor and needy, a sufficient remedy for all social and political ills. For want of strong, faith-filled exponents this Gospel is failing to grip the world as it should.

The common people heard Christ gladly because he revealed God to men as no other one had ever done. He brought a loving Father near, and life had a new meaning since God had identified himself with men. It is as natural for God to love as it is for the rain to fall or for the dew to refresh the flower.

Again, Christ brought to earth a new spirit of help for the poor and the unfortunate. The people heard him gladly because he revealed God as a forgiver of sin, and held out a cure for the sin-sick. No sinner is so low but the love of God embraces him. The only sin not pardoned by God is the sin which we have not confessed and of which we have not repented.

The common people heard Christ gladly because he gave to the world a new standard of service. He lived his Gospel before the world. He prayed for his enemies. Even his disciples misunderstood him, but he forgave them.

Over and over we have heard this Gospel, and today Jesus wants us to give him our hearts as of old. The Saviour is pleading still. Will you not plan to give him the best of your life?

#### LAST DAY AT FOUKE.

Business was the first order on Sunday morning. Five churches reported by letter. Callmus has nineteen resident members, Gentry forty-seven, Hammond twenty-eight and an equal number of non-resident, Fouke seventy-eight resident and thirty-three non-resident, and Attalla has twenty-eight resident and six non-resident members. The letters show that these little flocks are hopeful and zealous in the Master's work. Their spiritual condition is good. People in our larger churches know very little of the trials and burdens borne by these small isolated churches. Even the weak churches in the Eastern, Central and Western associations are more highly favored than these scattered ones of the great Southwest, because the former live where it is easier for neighboring pastors to visit them several times a year. If our larger churches could see what a joy it brings

these far-away ones to have the delegates visit them once a year, they would feel that the money used in sending delegates is well spent. We all regretted that we could not stay longer and hold more meetings. At best the associational delegates can not visit Fouke again in several years, and members of that church will hardly be able to go to Gentry, three hundred miles away, or to Hammond, still farther away, when the northern delegates visit those places. I never realized myself how highly the people of the Southwest prize these visits, and with what anticipation they look forward to them.

The next session will be at Hammond in the week following the Southeastern, in 1913.

Rev. A. P. Ashurst is the president and Phœbe Stillman recording secretary. G. H. F. Randolph of Fouke is corresponding secretary.

There were three sermons on Sunday, one by the editor, one by Rev. Alva Davis of Denver, and one at the farewell meeting by Secretary Saunders. The good people of Fouke dreaded to see the delegates start for their homes, but the time had come to say good-by, and there being a Sunday excursion to Shreveport for the fair, to return to Texarkana about eleven o'clock, two of us took advantage of that, and by a midnight ride to the main line of the Missouri Pacific Railroad gained one day on our home trip.

#### Thanksgiving.

ANGELINE ABBEY.

For what shall we thank thee, dear Father, today?  
For food and for raiment, for life and for health?

For freedom from pillage, and famine and war?  
For our country's greatness, prosperity, wealth?

For all of these, yes! and for blessings beside,  
More than we can ever enumerate here.  
For love, hope and faith in the days yet to come;  
For life which is larger and grander each year!

For suffering and sorrow which cleanses the soul;

For patience to wait, and for courage to dare  
To stand for the right, and to fight against sin,  
For the chance to work for our Lord everywhere.

Our Father, we thank thee for blessings unnamed,  
—All things thou hast given in infinite love.—  
For life that's eternal, the great gift of thine,  
Oh, may we adore thee forever, above!  
*North Loup, Neb.*

## EDITORIAL NEWS NOTES

### Ambassador James Bryce Resigns.

Many Americans will regret that the British Ambassador to the United States, Mr. James Bryce, is to retire from the ambassadorship at Washington. His successor has not yet been appointed, but it is intimated that Sir Cecil Spring-Rice, present British Minister of Sweden, is to take Ambassador Bryce's place in Washington.

It is said that the voluntary retirement of Mr. Bryce will end the efforts of the administration to secure the general arbitration treaty between this country and Great Britain. Mr. Bryce is a staunch friend of the movement for universal peace, and stood squarely for the principle of unrestricted arbitration between his country and America. Some think his disappointment over the failure of the treaty had something to do with his resignation. But his friends assure us that such is not the case; and he gives, as a reason for laying down the work, his desire to enter more fully into literary work. His government has prevailed upon him to remain at his post in Washington until the questions at issue between the two governments concerning the Panama Canal are settled.

### The Balkan-Turkish War.

It is out of the question for a weekly paper to keep pace with the rapidly moving panorama of the war in Turkey. Events of vital import follow each other in such quick succession that any item of news today will be old before these lines reach our readers. At this writing we expect the very next word from the seat of war will bring news of the triumphant march of the Bulgarian army into Constantinople and the surrender of Turkey. This may possibly be prevented by a joint intervention of the powers. But unless the powers are quickly successful in finding some ground of agreement among themselves, the fall of Constantinople is close at hand.

The Bulgars, however, seem disposed to save the Turks all the humiliation they can and to forego the triumphal march, providing the terms of surrender give them winter quarters in Constantinople during

the period of negotiations necessary for the adjustment of conditions under the peace treaty to follow. When these lines reach our readers the question will probably be settled and the war will be over. We hope so at least. We can hardly believe the disquieting reports that a general European war is imminent. We trust that the sober better judgment of the great powers will prevail to keep peace between themselves and to allow the allied powers the well-earned spoils of war.

The spectacular successes of the Bulgars as they have swept across the country like a great tornado have attracted world-wide attention. But when the smoke of battle is cleared away, it will be found that the Greeks and Servians have proved their metal and shown equal valor with the other allies. Little Greece has indeed obtained ample compensation for the humiliation she suffered at the hands of Turkey, less than fifteen years ago, when she tried to free herself from her ancient Moslem foe. The day of vengeance has been on the way, and every hour has been well improved by Greece in preparing for the inevitable conflict.

While Bulgaria has completely overrun and conquered one third of Turkey in Europe, Greece and Servia have overrun the other two thirds. The Servians have captured Uskub, and the Greeks Salonika, both Turkish strongholds, and the latter the second largest city in the empire of Turkey. Every true son of Hellas believed the day of retribution must surely come, and profiting by the defeat of fifteen years ago, the nation has made good. Turkey did not profit by her victory, and now, unprepared for war, she is terribly punished for her atrocities against both the Balkans and the Greeks for many generations.

The sufferings are reported to be terrible beyond description. The fleeing Turkish soldiers have brought many cases of cholera into Constantinople, and an epidemic is feared. The American Red Cross authorities are appealing for funds to relieve the miseries of war. American Ambassador Rockhill at Constantinople has cabled the state authorities that 14,000 sick and wounded aside from prisoners of war are in the Turkish capital alone, while 18,000 refugees are being cared for by the Turkish Government, among whom there is much sickness, including several cases of



smallpox. The Red Cross people estimate that there are not less than 75,000 sick and wounded of all nationalities now in the field needing immediate aid. The Red Cross societies of Europe will do what they can, but because the European societies sent aid to the American Red Cross societies during the Spanish War, our societies are now appealing for American aid in the present war. The International Red Cross Committee at Geneva, and the societies of Turkey, Bulgaria, Servia, Greece and Montenegro have joined in asking America for aid. Physicians and nurses and medicines are being rushed to the scenes of war. Contributions sent to Washington, D. C., will reach their destination in good time.

#### School for Poles.

The Polish Educational Alliance, assisted by the secretary of the Austro-Hungarian Consulate, has established a night school in New York City for Polish laborers, with a view to preparing them for courses in Cooper Union. The Polish laborers have subscribed \$1,000, of which \$600 is already paid. Eighty grown-up students are enrolled, who pay ten cents an hour for their instruction in English, mathematics and mechanical drawing. The teachers are Polish public school teachers. These great brawny laborer students are said to be enthusiastic in their studies and ambitious to learn.

On November 11 the Daughters of the Confederacy unveiled a monument to the Confederate dead in Arlington National Cemetery at Washington, D. C. Every train coming into the capital from the South was loaded, and special ceremonies were presided over by Mrs. Marion Butler, president of the local branch of the daughters. Bishop Alfred Harding of Washington delivered the invocation, and President Taft addressed the women. A reception was given at the White House in the evening, and on Thursday the ladies visited Annapolis, Md., where they will be received by the governor of Maryland.

Quite a sensation has been stirred up over the quarantine against shipping Christmas trees from the New England States, where the gipsy and the brown-tailed moth have been at work. The government forbade the shipping of these trees in order to prevent the spreading of the pest, and a

strong protest was made by those dealing in Christmas goods, lest the country be deprived of the Christmas trees when needed. Thereupon they explained that shipment was prohibited only from the sections already infected. Since this area is comparatively small, it is probable that the country can secure all the trees needed for the holiday season.

Charles Page Bryan, United States Ambassador to Japan, has offered his resignation to President Taft, and it has been reluctantly accepted. Ill health brought on by a carriage accident in Japan is given as the reason for the resignation. He is now at home in Illinois.

All the prophecies of bloodshed in Cuba, owing to the bitterness over the election, have proved untrue and the election has passed off almost as quietly as our own. This is good evidence that Cuba is progressing.

Again, when in an international ball game an American umpire had decided against Cuba on a close and difficult point and the Cuban "fans," incensed, wanted to hang him, the police actually took away the rope and allowed the man to go unharmed. This, too, shows progress in Cuba. In the United States the angry "fans" would have pelted the umpire with sticks and stones and beer bottles if he had decided in favor of a visiting club. And they would have been cheered and encouraged by onlookers until the offender was well battered up if not actually maimed.

If the "most civilized people on earth" allow the use of stones, bats and fists to compel favorable decisions for home teams, it should not be surprising to see Cubans threaten to hang one who is guilty of so serious an offense! This is only one step ahead in the evolution of adequate punishments as protests against decisions of an umpire.

Plans are being perfected by the joint interests of the Bell Telephone Company, the Western Union Telegraph Company and the Western Electric Company for the appropriation of \$10,000,000 to start a permanent pension fund for their 175,000 employees. Sick benefits and life insurance are to be carried, and the fund is to be kept up by annual appropriations. The

pensions will be graded by the ages of the men and women and the years of service they have rendered. The ages for women are fixed at five years younger than those of the men.

Twenty-four thousand rabbits that had been kept in cold storage for a year and were just ready to be shipped as fresh rabbits for consumption by an unsuspecting public, were seized last week by the health authorities, and are being held until the question of fitness for food is settled. Some medical authorities think they are dangerous to health.

The Irish home rule may yet lose out in the fight; for the administration was defeated in its financial clause of the Irish Home Rule Bill, by a vote in the House of Commons of 228 to 203. If now the usual course is followed, the administration will resign and a general election must follow. If this should result in a defeat of the Liberals, home rule will be lost. In any case, if the administration wins, an entirely new start must be made. The Commons adjourned in wild excitement.

Two years ago, in Muskogee, Okla., a wandering Italian musician pawned a violin for one dollar and has not been heard from since. Now it turns out that this violin is a genuine ancient Cremona. It bears, within, the inscription, "Nicholas Amatus fecit in Cremona, 1645." The holder has refused an offer of \$3,000 for the violin.

#### Missionary Board Meeting.

A special meeting of the Board of Managers of the Seventh-day Baptist Missionary Board was held in Westerly, R. I., Wednesday, November 6, 1912, at 9.30 a. m., with President Clarke in the chair.

Members present: Wm. L. Clarke, G. B. Carpenter, L. F. Randolph, A. G. Crofoot, H. C. Van Horn, C. H. Stanton, J. H. Austin, J. A. Saunders, A. S. Babcock, S. H. Davis, H. M. Swinney, J. I. Maxson, C. A. Burdick, Ira B. Crandall.

Visitors: N. O. Moore, Wm. P. Browning, Amos L. Burdick, Mrs. C. H. Stanton, Mrs. C. C. Maxson, Mrs. Chas. A. Maxson, Miss Hannah Crandall, Mrs. E. B. Saunders, Mrs. Allen Whitford, Mrs. Hickox, Mrs. Hannah Ayers.

Prayer was offered by Rev. A. G. Crofoot.

G. B. Carpenter, for the Joint Committee, presented a report; also with it the report of Brethren Moore and Wilcox of their visit and work in South Africa, which was read by Brother Moore.

The Joint Committee would make the following as their report:

Mr. N. O. Moore and Rev. W. D. Wilcox arrived in New York (Mr. Wilcox on the sixteenth of October and Mr. Moore on the twenty-fourth), and met with the committee in Plainfield, New Jersey, on Thursday, October 24, 1912. Prayers of gratitude and thanksgiving were offered by Rev. Theo. L. Gardiner and Rev. Edwin Shaw. The report of the two brethren was then received, and read by them, which occupied about three hours; after the reading of which the following resolutions were adopted:

"Resolved, That in receiving the report of Brethren Moore and Wilcox of their investigations in South Africa and Nyasaland, we express to our heavenly Father our grateful thanks for returning to us in health and safety these brethren, and for his watchcare over them in their journeyings.

"Resolved, That we heartily commend the complete and thorough report, and the spirit of fairness and Christian charity which characterizes it; and that in behalf of our Societies we express our appreciation of the way in which they have completed the work."

The remainder of the afternoon session until six o'clock was spent in discussion of the report, most of the time being used by Brothers Moore, Wilcox, and Joseph Booth. An evening session of more than two hours' extent was used in the same way.

Another meeting was held in Westerly, R. I., on Sunday, October 27, from nine o'clock in the morning till nearly five in the afternoon, with an hour's recess at noon. Mr. N. O. Moore was present and the entire report was again carefully gone over. Out of this study and discussion the committee has the following recommendations to make to the Boards:

"(1) We recommend to the two Boards that an edition of 2,500 copies of the report be printed for distribution.

"(2) We recommend to the two Boards that they pay the undercharge on a railway ticket purchased at Cape Town for M. Z. Ntlonga to Beira, the amount being £2, 12, 8 (about \$12.80). This is on the recommendation of N. O. Moore and Rev. Wayland D. Wilcox, who investigated the matter when they were in Cape Town. The money is to be sent to the South African Railways, Transportation Department, Cape Town, South Africa.

"(3) We recommend that the two Boards pay to Joseph Booth the amount he was owing Darter Brothers of Cape Town, South Africa, for books and supplies furnished to the native pastors and leaders in Nyasaland as set forth in the report of Brothers Moore and Wilcox under date of May 1, 1912, amounting to £25, 13, 1 (about \$124.00).

"(4) In the light of the report of Brothers



Moore and Wilcox in regard to our interests in Africa, we recommend to the two Boards that they appropriate the sum of fifty dollars per month for the year 1913 for the assistance of the native pastors in Nyasaland, in the hope that the work there may be enlarged at some future date.

"(5) We further recommend that action should be taken by the two Boards to place a joint field worker on the Southwestern field at the earliest practical moment."

Anticipating that the report should be put into form so that it can be read by our people in general, the Committee arranged with N. O. Moore to prepare the copy for the printer. Sample copies of the printed report are in your hands at this time for your perusal.

Respectfully submitted,  
S. H. DAVIS,  
I. B. CRANDALL,  
L. F. RANDOLPH,  
CLAYTON A. BURDICK,  
G. B. CARPENTER.

Westerly, R. I., November 6, 1912.

The recommendations of the Joint Committee were considered by item and adopted, excepting the fourth item, which was referred to the January meeting of the Board for consideration.

President Clarke presented a memorial on the death of Hon. George H. Utter, which was unanimously adopted.

Whereas, In his wise providence it has pleased God to call from his earthly labors our beloved brother, George H. Utter, who was an honored member of this Board and for fifteen years its faithful and efficient Treasurer, therefore,

Resolved, That while we deeply mourn his loss we express to our heavenly Father our grateful thanks for this noble life which has been so long given to his service, for the inspiration which Brother Utter's service and counsel has been to this Board, to the Society and to the denomination; and that we express to his bereaved family, through a copy of these resolutions, our sincere sympathy in this their hour of sorrow, commending them to the consolation of that faith which was the joy and comfort of our departed brother both in the midst of life's sunshine and life's shadows.

Upon motion of the Recording Secretary, George Benjamin Utter was elected a member of the Board of Managers to fill the vacancy caused by the death of his father.

Upon motion of Geo. B. Carpenter it was voted that, as a further mark of respect to our brother, George H. Utter, the meeting adjourn.

WM. L. CLARKE,  
President.  
A. S. BABCOCK,  
Recording Secretary.

### Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, November 10, 1912, at 2 p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, H. N. Jordan, W. C. Hubbard, F. A. Langworthy, J. G. Burdick, E. D. Van Horn, Asa F. Randolph, D. E. Titsworth, C. W. Spicer, C. L. Ford, H. M. Maxson, M. L. Clawson, L. A. Worden, O. S. Rogers, A. L. Titsworth.

Visitors: Ellis J. Dunn, Raymond C. Burdick, Jacob Bakker, N. O. Moore, Theo. G. Davis, Prof. E. E. Whitford, W. H. Rogers, Raymond Millard.

Prayer was offered by Rev. Edwin Shaw. Minutes of last meeting were read.

Voted that the Advisory Committee be requested to consider Section I of Article II of the By-laws, and report at the next meeting of the Board, any changes that may seem desirable to be made to said item.

The Committee on Distribution of Literature recommended that Secretary Edwin Shaw have literature (Articles of Faith and Practice), and postage to send same to members of the church committees to the proposed World's Conference on Faith and Order.

Six hundred and twenty tracts (9,750 pages) have been sent out during the month from the RECORDER office.

Ten new subscribers to the RECORDER have been added.

One copy each of the following books has been sold:

*Spiritual Sabbathism*, Dr. A. H. Lewis.  
*Bible Studies on the Sabbath Question*, Dean A. E. Main.  
Biography of Doctor Lewis, by Dr. T. L. Gardiner.

W. C. HUBBARD,  
Chairman.

Report adopted.

The following report was received:

The Joint Committee wishes to make the following report to the two Boards which it represents:

It presents herewith the report of N. O. Moore and Rev. Wayland D. Wilcox concerning their visit of investigation to South and East-Central Africa. This report requires no vote of adoption, as it contains no recommendations. It is rather a narrative account of where they went,

what they saw, what they heard, and what they learned, together with comments and general conclusions stated by themselves, and accompanied with sixty to seventy photographs taken by them, books, maps, pamphlets, and other documentary evidence of the conditions of the field which they visited.

Brothers Moore and Wilcox first met the committee on their return at Plainfield, N. J., Thursday, October 24, about noon. After a hearty greeting from all the members of the committee who were present, prayers of gratitude and thanksgiving were offered by Rev. Theo. L. Gardiner and Rev. Edwin Shaw. The report was then received and read by Brothers Moore and Wilcox. After the reading, which occupied three hours, the following resolution was adopted:

"Resolved, That in receiving the report of Brethren Moore and Wilcox of their investigations in South Africa and Nyasaland, we express to our heavenly Father our grateful thanks for returning to us in health and safety these brethren, and for his watchcare over them in their journeyings.

"Resolved, That we heartily commend the complete and thorough report, and the spirit of fairness and Christian charity which characterizes it; and that in behalf of our societies we express our appreciation of the way in which they have completed their work."

The remainder of the afternoon session, until six o'clock, was spent in discussion of the report, most of the time being used by Brethren Moore, Wilcox, and Joseph Booth. At both these sessions Mr. Booth was given fullest opportunity to present his views upon the report. An evening session of more than two hours' extent was used in the same way.

Another meeting was held in Westerly, R. I., on Sunday, October 27, from nine o'clock in the morning till nearly five in the afternoon, with an hour recess at noon. N. O. Moore was present, and the entire report was again carefully considered. Mr. Booth was again given opportunity to discuss the report. Out of this study and discussion the committee has the following recommendations to make to the boards:

"1. We recommend to the two Boards that an edition of 2,500 copies of the report be printed for distribution.

"2. We recommend to the two Boards that they pay the undercharge on a railway ticket purchased at Cape Town for M. Z. Ntlonga to Beira, the amount being £2.12.8 (about \$12.80). This is on the recommendation of N. O. Moore and Rev. Wayland D. Wilcox, who investigated the matter when they were in Cape Town. The money is to be sent to the South African Railways, Transportation Department, Cape Town, South Africa.

"3. We recommend that the two Boards pay to Joseph Booth the amount he was owing Darter Brothers of Cape Town, South Africa, for books and supplies furnished to the native pastors and leaders in Nyasaland, as set forth in the report of Brothers Moore and Wilcox under date of May 1, 1912, amounting to £25.13.1 (about \$124.00).

"4. In the light of the report of Brothers

Moore and Wilcox in regard to our interests in Africa, we recommend to the two Boards that they appropriate the sum of fifty dollars per month for the year 1913 for the assistance of the native pastors in Nyasaland, in the hope that the work there may be enlarged at some future date.

"5. It was voted that it was the judgment of the Joint Committee that action should be taken by the two Boards to place a joint field worker on the Southwestern field at the earliest practical moment."

The financial portion of the report was referred to the Missionary members of the committee for auditing and approval.

Anticipating that the report should be put into form so that it can be read by our people in general, the committee arranged with N. O. Moore to prepare the copy for the printer. Sample copies of the printed report are in your hands at this time for your perusal.

Respectfully submitted,  
GEORGE B. CARPENTER,  
IRA B. CRANDALL,  
SAMUEL H. DAVIS,  
Members from Missionary Board,  
DAVID E. TITSWORTH,  
HENRY M. MAXSON,  
EDWIN SHAW.

Members from Tract Board,  
Members present when the recommendations were adopted.

Voted to adopt the report by items.

All items were adopted, except item number four, which was laid on the table by vote for consideration at the January meeting. After the adoption of item one (1), it was voted to refer the same to the Committee on Distribution of Literature, with power.

The Treasurer reported amount of cash on hand, and that the present indebtedness is \$2,000.00.

Correspondence was received from Rev. Willard D. Burdick, Mr. F. H. Philips, Mr. Geo. B. Carpenter, Mr. Samuel H. Davis, Rev. D. Burdett Coon, Rev. Arthur E. Main, Rev. Boothe C. Davis, Rev. George Seeley, Rev. Geo. W. Lewis, Mr. Grant W. Davis, Rev. M. G. Stillman, Rev. James L. Skaggs, Rev. James H. Hurley, Rev. Theo. J. Van Horn, Rev. John T. Davis, Mr. James A. Davidson, Rev. R. R. Thorngate, Mr. Henry O. Severance, Miss Marie Jansz, Rev. Gerard Velthuysen.

Pursuant to correspondence from J. A. Davidson, it was voted that the tent and appurtenances in his possession should remain in his keeping for the present.

The following tribute, presented by D. E. Titsworth, was adopted by a rising



vote, and a copy ordered sent to Mrs. Utter and family:

The Board of Directors of the American Sabbath Tract Society desires to place on its records its deep sense of loss in the death of our beloved brother and fellow member, the Hon. George H. Utter, who was called from earthly activities to his eternal home on November 3, 1912. His death leaves a great void in the councils of the nation, in his State, and in our denomination.

To all who knew him personally, he will ever be remembered as a staunch supporter of right, an eloquent and persuasive speaker, and most of all as a loving friend.

We join in heartfelt sympathy with his immediate family, upon whom the blow falls heaviest, and affectionately commend them to the divine comfort and upholding, and pray that the tender ministry of the Holy Spirit may be vouchsafed to them in their sorrow.

Pursuant to correspondence from S. H. Davis, it was voted that the same be laid upon the table until the January meeting.

Voted that the Corresponding Secretary be requested to notify Lt.-Col. T. W. Richardson of the action of the Board taken at the June meeting, discontinuing his appropriation for the year, beginning July 1, 1912.

Voted that the Corresponding Secretary be requested to notify Joseph Booth that his services will not be required by the Board after Jan. 1, 1913.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

There is in use in France a circular diamond saw for cutting stone. The diamonds that form the cutting teeth of the saw are common crystals, worth about \$2.50 a carat, and they are fixed in a steel disk over six feet in diameter, which is mounted on a spindle and revolved by electric power in the manner in which an ordinary circular saw is operated.

For sawing hard stones there are two hundred diamonds in the cutting edge, and the speed is three hundred revolutions a minute. The saw enters the stone about one foot in that time. For soft stones the teeth are of steel, with diamonds at intervals of every five teeth, and at a speed of twelve turns a minute the saw advances a yard a minute. This saw cuts and dresses the stone on all sides, and gives it sharp outlines.—*Harper's Weekly.*

Missions—Monthly Statement.

October 1, 1912, to November 1, 1912.

S. H. DAVIS, Treasurer,  
In account with  
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in treasury October 1, 1912	\$ 355 01
E. E. Hakes	2 50
Milford Crandall	1 00
T. A. Saunders	5 00
Mrs. E. L. Ellis	1 00
R. J. Davis	10 00
J. H. Coon	10 00
A. Friend, "Dunn's Corners"	50 00
E. F. Bliss	1 00
R. S. Wilson	4 00
Stone Fort Church	1 85
New Auburn Church	13 15
First Brookfield Church	9 95
Welton Church	12 50
Plainfield Church	22 12
Hammond Church	3 48
Milton Church	50 00
Nortonville Church	40 94
Little Genesee Church	18 58
First Westerly Church	4 45
Syracuse Church	1 00
Salem Church	4 50
Farina Church	10 05
Farina Sabbath School	7 98
Dodge Center Sabbath School	15 00
Young People's C. E. of Plainfield	16 96
Young People's Board	25 00
1/2 collection at Eastern Association	15 72
Tract Society, acct. of E. B. Saunders salary and expenses	121 10
Permanent funds	537 96
Memorial Board funds	42 46
Washington Trust Company Loan	1,300 00
	<u>\$2,714 26</u>

Cr.

E. B. Saunders, acct. of salary and expenses	\$ 165 53
D. B. Coon, acct. September salary	50 00
J. J. Kovats, acct. of September salary	20 00
Madison Harry, acct. of salary July 1-Oct. 1	37 50
Mrs. N. O. Moore, acct. N. O. Moore's salary	83 33
Mrs. W. D. Wilcox, acct. W. D. Wilcox's salary	75 00
Marie Jansz, acct. salary Oct. 1-Dec. 31	37 50
J. Velthuysen, acct. salary Oct. 1-Dec. 31	75 00
F. J. Bakker, acct. salary Oct. 1-Dec. 31	75 00
Susie M. Burdick, acct. salary Oct. 1-Dec. 31	75 00
A. L. Davis, acct. of salary and expenses July-Sept. 30	89 19
W. M. Simpson, acct. of salary July 1-Sept. 30	16 67
H. L. Polan, acct. of salary September	4 17
A. P. Ashurst, acct. of salary Aug. 1-Sept. 30	25 00
R. R. Thorngate, acct. of salary July 1-Sept. 30	12 50
J. S. Kagarise, acct. of salary July 1-Sept. 30	25 00
G. P. Kenyon, acct. of salary July 1-Sept. 30	25 00
Wilburt Davis, acct. salary July 1-Sept. 30	75 00
R. S. Wilson, acct. salary July 1-Sept. 30 and expenses	100 21
J. H. Hurley, acct. salary July 1-Sept. 30	112 20
J. A. Davidson, acct. salary July 1-Sept. 30, and expenses	105 62
L. D. Seager, acct. salary July 1-Sept. 30	50 00
G. H. F. Randolph, acct. salary July 1-Sept. 30 and expenses	86 15
E. D. Van Horn, Italian appropriation	25 00
D. E. Titsworth, advance to Wilcox	33 33
Boricke and Taffel, acct. of Dr. Palmborg's salary	37 37
Ira S. Goff, acct. July salary	20 83
J. G. Burdick for Italian building at Dunellen	80 00
Draft to Moore and Wilcox	200 00
Exchange	4 00
Interest on notes	78 68
Treasurer's expenses	20 00
	<u>\$1,919 78</u>

Balance in treasury November 1, 1912	704 48
	<u>\$2,714 26</u>

Bills due and payable November 1, 1912	\$1,200 00
Notes outstanding November 1, 1912	4,800 00
E. & O. E.	
	<u>\$2,714 26</u>

S. H. DAVIS,  
Treasurer.

# SABBATH REFORM

## The Spirit of the Sunday Law Movement.

Some men, wise in the wisdom of God and of principle, have seen danger in it from the beginning. William Lloyd Garrison saw it; Roger Williams saw it; Baptists saw it. Seventh-day Baptists and Seventh-day Adventists have both faithfully warned against it. This the National Reformers themselves have recognized. The *Christian Statesman* of March, 1874, said:

"From the beginning of the National Reform movement, they have regarded it as the first step toward the persecution which they, as observers of the Seventh day, will endure when our Sabbath laws are revived and enforced. One can but smile at their apprehension of the success of a movement which would not harm a hair of their heads; but their fears were sincere enough, for all that."

But to show that their fears were not only sincere, but well grounded, we may state right here that in eleven years, 1885 to 1896, under the revival of Sunday laws, over one hundred conscientious God-fearing Seventh-day Christians, besides thirty in foreign countries, were prosecuted for doing quiet work on Sunday. The fines and costs resulting from those prosecutions amounted to \$2,269.69. The imprisonment totaled 1,438 days, of which 455 were served in the chain-gang. These prosecutions took place in at least fifteen States.

But the National Reformers themselves have later told us what would be the effect of their movement. The Rev. W. T. McConnell, in the *Christian Nation* of December 14, 1887, in an open letter to the editors of the *American Sentinel*, said:

"You look for trouble in this land in the future, if these principles are applied. I think it will come to you if you maintain your present position. The foolhardy fellow who persists in standing on the railroad track, may well anticipate trouble when he hears the rumbling of the coming train."

Dr. David McAllister, a well-known National Reformer, said in the convention of that body at Lakeside, Ohio, August, 1887:

"Those who oppose this work now will discover when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences, or seek some more congenial clime."

The Rev. E. B. Graham, in the *Christian Statesman*, for May 21, 1885, said:

"We might add, in all justice, If the opponents of the Bible do not like our Government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas; and then if they can stand it, stay there till they die."

Let the reader remember that all that opposes the National Reform idea is "atheistic" and opposition to the Bible. And yet on the other hand, the truest Christian faith and devotion to the Bible demands opposition to that movement.

The Rev. M. A. Gault, another prominent National Reformer, in a letter dated June 3, 1889, said:

"We propose to incorporate in our national Constitution the moral and religious command, 'In it [the Sabbath] thou shalt do no work,' except the works of necessity, and by external force of sheriffs we propose to arrest and punish all violators of this law."

The *Christian Nation* said:  
"Let those who will, remember the Sabbath to keep it holy, from motives of love and obedience; the remnant must be made to do so through fear of law. We have no option."

Said Dr. S. F. Scovel, president of the National Reform Association, at Winona Lake, Indiana, in August, 1910:

"Uniformity is essential both to peace and progress. The opinion of the majority must be decisive. Even in the matter of men's consciences a degree of uniformity is a necessity."

The Rev. W. J. Coleman, in the *Christian Statesman* of November 1, 1883, said:

"To be perfectly plain, I believe that the existence of a Christian constitution would disfranchise every logically consistent infidel."



And so we might go on with quotation after quotation of what is proposed to be done under the régime of a Sunday law. Let California place such a law upon its books, and there would be found bigots enough to see that it was applied, and applied especially to those who have opposed this movement for liberty's and conscience's sake. Without such weapon such bigotry and intolerance would be harmless.—*Signs of the Times.*

### Glimpses of Life in South Africa.

N. O. MOORE.

(Continued.)

We had been instructed to be on-board the steamer on the evening of May 29, as she was to sail the next morning. So as soon as I got back to Durban we prepared to go aboard. Wilcox had already got our luggage sent on board and all that was left to do was to deliver my typewriter over to the customs officers and collect the deposit that I had paid. When we reached Cape Town the customs officials had tried to collect some three pounds or more duty on the typewriter and our equipment. Our camp equipment of course we did not need in Cape Town, and so we left it in the customs warehouse till we sailed again. The typewriter we were allowed to use while in Cape Town by paying two pounds deposit, which was to be refunded when the machine was taken out of the Union. Durban being our last point in the Union we expected to get our deposit back here. But it was much easier to talk about it beforehand than to get it when the time came. I spent an hour and a half walking about in the rain from one office to another, trying to find some one who would receive and receipt for it, so that I could collect the deposit. After considerable hunting, talking, arguing, etc., I finally found a man who ordered another man to escort me on board the *Prinzessin*, watch me deposit the typewriter in my cabin, and then, and not till then, give me a receipt stating that the machine had been shipped out of the country. Armed with the receipt I had next to visit the main office down town to get my two pounds. After various difficulties too numerous to mention I got it.

Thursday, May 30, about noon, the *Prin-*

*zessin* sailed from Durban. The following afternoon we entered the harbor of Lorenzo Marques. We lay off in the harbor for an hour or two while the quarantine officials fumigated the hold, as Durban has bubonic plague and no one is allowed to enter Portuguese territory from Durban without a clean bill of health from an examining doctor; and cargo may not be landed till the holds of vessels are fumigated. Towards evening we tied up to the dock and began discharging cargo. And here we lay till the following Monday morning enjoying life as best we could while the engines on deck clattered and pounded and the slings of cargo banged up and down against the sides of the hatches night and day. Our room was just across the passage from the wall of the after hatchway, while one of the engines was almost overhead. Every sling of iron rails that came up that hatchway banged against the steel walls three feet from our heads; the engines pounded as if they were trying to tear themselves loose from the decks; and the boys on the dock kept up their monotonous chanting almost incessantly as they carried the freight away on trucks and shoulders. Such is life on a steamer coasting around South Africa. There is not much to be seen in Portuguese towns such as Lorenzo Marques, aside from undersized policemen and soldiers, bars open to the street, with cigarette-smoking barmaids, Indian stores, etc.

Monday morning, June 3, we sailed from Lorenzo Marques. Had a day of rough weather outside the harbor, and a good many passengers were sick. We made several pleasant acquaintances, among them being a Mr. Oscar Thomasson, who was on his way to Nairobi where he has a five-thousand acre farm waiting development. Mr. Thomasson had been at Caterham Sanitarium while Mr. Sayre was there and had made his acquaintance. Another acquaintance was a Mr. Fuller and his family, missionaries in the employ of the American Board. They were returning to their station after a furlough in the States. Mr. Fuller has spent eleven years or more in African missionary work, and expresses himself strongly in favor of industrial work as a basis for missionary effort.

Tuesday evening we were off Beira. We anchored outside as the entrance to the

harbor is unsafe to attempt at night. Early the following morning we entered the harbor and anchored a few hundred yards from the dock. The harbor is too shallow to allow vessels to moor to the dock, and all freight has to be handled by lighters. We lay here receiving and discharging freight till the following Sabbath night, June 8. Beira is a desolate looking place. It is literally sand, as its name indicates. The streets are composed of soft, shifting sand, lined with a few large and substantial business buildings, and an immense number of the usual corrugated iron structures that exist everywhere in South Africa. There is apparently not a horse, mule, donkey or other beast of burden in the city (aside from natives). Transportation is carried on entirely by means of small tram-cars pushed by boys who run on the rails behind the car. Each car has a single seat large enough for two persons, with a canopy overhead. Two boys grasp the bar behind and run at a good jog along the rails, keeping step, and looking very much as if they were pushing an overgrown baby's carriage.

Life on shipboard while a vessel is at sea is monotonous enough, but there are things to interest one—the sight of land, the progress of the ship, seasickness of yourself or some one else, etc. But when your steamer lies at anchor four or five days at a time handling cargo, and you can't go ashore without paying half a crown, and when you get ashore you find that it isn't worth the price, one is inclined to wish he were traveling by train on land, where the stops, though more frequent, are not so long. It took us the same length of time to travel from Cape Town to Beira that it did from Southampton to Cape Town—twenty-one days. On the South African railways, poor as they are, we could have made the trip in four days. From Beira on, however, no railroad is available and it is necessary to travel by steamer.

We left Beira Sabbath evening, June 8. A number of deck passengers had been taken on—mostly Mohammedan Indians. They are allowed to travel on the foredeck, providing their own food and sleeping anywhere they can. The different strata of society were well illustrated as we sailed from Beira. We second-class passengers had finished our dinner; as we

walked the decks we were allowed the privilege of looking in through the saloon windows at the first-class people at their dinner, surrounded by marble wainscoted walls, white-gloved waiters and attentive stewards. Forty feet away, down on the foredeck, sat the Mohammedans at their evening meal of rice and curry, dipping in with their hands, wadding the rice into a ball the size of an egg and popping it into the mouth between two words. They kept up a tremendous amount of chattering. On shore in the city jail lay a second-class passenger who had sat at the table with us earlier in the day. He had been arrested for debt and taken off the steamer just before she sailed. And in the city hospital lay dying the sailor who had disobeyed his superior officer earlier in the day, and gave his life in consequence. He had tried to ride down into the hold on a cargo sling. When up at the top of the boom, twenty feet above the deck and forty feet from the hold, he lost his grip and fell, striking on the edge of the hatchway and then rolling off into the hold. Both legs were broken, one in three places, both arms broken, and he was otherwise injured. I was standing a few feet away when he fell.

About nine o'clock the next morning after leaving Beira we anchored ten miles off from Chinde. The water is very shallow here and passengers are transferred to a tender, the *Kadett*, which came out to meet us. She brought about twenty passengers who were leaving Chinde, and took ashore about twenty-five who were landing here. Of these, eleven were bound for Blantyre. Passengers are transferred to the tender in a basket which holds about six or seven. It is a curious sensation to be shut up in a wicker hamper that is higher than your head, and be jerked up off the deck and swung through space down to the deck of a small tender pitching and rolling alongside. If you want to know what it is like go to Coney Island and take a ride on the Virginia reel, or the dazzler. The basket has no terrors for one who has been to Coney Island.

After about an hour's run on the *Kadett*, we anchored in the Chinde River, a few yards from the beach. Our luggage was loaded into a barge and we saw nothing more of it till the next day, as the Portuguese are very careful not to do business



or accommodate strangers on Sunday. We did not know that till after we had landed, had had lunch at the hotel, and returned to the beach to claim our hand luggage. We found no one who could talk English apparently. At least all our inquiries as to when we could get our luggage were met with a stare and shake of the head and "No spik Engleesh." Wilcox tried French and German on one man after futile attempts in English, but could get no answer. Finally, after about ten minutes, the man to whom he had been addressing his polyglot questions got up, walked off a few feet to a safe distance and then turning, said in good English, "Well, my friend, if you wait here long enough you will get your luggage." He was fortunate enough to escape after such exasperating treatment of an inoffensive stranger. We had to wait till next day for our luggage, but we didn't wait on the beach. And the next day the Portuguese had the nerve to deny the whole incident and insist that he couldn't speak English.

First thing Monday morning we visited the office of the African Lakes Corporation to see what the prospects were for a steamer up the river. And then we learned, to our disgust, that a steamer had gone up the day before we landed, and that there wouldn't be another, for four or five days, they said. But they said it in a tone of voice that implied that it was more likely to be a week than four or five days. All their steamers were up the river, except the ones that were on the beach being repaired; and it would be necessary to wait for one to come down. As we were booked by the A. L. C. there was nothing to do but wait. Two of our traveling companions—one of them named Moore, by the way; he had occupied the same cabin with us on the *Prinzessin* and was going up beyond Blantyre to visit the grave of his brother who had recently died of sleeping sickness—secured passage on a steamer of another line, which was to leave on Tuesday. They went on board Tuesday but the steamer did not sail till Wednesday. But life on a river steamer, cramped and limited as it is, is fully as agreeable as life on shore in Chinde. There would be no town here if it were not for the fact that the Chinde River is the deepest mouth of the Zambezi River. It was discovered by the English,

hence the Portuguese Government has granted them a concession for ninety-nine years, of a tract of land of about fifty-five acres. This tract is surrounded by a high stockade. Goods landed in the concession, for transportation up the river to Nyasaland, are free of duty.

The town of Chinde consists of a few straggling streets outlined in the sand by corrugated iron houses, stores and municipal buildings. Native shacks are numerous. Paths lead everywhere about the place without regard to the streets. These paths are bordered by sparse hedges about two feet high, and to make walking easier on the shifting sand of the paths, grass and weeds are cut and thrown down. The town lies on a point of land between the river and the ocean and is only about seven feet above sea level. All transportation of freight is carried on by steel barges which are taken out to meet the ocean steamers. There are no docks or wharves whatever, and goods are transferred from the barges to the beach by the natives who wade out a few feet to the barges and carry the loads in on their backs.

(To be continued.)

#### Yearly Meeting Program.

Program of the yearly meeting of the Seventh-day Baptist churches of New Jersey, New York City, and Berlin, N. Y., to be held with the church at Plainfield, N. J., November 29-December 1, 1912.

##### FRIDAY.

7.30 p. m. Sermon by Rev. Henry N. Jordan.  
Conference meeting led by Rev. Theo. L. Gardiner.

##### SABBATH DAY.

10.30 a. m. Sermon by Rev. E. D. Van Horn.  
3.00 p. m. Sabbath school in charge of William C. Hubbard.

4.00 p. m. Vesper service arranged by Rev. Edwin Shaw.

8.00 p. m. Sermon by Rev. Jesse E. Hutchins.

##### SUNDAY.

10.00 a. m. Informal meetings, or conferences:  
(1) The pastors, Rev. Henry N. Jordan, Ch.  
(2) Associational Missionary Committee, Rev. Edgar D. Van Horn, Ch.  
(3) Sabbath-school officers, Jesse G. Burdick, Ch.  
(4) Y. P. S. C. E. officers, Frank R. Kellogg, Ch.  
One-half hour will be given to each meeting. Visitors are welcome.

## WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.  
Contributing Editor.

For all true words that have been spoken,  
For all brave deeds that have been done,  
For every loaf in kindness broken,  
For every race in valor run,  
For martyr lips that have not failed  
To give God praise and smile to rest,  
For knightly souls that have not quailed  
At stubborn strife or lonesome quest;  
Lord, unto whom we stand in thrall  
We give thee thanks for all, for all.  
—Margaret E. Sangster.

"Some hae meat that canna eat,  
And some would eat that want it,  
We hae meat and we can eat,  
Sae let the Lord be thanket."

### Our Association.

MRS. W. T. COLTON.

Essay read at the Central Association, October 11, 1912.

Our Central Association was organized in 1835. The earliest obtainable records of the association commence with the twentieth session, held with the DeRuyter Church 57 years ago last June. Very little of the history of the association previous to that time can be learned.

It is evident from the constitution and from other circumstances, that the cause of missions received thought, and plans were made to this end in the work of the organization, during those early years. A system of itinerant preaching was proposed as early as 1837, and to some extent accomplished.

Improvement in the education of the young people received much attention. DeRuyter Institute came in 1837, two years after the organization of the association. The funds for the building and equipment of the institute were raised mainly by the untiring labors of the Rev. Alexander Campbell. He made a very general canvass of the denomination, interesting the people in giving liberally, considering the times. In many places visited, revival meetings were held with good

attendance, resulting in the conversion of souls and additions to the churches.

At the twentieth session, where our records commence, there were recognized the following churches: First Brookfield, DeRuyter, Scott, First Verona, Adams, Second Brookfield, Third Brookfield (afterward West Edmeston), Second Verona, Lincklaen, Hounsfield, Truxton (afterward Cuyler), Preston, Watson, Otselec, Newport, Richland, Pinckney, Diana (the last three not reporting). The aggregate membership of the churches reporting was 1,420. At this time twelve ministers were on record, and five licentiates.

Home Missions, which were carried on from the time of the organization of the association under the direction of an executive board, were turned over to the care and management of the Board of the General Missionary Society some time previous to 1870.

In 1872 a Sabbath School Board was appointed "to take special oversight of the Sabbath-school work in which our churches are engaged."

This board held Sabbath-school institutes for several years, with a good deal of interest and profit to the churches.

For three or four years a committee of the association raised and distributed funds for the aid of young men who were studying for the ministry. At the session in 1874, it was voted to discontinue this committee, and ask the churches to contribute for this purpose through the committee of the General Conference appointed to receive such funds.

At the session at DeRuyter held in 1865, a plan was started for the reorganization of DeRuyter Institute, with a view of making it an associational school. The sum of \$3,600 was pledged promptly at the meeting, for the enterprise. At the next association \$10,000 was reported for the endowment of the school, also a plan was submitted by which it could be controlled by the association. A charter was reported as secured at the session in 1867 at West Edmeston, by which DeRuyter Institute became the property of the Seventh-day Baptist Central Association. The net value of the property was given as \$9,162.62. The agent reported the next year to the association at Adams Center, that the fall and winter terms, under the principalship of Rev. Stephen Burdick,



were considered quite a success, and the spring term, under the supervision of Rev. L. E. Livermore, was giving excellent satisfaction to the friends of the school. But the agent reported that local opposition had arisen at DeRuyter, against the school, that endangered its ultimate success. This unhappy condition was the occasion of much discussion and diversity of views during this and subsequent sessions. The final outcome was the abandonment of the school by the association. The property became the possession of the district, and a school of high grade has since been maintained as a union free school.

A school of academic grade was maintained at Brookfield, our people being among its principal supporters.

The graded public schools which have superseded academies have been largely promoted and supported by our people in localities where our churches are. Such schools are maintained at DeRuyter, Leonardsville, Brookfield and at Adams Center.

The *Protestant Sentinel*, the lineal ancestor of the SABBATH RECORDER, was first published at Homer, N. Y., later at Schenectady, and then at DeRuyter. It was edited by an association of ministers, among whom were Joel Green and Alexander Campbell. The board of the American Sabbath Tract Society, in 1878, proposed to hold tent meetings for the preaching of the whole Gospel, including Sabbath truth, Dr. C. D. Potter, of Adams Center, having offered to furnish a tent for that purpose. The Central Association that year at its session in Verona enthusiastically commended the enterprise, and there was pledged at that time \$664.51 for its support. West Winfield was selected as the place for commencing the meetings. Services were opened in the tent early in July, with Rev. Charles M. Lewis and Rev. John L. Huffman as preachers, and Judson G. Burdick as conductor of the singing, and continued till near Conference time.

This association has always taken a positive stand, by resolutions, against the sale and use of intoxicating drinks; and against the use of tobacco.

During the anti-slavery struggle it always was on the side of human rights. And when this struggle culminated in civil war, 145 are on record as having gone from the different societies into the army

in defense of their country. Soon after the close of the war, the names of these were gathered and spread upon the minutes of the association as a roll of honor.

The churches of this association have given to the denomination and the world many persons of prominence. Some of these who were born within the bounds of the association have had their spheres of activity elsewhere. Rev. A. H. Lewis was born in Scott, Rev. A. E. Main and Rev. H. E. Babcock in Adams Center, and Rev. Geo. J. Crandall in Brookfield. George H. Babcock, Charles Potter Jr., J. Frank Hubbard, J. A. Hubbard, Ira J. Ordway, S. W. Maxson, Mrs. Lucy Clarke Carpenter and Rev. David H. Davis went out from the Central Association to their wide fields of usefulness.

One of our noblest workers in this association has been Rev. Asa Babcock Prentice. For 33 years he was pastor of the Adams Center Church. Philanthropic, kind, sympathetic, interested in the welfare of each, he was a wise counselor, a father to the fatherless, a brother to those in need. Many are those who would say, "He was my friend." At his funeral service, the Rev. A. H. Lewis pictured his life among us as a cloth of gold woven and interwoven. Today his life, his influence, runs through our community like threads of gold.

"The heights by great men reached and kept  
Were not attained by sudden flight,  
But they, while their companions slept,  
Were toiling upward in the night.

"We have not wings, we can not soar:  
But we have feet to scale and climb  
The cloudy summits of our time,  
Standing today where once they stood,  
God grant that each one here may see  
A vision of Thyself revealed—  
The path to higher destiny."

### Andover Activities.

The Ladies' Aid society of Andover, N. Y., held a business meeting in the church parlor, October 10, at 4 o'clock, and at 5.30 a fifteen-cent supper was served. Proceeds \$10.42. New dishes were purchased with a part of the money.

On October 24, an autumn supper was served by the society in the church parlors, the dining-room and tables being prettily decorated with autumn leaves and

fruit. Although the night was dark and rainy, a fair number attended. Net proceeds \$9.37.

The Aid society met in the church parlor at call of president, November 2. After transacting other business, it was voted to send our pastor, Clyde Ehret, who is ill with appendicitis at the St. James Hospital, Hornell, the sum of \$10.00 as a gift from the society.

FLORENCE BASSETT,  
Secretary.

Andover, N. Y.,  
November 7, 1912.

### The Task at Hand.

The late Clara Barton, head of the American Red Cross, was a Christian in perhaps the best sense—the practical and unselfish sense.

Miss Barton, in an interview in New York about the tenement house laws, once said to a reporter:

"I'd neglect church, I'd neglect religion to get our vile and unwholesome slums all swept away."

She paused, then added:

"We ought not to consider the mansions awaiting us on the other side of Jordan, you know, while there's an unsolved housing problem so near home."—*Washington Star*.

Let us never consider for a moment that we know all of God or his truth. The more we know, the larger will become our power to see what we do not know. This will make our ignorance appear so great in comparison with our knowledge that it will seem to us that we really know nothing, or but little at best. The true basis upon which to build is to realize that we of ourselves know nothing at all as we ought to know it. To such knowledge and humility God can add heavenly wisdom, and the praise and glory will be to God and not to man.—*Advent Review and Herald*.

As worldly care forms the greater part of the staple of every human life, there must be some mode of viewing and meeting it which converts it from an enemy of spirituality into a means of grace and spiritual advancement.—*H. B. Stowe*.

### Thankful for What?

ALICE ANNETTE LARKIN.

Thanksgiving time was coming, so the teacher thought it well  
To ask her little pupils if they would like to tell  
The things that they were thankful for, each tiny  
maid and man,  
For one must always try to be as thankful as he  
can.

Then up spoke Willie Rittenham, who didn't  
like to mind:  
"I'm thankful for my teacher 'cause she's so  
good and kind;  
I'm thankful for the puddles what's running in  
the street,  
But I guess I won't be thankful when mother  
sees my feet."

Next little Annie Henderson jumped from her  
chair and said:  
"I'm thankful when I'm tired that I can go to  
bed;  
I'm thankful when I'm sweaty that mamma  
makes ice-cream;  
I'm thankful 'cause last night I had the very  
nicest dream."

And so they told most willingly, each tiny maid  
and man,  
From little Agnes Sullivan to chubby Dick  
McCann;  
Their bright eyes danced with eagerness, their  
hearts were full of joy  
When Robert Anderson exclaimed: "I'm thank-  
ful I'm a boy."

"Of course I'm very thankful for turkey and the  
rest,  
And cause my teacher's wearing such a pretty  
new red dress;  
But I guess I'm mostest thankful when mother  
goes and makes,  
When I go home to dinner, the nicest Johnny-  
cakes."

### The Blossom.

Only a little shriveled seed—  
It might be flower or grass or weed;  
Only a box of earth on the edge  
Of a narrow, dusty, window ledge;  
Only a few scant summer showers;  
Only a few clear, shining hours—  
That was all, Yet God could make  
Out of these for a sick child's sake,  
A blossom-wonder as fair and sweet  
As ever broke at an angel's feet.

Only a life of barren pain,  
Wet with sorrowful tears of rain;  
Warmed sometimes by a wandering gleam  
Of joy that seemed but a happy dream;  
A life as common and brown and bare  
As the box of earth in the window there.  
Yet it bore at last the precious bloom  
Of a perfect soul in a narrow room—  
Pure as the snowy leaves that fold  
Over the flower's heart of gold.

—Henry van Dyke.



## YOUNG PEOPLE'S WORK

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

### Lessons From the Snow.

MRS. T. J. VAN HORN.

*Christian Endeavor topic for December 7, 1912.*

#### Daily Readings.

- Sunday—Its purity (Ps. li, 7).  
 Monday—Soiled souls (Rom. iii, 9-18).  
 Tuesday—Its transience (Job xxiv, 19).  
 Wednesday—Refreshing coolness (Prov. xxv, 13).  
 Thursday—Its crystals: order (1 Cor. xiv, 33).  
 Friday—Instrument of punishment (Ps. cxlviii, 8).  
 Sabbath day—Topic: Lessons from the snow (Job xxxviii, 1-27).

Announced by all the trumpets of the sky,  
 Arrives the snow, and, driving o'er the fields,  
 Seems nowhere to alight: the whited air  
 Hides hills and woods, the river and the heaven,  
 And veils the farmhouse at the garden's end.  
 —Emerson.

Unwarmed by any sunset light,  
 The gray day darkened into night,  
 A night made hoary with the swarm  
 And whirl-dance of the blinding storm,  
 As zigzag, wavering to and fro,  
 Crossed and recrossed the winged snow.  
 —Whittier.

"Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?—Job.

Poets and naturalists alike wax eloquent over the beauty of the snow and it is fitting that we should strive to find in its study some lessons that will be helpful. It was one of the Master's habits to take some near and familiar thing from which to draw the lesson which he wished to teach. Let us consider the lessons from the snow.

#### GOD'S HANDIWORK.

Did you ever examine a snowflake under a microscope? The first time you see the whirling flakes, go out into the storm and let the tiny crystals fall upon your sleeve, and then place the magnifying glass gently above them. Wonderful shapes, varying, symmetrical, delicate as a breath, the whitest thing in the world, and the most fleeting. Try to make a snowflake and see what a

bungler you are. Do you not find God here? He who made the stars, the sea, the earth and all growing things, does not think it too small a thing to make a snowflake beautiful.

Thus we find that God the Creator loves beauty—perfection. He delights in the task of creation. He takes infinite pains in making even a thing so fleeting as the snowflake. I think he also loves to make things beautiful in order that we, too, may enjoy the beauty with him.

#### PURITY.

Coming from the creative hand of God, the snow seems to be the purest thing we know about. How white it lies upon the frozen ground. I remember a winter in central New York when snow fell every day for months, and all the world seemed clean and pure. The tracks of each day's travel were covered by the freshly fallen snow of the night. So, it seems to me, we can think of our souls as coming from the hand of our Creator as pure and white as the driven snow. If only they would remain pure! But, like the snow, they soon become stained by contact with the impurities of earth, and who can restore the soul to its first estate?

It is the easiest thing in the world to spoil the whiteness of the snow. Once stained, the strongest, the cleverest, the wisest, can not make it clean again. So with our souls. Only God himself can make us pure. "Wash me and I shall be whiter than snow."

Another thought in regard to the purity of the snow. If we trace the history of a snowflake, we must go back to the body of water from which it came. It may have been the ocean, a river, a brook, or quiet lake; perhaps it was only a muddy pool of polluted water by the roadside. From this humble and unholy place evaporation did its work, and drew the purified vapor up into the higher regions. Here, in God's laboratory of the air, it formed its crystals under proper influences and became the pure and lovely thing it is. So God does not refuse to any soul the chance to rise from its degradation and sin and become clean. "Though your sins be as scarlet, they shall be as white as snow."

#### SEPARATELY, OR TOGETHER?

The snowflake on your sleeve rested there so lightly that you could not feel its

weight, and under your warm breath it melted and was lost. By itself, its power was insignificant. But let the snowflakes fall and lie in masses, and they can together "stop the commerce of a nation, overwhelm armies, crush down a mountainside and bury villages in ruins." A snowflake's duty is to fall. Let each one do its little duty faithfully, and He who rules the world will see that the united labor of even snowflakes shall perform his purposes. Let each Christian Endeavorer say, "I will do my part faithfully, even if I am so small, so weak, so insignificant that it does not seem to me it is of any use. The Master will take care of it, and if we all work together, who can estimate the result?"

#### BLIGHT OR BLESSING?

"When the cold snow covers the earth like a blanket it protects the vegetable life by keeping the earth warmer than the surrounding atmosphere. So God uses sorrow which seems to chill and blight, to cherish the life of the soul. How often adversities guard our life against greater evils."

Again I looked at the snowfall,  
 And I thought of the leaden sky,  
 That arched o'er our first great sorrow  
 When that mound was heaped so high.

I remembered the gradual patience  
 That fell from that cloud, like snow,  
 Flake by flake, healing and hiding  
 The scars of our buried woe.—Lowell.

### Letter From Doctor Palmberg.

DEAR FRIENDS AT HOME:

It is time for a letter to the RECORDER again, and this time I will send it to the Young People's department.

Tomorrow and next day the Chinese everywhere will be celebrating the beginning of the revolution. Even in Lieou-oo there is to be a lantern procession.

Doctor Crandall wrote about the good home militia company we have here. The leader of that is an old pupil of mine, and he is also head of quite a large school here. It is a school for boys, and the pupils all have uniforms of white with black stripes. They were out practising this afternoon, and marched past our house in very orderly double file. The little officers were in black uniforms with brass buttons. As they marched, they sang very

lustily a patriotic song. All on the right side carried little navy flags, red, with a nine-pointed star in the center, and those on the left each had the regular five-striped Republican flag, red, yellow, blue, white and black.

It seems a good deal to have transpired inside of a year—a revolution fought and won, and a republic in full sway for months. Surely, slow old China has outstripped everything in making history this year! I hope she won't get such momentum that there will be a crash! When heavy bodies get to moving very fast, there is usually danger, either to themselves or to obstacles in their path, unless that path is well regulated.

There have been disturbances and probably will be for some time, but surely great progress has been made toward a stable government in so short a time, and we feel that China will succeed in what she is trying to do, if she is not hindered by outside nations. Her greatest danger seems to be from outside. Japan and Russia, and even so-called Christian England, seem unable to keep their greedy hands off.

After the way the Japanese Government has treated the Koreans, it would seem that England would at least enter a protest, if not break off her alliance with Japan. In Korea they seem bent on persecuting the Christian Church. One hundred and six influential church members have been arrested, tortured, and tried, without being allowed to have any witnesses, and sentenced to terms of imprisonment ranging from five to ten years. Even missionaries were accused with them of plotting against members of the Japanese Government. Seemingly not a word has been spoken against it by the enlightened governments of the world. We know America has been appealed to, and hope she may yet be heard from. The mission work in Korea is mostly in American hands.

There seems at present no tendency toward anything but full religious freedom under the new government of China, for which we are very glad.

Coming down to more intimate affairs, as far as one can judge, the most important thing that has happened in the mission lately is the return of Doctor and Mrs. Davis and their son Alfred. Doctor Crandall went to Shanghai to see Miss Burdick off, and I went in to help welcome



these friends back. We are glad to see Doctor Davis looking so well, but Mrs. Davis might look more robust than she does. Alfred surely has changed a great deal since he went from here such a frail sick boy.

We have had several applications for church membership, and hope they will prove genuine.

The medical work continues about as usual—perhaps a little on the increase. Two rival establishments have been set up by the Chinese, in one of which everything is perfectly free, and in the other only forty cash is charged. We sometimes charge only forty cash, but often more, according to what the medicine costs us. These places get a number of patients that would probably otherwise come to us; but as those at the head are not really fully educated doctors, there may be a reaction.

There has been an epidemic of suicides, or attempted ones, lately. As opium has advanced greatly in price, they have gone to eating the ends of phosphorus matches. They can buy enough for a cent to be effective. It is a horrible death, though. I have been called to but one cholera case, but there has been a good deal of it in Shanghai. That case was the only one I heard of here. He died (I was not called till he had been sick twelve hours); but I left medicine for the rest of the family in case they contracted it. Two of them did have the first stages of the disease, but immediately took my medicine, and recovered. I also explained about disinfecting, and sent them a disinfectant.

A pleasant thing happened that I will tell you about. When I went to pay a bill to the lumberman of whom we had bought nearly thirteen dollars' worth of lumber to be used in repairs, he said that he would contribute that to our work. He said he had a very high opinion of us and our good work, and wanted to help a little; that he and his family believed the doctrine, but did not feel it right to give up ancestor worship, and could not see their way to keeping the Sabbath. Of course I tried to convince him that he could do both.

Pray that he and many other half-persuaded ones may be fully persuaded.

Your sister in the work,  
ROSA PALMBORG.

Lieu-oo, China,  
October 9, 1912.

**From the Plainfield (N. J.) Society.**

**ACTIVE MEMBER'S FLEDGE.**

As an Active Member of the Young People's Society of Christian Endeavor of the Seventh-day Baptist Church of Christ, Plainfield, N. J., I promise to pay the sum of ..... to help carry on the work of the society for the year 1912-1913, at least one half of which shall be paid by December 1, 1912, and the balance on or before April 1, 1913.

Plainfield, N. J.

**BUDGET FOR YEAR 1912-13.**

	<i>Income.</i>	
Pledges ..	\$ 45 00	
Entertainments and socials .....	45 00	
Church collections .....	35 00	
Consecration-day collections .....	5 00	
	<hr/>	
	\$130 00	

*Expenditure.*

Young People's Board:		
Board expenses .....	\$20 00	
Dr. Palmborg's salary .....	20 00	
	<hr/>	
	\$ 40 00	
Missionary Society .....	10 00	
Tract Society .....	10 00	
Education Society .....	10 00	
Home Missions .....	10 00	
Local C. E. Work:		
Fresh Air Camp .....	\$10 00	
Plainfield Union .....	5 00	
	<hr/>	
	15 00	
Society expenses .....	20 00	
Miscellaneous ..	15 00	
	<hr/>	
	\$130 00	

Before God's footstool, to confess  
A poor soul knelt, and bowed his head,  
"I failed!" he cried. The Master said,  
"Thou didst thy best—that is success!"  
—Henry Coyle.

**The Sabbath Recorder**

Theo. L. Gardner, 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.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

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

Advertising rates furnished on request.

**THE REPORT OF THE VISIT  
TO SOUTH AND CENTRAL AFRICA**

By N. O. Moore and Wayland D. Wilcox.

To the Joint Committee of the Seventh-day Baptist Missionary Society and the American Sabbath Tract Society:

The committee appointed by you to visit certain points in South and Central Africa and inspect Sabbath-keeping missionary interests, would respectfully submit the following report, consisting of several sections:

- I. Recapitulation of events leading to the appointment of the Committee.
- II. The instructions prepared by the Joint Committee.
- III. A brief chronological summary.
- IV. A detailed statement of our work at each place visited.
- V. Biographical items.
- VI. Accounts of work carried on at various points by people other than Seventh-day Baptists.
- VII. Miscellaneous.
- VIII. Financial statement.

**SECTION I.**

**RECAPITULATION OF EVENTS LEADING TO THE APPOINTMENT OF THE COMMITTEE**

In June, 1910, Mr. Joseph Booth, of Cape Town, South Africa, presented to the Tract Board a plea for aid in fostering Seventh-day missionary interests in Nyasaland, Central Africa. A statement of the previous connection of the Seventh-day Baptist denomination, through Mr. Booth, with missionary work in this country appears in "Seventh Day Baptists in Europe and America" in the chapter on the "Sabbath Evangelizing and Industrial Association." As a result of Mr. Booth's plea the Tract and Missionary Boards united in an appropriation to native pastors and evangelists, to be expended at Mr. Booth's discretion; and an appropriation was also made to Mr. Booth personally as supervisor of the native work. Subsequently these appropriations were increased, and a further amount was granted for printing. Mr. Booth

returned to Africa and directed the work in Nyasaland from his home in Cape Town, at the same time continuing his own work as teacher and preacher among the natives in that city, sending reports of both of these spheres of work to the Joint Committee. Full details of this work and actions relating thereto are to be found in the reports from Mr. Booth and the correspondence between him and the Joint Committee, in the minutes of the Board meetings, and in articles in the *Sabbath Recorder* subsequent to the date given above. A growing desire on the part of a great many of our people for fuller information as to the work and workers; results attained, and to be expected; and the wisest, best and most efficient methods of conducting missionary work in Africa, found expression in the determination of the Joint Committee, ratified by a vote of our churches, to send a committee of two men to visit the field, return and report their observations. N. O. Moore, Riverside, California, and Rev. C. S. Sayre, Dodge Center, Minnesota, were chosen as this committee, accepted the appointment and undertook the mission as outlined in the following letter of instructions:

**SECTION II.**

**THE INSTRUCTIONS PREPARED BY THE JOINT COMMITTEE.**

For these instructions the reader is referred to the *Sabbath Recorder* for April 22, 1912.

**SECTION III.**

**A BRIEF CHRONOLOGICAL SUMMARY**

1912	Miles
March—	
20 Moore and Sayre sail from New York	
26 Arrive in London .....	3164
26-April 13, Moore waits in London for Wilcox	
April 13 Wilcox arrives and sails with Moore for Cape Town	



May—		September—	
6	Arrive in Cape Town .....	6032	1-3 River steamer waits for passengers
6-12	Visit in Cape Town .....		4-6 Down the Zambezi to Chinde..... 200
13	Visit Mr. Wessels at Wellington....	110	7-9 Wait at Chinde for steamer
15	Sail from Cape Town .....		9-Oct. 6 Chinde to London by steamer
18	Arrive at East London.....	596	and rail .....
21-23	Wilcox visits Lovedale and Heald- town .....	210	5848
25	Sail from East London .....		October—
26	Arrive at Durban.....	253	9 Wilcox sails for New York..... 3424
28-29	Moore visits Ohlange school and Inanda Seminary .....	38	16 Moore sails for New York
30	Sail from Durban .....		Total mileage by Moore, including travel
31	Arrive at Lorenzo Marques.....	295	in United States before and after dates
June—			given above .....
3	Sail from Lorenzo Marques .....		30292
4	Arrive at Beira .....	472	Total mileage by Wilcox including travel
8	Sail from Beira .....		in United States before and after dates
9	Arrive at Chinde.....	141	given above .....
14	Sail up the Zambezi from Chinde .....		23730
22	Arrive at Blantyre .....	364	
24-25	Blantyre to Liwonde by machila..	74	
26-27	Liwonde to Fort Johnston by house boat .....	46	
28-July 1	Fort Johnston to Bandawe by steamer .....	200	
July—			
2-3	Walk to Sanga .....	20	
3-6	Visit Sanga churches .....		
7 and 8	By foot and machila to Matuli .....	50	
9	Moore visits Ekwendeni and returns, by machila .....	14	
10-12	Moore and Wilcox visit at Ekwen- deni and return .....	14	
12 and 13	Meetings at Matuli .....		
14 and 15	Matuli to Chiyenga by machila .....	46	
16-20	Meetings at Chiyenga .....		
21 and 22	Chiyenga to Galera by machila .....	45	
23-28	Meetings at Galera (Moore) .....		
23-28	Galera to Mzimba, Loudon, Chipata, Mzimba, by machila, with meetings at Chipata (Wilcox).....	85	
29-31	Mzimba to Bandawe by machila...	78	
August—			
2	Bandawe to Chintechi and return by machila (Moore) .....	18	
3-5	Bandawe to Fort Johnston by steamer .....	170	
5-9	Wait at Fort Johnston for trans- portation to Blantyre .....		
9-13	Fort Johnston to Blantyre by machila .....	120	
14-30	Visit Shiloh, Malamulo, Cholo, etc. .....	80	
30	Malamulo to Port Herald by bicycle and train .....	98	
31	By houseboat down the river.....	30	

## SECTION IV.

A DETAILED STATEMENT OF OUR WORK  
AT EACH PLACE VISITED

In accordance with the foregoing instructions we sailed from New York, March 20, 1912. During the voyage Mr. Sayre was taken sick and placed under the doctor's care. Although far from well he was able to land at Fishguard and travel to London, where we arrived about noon March 26. After resting at a hotel during the afternoon and carefully considering the situation, the following telegram was sent to the Joint Committee by Mr. Moore: "Sayre sick, unable to proceed. I will proceed, wait or return." During the evening Lt.-Col. T. W. Richardson of Wood Green, London, called on us and cordially invited us to make our headquarters at his home during our stay in London. This kind invitation Mr. Moore accepted after accompanying Mr. Sayre to the Surrey Hills Hydropathic, at Caterham, near London, where he was taken in hand and given efficient treatment and excellent care. Following the instructions of the Joint Committee he returned to America after recovering from his illness.

On returning from Caterham in the evening of March 27 Mr. Moore received the following cablegram from the Joint Committee: "Go on alone unless Sayre needs you. Wait letters at Cape Town." As passage had been booked for March 30 he at once began to get together the necessary equipment for traveling in the interior of Africa; and though the time was very short he was able to make arrangements for most of the outfit for camping to be delivered on board the steamer, March 30. Returning to Colonel Richardson's in the evening he found the following cablegram: "Arrange sailing the 13th. Wilcox will join you." The next day therefore he

rearranged matters and engaged passage for the 13th of April.

The intervening time was spent very pleasantly with Colonel Richardson, visiting points of interest in London, attending the services of the Mill Yard church two Sabbaths, etc. As this church desired to have their pastor, Colonel Richardson, and deacon, Mr. J. Nicholls, ordained by the visiting brethren, arrangements were made to hold such a service on the evening of April 12, in the hope that Mr. Wilcox would arrive in time to act at this meeting. As he did not, the ordination service was postponed and Mr. Moore occupied the time with an address on denominational work in the United States.

Mr. Wilcox arrived in London April 13, at 2 A. M., and we left at 10 o'clock the same morning for Southampton, whence we sailed in the afternoon on the Union-Castle Line intermediate steamer "Galway Castle." We had good weather all the way to Cape Town and enjoyed the voyage very much. One stop, at Las Palmas, Grand Canary Island, gave us a chance to spend a few hours in an interesting old Spanish city.

Early on the morning of May 6 we arrived at Cape Town. Mr. Booth came on board to meet us, and we went with him to his home at Sea Point, about three miles from Cape Town, where, finding that he had accommodations, we engaged room and board with him. This was a satisfactory arrangement both for ourselves and Mr. and Mrs. Booth, as Mrs. Booth aids in the support of the family by taking roomers and boarders, and from revenue thus earned she is able to contribute about \$25 a month to the work for natives in which Mr. Booth is engaged. We had the use of a very comfortable room upon the ground floor and opening directly from the dining room where we took our meals with the family. We had an excellent opportunity to talk with them regarding Seventh-day Baptist interests in Cape Town and Nyasaland, and we read and discussed with Mr. Booth the correspondence from Nyasaland native pastors then in his hands, and conferred with him regarding our visit to these pastors and their churches.

On the evening of May 7 we went with Mr. Booth to his mission school at 49 Prestwich street where we met eight young men of several South African tribes, seven of whom were at that time studying with Mr. Booth. According to the account given us by Mr. Booth these men vary in natural ability and in attainments, only two or three of them being so far advanced in the subjects taught by him as to be considered competent to engage in preaching or teaching. We learned the names and something

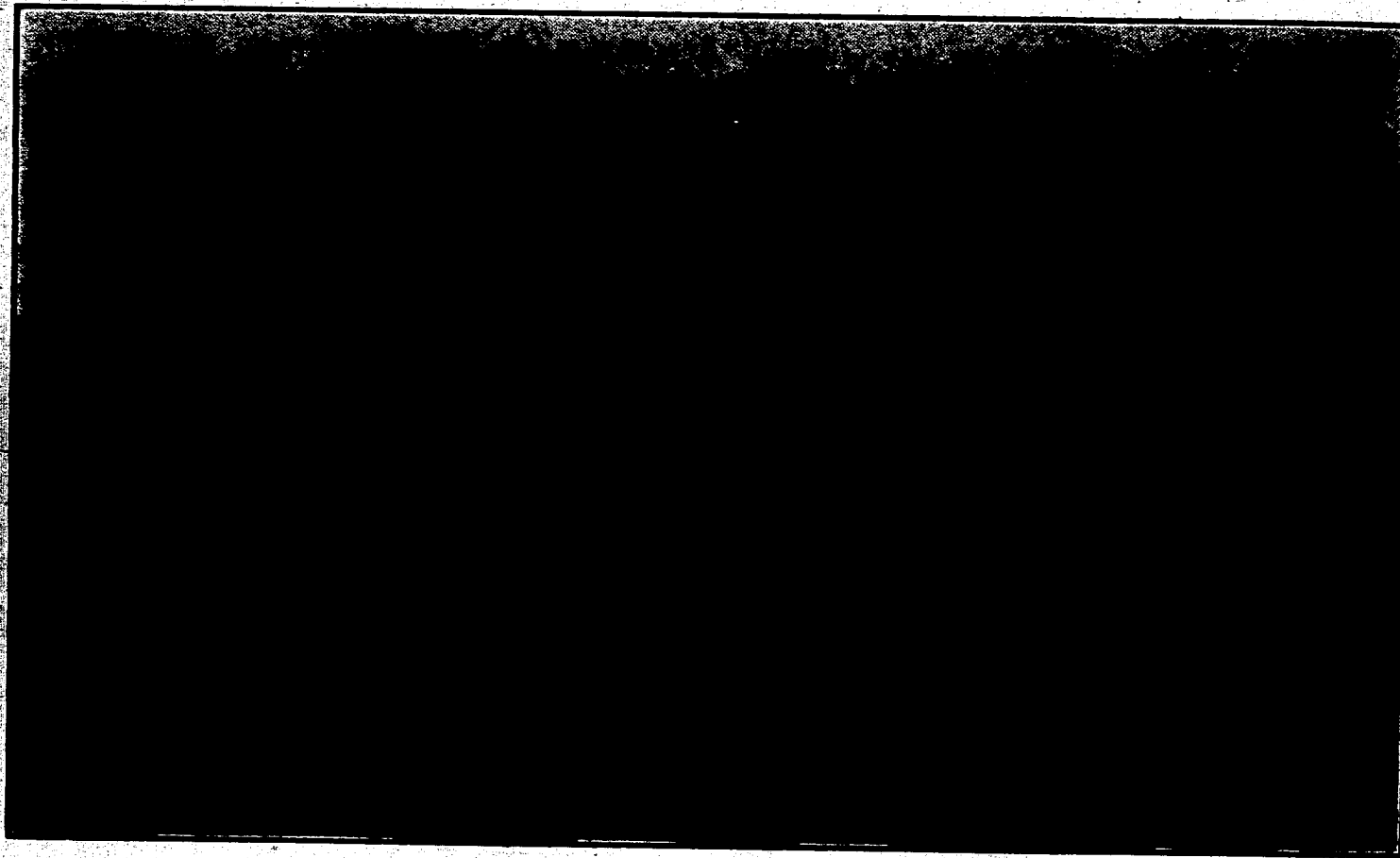
of the lives and aims of several of these men, but the names of others Mr. Booth himself did not know. Those whom we met and identified by name and tribe were: Zachariah Xanti, of the Fingo tribe, a married man about forty years old, whose wife and little boy were with him at Cape Town, and who Mr. Booth thinks would be a good man to take up the work at Amatole Basin where Pastor Ntlonga was located; Isaiah Martimas, a young man then engaged as a house-boy in Cape Town and who has been with Mr. Booth for some time and is a candidate for work; Barron Goodman, a colored man about forty years old, single, and living with and supporting his aged blind mother and several younger brothers and sisters, is of the Dutch slave class of native and speaks Cape Dutch and English well, preaching in the streets of Cape Town upon the Sabbath question in both languages; he has also translated some tracts into the Dutch; McLeod Nyani is a Fingo, a married man about forty years old and speaks very good English; he has translated tracts for Mr. Booth and also assists him in the mission school by teaching some of the lower standards in English; David Mabaso is a married man of the Sixloza tribe.

At our first meeting with these men we spoke with them about our visit and the interest of Seventh-day Baptists in them and their work, and they told us something of their plans and hopes, McLeod Nvani acting as interpreter. At this meeting a collection was taken for the benefit of the widow and children of pastor M. Z. Ntlonga, who had recently died at Chinde while waiting for us. He had been refused entrance into Nyasaland by the government, and had waited at Chinde for us, hoping to accompany us as interpreter. The natives present at this meeting subscribed to this collection and expressed their sorrow at Ntlonga's death and their sympathy with his family.

The building at 49 Prestwich street, used by Mr. Booth for school purposes and for meetings of natives on the Sabbath, is a two-storied building containing about six rooms, and is part of a solid block of native houses. It fronts directly upon the street and bears a large notice of the British Christian Union and a smaller one of the services of the Seventh-day Baptist Church. A number of Sabbath tracts and a front cover page of the *Sabbath Recorder* are posted in the front window.

We were told that the British Christian Union had the use of the front upstairs room, and the Seventh-day Baptist Church that of the front room downstairs. The meetings at which we were present were held in the latter room. The





Angoni women at Chiyenga, July 18

purpose of the British Christian Union is to promote and foster a policy of peace between all British subjects of whatever race or color. Mr. Booth is its founder and honorary secretary, and membership is gained by subscribing to a proposal drafted by him, which sets forth what he calls the "manward side of the Law." He advertises this proposal in several different native papers in South Africa and is receiving some response in the way of signatures. All the expenses of this organization are defrayed from other than Seventh-day Baptist sources. Meetings are held at Mr. Booth's call, but he told us that no meetings had been held for some time prior to our visit. At such meetings a religious service is read which conforms closely to the authorized Church of England prayer service with the addition of special prayers prepared by Mr. Booth and referring to the Sabbath and to the peace movement.

On Sabbath-day, May 11, Mr. Booth conducted a service at his home at 10.30 A. M., no one being present but the family, ourselves, and two servants, a colored woman and her little daughter, who work for Mrs. Booth and live upon the premises. Mr. Booth read the service which he has prepared for and uses at the meetings of the British Christian Union. At 4 P. M. we attended the service at the Prestwich street mission. There were nineteen present, five whites, and fourteen natives of whom four were women and one a little boy. Zachariah Xanti preached,

giving an exposition of Daniel 7 and Revelation 13, which was interpreted to us by McLeod Nyani. The sermon was Adventistic in doctrine and Mr. Booth was deeply chagrined about it, explaining to us that Zachariah had evidently been indoctrinated by a Seventh-day Adventist for whom he had been working, and saying that he, Mr. Booth, would have to explain to Zachariah the error of the Adventist position.

On the following Sunday afternoon several of the men from the mission called at the home of Mr. Booth and we had a conference with them regarding their progress in studies and their plans as to future work.

During our stay in Cape Town we called upon and had interviews with the following parties with reference to matters of Seventh-day Baptist interests: the United States consul; Darter Bros. & Co.; the headquarters of the Seventh-day Adventist South African Conference; Doctor Fallon, a former associate of Mr. Booth in Nyasaland; and the chief clerk of the South African Railways.

So far as we were able to learn Mr. Booth is in good financial standing with business people with whom he has dealt, but is thought to be visionary and erratic in religious matters. He is an ardent advocate of the Sabbath and preaches upon the Sabbath question at open air meetings in the down-town district of Cape Town.

We were unable to see pastor W. W. Olifan, who was away from Paarl, probably in Basuto-

land, although we could not learn his whereabouts definitely. The Sabbath-keeping interest under his charge at Paarl seems to have been entirely dissipated and there is nothing there now which is connected with Mr. Booth or with Seventh-day Baptists. Mrs. Olifan lives next door to the Prestwich street mission, but she does not attend its meetings regularly and is said to have a detrimental influence upon it, perhaps intentionally so. We did not see Mrs. Olifan for she was not at home when we tried to call upon her. Mr. Booth disclaims any present connection with these people and says that they are at present earning a living by giving concerts to native audiences at Paarl and elsewhere.

The work for women which Mrs. Booth conducted in the Maitland native location has been discontinued owing to her failing strength and the strenuous work involved. Much of her spare time at home is given to the making of garments for natives in Nyasaland and elsewhere. The Maitland work was of a humanitarian and unsectarian nature, and not confined to Sabbath interests, and such work as it is in her strength to perform, Mrs. Booth feels should be for Seventh-day Baptist interests.

Mr. Booth's method of carrying on work in Nyasaland is by correspondence with the native pastors, and by sending into the country native evangelists trained by him in Cape Town, when these are available. This method, he told us, is a very good one, because it helps the native churches to be independent and self-reliant; because it avoids the innumerable distractions that press on a white missionary residing among native tribes and occupy his time and strength to the exclusion of more important matters; and because this non-resident method is vastly cheaper than an artificially sustained mission station with its quota of white workers and their expensive maintenance. He expressed himself as strongly of the opinion that Africa must be evangelized by the Africans themselves; that they must learn to stand alone without white supervision or assistance. And he regards the preaching of the Word as being far too important a work to be connected in any way with the industrial education of the native. The missionary, whether white or African, should concern himself wholly with the all-important task of spreading the Gospel and the Sabbath, and leave all other matters such as manual training, trades, industries, agriculture, etc., to others. "Let the worldly man teach them to work, while we preach the message" is his plea. It is true, he admits, that this is not in accordance with his ideas of a few years ago; but he is thoroughly

convinced of the soundness of his present views on this point, and states that if Seventh-day Baptists should undertake industrial methods of missionary work he should consider it his duty to visit the United States and endeavor to show them their mistake.

Mr. Booth has encountered some difficulties in carrying on work in Nyasaland at long range. Several times it has happened that his trusted native evangelists have turned against him and the Sabbath. Among these are Elliott Kamwana and Hanson Tandu, to whom we shall have occasion to refer later. Another seeming difficulty is the fact that Mr. Booth himself is excluded from Nyasaland by governmental authority, so that not only is he unable to visit his workers in that country, but even in Cape Town he is apparently somewhat embarrassed in his work. This exclusion, he stated to us, is enforced through the influence of missionaries who are members of the legislative council of Nyasaland, and who are opposed to him on doctrinal grounds. He also stated later, after some conversation on this point, that it is said he is excluded on political grounds; but that the real reason, in addition to the one first given, is that his long residence in Nyasaland, antedating many of the white resident magistrates, caused the natives to appeal to him as arbitrator of their disputes and quarrels. Thus they came to give more heed to him than to the local magistrates, and his greater influence and prestige caused great jealousy on their part.

Whatever the cause of this exclusion, it appeared to us to be a real one. Mr. Booth stated that he found it necessary to safeguard mail addressed to him by his native evangelists in Nyasaland. So he supplies them with self-addressed envelopes which read:

The Secretary,  
American Sabbath Tract Society,  
Sea Point  
Cape Town.

This, he said, insures his mail being untampered with; if addressed to him personally it was liable to be intercepted. At the time Ntlonga set out from Cape Town for Nyasaland, Mr. Booth refrained from appearing in any way in connection with the arrangements for his trip, for fear that Ntlonga would be stopped if his connection with him were known. Reference to this appears later. Another difficulty Mr. Booth has had to contend with seems, partly at least, to have arisen from the long distance by which he is separated from his base of supplies in the United States, and from the objective point of his operations in Nyasaland. This was in connection with the



matter of school supplies, and as related to us by Mr. Booth, is as follows: for some reason which is not clear, the Missionary Board's appropriation (which Mr. Booth had elected to use in Nyasaland) failed to arrive for several months. Mr. Booth thus found himself unable for some time to fulfil his promises of monthly remittances to the native pastors, with the result that they complained of his neglect. Inasmuch as they were at the same time urgently calling for school materials, Mr. Booth finally purchased on credit and sent to them six cases of school materials, such as alphabet charts, slates, chalk, pens, pencils, ink, paper, books, etc., at the same time writing them what he had done, stating that he would deduct the cost of the materials sent them from their monthly allowances, and that if they had to have money, to sell the materials to their scholars, as their value was greatly in excess of the amounts due them. Mr. Booth informed the Joint Committee of his course, assuming the whole responsibility therefor and stating that he expected to make payment to Darter Bros. & Co., from whom he had purchased the supplies, by an appropriation from the Boards; or by withholding the native pastors' allowances and applying them to this purpose; or, if necessary, by selling the furniture of his own home.

The cases sent, their cost, and the recipients, were as follows:

May 5, 1911—	
Charles Domingo, Chipata, Mzimba.....	£ 7. 5. 5
Gilbert Chihayi, Chifira .....	8.12. 1
Andrew Charunda, Dwambazi .....	8. . 9
Andrew Amhoni, Dyaka .....	8.11. 2
Jacob Chigowo, Sanga .....	8.17.
Amon Malinda, Osisya .....	8.14.10

£50. 1. 3

Additional materials sent later... 9. 5.11

Transportation charges from Cape Town 21. 5.11

Total ..... £80.13. 1

Or ..... \$391.98

This amount Mr. Booth personally assumed, and out of his own means and the fifty dollars monthly appropriated by the Missionary Board for Nyasaland, had paid, May 1, 1912, all of the amount but £25.13.1, as shown by the statement of Darter Bros. & Co., which Mr. Booth handed us.

Mr. Booth's ideas of missionary work for Africa are by no means confined to Nyasaland. He regards the whole of the continent—at least as far up as Uganda—as his field; and he is anxious to cover this extensive field as rapidly as possible by means of tracts in the more important languages and by native evangelists trained

at some central point such as Cape Town, or Broken Hill, in Rhodesia. At our request he gave us a list of some of these important languages (see Section VII); and stated that tracts in these would convert immense numbers in a few years, far exceeding the present white Seventh-day Baptist membership. One or two evangelists in each language, together with printed matter, would accomplish this result. He felt confident he could get the necessary translations inside a year or two, and cover the whole field in five years. He urged that we ought not to focus our energy entirely on Nyasaland, as that field has been very thoroughly worked in the past and now needs only a continuation of temporary help in the way of subsidies for native pastors and aid for schools to enable them soon to stand alone, independent of white help. "If Nyasaland can not stand alone," he said, "after all that has been done, without the presence of a white missionary, let them fall."

Before leaving for the East Coast of Africa we went to Wellington, forty-five miles from Cape Town, and visited at the home of Mr. Peter Wessells, a Sabbath-keeper, who lives on a large farm about fifteen miles from town. Mr. Wessells and his family welcomed us cordially and received with evident pleasure the Christian greeting we bore to them from the Seventh-day Baptists of America.

In planning our future movements we found that the Union-Castle Line steamers (by which we were booked) sailed from Durban for Chinde only once a month. The next sailing was June 3. As there seemed to be no occasion for a longer stay in Cape Town we decided to leave there May 14 and spend part of the intervening time in visiting native educational work near East London and Durban, which Mr. Booth and others recommended our seeing. We found it interesting and profitable and were able to see them without increasing our necessary expenses. These visits are reported fully in Section VI of this report under the heads "Lovedale College" and "Inanda Seminary."

We went aboard the "Briton" late in the evening of May 14 and sailed early the next morning. The steamer entered Algoa Bay the following morning and lay there thirty hours handling-freight. This gave us a chance to spend a few hours in Port Elizabeth. Leaving Algoa Bay about sundown on May 17 we arrived at East London Sabbath morning, May 18. Mr. Wilcox went on May 21 to visit Lovedale, while Mr. Moore remained in East London. Sabbath, May 25, we sailed again, arriving at Durban the following afternoon. We found that owing to

an accident to the Union-Castle Line steamer, we were to be transferred to another line. After Mr. Moore's visit to two schools a few miles out of Durban, we sailed, May 30, on the German steamer "Prinzessin" for Chinde. The actual sailing time between Durban and Chinde is only about four days, but stops at Lorenzo Marques and Beira lengthened this to ten days. We were glad to have an opportunity to see these African coast towns, but regretted the slow progress we were making on our mission. Arriving at Chinde June 9 we found ourselves just one day too late for the steamer up the Zambesi to Fort Herald, and had to wait till late on the afternoon of June 14 before getting away.

At Chinde we were met by Alexander Makwinja, pastor at Shiloh, near Blantyre. Some weeks before this time he had walked to Bulawayo expecting to go from there to Cape Town to visit Mr. Booth and study with him. At our request and expense (Mr. Booth also contributing) he came by rail to Beira and thence by steamer to Chinde, to act as our interpreter. This had seemed advisable since the death of Ntlonga, whom we had expected to meet here, left us with no one whom we could depend on to act in that capacity. It was very uncertain owing to irregularity of mails, we were told, whether Charles Domingo had received Secretary Shaw's letter asking him to go to Blantyre to meet us; and it was doubtful, even if he had received it, whether he could make that trip.

Mr. Booth had suggested to us the advisability of visiting the British consul at Chinde to secure the effects of Ntlonga and send them to the widow at Amatole Basin. With this in view we called on the consul and found that the effects had been sold, part of the proceeds used to pay the expenses of Ntlonga's sickness and burial, and the balance sent to the superintendent of native affairs at Zomba, the capital of Nyasaland, to whom we were directed to apply. Regarding Ntlonga's detention at Chinde the consul made the following statements: that Ntlonga had been kept from entering Nyasaland because of insufficient funds; and because he was an emissary of Mr. Booth; the latter reason would have caused his detention even if he had had money to go further; that he had been free to return home at any time, but no one would be allowed to enter Nyasaland who was sent by Mr. Booth. We explained the object of our mission to the consul, were cordially received and assured of the government's perfect willingness for us to proceed. In this connection some facts that we learned later may be of interest.

Both Messrs. Johnson and Brink, who at different times, in the interest of the Watch Tower work, visited the same localities and people that we did, were regarded by the government as emissaries of Mr. Booth and were accordingly kept under surveillance while traveling in the country. The resident magistrates in whose districts they visited were under instructions to watch them and report their work and movements to the government.

While at Chinde we called upon Elliott Kamwana, who at one time was a student with Mr. Booth and was sent by him into Nyasaland to preach the views of Pastor Russell (commonly known in Nyasaland as the "Watch Tower doctrines"). At the time of our visit Kamwana was living with his brother in a native village just outside the British Concession. He is pastor of a Watch Tower church there, and is detained at Chinde by the British authorities until the close of the year 1914.

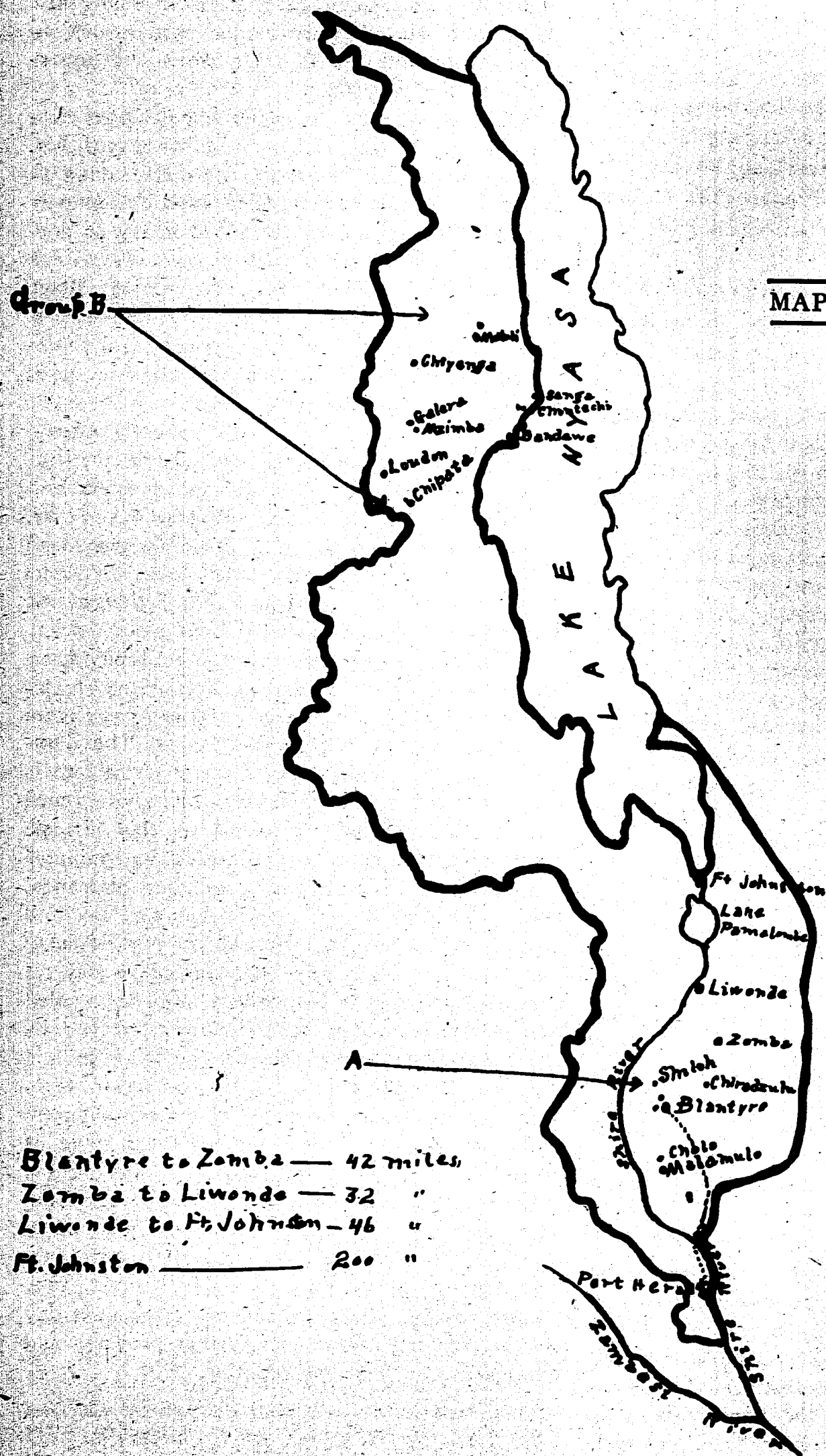
At Chinde we also met two Sabbath-keepers, James and Jonathan Apiri, who are in the employ respectively of the British government and the British Central Africa Company as clerks. Later it was stated to us by Joel Alongwe, who was at Chinde for a time, that Jonathan Apiri was living in polygamy, and that Ntlonga was aware of the fact and sanctioned it.

We left Chinde Friday afternoon, June 14, on the A. L. C. (African Lakes Corporation) steamer "Chipande" with seven other passengers bound for Nyasaland and Rhodesia. The Zambesi is a great highway to central Africa and is well travelled. No incidents worthy of record occurred in our slow progress up this historic river except perhaps our visit of a few minutes at the grave of Mrs. Livingstone at Shupanga. The Zambesi and Shire rivers were very low and twenty miles from Port Herald, the port of entry for Nyasaland, we were transferred to several houseboats in which we made a night trip, poled along over sandbars and shallow stretches by the force that accomplishes all the labor in this country—the African "boy" of sixteen to sixty years of age—with an accompaniment of incessant and monotonous singing and the rasping of poles on the sides of the boat. Trains on the Shire Highlands Railway run twice a week from Port Herald to Blantyre, 113 miles. Fortunately we were on time—that is, we had to wait only one day for the next train. Sabbath night, June 22, we reached Blantyre, and spent the next day making inquiries about our further progress and arranging our plans accordingly.

\*This steamer, we were told, was brought out from England by Mr. Booth to form part of the fleet of the "African Missions Transport Company."



Bandawe to Sanga	_____	20	mile.
Sanga to Matuli	_____	50	"
Matuli to Chiyenga	_____	46	"
Chiyenga to Galera	_____	45	"
Galera to Chipata	_____	48	"
Mzimba to Bandawe	_____	62	"



To insure a clear understanding of the field and our movements we give herewith a crude map of Nyasaland showing the points we were expected to visit, and our route of travel. These points though widely separated in distance and far more so in time spent in traveling, are roughly grouped in two localities: (A) Shiloh, or Chikunda, near Blantyre; (B) Sanga, Matuli, Chiyenga, Galera and Chipata, west of Lake Nyasa. Each of these five villages in group B is the center of a group of Sabbath-keeping churches. Sanga, together with Bandawe, Chintechi, Dyaka, and other points on the shore of the lake, comprise what is called the "lake shore district." The other places named lie in Angoniland, in mountain plateau regions. It takes two days by machila (a canvas hammock slung from a bamboo pole and carried by two natives) to travel from one to another of these points. They are off of the main roads and are not often visited by white men. The lake shore district is hot even in the winter months and rather unhealthy; Angoniland, being some thousands of feet higher, is a more healthful country for whites. The days there are hot, but the nights in winter are cold.

Group B appeared to us to be the most important and deserving of our first attention, especially as it appeared possible to make good connections and a quick trip up the lake if we set off at once. So Monday morning, June 24, we started on, still as passengers of the A. L. C. Alexander Makwinja had gone to his home at Shiloh and did not return in time to go with us. Two days' travel by machila and two by houseboat brought us to Fort Johnston, at the lower end of the lake, where we secured passage by steamer for Bandawe, arriving there July 1. From this point on around the circuit of the lake shore district and Angoniland we travelled on our own resources, by foot and machila, carrying with us camp equipment and provisions for five weeks. We employed thirty-four native carriers for this work, paying them the prevailing rates for such work—four shillings each per month, and twopence each per week for food. We were accompanied on the circuit by Gilbert Chihayi (who acted as interpreter), Jacob Chigowo, Andrew Amhoni, Amon Malinda, Joel Alongwe (who served us as cook), and Shem Mwali, a teacher, who acted as general assistant. We encountered no difficulties or hardships worth mentioning, or essentially different from traveling and camping in any mountainous country with winding paths instead of roads.

On the afternoon of July 1, shortly after our

arrival at Bandawe, we called on the Rev. A. G. MacAlpine at the nearby mission of the Free Church of Scotland. He welcomed us cordially and extended his hospitality which we accepted. Thus we had an excellent opportunity to talk with him regarding the Sabbath-keepers in his district. From him we learned a good deal regarding the people we had come to visit; for it seems that several of the leaders of the Sabbath-keeping churches were formerly in his mission, and some of them had been suspended for various causes. The movement which has resulted in the present Sabbath interest along the lake shore, namely the Watch Tower movement of Pastor Charles Russell, of Brooklyn, New York, was in Mr. MacAlpine's district and he has been thoroughly conversant with the course of events during the past three years. He gave us full accounts of what had taken place, supplied us with reports of the Free Church mission work bearing on matters in which we were interested, and assisted us in many ways. In order to give as complete and continuous account of all this as possible, we omit it here and give it later, together with information secured from other sources. For the present we continue the narrative of our trip.

Leaving Bandawe just after noon July 2 we set out on foot along the lake shore for Sanga, escorted by the five pastors and several elders and evangelists. En route we called on the district resident at Chintechi, Mr. Armbruster, and his deputy, Captain Triscott, to whom we explained our mission. They were very courteous, promised all the aid in their power and gave us considerable information. The resident called one of his boys and asked him if many people listened to Chigowo, Chihayi, and the others. He replied, "Yes, many people listen to them. They meet on Saturday, not Sunday." We slept that night at the home of Andrew Amhoni, at Dyaka, and the next morning walked on to Sanga, seven miles farther and twenty in all from Bandawe.

**SANGA**

Here we found ourselves just outside a small village lying only a few yards from the water's edge. Chigowo's house, near which we pitched our camp, is a large building with several rooms, and is considerably more pretentious than the ordinary native hut. About seventy-five yards from his house is the Sanga church, about fifteen by fifty feet in size. Native huts were close by on all sides; in fact the lake shore is almost a continuous line of small villages touching elbows with each other.



We had several conferences with the pastors who were with us here, questioning them and answering their questions as to the conduct of the work, the significance and observance of the Sabbath, the principles of church polity, and the practice of the Christian faith. We found them proficient in biblical knowledge, but eager to understand apocalyptic scripture and having a decided tendency toward literalism and materialism in their interpretation of prophetic passages. It is very evident that they have retained much of the peculiar teaching of Russellism. They are well grounded in the Sabbath, but have an extremely legalistic conception of its meaning and necessity. They are not sufficiently advanced to fully appreciate or understand Dean Main's Sabbath Studies, copies of which were presented to them by us, and an attempt was made to conduct class studies based on them. Questions which seemed to be most practical to them and which they were most anxious to discuss were those of Christian family and community life, and of the functions and duties of church officers.

At all our conferences with these pastors at Sanga and at the other places we had the aid of Gilbert Chihayi as interpreter. He has a ready knowledge of English, reading, writing and speaking it with comparative ease, and he has served as amanuensis to the other pastors (with the exception of Charles Domingo) in their correspondence with our people in the United States. Joel Alongwe, who served us as cook and who has not been in charge of any church, speaks and writes English readily, but he has an impediment of speech, stammering badly when nervously excited. Amon Malinda has a limited knowledge of English, understanding much that is spoken in that language, but being unable to write, read or speak it with facility. Neither Jacob Chigowo nor Andrew Amhoni has any working knowledge of English. These pastors each have several churches under their supervision, and are located in the following districts; Chihayi at Sanga and the lake shore; Amhoni at Matuli; Malinda at Chiyenga; Chigowo at Galera. Amhoni and Chigowo, however, do not live in their districts, but visit them once in several months. During their absence the work is in charge of the local elders and preachers. Amhoni's home is at Dyaka, and Chigowo's at Sanga, both on the shore of the lake. The other district in Angoniland where there are Sabbath-keeping interests, is at Chipata, where Charles Domingo is located as pastor.

At Sanga and the other churches we visited the natives held meetings twice daily, at 8 A. M.

and 5 P. M.; and three times on the Sabbath, at 8, 11 and 2 o'clock. The preachers and elders always sit in front, on stools, benches or the ground, facing the congregation; immediately before them are the men and boys, and behind these, the women, girls and babies, all sitting on the floor. At the conclusion of the service, during the singing of the last hymn the people withdraw from the church in the order of their proximity to the rear door, first the women and girls, then the men and boys, and finally the elders.

We had a conference on Friday afternoon with the elders and deacons of the Sanga district, at which they expressed their hearts as follows:

Thomas Niranda—We, the Seventh-day Baptists, are separate from the Watch Tower, being perplexed in mind. There is difference between the Watch Tower and the Sabbath. We choose the Sabbath. Johnson inspected this work in ten days. He reported to Russell. We wish to stand with the Seventh-day Baptists, not for money but for love of the Sabbath of God as at the first creation. We wish you to work with us, without change. We are glad to see you.

David Nhlane—The church does not wish only themselves. It is hard to be educated. We want carpenters, etc., also, in Christianity. Let one of you stay here and the other go and report.

Saulos Akwanga—We desire one to stay here to see the work and choose a place for an institution. Let one of you stay and establish things.

Saidi Asinga—We can not stand without some one to instruct us in Christian matters. We need a true missionary to stay in Nyasaland and arrange matters same as other white missionaries. You are the very one to stay, as Peter was told "Feed my sheep." You must be willing to die for others. We are not willing to stay with Mr. Booth. We want an agent from America.

Samuel Musewa (not an elder)—We are glad to see you and believe God called you to visit us. We protest against Mr. Booth and the Nyasaland work being connected with Cape Town.

Wilson Alongwe—We are glad to see you. Regarding the work in Nyasaland, it is planted in the Sabbath. We look to Plainfield, not to Cape Town. Joseph Booth is good for instruction, but not for other things. We do not desire him. He promises but can not fulfil. We do not like to go to and fro. Mr. Booth is likely to change.

Peter Akandawe (not an elder)—We are glad to see you and that God has kept you in the



Sanga church, with elders and deacons of the district, July 5

way. We do wonder at Mr. Booth. He wishes to carry us to every denomination. We wish Plainfield only, as that is the true foundation. Send one to stay with us.

Adam Alongwe—Men amongst us try to break God's law, but we stand firm for the Sabbath. Many merchants try to rest on Sunday, but it is not right. We are glad to see you. Our need is one of you to stay here, not like Johnson who reported falsely. He said he admired the work, but reported falsely.

Robert Maroba (deacon)—The Watch Tower was brought in by Joseph Booth and has been brought to confusion. He is good for instruction. If you come to prepare the work for Mr. Booth, you must tell us now, or if you take it away from him you must tell us now.

Robert Aziyan (deacon)—We don't like a lion among us. Mr. Booth is a lion—we don't want him. One of you stay. We wish one, to speak face to face.

Master Singin (not an elder)—We are glad God has kept you. We do not like that both of you should go. Many said, "It is false—no white man keeps the Sabbath." Now they know there are some truly Christians who keep the Sabbath. We don't want both of you to go.

Isaac Akondowe (evangelist)—God is true. God has kept you and brought you to visit us. One question—is this land not good for you? Does it not interest you?

Isaac Ankhata (deacon)—There are many mis-

sionaries in all the world. When a denomination commences work in a country they don't leave it. How about you? Will you leave us after starting a work?

James Kasambara—It is because of God's power that you have come. We need some one to stay here. We do not need Mr. Booth. He causes people to go to and fro from denominations. We do not like him here.

Andrew Amhoni (home at Dyaka; pastor in charge of the Matuli district in Angoniland)—Mr. Booth is tired of us, we of him. We are for a white man to stay here. "Whom shall I send? Here am I, send me." We do not desire to go to Sunday worship; we desire the Sabbath. We natives can do nothing by ourselves—no printing, etc. We desire some one to help us. We are glad to see you and to speak face to face. Booth led us to confusion. These are our words for you to speak in Plainfield. We cry night and day that God shall keep you in safety.

Jacob Chigowo (home at Sanga; pastor in charge of the Galera group)—The only point is Mr. Booth. He does not wish the four pastors of Nyasaland to report to America, but to him. Maybe he intends to make us merchandise to other people. We plead our cause to America. Starting from 1908 we have been with him. Everybody in Nyasaland knows him. They ask us "Who are you with?" We reply "Mr. Booth." Then they laugh greatly. The church is above



Mr. Booth. We are not his flock—we are God's flock. If he had fed us in a better manner we would not complain now. You have been sent to us by love. Report everything to Plainfield.

Joel Alongwe—This is the love of God in sending you two men here.

At the eight o'clock service on the Sabbath Amon Malinda preached from Isaiah 56:1-2; and judging from the manner of the speaker and attention of the people the sermon was an earnest discourse. After the sermon Mr. Wilcox spoke briefly to the people stating the purpose of our visit and extending Christian greetings from the churches at home. There were ninety-four adults at this meeting, besides ourselves, and at the meetings later in the day there were perhaps a hundred and thirty or forty. At the eleven o'clock service Mr. Wilcox preached a missionary sermon from Acts 1:7-8. In the afternoon Mr. Moore spoke upon the Sabbath, tracing its history from its origin to the present time. After that nearly all our public utterances were upon the Sabbath question, and as nearly as we could judge by the texts and scripture references of the native preachers, the Sabbath was also the subject of most of their discourses.

#### MATULI

Sunday morning, July 7, we set out from Sanga for Matuli. On our way we called on and were hospitably entertained by Mr. Cruickshank and Mr. Dall, both of whom are in the employ of the A. L. C. on an immense rubber plantation. Many of the Sabbath-keeping natives we met are employed at times on this plantation. Mr. Cruickshank loaned us a machila, which, together with one that Mr. MacAlpine had kindly sent us at Sanga, we used on our trip through Angoniland. On the second day from Sanga we reached Matuli about dark and were warmly welcomed by the people of the village. We had climbed about three thousand feet, as Matuli is on a high plateau surrounded by peaks six thousand feet or more in height. Immense ant hills dot the landscape like stacks of hay, and high winds, fierce thunder storms, and earthquakes are common. It was cold at night—about 43 deg.

The day after our arrival at Matuli Mr. Moore found it necessary to go to Ekwendeni on a business errand. This place is about seven miles from Matuli and consists of an A. L. C. store in charge of a Mr. Alexander; and a Free Church of Scotland mission in charge of the Rev. Dr. W. A. Elmslie, M.B., C.M., F.R.G.S. These gentlemen were very cordial and Dr. Elms-

lie urged us both to come and make him a visit. This we did, staying at his home about two days. He gave his time almost wholly to our entertainment and we found our visit not only pleasant as a break in camp life but very valuable in throwing light on the subject of our mission. He furnished us with annual reports of the Livingstonia Mission of the United Free Church of Scotland for the years 1908, 1909 and 1910; and from the well-kept, systematic and comprehensive records of this mission he gave us data concerning many individuals connected with the Watch Tower and Sabbath work. This information, together with that derived from Mr. MacAlpine and others, we have combined and give elsewhere. Dr. Elmslie explained to us the system by which the Livingstonia Mission keeps track of its wide-spread work in Angoniland, showed us their record books and gave us samples of the blank forms, examination papers, etc., used for Bible classes, catechumens, evangelists and others. Many of these, together with some description of the Ekwendeni mission itself will be found in Section VI.

Our time at Matuli, aside from the visit to Dr. Elmslie, was spent in conversation with the leaders, a meeting of the elders, deacons and teachers on Friday afternoon, and three services Sabbath day, July 13. At the meeting on Friday afternoon a number of the elders spoke as follows:

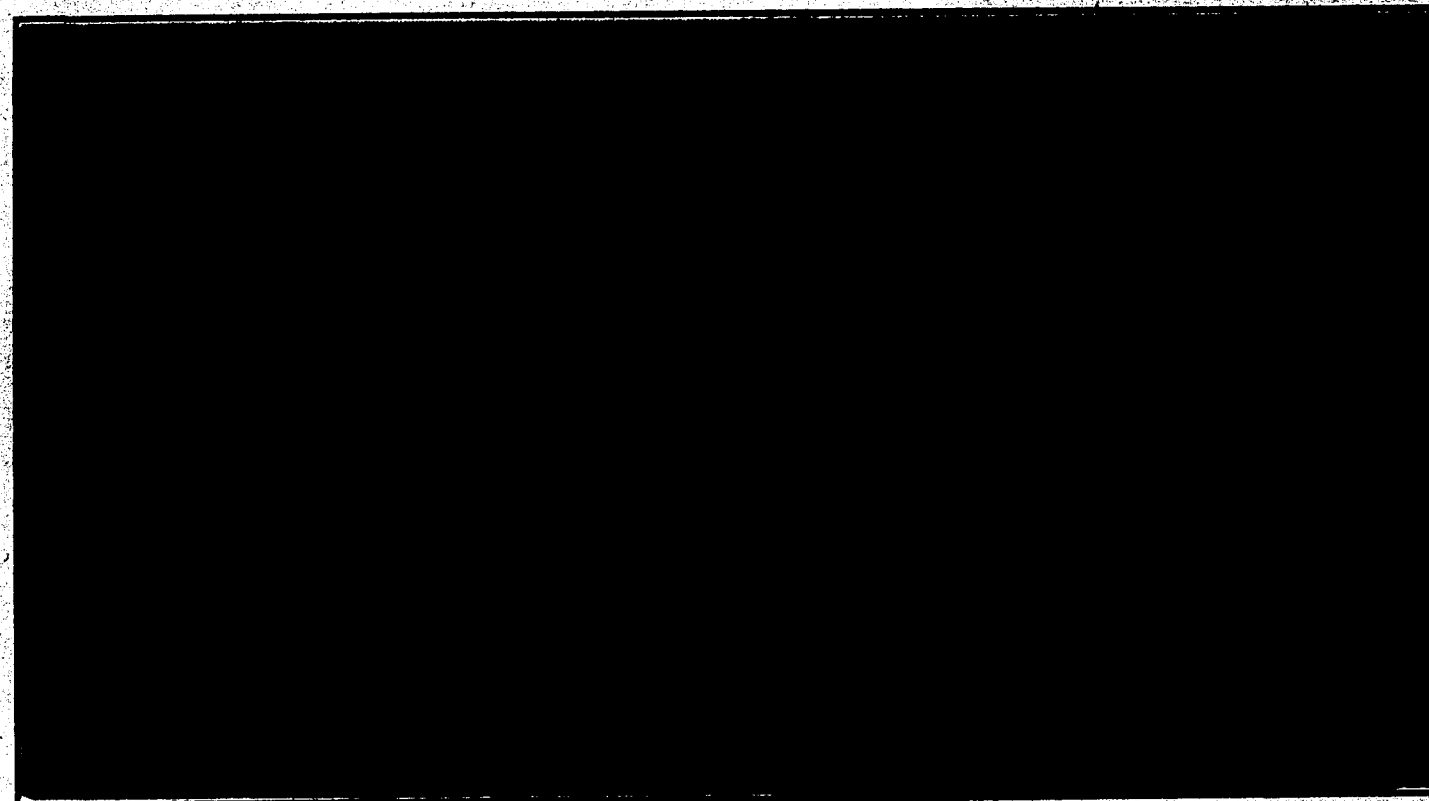
Andrew Chisi (elder, and chief of the village)—We are interested to see you and meet with you. We hope your intention is not to come like Johnson and spoil the work. Education is needed according to other missions. We are asking only to Plainfield Seventh-day Baptists; we don't want Cape Town.

(We learned from Dr. Elmslie that this man was suspended from his mission for polygamy in 1906; afterward, in 1909, he put away his second wife, and when told to wait for a time to prove his sincerity and good conduct, he refused and returned to polygamy).

Aram Mhangu (preacher)—Education department is needed by us. One of you should stay to begin a training institution. If you go away maybe you will be like Johnson, who reported badly about us. If you can not stay, write U. S. A. for a white missionary.

(Aram Mhangu was a teacher in the Church of Scotland Mission. He was dismissed and suspended on August 12, 1910, for aggravated cases of fornication and theft of school fees).

Jothan Chisi (preacher)—We are glad to see you, but you must not go home and leave us,



Elders and deacons of the Matuli district, at Matuli church, July 12

but stay with us until some one else can come. We need a report unlike Johnson's report.

Matteo Mzumari (elder)—There is persecution on us here when we are engaged in work for white men. Americans should come to us for help and instruction. Booth is spoiling the work. Booth does not send us help. We need brick churches.

(This man was a teacher in the Church of Scotland Mission but was dismissed for idleness and gross neglect of duty. He is at present an elder in the Sabbatarian church at Lubazi).

Zachariah Kamangu—We keep the Sabbath and it is not known to all. We desire to hear all about the Sabbath and desire that one of you should stay for a witness for the Sabbath. When you go no one will come again. Better that one should stay in order that another must come to relieve him. Booth is in the way. We want one from America.

Reuben Mhangu—We are persecuted by others; you must stay to be a witness with us and help us. We can't rest on the Sabbath when at work, for white men will not permit. We are glad you have heard our calling. We rejoice in you and know that you love us very much. There should be work here for Sabbath-keepers. Let not Booth stand in the way.

Eliakim Tembo (a very young man)—We rejoice greatly to see you and pray that God will bless you and the Americans. Let one stay here, for we suffer great wrong. People don't be-

lieve that the Sabbath is of God, but only of native preachers. We desire our mission to be known in Nyasaland as a strong one.

(This young man was a "hearer" in the Free Church mission. He was baptized by Amboni after three weeks' probation and appointed an elder).

Yonam Nzima—We are glad to see you and desire to tell you that Free Church say we are gone astray because we have no white man. We are forced to break the Sabbath because no white man keep it to employ us. Wish you to stay so we may know more about the Sabbath. If you go away we shall be in worse trouble and they will say you are expelled by the missionaries.

Hezekiah Muzimara—One of you should stay here and the other one go back to report. We need help about the tax. A man can't leave work here and go and seek employment elsewhere. It is better to seek employment here so as to make the tax less. Booth is self-loving. He writes that he loves us, but it is not so. We don't want him. Education is needed.

(This man attended school at Livingstonia and can read and write).

Mumuhera Mkandawiri—We are glad to see you here. It was said to us "Do not listen to idle stories; the Sabbath is nothing; you have no white man among you." We desire many missionaries among us from the United States. The people cry for them. When we are em-



ployed we suffer from our masters. We try to tell them that this is the Sabbath for rest, but they do not heed us. They say "Who is your white man?" We shall be glad to see a missionary in Nyasaland.

Vengi Nkosi—We are glad to see you for we suffer from other people who say "You have no white man; who taught you the Sabbath? You are mistaken." We are glad you have come. Teachers from other churches trouble us; they seem to be false. If you turn back now, others will say the white men have been expelled because of the Sabbath.

Lusa Mthali—We are pleased to see you. Many say we have gone astray. We are not better off for being by ourselves alone. We seem like orphans. The Sabbath is a hard message. Every one says we have gone astray in receiving it. They say "You natives have gone astray."

Zebediah Nguluwe—We are glad to have you visit us. We need one of you to stay as a resident. If both return other people will say you have just come to see, nothing else. Our mission must be established as the Free Church mission is. Booth is a stumblingblock in the way.

Walter Nguluwe—We are glad to see you. Our desire is for one of you to stay as a witness. We are in much trouble. We need you to stay. We show Sabbath passages, but they don't believe, because we are natives. Booth must be taken out of the way. He brought us from the Watch Tower and wants to send us to other denominations.

Andrew Amhoni (pastor of the Matuli district)—We have been writing direct to America asking you to come and see the work. It needs a white man here so that the work be known rightly because our letters are not trusted by white men. Who would instruct us about the Sabbath if there were not one here? We are glad you have both come, but we don't want both to go; let one stay. We want you to bear full testimony to U. S. A. about us and the work. If you don't like it you must tell us; and if you do, tell us so. I stand with my brethren regarding Booth; he does not fulfil promises. If you think he will be kept, you must tell us; for we can not have Booth. We don't hate him; we love him as a teacher, only he is a fugitive and he makes merchandise of us to other denominations. Our cry is that we native Seventh-day Baptists need to have a college here. A white man must come so that Sabbath shall stand here strongly as other missions. We don't like to stand alone, but greatly need white

man to establish strong mission. We are still in darkness, for we don't know the Sabbath right. Lastly, if you pass through all five of the districts, we desire you to select a location for a mission station. That is what we have been desiring to speak to you face to face.

A few comments on the foregoing may help to make their remarks clearer. Muzimara refers to the tax. His plea is that a teacher or preacher should not be compelled to leave his work and look for secular employment in order to earn money to pay his tax. Also, if there were a white resident missionary to stand sponsor for them, their tax would be reduced under the law that remits half the tax if a native works one month for a white resident during the year. With no white resident missionary as employer these teachers and preachers get no reduction in their tax.

Mkandawiri says, "We suffer from our masters." That is, they are compelled to work on the Sabbath when they are employed by white men.

Nkosi says "You have no white man." That is, the Sabbath-keepers are reproached and ridiculed because there is no white man here as their leader and instructor, as in the case of all other missions in Nyasaland.

At the early morning service on the Sabbath we estimated that there were from one hundred and seventy-five to two hundred present; but the doorkeepers reported the number as two hundred and forty-four. Amon Malinda preached from Isaiah 66:22, 23, and Gilbert Chihayi from Isaiah 6:6-8. At eleven o'clock Mr. Wilcox spoke on the Sabbath, giving an outline history of its institution, observance, and the substitution of Sunday. At two o'clock a conference meeting was held at which we hoped to get expressions of Christian and Sabbath experience from lay members, but all we were able to get were questions from the leaders and elders as to matters of doctrine and practice, all of which we did our best to answer. These questions were such as "Is it wrong to eat pork?" "What shall we do when our employers want us to work on the Sabbath?" "What is the state of the dead?" "Explain the beast of Daniel and Revelation," etc. The number present at the second service was two hundred sixty-four, and at the afternoon meeting two hundred eighty-eight.

No school was in session when we were there, though evidences of school work were visible. The two accompanying papers were taken from the wall of the church behind the pulpit.

## CHIYENGA

From Matuli to Chiyenga is another two days' journey over winding paths, through thick, scrubby and thorny brush. We made a short trip of about fourteen miles and then camped at a village called Kasitu, where Malinda had baptized some people. The Free Church native preachers were holding a meeting there (it was Sunday) and after they had adjourned Chihayi and the other pastors held a short open-air meeting. Afterwards some of the Free Church people asked us to explain the Sabbath doctrine to them, and Mr. Wilcox gave them a brief summary of the subject. The chief of Kasitu called and presented us with a sheep, part of which we reserved for our own use and gave the rest to our party. Another day of hard travel brought us to Chiyenga in the evening—about fifty miles from Matuli. Our beds being behind us on the road we slept in our machilas in the church one night.

The church here is one of the largest we saw. It is about 18 x 75 feet in size, well built, has five elliptical windows in each side, and the outside walls are nicely decorated. It is located just outside the village in an open space of about an acre, under two fine trees. Broad paths have been cleared from the church to the village, and to another village a mile or more away. Near the church is a large hut where Malinda lives, flanked by two smaller ones for boarders attending school. There is also a small new hut that the pastor uses as a study and office. This one was given to us for use as a kitchen while we were there. No school was being held, as they were waiting for our arrival before commencing again. On a pillar in the church appeared a number of notices concerning school matters, some of them in English and bearing the heading "American Sabbath Tract Society."

The chief of the village, Zuelani Nguluwe, called on us. The substance of his remarks is as follows: He was very glad to see us because it was said that no one would come to see the church and the work here. It was said that for receiving into his village a church that is not known, he might be caught and punished by the boma (the magistrate). But even if he were punished it would be for Christ's sake and he would bear it gladly. There were many drums around there and when the people heard them there was confusion, and they did not know whether it was a drum for church or for some other purpose. So he would make request for a bell to be sent to call the people to church—even if it were only a small bell. He

was very glad to see us, in Christ's name, and when we left remember him in prayer. The chief called again the next day and repeated these remarks in a rather unintelligible manner, the result, we were told, of his having "tasted Kaffir beer." He presented us with a cow as a token of his good will and friendship, and we thanked him in the name of those who had sent us, as well as for ourselves. Chief Nguluwe is a nephew of the famous Angoni chief Mombera.

The week of our stay at Chiyenga was a sort of combination of quarterly meeting, General Conference, camp meeting, etc. It is the center of a group of twenty-two churches, reporting 868 members. (See Section VII). People from long distances away—some of them two or three days' walk—came in with provisions and camped in the woods around the church. For several days it was a common sight to see a party of twenty or thirty come marching in, the women carrying baskets of provisions on their heads, and the whole party singing hymns. As soon as they had shaken hands with the white men they set to work, built brush huts close by and set up their housekeeping arrangements. There were forty-eight of these brush shelters built specially for the occasion, and there were at least twelve persons to each hut. In the absence of lighting facilities no evening meetings could be held; but the different groups gathered around their camp fires and spent the evenings singing hymns. In our tent in the open space near the church we were nearly surrounded by these groups of campers.

As usual, there were services in the church every day, conducted by the native pastors. On Friday afternoon there was a baptismal service at the river near by at which thirteen people were baptized. The service consisted of singing several hymns, prayers, a sermon by Chihayi, and the immersion of the candidates by Chigowo. Following this, a wedding took place in the church, attended by several hundred people. The bride and groom sat in front, facing the rostrum. Some matters connected with the dowry were first settled, then after singing, prayers and a sermon, Chihayi performed the ceremony. Once outside the church the couple were given a hearty hurrah and then showered with dust instead of rice.

We learned here that two men trusted by Mr. Booth as pastors, and to whom he had sent supplies by us, had afterward lapsed from the Sabbath and Christian living, and had been rejected by their churches. These men, Elton Kasunga and Donald Mkandawiri, had fallen into adultery and had been tried before the chief of





Chiyenga church, and the elders and deacons of the district, July 19

a village, found guilty, and were each compelled to pay a fine of ten shillings to the husband of the woman concerned. (They had just received a pound from Mr. Booth which they used to pay the fines). In addition they were disfigured with earth and made to sit in shame in a conspicuous spot for one day. In the words of the narrator "They were near to weep" at their disgrace.

A meeting of the elders and deacons of the Chiyenga district was held in the church Thursday afternoon, July 18. About thirty-five men, and one deaconess, were present. A number of them expressed their thoughts, asking us to report their words in America:

**Baleje Tau**—The power of God has kept you, to come and visit this country. We have been praying to God for laborers to come, and we are much pleased to see you. God has heard our prayers. We need missionaries to stay here who will teach us better in the Word of God. We do not like Mr. Booth. Several missionaries have been brought by him. All have left, so we know he just wanders to and fro. It is not the foundation of Christ. Our coming out from the Free Church was because the Sabbath was written in the Word. Now we stand on that and don't want to move to any other denomination.

**Jim Phiri (evangelist)**—God has kept you in the way to Nyasaland. We desire a missionary in this country to be a perpetual instructor. We were quite ignorant of the Sabbath while we were in the Free Church, but now God has revealed the

real Sabbath which people ought to keep. We know the Sabbath dimly among ourselves, but if a missionary should come he would make all clear and sweep out the idols of Sunday worshippers. Therefore we need such a man to come.

**Majara Ngara**—We are pleased to see you. God has kept you brethren in the way. A training school we greatly desire. We have been bound in the Free Church, knowing nothing of the Sabbath, but now we desire a missionary to teach us how to keep the Sabbath. We are afraid of Mr. Booth, that he may leave us. He is a good Bible instructor.

**Stima Ngamba (teacher)**—We are very glad to see you face to face; you have come from far to see us. Before, we were in darkness, but now we see there is an opportunity for us in keeping the Sabbath. God has answered our prayer that you should come. God's mercy is great to send you here. But we desire a white man to live with us and build for us a big mission, and give us instruction and teach us about the Sabbath of God. We do not wish Mr. Booth because he is a wanderer, going to and fro. We are afraid that we shall be in danger through Mr. Booth. Also if we have only native pastors our work will surely fall to pieces.

**Mesheki Phiri (preacher)**—We are very glad to see you here and we welcome you as brothers. We need a well known training institution. From that station many could be trained. We admire Mr. Booth for instruction, but we are leaving

him because he leaves us to other denominations. We are always in great disturbance when we are here alone; we need a missionary. Without a well known and educated leader we shall not prosper.

**Moses Kalewi**—We are pleased that God has kept you in the way. We were in bondage but we have come out and we are pleased that America has sent us teachers for the Sabbath truth. Our country is still in darkness, but we see the Sabbath dimly. A training home is desired that we may understand perfectly. We reject Booth entirely because he has left so many peoples, but he is a good Bible teacher.

**Amon Malinda (pastor of Chiyenga district)**—From 1910 we have been asking for some one to come to see the work; and now we wish one of you to remain with us. I was a teacher in the Free Church mission. Elliott Kamwana taught me the Sabbath, and D. W. Leath's book taught me the Sabbath was the law of God. William Johnson, Watch Tower, saw Leath's book and asked why we keep the Sabbath. He said it was not necessary to keep the Sabbath. I was disappointed and perplexed. Some among us desire independency, but we don't know what independency means. We believe that a true white brother in Jesus Christ would not lead us into bondage. So we desire a missionary. We find difficulty by ourselves. We are trying to do our best, but a missionary would do better and be more trusted; it is easy for a white man to arrange work, but hard for a native. We all here do not want Mr. Booth for we are afraid to be left alone in the wilderness, and to be called false prophets. He has left many in East Africa and near Blantyre. We love him as a teacher but we distrust him as a leader. Our country is in darkness on the Sabbath. We don't know how to read or write; we can not even read the calendar correctly. Just as a native people we cry for a leader, and we pray for one who will sacrifice himself and give his life for poor Africans. Paul heard the Macedonian cry; we wish you to hear ours. We desire only the kingdom of God and the Sabbath established in Africa. We give the whole work into your hands. You are to think how it is, and how the African needs truth and help. In America you are far away; now you are near and you will report everything faithfully as brothers in Jesus Christ.

Sabbath day, July 20, three meetings were held, all of which were well attended. The first meeting was held in the church and we estimated that there were about four hundred present. Chigowo preached a short sermon and Mr. Moore followed, giving the history of the Sabbath in the Old

Testament. The second meeting was held outdoors with about 600 (estimated) present. Mr. Wilcox preached, giving the history of the Sabbath from the Old Testament down to the present. In the afternoon we met in the church again, for a conference meeting. Many questions were asked, most of them similar to those asked at Sanga and Matuli. The question of free schools was raised and our explanation of our theory and practice at home—that there should be some return made for benefits received—caused considerable discussion. And the probability that a resident white missionary, if one should be sent, would institute the system of school fees, the same as other missions in Nyasaland, seemed to perturb their minds greatly. After the meeting was dismissed the elders and teachers of the district remained in the church discussing the matter for several hours. In the evening, finding they were still talking over the matter, Mr. Moore again took it up with them in an effort to learn their attitude. They seemed to fear that if fees were charged it would break up the schools, and they were much perplexed as to how they should undertake the inauguration of the fee system. The advice was given them to continue their work for the present exactly as they had been conducting it and leave the question to be settled after consultation with the missionary, if our people should decide to send one.

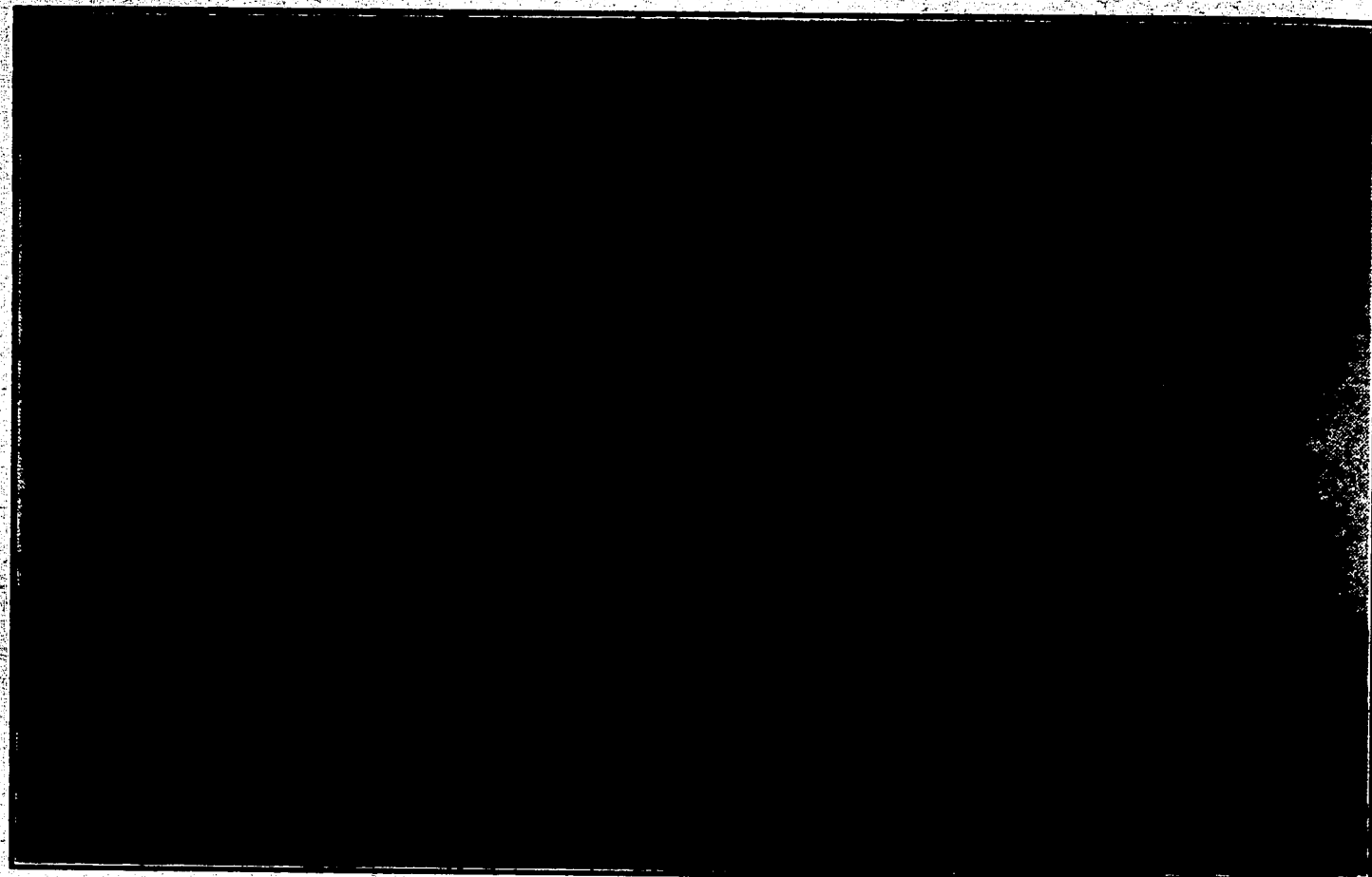
In an effort to counteract their apparently somewhat unjust complaints about Mr. Booth and his failure to "feed" them, the matter of school supplies was discussed. Thinking that possibly they did not fully understand matters Mr. Moore explained to them the purchase of these supplies by Mr. Booth, and the debt he had incurred in their behalf. Little was said by them in reply. The fact that Mr. Booth was personally obligated for the materials they received free seemed to cause some contemptuous amusement. Their sentiment seemed to be that he should have done even more than he had.

The reports of the day's attendance given us by the natives was over 900 at a single meeting, but our own estimate, carefully made, was from 400 to 600.

#### GALERA

Another two days' "ulendo" brought us to Galera, the center of the district of which Chigowo is pastor. Here we separated temporarily, Mr. Moore staying at Galera while Mr. Wilcox went on to Chipata. Galera reports sent by Chigowo show fourteen churches with 345 members in his district. There is a good church building at the village of Galera, though not as large as the one





Galera church, July 23

at Chiyenga. There are also a house for the pastor and a smaller building, unfinished, for a pastor's study, or a dormitory. The church stands on the highest part of a bare, stony, wind-swept hill, with the village lying just below it. Chief Galera (the village bears his name) called on us, gave us a welcome and insisted that one of us must stay as a teacher for his "children." Several times during the week spent here he called and expressed his desire for a teacher. He gave us a cow and a large basket of meal, which we gave to the pastors and our porters. Comparatively few people came in from the surrounding churches, and only two temporary brush shelters were built here. Food seemed to be somewhat scarce. The winds were cold, especially at night, and our Atonga brethren from the warmer lake shore district, suffered from the cold. Several cases of sickness developed, calling for amateur doctoring.

As to the other places the time was spent in conversation with individuals, a meeting of the elders and deacons on Friday afternoon, and three meetings on the Sabbath. There was baptism also, at which Chihayi preached and the candidates—eighteen in number—were immersed by Joel Alongwe. This was the first time he had officiated in such a service. The candidates had been on probation about a month.

Almost every evening there was a company of people, mostly women as a rule, gathered in front of the tent, asking and answering questions. The women expressed the same desires as the

men—for teachers, missionaries, education, etc. No school was in session when we arrived here, but a day or two later, Gilbert Chihayi held one afternoon session, with himself and Joel Alongwe as teachers. Several days later another single session was held. There were about twenty scholars present at each of these two sessions. The lessons consisted of primer and chart reading in English and a few simple sums in arithmetic.

One day a meeting was held at which Chihayi preached, urging the idea of self-help, school fees, etc. In consequence, he told us, he was charged with trying to break up the church, and a discussion followed which lasted all day.

At a meeting of the elders, out of the twenty present, five spoke as follows:

Paulos Mhangu (preacher)—We are pleased to see you. It is kind of you to visit this church. The most important thing is a white resident, same as other missions. We want you to stop here. We reject Mr. Booth from being agent here. We desire a white resident to come and teach the true way to observe the Sabbath. It was hidden in past ages but now is made manifest and we desire to acknowledge and understand it, so there will be no difficulty. You are messengers; you have come to tell us blind to see, the dumb to hear (sic). We desire one to stay here, and one to go back and report and one to come to succeed the one who stays here. We desire our country to come to a knowledge

of the truth. Our country is still in darkness and does not know the way of God.

Andrew Shaba (evangelist)—We would be pleased if you would stay here and Brother Wilcox go and report that you have been desired to stay here and have done so, and then send one to relieve you. The Sabbath was not believed at first but it is true. It was doubted because it was preached at first by natives, but now, seeing you have come, we have pleasure. We think God has kept you in the way. Many think that you have come to witness for God's Sabbath. We desire you to be planted here and continue in this work without returning to U. S. A., and to establish a training school. We desire training for students, same as at Livingstonia. We were in darkness and could not perceive the true Sabbath. Now we thank God for sending messengers to proclaim the good and true Sabbath. We now understand the true Sabbath, which had been hidden to Nyasaland. We desire you to stay and explain the other truths of the Bible to us. We do not wish Mr. Booth, as we do not want to go to several denominations. We are afraid if you go that you will forget us, and not send some one. Now we are agreed to accept you as leader, but we are afraid if you leave us.

Aram Mtonga—We have been crying all the time for God's notice, and he has heard our cry. We thank God for your kind visit. You are two—we can't allow both to return to U. S. A. One must stay with us. We desire a college, same as Livingstonia. We have been walking after the lusts of this world, knowing not the Sabbath. We shall be left desolate if you both return to U. S. A. and we shall be crying as before. Our spokesman must not be in Cape Town, but here. We reject him. We are afraid he will carry us to any other denomination. His name is famous here. Every missionary knows him to be untrustworthy. He will leave you. There are missions in our midst guiding us. Instead, you ought to be here in the same way.

Jeremiah Mzuli—We were in darkness all the ages, but God sends us the Sabbath. We desire one of you to stay here and the other to go home to report. You must be here as a perpetual teacher. We have been crying all this time for you and we wish one to stay as a missionary, same as others who do the work of God. They have been laughing at us for receiving a mission having no white man. It will soon come to naught if you go back. If you are surely the very men who believe the Sabbath, let one stay, that the people of Nyasaland may understand that the white people keep the Sabbath. We need you for a witness. We must look at you

all the time. We dislike Brother Joseph Booth, he is a spoiler of everything, not fulfilling the promises made us. He is a changeable man.

James Shaba—We are glad to see you here on this kind visit. We are the more pleased to see you since at first we did not know you would come and teach the Word of God in this church. You had better stay here and let the other one go and report that the church has kept you, and then if willing, send some one in your place. We desire a college, that every one may go and be taught, completing all the courses. We can't believe if you all go—you will leave us hesitating. At first, when this mission began, our brethren laughed at us, saying, "These Tonga boys\* made you to enter the mission—you will soon see them going back to the shore and leaving you in falsehood." This church desires a bell. We are afraid of Mr. Booth, that he will leave us in the way. He is a man used to going to several denominations. We tell you to be agent here.

When questioned specifically as to what promises Mr. Booth had failed to fulfil they were at a loss to answer, but finally, after much discussion among themselves, stated that he had agreed to pay teachers half a crown (sixty-three cents) a month. On this assurance the pastors had engaged teachers, and when Mr. Booth had not sent their pay, the pastors found themselves in an embarrassing position. Mr. Moore pointed out to them the difficulty Mr. Booth had been in, since he was unable to supply them with school materials without using their appropriation to pay for them, and telling them that he had assumed a heavy debt in their behalf. Which facts seemed to weigh little in their minds.

At the early Sabbath morning service there were about one hundred and twenty-five present. Chihayi preached from a text in Daniel. At the second meeting there were perhaps twenty-five more present than at the first meeting. Mr. Moore spoke at both this and the afternoon meeting, giving an outline history of the Sabbath from the beginning down to the present time. The attendance at the afternoon meeting was rather smaller than in the morning. This was explained by Chihayi who said that a number of people who had come from the outlying churches had started home after the second meeting, giving the excuse that they had no food. He spoke sharply to them, saying that they had known for several weeks that the meeting would be held that day, and that they should have prepared food and brought it with them. At this

\*Referring to Chihayi, Chigowo, Amhoni, etc., who are members of the Atonga tribe.



meeting the usual questions were asked, regarding meat offered to idols, whether the end of the world was coming in 1914, baptism, sprinkling, Watch Tower doctrines, etc.

CHIPATA

On Tuesday, July 23, Mr. Wilcox started from Galera for Chipata. En route he visited the resident magistrate at Mzimba, and the Free Church mission at Loudon. Charles Domingo came to Mzimba and met Mr. Wilcox there. He explained that the reason for his not coming to Blantyre, as instructed by letter from Secretary Shaw, was that he had arranged with Chihayi to make the trip, in order that he should not be compelled to leave his church and school work. Chihayi's explanation for not meeting us was that he had not received this word from Domingo in time to get to Blantyre to meet us.

A machila trip of about twenty miles, for the most part over an excellent government road, brought Mr. Wilcox to Loudon, where he had a pleasant and profitable afternoon and evening with Mrs. Stuart and Mrs. Young, the gentlemen of the mission being absent on a trip to Kasunga, where they had been called, on account of a lion scare, to the assistance of some of the ladies of the mission. Pictures of the Loudon Mission were taken and information concerning Sabbath interests and workers was received.

Early on Friday morning the journey was resumed to Chipata village, about twenty miles over a very rough native woods path. In the afternoon a conference was held at Chipata with Charles Domingo and several of his elders and deacons, among them David Apiri and Isaiah Chirwa. The first question asked by Domingo was "What does Mr. Booth mean by constantly warning us that a white resident will take away our freedom?" The reply was given "I do not know." A number of letters from Mr. Booth containing the assertion were shown the visitor; and then parts of a letter just received were read aloud by Domingo. Concerning the demand of Mr. Booth that Domingo should take away the churches of Chigowo and give them to Elton Kasunga and Donald Mkandawiri, Domingo was quite indignant, saying that Mr. Booth was himself seeking to take away their freedom—the freedom of the church to choose its own pastor. He further stated what he had heard before, that both of these men whom Mr. Booth desired to place in charge of churches, had been found guilty of gross immorality and had been dismissed from the church.

The visitor tried to explain the difficulties under which Mr. Booth was working, but the una-

nimous statement of Pastor Domingo and of the others present was that Mr. Booth had gone too far, and they desired to have some one come to them from America. Domingo further said that his recent joint letter with Amon Malinda, protesting against a white resident, was entirely prompted by Mr. Booth's repeated statements that such a resident would take away their freedom. Great care was taken by the visitor to say nothing upon this point and the statements and queries of the natives present were entirely unprovoked by him.

The following statistics and items were gained from an examination of the Chipata records. Charles Domingo has four church and school record books which, for system and neatness, would do credit to any Seventh-day Baptist church. All of them are kept in an orderly and precise way, with evident regard for accuracy and permanency. The record book of church members bears this inscription on its title page:

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* * * * *
*
*   The Church of Christ   *
*
*   The Church Roll Book  *
*
*   (Seventh-day Members) *
*
*   Commenced to use the Roll Book *
*   Jan. 3, 1911          *
* * * * *

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This book gives the membership of the twenty-three churches in the Chipata group as 473 at the present time. There are ten elders, eight deacons, two deaconesses, and the head pastor, Charles Domingo.

The record book of day schools has the following on its title page:

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* * * * *
*
*   School Roll Book      *
*
*   Ngoni: Six or More Districts *
*
*   Sabbath or Seventh-day Schools *
*
*   The Roll Book commences February, *
*   1912                  *
* * * * *

```

There are nineteen schools in all, but the record is at present complete for only the three schools near Chipata, which have an enrollment of 139.



School children at Chipata, July 26

Forty-eight of these are at Emanyalene, the central station of Chipata, and there is also a boarding school having twelve students, six boys and six girls, who are under the instruction of Pastor Domingo. The work at Emanyalene school is very elementary, there being only two scholars in Standard II, the rest in Standard I and primer grade. Domingo is an excellent teacher and qualified to instruct in much higher grades than these.

Besides the record books of the schools and churches there is a neatly written minute book in the vernacular which bears the following inscription on the title page:

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* * * * *
*
*   Church and Educational Minute Book *
*
*   From 1911 to ————— *
*
* * * * *

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There is also a "Marriage Roll Book" in which are recorded two marriages by Charles Domingo, and a further record is kept of birth, baptisms and deaths.

From these records and from the statements of Pastor Domingo and others present it was learned that no work of interest to Seventh-day Baptists was done in Angoniland until November, 1910, and there were no Sabbath-keeping members there till early in 1911. Domingo states that the Sabbath interest in Angoniland was be-

gun by him; that there were few Sabbath-keepers on the lake shore before the visit of Mr. Johnson; that Elliott Kamwana never taught the Sabbath publicly as part of his Watch Tower message to Nyasaland; and that he, Domingo, has not seen Mr. Booth in recent years, and has never studied with him. Domingo has regarded Mr. Booth as the appointed agent of the Boards and has felt that all correspondence should pass through his hands. Once he wrote to the States direct, and was admonished by Mr. Booth for so doing. He expresses his gratitude to Mr. Booth for past help, but says he now feels that it would be better for a white missionary to come to Nyasaland, since Mr. Booth is excluded by the authorities. Domingo does not wish to leave the Seventh-day Baptists, and is anxious that the work shall be continued with them. He has been teaching the people that they should support the churches and schools as far as they are able, and they are doing so in his district. David Apiri and Isaiah Chirwa acquiesced in all that Domingo said.

At Chipata there are seven buildings, either completed or in process of construction, nicely located at a little distance from the native villages. The buildings are well situated with relation to each other and to their several purposes, and carefully kept paths lead from one to another. The church is probably the largest we saw, and is built with lateral naves after the style of the church at Loudon where Domingo was once the head native pastor. The main



body of the church is not yet completed and the roof is not entirely thatched. The interior is slightly more pretentious than in the other churches we had seen, the chancel and pulpit being a very good imitation in wattle and daub of the brick one at Loudon. The pulpit and the teacher's desk just below it are neatly covered with straw matting. Several lesson and picture charts hang upon posts at the front of the church and facing the congregation or school.

There are houses for the boarding boys and girls, a house for the leading elder, David Apiri; one for the pastor, Domingo; one built and occupied by a deacon who is studying with Domingo; and a new three-room house which was built when they were expecting Brother John Kolvoord and two other workers to come to them. In this last house Domingo has his study and office, a very neat place for a native apartment, and it was here that the visitor was entertained while at Chipata. Several pictures were taken of the buildings and people and some of them accompany this report.

On Sabbath, July 27, there were three public meetings. The regular session of the Sabbath school, which is usually held at seven o'clock in the morning, was adjourned (much to the visitor's disappointment) because the people desired to hear preaching, and Pastor Domingo said he had not prepared a lesson for the teachers. At nine o'clock Jacob Chigowo preached from the text "Here is the steadfastness of the saints, they that keep the commandments of God and the faith of Jesus." Rev. 14:12. At eleven o'clock Mr. Wilcox spoke on the Sabbath from the text Matthew 5:17-19. There were between two and three hundred people present at this service and a very attentive hearing was given while Pastor Domingo translated the discourse. At this service a thank-offering of twenty-one full baskets of maize was received from the congregation. It was a pretty sight to see the people bringing this offering forward and placing it on the floor at the front of the church.

At two o'clock an open conference was held at which elders, deacons and laymen asked questions concerning the Sabbath, baptism, the origin of Sunday, church probation, the catechumenate, offerings, school fees, etc., to all of which the visitor tried to give comprehensive and intelligible answers.

On the evening after the Sabbath the chief of the neighboring village, Emanyalene, presented a full-grown bull to the visitor as a sign of his pleasure in having him as a guest. This chief was an attendant at all the services held and seemed to be much interested. He is not an

Angoni, but a Tumbuka, the people whom the Angoni conquered, and the people of the village are also of this tribe. Chief Matekeni, a son of the great Angoni chief Mombera, is an elder in the Sabbath-keeping church and was present at the meetings in Chipata.

An early start was made on Sunday morning on a long and tiresome machila journey to Mzimba, about forty miles by the cross-country route taken. Here Mr. Wilcox met Mr. Moore on Monday and they started together for the three days' trip to Bandawe, arriving there July 31.

The general impression produced on our minds by this tour of the principal Sabbatarian churches was extremely favorable. Some things of course were not pleasing and did not seem in accord with principles and practices best calculated to produce firm, strong, permanent churches. Most of the present members have been accepted and baptized with little or no probation. This is distinctly contrary to the practice of other missions in Africa, which universally require two to three years' probation and instruction before baptism and church membership. The unanimous testimony of missionaries we have met is that it is very unwise to accept converts except after thorough instruction and probation; and even then a large proportion of them eventually fall and must be dropped from church membership. The native Sabbatarian leaders realize this but say in extenuation "Ah! It is most difficult for us. Send a white man that he may arrange these things for us. By ourselves it is very hard."

It is of course impossible for us to tell how many people attending a service were Sabbath-keepers and how many were not. Undoubtedly by far the most of them were Sabbath-keepers, as far as they understand the Sabbath. But there were some, at least, at most if not all of the services, who were not Sabbath-keepers. It was also impossible to know, without careful investigation of each individual case, under just what circumstances the leaders—the elders, deacons, evangelists, teachers, pastors, etc.—have come to their knowledge of the Bible, Gospel, Christianity, Sabbath, baptism, etc., but it is evident that the majority of them, if not all of them, have come out of Free Church mission Bible classes. Some who were teachers and monitors in Free Church schools have been dismissed from their places because of serious lapses from Christian living. Whether confession of sin and true repentance preceded their taking up the Sabbath, we did not learn, but fear it did not. Work established under such leadership can hardly be considered well founded as regards Christian

character. It would undoubtedly be popular and attract large numbers who, knowing the character of the leaders and seeing that their lapses from moral and honest living have proved no bar to their good standing in the Sabbatarian churches, would say "Ah! This is the church for me! Why should I wait two or three years when I can join this church at once?"

It should be noted that the acceptance of leaders who are under discipline of other missions for moral offences, is a distinct lowering of the standards set up by native Christians themselves; for in the native Christian churches in this region such offenders are examined by the native church officers and judgment is passed by their vote, and is not the mere individual action of a white missionary.

In this connection note the following resolutions adopted by the Natal Missionary Conference, held at Durban in June, 1911:

"That the Natal Missionary Conference urge each church or mission council represented in its membership to adopt and observe the following rules of action with relation to other bodies:

"That it be the invariable rule of this church or mission not to employ any school teacher or other Christian worker who comes from another society without first consulting with such society as to his moral character and fitness, and as to the reasons for his leaving.

"That it be the invariable rule of this church or mission not to receive into membership any person under discipline of another society until he shall have made satisfactory settlement of his case with such society, or failing this, the society applied to be satisfied that his case is one that does not exclude him from the church to which his application is made."

But in spite of these unfavorable aspects it is evident that a real and tangible work has been in progress, carried on under difficulties that might easily have wrecked it all. The leading pastors have received but little money help; most if not all of the teachers and local preachers have had none. Yet they have gone ahead with the work and done their best, unaided by a resident missionary; have held meetings, preached the Sabbath, established churches and schools. Considerable thought and care is shown in the arrangement of their plants at Sanga, Matuli, Chiyenga, Galera and Chipata. Each of these five villages possesses a church built by Sabbatarians for their own use. At Matuli and Galera there are also houses for the head pastors, Amhoni and Chigowo, to occupy when visiting their districts. At Chiyenga and Chipata the head pastors reside

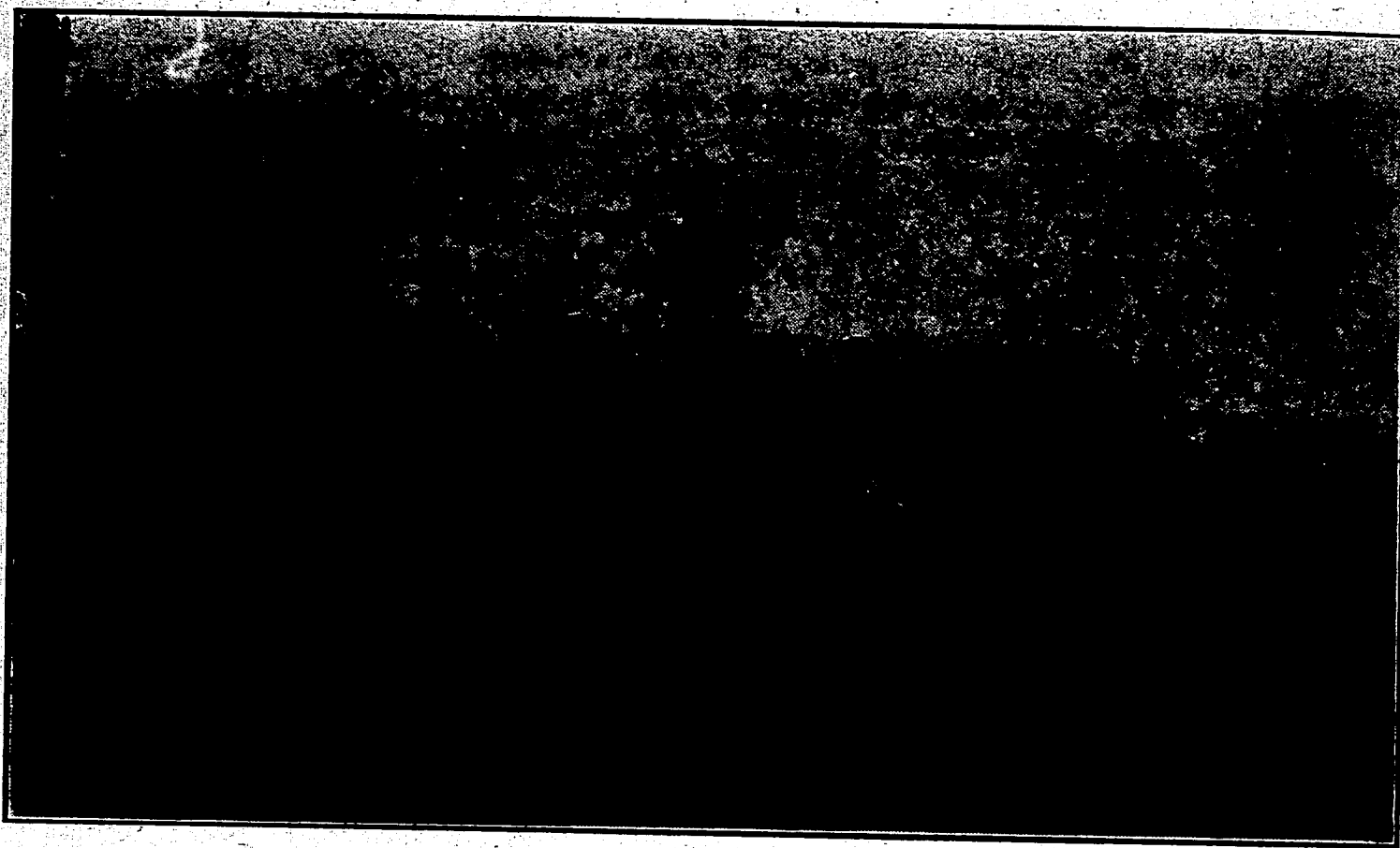
permanently. It is perhaps in consequence of this fact that the work at these places appears somewhat better established than at the others, both of them having a number of buildings besides the churches. These churches and houses are erected by the natives at no expense, as building materials are all at hand. Some of them were very new, and some even unfinished. It is probable that some of the smaller ones were built after news was received of our intended visit. At any rate the buildings are all well adapted for their purposes, nicely situated, and give evidence of thought and industry. They have done the best they could in these matters and things could scarcely be better even under white supervision.

It is evident that there are a great many people interested in Christianity and the Sabbath and desirous of education. We saw nothing to indicate that any extraordinary effort was made in advance of our coming to gather great congregations to meet us. The number of people present at the meetings was just about what would be expected from the reports made before our visit. The following table will give an idea of how reports compare with what we saw:

	Reported previous to our arrival.	Stated to us by pastors.	Number we saw at church on Sabbath.
Sanga district	5 churches	5 churches	
	153 members	151 members	125
Matuli	9 churches	9 churches	
	387 members	387 members	288
Chiyenga	22 churches	22 churches	
	701 members	858 members	native report 965 our estimate 600
Galera	14 churches	14 churches	
	345 members	345 members	150
Chipata	23 churches		250
	473 members		250

We were met everywhere with the plea for a white resident missionary who would instruct them in the proper observance of the Sabbath, establish schools, train preachers and evangelists and in general place the Sabbatarian work on a plane with other missions. We were told that the work is hindered by the fact that it is entirely in the hands of natives. They are scouted, not so much by whites as by other natives who refuse to listen to a message brought by natives who have no white missionary backing them. A Sabbatarian church may not be built in a village





Elders and deacons of the Galera district, July 29

without the consent of the chief, and chiefs are afraid to receive a movement headed solely by natives, for fear of being laughed at by their neighbors and possibly interfered with by the government. With a white man at the head of the work, they say, this difficulty would disappear and much greater progress would be made. He would also be able to settle many matters for them which would cause trouble and confusion if they attempt them alone—such as the matter of school fees. If established by a white missionary people will pay the fees and support the school. This is shown by the fact that the Free Church missions charge small fees for their schools, and the people pay them. If the matter is left in their hands alone, the pastors say, they fear the system can not be established without causing many to forsake the schools. Another potent reason for desiring a white missionary is the fact if there were one living among them, the preachers and teachers would have to pay only half the tax that they do now.

Their unanimous rejection of Mr. Booth's supervision was a surprise to us. We stated clearly on our arrival at Sanga that we had not come to interfere with present arrangements nor to take control of the work in any way; our mission was simply to encourage them in the keeping of the Sabbath; to see the people, churches and schools; to hear their words and to report faithfully everything we saw and heard, leaving to our people at home the decision as to future policy. This was very plainly a disappointment to them

as they had expected one or both of us to remain in charge of the work. This is evident from the statements of the elders, deacons and others, recorded previously, which were all made without request or influence on our part. It seemed to us that they were unfair to Mr. Booth and we frankly told them so, and that they did not give him credit for the efforts he had made in their behalf. They did not deny that he had done much for them, but still their sentiments were that they did not desire him longer to control the work. Their argument briefly is this: Mr. Booth urges us to establish "free churches," not to submit to "over-lordship," and to refuse to allow our independence to be taken away from us. Therefore, exercising our independence as free churches, we reject Mr. Booth and do not wish him longer to have control of this work.

Having left Cape Town with a favorable impression of Mr. Booth's work there, and encouraged by his optimistic plans and predictions as to the possibilities in Central Africa, this lack of appreciation of his efforts and unanimous rejection of his supervision came as a surprise to us. And this surprise deepened into a shock as we learned the facts regarding the rise of the present Sabbatarian interest on the lake shore. These facts were gathered from the Sabbath-keeping pastors, the Free Church missionaries, resident magistrates, and others, each source of information corroborating and strengthening the others. We give here a resumé of all that we learned

from these sources regarding the Sabbatarian movement inaugurated by Mr. Booth:

In 1906 Mr. Booth formed a connection with Pastor Charles Russell of Brooklyn, N. Y., and engaged in missionary work in Africa in his employ. He taught the views of Pastor Russell to certain natives, among them one Elliott Kamwana, a native of the lake shore district of Nyasaland, who went from Johannesburg to Cape Town to study with Mr. Booth, about May, 1908. In the fall of that year Mr. Booth sent Kamwana to Nyasaland to preach the Watch Tower message and the Sabbath. Elliott, or Canaan, as he is called in his native country, arrived at Chikunda, or Shiloh, near Blantyre, in September, and attempted to work there, but his message was not received, so he continued his journey in October to his own country on the lake shore, where he began to preach the Watch Tower doctrines in December, 1908. We understand from Mr. Booth's letters to the Joint Committee, and from all whom we have asked about it, that he did not preach the Sabbath publicly, although he was himself a Sabbath-keeper at that time. His work created a great excitement along the lake shore and in less than three months he had baptized and received into the Watch Tower church over 9,000 natives. In March, 1909, he was deported from Nyasaland for preaching dangerous and seditious doctrines. In September, 1909, Mr. Booth sent Hanson Tandu and Gilbert Chihayi to Nyasaland to take up the work left by Kamwana. These men were Sabbath-keepers at that time. They found many of Elliott's converts had fallen away, and few in Nyasaland were keeping the Sabbath. Both Kamwana and Tandu have since ceased to keep the Sabbath, and even Chihayi gave it up for a time, but later returned to it.

Pastor Russell sent a Mr. Brink to Nyasaland in November, 1909, to investigate his interests. This man made few provisions for comfort or health, traveled by machila a long and dangerous journey overland from Broken Hill, was very ill when he arrived at Chintechi, and died there on the following day. In September, 1910, Russell sent Rev. Wm. Johnson from Durban to investigate and report to him. Mr. Johnson spent ten days on the lake shore, going back by the return voyage of the same steamer that brought him up. Since that time Russell seems to have abandoned Nyasaland and his interests there have almost disappeared.

The doctrines of the Watch Tower Society are popularly known in Nyasaland by such names as "Russellism," "Boothism," and "Canaanism" according as the teachings are related to their re-

spective sources. These teachings have created so much excitement in the country, and so much remains from them as a legacy to those who are now claiming an affiliation with and seeking aid from Seventh-day Baptists, that it will be appropriate to attempt an analysis of them as we have understood them from those with whom we have talked.

As preached in Nyasaland by Kamwana and others the doctrines of the Watch Tower Society are chiefly these: Jesus was the natural son of Joseph and Mary. His resurrection was spiritual only. Until 1874 he was in spiritual existence in heaven. In 1874 he came to earth in his second advent and at that time the dead were raised, and since then Christ and the resurrected dead have been in spiritual presence upon the earth. In 1878 the Gospel dispensation ceased and since that time all missionary effort has been in vain. The present message is only to those of the "high calling" and is termed by those who teach it "the harvest message"; it is the winnowing out of the "elect" from the Christian church. The completion of this message will come in October, 1914, and thereafter there will be no further opportunity for its acceptance. At that time the Gentile age ends, the kingdom of God on earth shall be established, and the faithful will reign with Christ throughout the millennium. All evil shall cease in its power over the elect, and there will be no further punishment for sin until after the millennium, when those who have lived since 1878 will have another opportunity. After October, 1914, there will be no other rule upon earth save that of the kingdom of Christ and his saints.

It is not difficult to see how such doctrines as these have a political significance to the native mind, as well as a pernicious effect upon their religious life. Combining with these teachings the reputation of the men who taught them and the fact that no probation was required of the new adherents, it is not strange that so many eagerly accepted the new doctrines. Mr. MacAlpine states that Kamwana had been known in Nyasaland as a man of immoral character and had been suspended from the Free Church on that account, and some of his associates were under suspension for similar cause. Moreover Kamwana immediately restored a number of suspended members of the Free Church and baptized them into the Watch Tower church. Besides these he received thousands into baptism and church membership with no other preliminary qualification than a profession of belief in the doctrines preached. According to Mr. MacAlpine and others with whom we have talked many of



these were of known immoral and weak character and many others were wholly uninstructed or proven in matters of religion.

The net result of the work of Kamwana was a mushroom church of nearly 10,000 members, including suspended church members, catechumens, hearers, and Bible-class members of the Free Church missions, and wholly untaught natives. Very soon many of these resumed evil habits, reviving heathen customs which had been laid aside for years in this vicinity, and they justified themselves in this by the teaching that there is no longer any punishment for sin. Talk of the removal of white governmental control became rife, amounting in some cases almost to a political revolt, and the glory of the coming age when there would be no more "boma" or district resident governor, and no more taxes, was eagerly anticipated.

The villages where Elliott did the most of his work were Bandawe, Chifira, Chintechi, Dyaka, Sanga, Osisya, and others along the shore of the lake from Bandawe north. Osisya seems to have been one of the main points. Years ago, it is said, this village was a very wicked place, and a center of the Arab slave trade. The slave trade was driven out and under the influence of mission work the village became orderly, the people gave up their wicked practices and were rapidly becoming Christianized. At this time Kamwana came in with his attractive preaching, offering a short and easy way to baptism and church membership, with the result stated above. The people he baptized were neither heathen nor yet church members, but were mostly members of Hearers' and Catechumens' classes. They would have had to pass three years' probation before being admitted to membership in the Free Church. Kamwana, however, took every one who applied for baptism, and thus these untried probationers attained full church membership without the long attendance at religious instruction. The necessity for repentance from sin and the living of pure lives was not impressed on them. Mr. MacAlpine said in his annual report for 1909: "It may be safely said that very few, if any, took the step from a sense of having been saved by Christ or from love to him." (Livingstonia Mission, Report for 1909, page 36.) The result was that large numbers went back to the wickedness they had abandoned and in a short time the village of Osisya became even more vile than it had been before Christianity came in. Beer drinking and obscene dances were resumed and became so prevalent and notorious that even native chiefs, not Christians themselves, went to the boma and asked him to stop it. Others, hearing the re-

ports that were being circulated among the Watch Tower adherents, that taxation was soon to end, the white people to leave the country, the end of the government to come in 1914, etc., moved away from the neighborhood saying "This is going to cause trouble with the government—we will get out before the boma interferes." There is evidence tending to show that there would have been serious political trouble and possibly even a revolt if the native Free Church membership that was in full church standing had not remained steadfast and indifferent to the new movement, as the masses of unattached natives were merely waiting to see which party would prevail, to join the victors.

Such is the foundation on which the present Sabbatarian churches have been reared. The evidence is that there was no recognized Sabbath interest on the lake shore until after the disappointment of the natives at the time of Mr. Johnson's visit. Free education and free books had been promised by the leaders of the Watch Tower movement. When Mr. Johnson visited the lake shore he disabused their minds of these ideas and told them that it was not the policy of the Watch Tower church to establish schools at all. Mr. Johnson had been received with a royal welcome, but following this announcement, the natives turned against him, refused to provide him with food, left him entirely without lodging or shelter and when he finally succeeded in getting away on the same steamer on which he had come up, they stood on the beach and laughed and jeered at him.

It was at this point that the interest began to grow in the Sabbath doctrine. It was noted in the Livingstonia Mission Report for 1910 in these words: "It appears that the leaders are now divided in their allegiance, some clinging to the Watch Tower Society, others declaring for Mr. Booth and some other American sect." It is Mr. MacAlpine's opinion that many of those who are now keeping the Sabbath turned from the Watch Tower to us at that time in the hope of securing financial help and free schools. At all events, Chihayi, who had given up the Sabbath, now began keeping the Sabbath again, and with others began to urge the Watch Tower churches to take up the Sabbatarian faith. Chihayi narrated it to us as follows: "Johnson called all the leaders and spoke to us regarding (opposing) the Sabbath and gave many passages in the Scripture. There was Brother Charles Domingo who stood so firmly, but rest of us were disappointed. When I reconsidered the matter my mind sought me to regain the Sabbath, so I called other pastors. . . . All of us were in one har-

mony to preach the Sabbath. Then in February, 1911, Jordan Ansumba and Timon Chirwa gave much confusion in all the churches round the shore, proclaiming that 'Booth is a fraud, he is making you merchandise; also, Elliott is not with him now; these pastors are only deceiving you.' We all gathered at Chifira considering the matter. The result was: 'We do not know Booth; you who know Booth must go out of the church.' So I was excluded, and so it was done with three other pastors, while Charles was already at Mzimba district, continuing with the Sabbath. At the shore five churches accepted the Sabbath and now still there is."

The foregoing brief statement is, to the best of our knowledge and belief, a fairly accurate history of the rise of the present Sabbatarian interest. Our sources of information were Rev. A. G. MacAlpine, missionary of the Free Church at Bandawe, in whose district the movement has taken place; Rev. Dr. Elmslie, Free Church missionary at Ekwendeni; Mr. Armbruster, resident magistrate at Chintechi; Chihayi, Amhoni, Chigowo, Malinda, and Domingo; letters from Mr. Booth to the Joint Committee; the report of Rev. Wm. Johnson on his visit to the lake shore district; and the reports of the Free Church mission for 1909 and 1910. We feel that the data learned from these sources are facts, for each source has corroborated the others and agreed with them.

Mr. MacAlpine has been at Bandawe for twenty years and therefore knows the situation very well. He bears the reputation of knowing the Atonga people more thoroughly than any other white man in the country. He says that in all his experience in the country there has not been so trying a time as since the preaching of the Watch Tower doctrines by Kamwana. He called Kamwana to him and asked him to tell him just what he was teaching, and on hearing it, warned him that if he taught such things to the natives he would be obliged to report him to the authorities as a dangerous man; and it was he who did report Elliott for preaching an incendiary doctrine which he characterizes as the extremest kind of Ethiopianism. As stated above, Elliott was deported and is now at Chinde, where he will be detained till after the close of 1914. It is Mr. MacAlpine's opinion, and that of every other white man with whom we have talked in Nyasaland, that the native is at present entirely incapable of civilized self-government, and that it is useless to try to conduct a missionary enterprise without the presence of a white man to supervise the work. Mr. MacAlpine urged us strongly to send a white man to Nyasaland to have charge

of the work if we continue to care for Sabbath-keepers there. While he considers that there is hardly room in the country for more missionary efforts than are already established, he said he would be glad to welcome as a co-laborer any missionary representing our people.

The missionaries at the Loudon Mission of the Free Church of Scotland told the same story we had heard from others regarding the character of the native workers and their work, and strongly insisted that if Seventh-day Baptists are to do anything at all for their interests in Nyasaland they must establish a permanent mission with white resident workers. Mrs. Stuart told several pathetic incidents of the reversal to wicked and heathen customs on the part of the natives as a direct result of the Watch Tower propaganda in Angoniland and on the lake shore. She also said that many of the former Watch Tower adherents are at present identified with the Sabbath-keeping movement, which was not known before the disappointing visit of Mr. Johnson in the fall of 1910. She further stated that the only person of unimpeachable moral character among the leaders of the present movement is Charles Domingo, who was very highly esteemed when a member of their mission and against whom she had nothing to say except that he had a spirit of extreme independence and spiritual pride.

Mr. H. C. McDonald, resident magistrate at Mzimba, has some knowledge of the Seventh-day Baptists in his district, but regards the movement as having possible dangers as now supervised. He has known Mr. Booth for a number of years and says he has had one official conflict with him, which he stated as follows: It was when Mr. McDonald was resident at Chiromo and Mr. Booth was located at Cholo. At that time there was native unrest in Central Angoniland and Mr. McDonald was sent by the government to preserve order. During this period the recruiting of native laborers was strictly forbidden by law, owing to the unsettled condition of native affairs. Mr. Booth had established some schools in the district, which were virtually recruiting stations for native laborers. To put a stop to this unlawful practice Mr. McDonald burned down Mr. Booth's schools and the government approved his action. There is no record, so far as Mr. McDonald knows, that Mr. Booth ever protested against this action.

Mr. McDonald says that he regards Mr. Booth as the most dangerous man who has ever come into Nyasaland, and that any work connected with him will always be under the suspicion of the government. He knows Charles Domingo



very well and regards him as an exceptionally good and competent native. Not long ago he offered Domingo the position of postmaster at Mzimba, but he refused, saying that he wished to continue his mission work. Mr. McDonald said there was an occasional shortage of postage on letters and parcels sent to Domingo by Mr. Booth, but this shortage had been paid and all letters and parcels had been delivered. In his opinion no mission work of lasting importance can be done without the presence of a white resident missionary, and he says the government would be most cordial to Seventh-day Baptists should they desire to establish mission work in his district or anywhere else in Nyasaland; and personally he would be very glad to see a white resident in charge of the work, because the natives are not yet sufficiently advanced to take charge of it themselves, and even so good and competent a man as Domingo would be liable to get wrong notions and cause difficulty with the government.

#### SHILOH

After completing our tour of the Sabbatarian churches in the lake shore district and Angoniland, we returned to Blantyre via Bandawe, Fort Johnston, Liwonde, and Zomba, travelling by steamer and machila, and reaching our destination in the evening of August 13. From Blantyre as a center we visited several missions, accounts of which will be found in Section VI. Mr. Wilcox visited the Sabbatarian interest at Shiloh, or Chikunda, which is about eight miles from Blantyre. He arrived there soon after nine o'clock Friday morning and found Alexander Makwinja teaching four pupils, two large boys and two small ones. Soon after his arrival a number of children came in, but no further school work was done. At the time of his arrival a lesson was in progress from Pastor Russell's "Plan of the Ages," a plentiful supply of which has been sent to Chikunda by Mr. Booth within the last two years. Other school materials visible at Shiloh were a large and a small alphabet wall chart, several Bibles, four slates, some writing paper and pen and ink. The house and stable are in disrepair but could be made habitable at an expense of from fifteen to twenty pounds. The church was burned a few years ago, so that it would have to be rebuilt from the foundations, but most of the bricks could be used. Information as to repairs and their cost was secured from a nearby planter, Mr. Holland. Mr. Holland's house is in plain sight of the Shiloh property, as is also a school belonging to the Malamulo Mission of the Seventh-day Adventists at

Monakeri, the village of a native named Malinka, who was at Shiloh and Plainfield at one time.

Makwinja told the visitor that he had been at Shiloh for three years and that Mr. Booth had promised him two pounds a month from September, 1910, but he had received since then only seven pounds in all from Mr. Booth and his mother has been furnishing him with food during all this time. While the visitor was at Shiloh two of Makwinja's sisters came to visit him, bringing him a supply of food from his home.

Makwinja reported that there are seventy members at Shiloh and Lunza, and there are six elders besides himself. He holds a school every day except the Sabbath and has an average attendance of twenty scholars. Of these six are in Standard III, four in Standard II and ten in the primer class. He said that Scott Bismark has a school at Lunzu, but he could not say how many pupils there are in it. Bismark received his training at the Scotch Mission in Blantyre, where he passed the sixth standard; Makwinja was in Standard II at the Blantyre Mission, but later passed through Standard IV with Mr. Booth at Pretoria, where he accepted baptism and the Sabbath. Mr. Booth taught him the Watch Tower message and sent him to Shiloh as pastor in August, 1909.

When Mr. Wilcox talked with Makwinja concerning the matter of securing the Shiloh property to the natives (which Mr. Booth had given the visitors to understand was one of the chief things he wished attended to at Shiloh) he was shown the following paper, written by Mr. Booth and executed by Mr. and Mrs. Francis Miller, which conveys title of the property to Alexander Makwinja:

*"To whom it may concern:*

"The bearer, Alexander Makwinja, owing to the death of Pastor C. J. Brink, is hereby authorized by the undersigned, as the registered owner, to retain undisputed possession and occupation of the Mission House, Church and outbuildings, as also of the Mission lands of the estate known as the Shiloh Station, Chikunda, near Blantyre, Nyasaland; the same to be used as a Free Native Mission Station, where Believers' Baptism and all Bible Truths may be taught and practiced. This authority to hold until a legal transfer from myself, of the Estate for the like Mission purpose be effected.

"Dated this 7th day of April, 1912.

"(Signed) Francis John Miller.

"(Witness) M. L. Miller."

Makwinja said there was nothing the visitor

could do to assist him in this matter, and he showed Mr. Wilcox a letter from Mr. Booth which had accompanied the above paper, warning Makwinja to trust no white man in the matter, "not even the visitors until I am more certain as to why they are sent." The same letter told of Mr. Booth's trip to the United States "to fight the battle again for the freedom of the Nyasaland churches." Mr. Booth also warned Makwinja not to accept ten shillings a month from the visitors, as it was not enough and he would try to get more for him in the United States.

Not having seen pastor A. Scott Bismark who had been in charge at Shiloh during Makwinja's absence a few months previous to this, Mr. Wilcox inquired as to his whereabouts. It was finally learned that he was in jail at Blantyre, serving a two months' sentence for assault on a native at Shiloh. This was bad news, but worse was yet in store. After a day spent with Makwinja and others, Mr. Wilcox returned to Likabula (a Baptist mission station originally founded by Mr. Booth) for the night, intending to return to Shiloh the next day and spend the Sabbath with the church there.

At Likabula he learned that Bismark is a notoriously bad character, having served a term in prison for a penal offence. After careful thought and prayerful consideration of the matter the visitor decided it was his duty to get at the full facts in the case by calling on the resident magistrate at Blantyre the next morning. He regretted that such a matter must be taken up on the Sabbath, but as an investigator he felt bound to do so since the magistrate's office would close at noon and would not be open again till Monday, when he was to leave Blantyre. So a letter was sent to Shiloh stating the decision and regretting that such a thing should have altered the plan for the day and asking the leaders at Shiloh why the full story regarding the erring brother had not been told the visitor. To this message a reply came to Blantyre later from Makwinja, denying knowledge of the facts and saying that the visitor ought to have returned and told them before going to the magistrate.

At the magistrate's office the following record of Bismark's criminal career was obtained: On June 26, 1909, he was convicted of stealing a bottle of whiskey and four shillings, and was sentenced to two months' imprisonment and hard labor. On October 20, 1909, he was convicted of stealing a twelve-shilling money order from the Blantyre postoffice, and was sentenced to two years' penal servitude at Zomba prison and received six lashes. On July 1, 1912, he was con-

victed of criminal assault upon a native and was sentenced to two months at Blantyre and hard labor. The prisoner was pointed out while working in a chain-gang on the prison grounds.

Mr. Wilcox planned to return to Shiloh on Sunday, but before he had eaten breakfast Makwinja arrived at Blantyre to talk the matter over. At first he professed ignorance of Bismark's record but later said he knew he had been in jail at Zomba, and that Mr. Booth knew it too, for it was in jail that Hanson Tandu had baptized Bismark and a number of others into the Watch-Tower-Sabbatarian faith. When asked how it was possible for Hanson Tandu to preach and baptize in prison, Makwinja said that he was in prison himself at the time for having broken a contract as clerk in the government office at Zomba, in order to go to South Africa to study with Mr. Booth at the latter's invitation and expense. Letters of Bismark and Makwinja and reports to Mr. Booth from both men show that soon after Bismark's release from penal servitude he was engaged in mission work as preacher, teacher and translator. And when Makwinja left Shiloh to go to South Africa to study with Mr. Booth, Bismark was left in charge of the Shiloh church. Makwinja expressed his sorrow that such a mistake had been made and said that the church would dismiss Bismark as soon as he was out of his present imprisonment.

Later in the day Mr. Wilcox learned from Dr. Hetherwick at the Blantyre Mission that Bismark is the son of their first convert, a head man who is widely known and respected. The son had his education in the Blantyre Mission, but went wrong and was dismissed from their communion. He has brothers and sisters in the Blantyre Mission at the present time, and some of them were pointed out to the visitor.

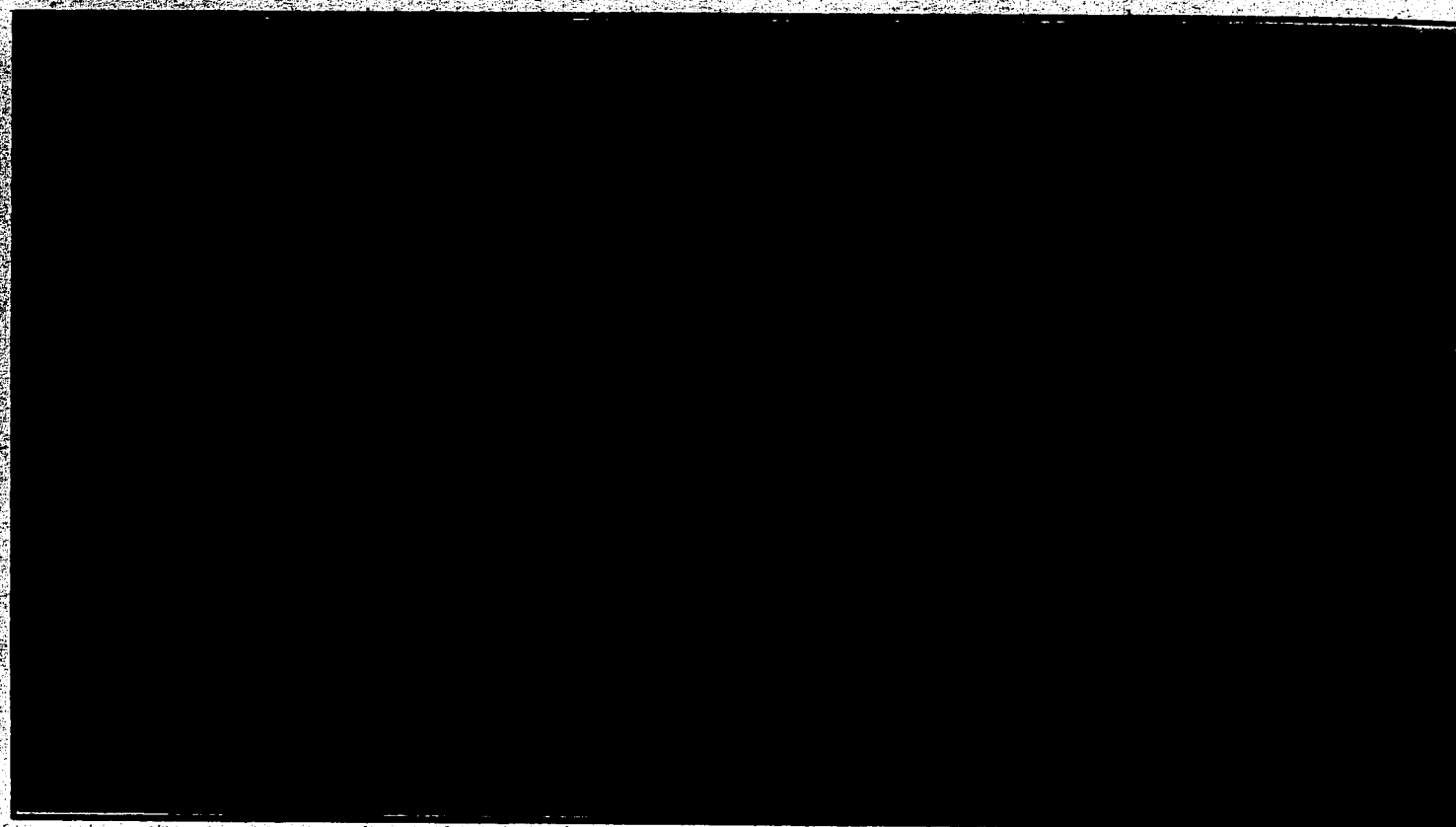
#### SECTION V

##### BIOGRAPHICAL

##### ANDREW AMHONI

The date of my birth is unknown, but I was born and grew up in the time of war between the Angoni and Atonga tribes. I connected myself to the Presbyterian church under the care of Rev. Mr. MacAlpine in 1889; that is, I joined and was in the Hearers' Class. In 1899 I went to Blantyre and was admitted to the Catechumens' Class under the care of Rev. Dr. Hetherwick. In 1908 I went to Johannesburg and in 1909 I was immersed by Rev. James Wood, and after that I joined the Watch Tower. In 1909 the Bandawe congregation appointed me to





Front row, left to right—Andrew Amhoni, Gilbert Chihayi, Mr. Wilcox, Amon Malinda, Joel Alongwe, Jacob Chigowo. Chigowo's house in background. Sanga, July 4

become an evangelist. In 1910 I disconnected the Watch Tower and joined the Seventh-day until now.

#### YAKOBE CHIGOWO

Date of birth unknown. Born and grew under the time of war between the Angoni and Atonga. There was no peace in the time of my boyhood. Beyond 1897 my life is uncertain. In 1897 I began to receive the Gospel light and joined the catechumenate class under the Presbyterian church. After three years I left to be the candidate to the catechumenate class. (He means, I ceased to be a candidate for the catechumenate class; as the usual course in the Free Church missions is for a year or more to be spent in the Hearers' Class before being eligible for membership in the Catechumens' Class.) When brother Elliott came I was then immersed in 1908 by him who seemed as if he was to show the Sabbath work. In 1909 was appointed to be an evangelist, and after that the whole church arranged for my ordination, and I was ordained under the care of Brother Charles Domingo, 1910. In the same year Pastor Johnson came and opposed the Sabbath of God (the Seventh-day). Then from that time separation took place between the Watch Tower and ourselves, the Seventh-day people. And I began to plant churches in Angoniland.

#### CHARLES DOMINGO

The time of my birth may have occurred between the years 1877 and 1878, because I was

brought up by a native from South Africa (Cape Colony) and came at Bandawe December 25, 1881. In about 1882 I was brought up to Angoniland where my work was feeding the cows until 1885 or so. In about 1886 or 1887 I came down to Bandawe and was a table boy between 1886 to 1891. All this time I had been learning in the boarding school. In the same year 1891 (summer time) Rev. Dr. Laws brought me to Lovedale Institution where I got my education till I passed Standard IV. In 1893 I left Lovedale and came at Bandawe, and from there to Kondowe Institution (Livingstonia) where I got my liberal studies till I got my teacher's certificate. In 1897 I joined my theological course till 1900, and after my examination was a probationer till 1903. I was again examined and received my certificate of exit examination. In 1908 I was sent to Loudon and exminister under the care of Rev. Donald Fraser. I left Loudon in the same year and connected myself to the negro church of America, that is, after my immersion. In 1909 I disjoined the Negro Baptist church, and joined the Watch Tower. In 1910 I entirely joined the Seventh-day until now. I wish to remain loyal to it.

#### GILBERT CHIHAYI

I herewith, dear brother, dare to say a belief in my life time. The whole of my life time, can say that from my youth I mostly spend the time in the mission. I started to learn the school at Chifira, a village about a mile and a half from

Bandawe, where I was born. That time was after the missionaries were already in the country.

The time came when it was sufficient for me to read the vernacular. I went to the mission station, Bandawe, to be occupied in the mission care as a student. About a year Mr. Geo. Aitken separated me into the teaching work, being as a monitor. I taught the school about a year and a half, then Mr. A. G. MacAlpine sent me to Livingstonia Institution. That was in 1901. Started in Standard II. I spent a year in each standard till a final examination of passing Standard V. When closing to examination time certain men accused me that I had eaten nsima, that is our usual food, not at meal hour; so the case went to the principal of the Institution. The result was that I ought to be punished three weeks carrying bricks, twenty loads a day and each load I ought to carry seven bricks, and been also excluded from being a member of the church.

Inasmuch as I understood all the punishments I did never pay any attention to it, because even the food which I did eat did not belong to the mission, but been prepared to me by a certain man. Therefore I did not regard what was been said to me. That was September, 1905. I left the Institution gently without any annoyances, and came home. This was the purpose of my leaving the Livingstonia Institution.

In October, 1905, I planned to take a journey to Blantyre by not meaning to proceed to South Africa. I reached Blantyre end of October, but did not wish to work there at all. I proceeded till I changed my mind altogether, to reach South Africa. I travelled from Chinde to Beira, there I took the steamer, thence to Delagoa Bay, to Johannesburg. This was in December, 1905. I spent three years working in Johannesburg. Once I worked in the government customs office about seven months. Elliott called me to work at the same place with him, so I went to join the hospital work. Most of my time while being in Johannesburg I spent in hospital work. About May, 1908, Mr. Booth called Elliott Kamwana down to Cape Town and without any delay he went there. Elliott promised me that if he is to find any good in Mr. Booth he will call me also to study along with him. Of course at that time I was ignorant of the Sabbath truth. In about two months' time Elliott wrote me that he has been sent by Mr. Booth to Nyasaland to preach the good tidings of great joy to every one that believeth in Jesus Christ.

Elliott began to work in December, 1908, but left to preach the Sabbath which Mr. Booth taught him so much, but he did not pay much

attention to it. Elliott preached to people mostly Pastor Russell's inventions. Many people were baptized by him; 9,126 was the number at first. People before he came were difficult to become Christians, not desiring to be on probation in order to learn the Christian manner. In Elliott's time it was found most easiest way for every one to be baptized; so many were baptized. Just before he had not been caught he wrote to Mr. Booth to call me and teach me also in order to help him in the work, as it became so very big. In May, 1909, Mr. Booth called me to hear what Elliott said, so I went just without delay. I met Mr. Booth in the said month. I and Hanson Tandu accepted to become pastors, so Mr. Booth went on with us, both Sabbath and Pastor Russell's inventions. In June, 1909, it was heard that Elliott is deported from Nyasaland by reason of preaching to the people that white people will never be any more in this country, taxation will soon be stopped, and many other things which did provoke so much. Then Mr. Booth sought to send me and Hanson soon to assist in the work. Elliott and Mr. Booth taught us the Sabbath of God as being essential and right to salvation; that was in June, 1909. Hanson, Alexander Makwinja, Jonathan and myself left for Nyasaland. Just in the same week we arrived to Bandawe the people sought and asked us to give Lord's Supper to them. So we did on the Sabbath day. Many people were gathered. This was September, 1909.

After being so long Elliott wrote that he and Mr. Booth have been separated together; wrote to me that, If you still have connection with Mr. Booth it would be for yourself. Elliott wrote so many hard things at that time.

Pastor Russell sent Johnson to investigate the work in Nyasaland. He came and found us all right. Johnson called all the leaders and spoke to us regarding the Sabbath and gave many passages in the Scripture. There was Brother Charles Domingo who stood so firmly, but rest of us were disappointed. Johnson went away. After that Booth still wrote to me regarding the Sabbath, but when I reconsider the matter, my mind sought me to regain the Sabbath, so I called other pastors, even Andrew Charunda, all of us were in one harmony to preach the Sabbath. Then in February, 1911, Jordan Ansumba and Timon Chirwa gave much confusion in all the churches round the shore, proclaiming that "Booth is a fraud, he is making you merchandise; also, Elliott is not with him now, these pastors are only deceiving you." We all gathered at Chifira considering this matter. The result was:



"We do not know Booth; you who know Booth must go out of the church."

So I was been excluded, so it was done with three other pastors, while Charles was already at Mzimba districts continuing with the Sabbath. At the shore five churches accepted the Sabbath and now still there is. Many have been deceived in many false ways by the above mentioned names.

## SECTION VI

### ACCOUNTS OF WORK CARRIED ON AT VARIOUS PLACES, BY PEOPLE OTHER THAN SEVENTH-DAY BAPTISTS

#### Z. I. M.

(Zambezi Industrial Mission—undenominational)

The headquarters of this mission is at Mitsidi, about four miles from Blantyre, and just beyond Mitsidi mountain. It is beautifully situated, commanding a view of the country for many miles. This is the parent station of the Zambezi Industrial Mission and the site was chosen and the mission established by Mr. Booth in 1892. Forty square miles of land were purchased with funds furnished by Mr. Robert Caldwell and others. At the present time the mission has eight stations and over thirty workers; each station besides Mitsidi has 2,000 acres of land. There are about one hundred out-schools connected with the mission.

At Mitsidi there are at present seven Europeans, two of whom knew Mr. Booth when he was connected with their work. Mr. Alexander Hamilton, the superintendent of the mission, came from England the year after it was started, and Mr. Peter Barclay, the mission treasurer, came soon afterward. Both of these gentlemen spoke very frankly regarding their associations with Mr. Booth. Mr. Booth stayed at Mitsidi only a short time, leaving for England to promote the African Missions Transport Company. He was successful in this and the company bought steamboats and barges and operated them on the Zambezi and Shire rivers. Mr. Booth also used money secured from English Baptists to purchase land at Likabula, where he later established the Nyasaland Industrial Mission. Friction with his colleagues in the Zambezi Industrial Mission forced Mr. Booth's withdrawal, but he attempted to safeguard himself by continuing as a trustee and holding the title to the property. After some time and trouble it was arranged that he should permanently withdraw and surrender his title to the mission. The trouble was principally one of management and policy, Mr. Booth being

very extravagant in the use of money entrusted to him and refusing to render a proper accounting for the same.

Both of the Mitsidi missionaries said that Mr. Booth has always been an enthusiastic friend of the natives, but that he is unwise and unbusinesslike in his methods and it is impossible for others to work with him. He was and is very popular with the natives because he is very free-handed in the use of money, making frequent gifts of money and goods. The most trying period in the history of the Zambezi Industrial Mission was the time immediately following the withdrawal of Mr. Booth when the mission was forced to pursue a policy of retrenchment following one of extravagance. Both gentlemen said that while Mr. Booth had been indirectly connected with missions in Nyasaland for twenty years, he probably had not done five years of actual resident work, and has never had the constant, solid, everyday contact with the native which gives a thorough understanding of his character and needs.

After his connection with the Zambezi Industrial Mission was severed Mr. Booth started and was for a time connected with each of the following missions: Nyasaland Industrial Mission, at Likabula; Baptist Industrial Mission, at Gowa; Providence Industrial Mission, at Chiradzulu; Plainfield Mission, at Cholo, both with the Seventh-day Baptists and the Seventh-day Adventists; Church of Christ Mission, at Chikunda; and the Watch Tower interests in Atongaland and Angoniland.

The missionaries of the Zambezi Industrial Mission have always tried to be kind to Mr. Booth, helping him when in difficulties and befriending his wife and daughter while he was a fugitive from the government. When he started the Plainfield Mission, under Seventh-day Baptist auspices, he enticed natives away from the other missions with which he had been connected by promising them higher wages than others were paying. A number of these natives have now no regard for Sabbath or Sunday, have left the church or have fallen into polygamy and heathenism and have been dismissed.

At Mitsidi there is a large plantation of rubber, cotton, coffee, and capsicum; over five hundred field laborers are employed on the estate; there is a large cotton ginnery, flour mill, carpenter and tin shops; and a coffee mill; and in these there are more than fifty shopmen. The mission also runs a wholesale and retail store in Blantyre, and advertises cattle for the trek or slaughter. All in all it is a large and interesting concern, but it seems to merit the criticism which

it gets of being more a commercial than a missionary enterprise; but its workers are both consecrated and self-sacrificing.

#### BLANTYRE MISSION (Presbyterian)

At the Blantyre Mission Mr. Wilcox met nearly all of the large force of European workers and was hospitably entertained by the Rev. Dr. Hetherwick, who has been in Nyasaland nearly thirty years and knows the history of missions in the country. He said the Blantyre Mission was well established and doing a good and steadily progressing work when Mr. Booth first came to Nyasaland. The Zambezi Industrial Mission was started as close to Blantyre as possible; and all the other missions established by Mr. Booth have been well within the field of operations of the Established or the Free Church of Scotland. A map drawn by the Rev. Mr. Napier, Dr. Hetherwick's assistant, showing the location of the different missions in the Blantyre district accompanies this report. A number of times in the early days of Mr. Booth he was befriended by the people of the Blantyre Mission, who took care of his daughter Emily when she was ill. Dr. Hetherwick said that he had heard of Mr. Booth's saying that he could get no one to care for his sick child and was obliged to carry her around on his back while traveling. Mr. Booth began to proselyte among the converts of the Blantyre Mission and enticed several away with promises of more wages than they were being paid.

Dr. Hetherwick is the only missionary member of the Nyasaland Legislative Council and knows the whole history of the government's contact with Mr. Booth. He has a copy of the complete record and showed it to the visitor. He said that there is absolutely no ground for the charge that Mr. Booth's trouble with the government was instigated by the missionaries although the missions have suffered largely and been hindered in their work as a result of the different propagandas which Mr. Booth has started in the country. There is no place in Africa, according to Dr. Hetherwick, where there is such a superabundance of missions as in Nyasaland, particularly in the Blantyre district, and principally due to the proselyting methods of Mr. Booth. Regarding the fitness of the natives to carry on their own mission work Dr. Hetherwick said that they were not capable of doing so now nor could they be expected to for at least three generations. The Blantyre Mission has been established for over thirty years, and it has only two men who are considered competent to have any supervisory work under the control of a resident white mis-

sionary. He says that Charles Domingo is as competent a native as he knows of, yet he could not be trustworthy if given complete control and supervision of the work. Dr. Hetherwick regards John Chilembwe (a native now in charge of the Providence Industrial Mission at Chiradzulu) as above the ordinary type of mission native, but says that his work is sadly suffering from want of European control and superintendence. From several other sources it was learned by the visitor that John Chilembwe, who was once with Mr. Booth, is continually neglecting his mission work to go on long elephant hunts for the revenue he may thereby derive. The workers at the Blantyre Mission say that Chilembwe is constantly receiving and baptizing suspended and expelled members from other missions.

The Blantyre Mission has a very complete working plant, with day and boarding schools, industrial training in printing, carpentry, sewing, etc. The mission runs a very good laundry which does most of the work for the town. While all of the mission buildings are very substantial and attractive, the church is most so, being a large and handsome structure which was built by fugitive slaves while stopping on the mission premises, as a thank offering for the refuge given them. The visitor attended services here several times and was particularly pleased with the service for Europeans held on Sunday at five in the evening. Fees are charged for all school work at Blantyre, as in all the other missions, and no books or Bibles are given away. There is such a demand for Bibles printed in the vernacular that at the present time there is not one in the mission store. A large consignment is soon expected from England. Copies of the Nyasaland educational code, the report of the missionary conference, and of the Blantyre Mission Handbook were secured and are submitted herewith.

#### N. I. M. (Nyasaland Industrial Mission)

On Wednesday, August 21, Mr. Wilcox visited the Likabula station of the Nyasaland Industrial Mission (English Baptist) and stayed there two days. This mission is less than four miles from Blantyre, and in sight of the Blantyre Mission. The present superintendent, Mr. Jones, has been there only a few years and so is not well informed as to the history of his mission. He was very cordial to the visitor and showed him all over the mission premises. The only industrial features here are boot and shoe-making and repairing, dairying and market gardening, and rubber and cotton growing. The mission has about 2,000 acres of land, including a plot of fifty acres to which Mr. Booth claims title and which is occupied by a native, William Samama.



There is a small school and native church at Likabula and there are two out-schools at Chikunda, less than two miles from the Shiloh station.

#### MALAMULO MISSION

(Visited and reported by Mr. Moore)

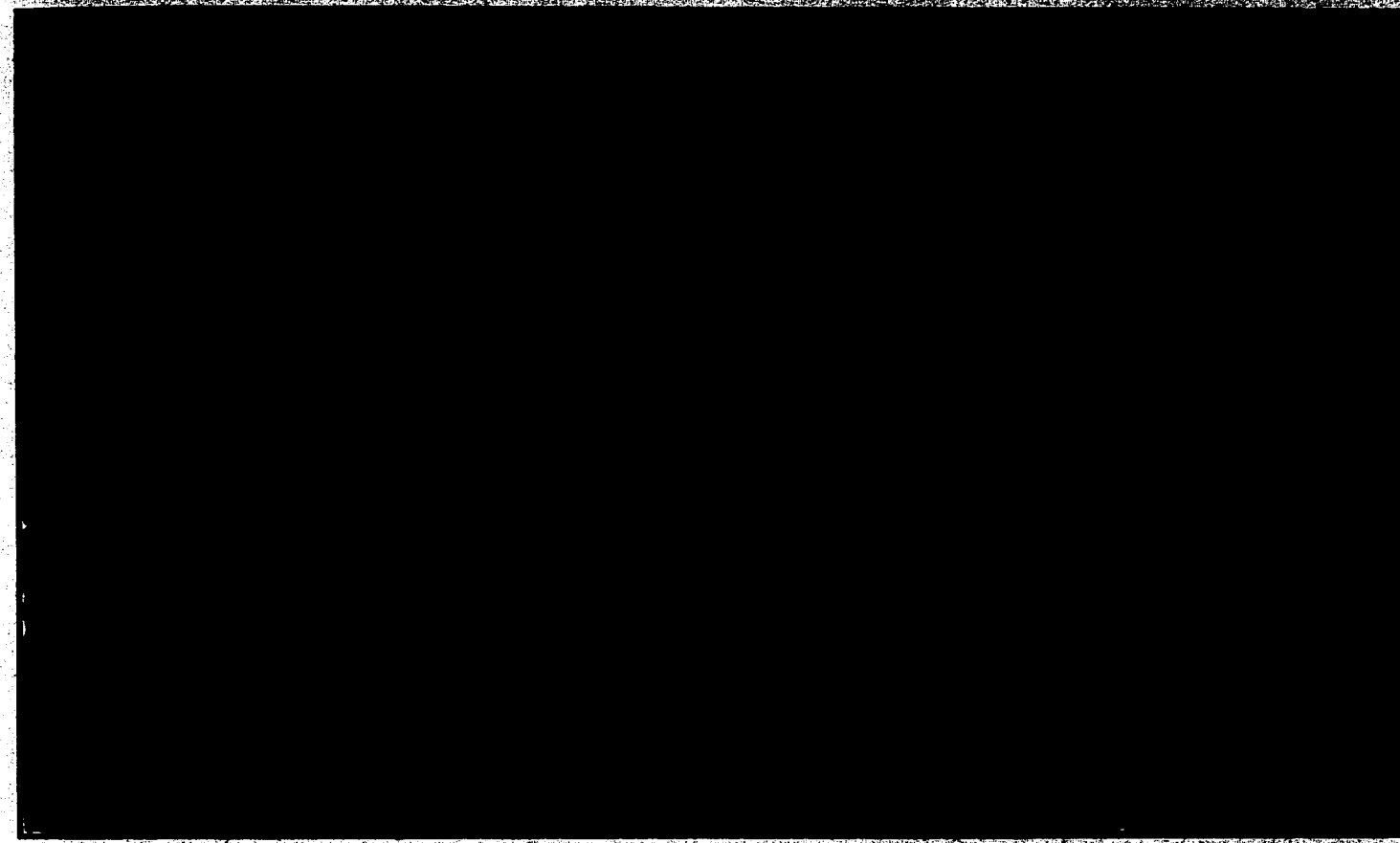
This mission, which is better known to us as the Plainfield Mission, is reached from Blantyre either by road, about forty miles, by machila, bicycle or ricksha; or by going on the train to Luchenza, thirty-five miles from Blantyre, and thence twenty-five miles over a good road. The mission is situated at an altitude of over 3,000 feet, in hilly country with numerous small streams. It was originally a part of an estate of about fifty thousand acres owned by Mr. Herman Werthe. The mission buildings lie on one of the highest parts of the estate. Only two of the present buildings were on the estate when the present owners acquired it from us. These are the building used then as a coffee storehouse, which has since been rebuilt and is now used as a residence; and the residence formerly occupied by Mr. Booth. In addition to these two there are a kitchen, dairy, storehouse, small residence, schoolhouse, shop, houses for native workers, church, etc., besides cattle kraals and stables. About 120 acres are under cultivation, besides a number of acres set out to rubber trees. Cotton and corn are the main crops, as the rubber trees are not yet old enough to be tapped. Cotton was a failure last season, and owing to the altitude, is a rather uncertain crop. When there is a good yield and plenty of labor to care for it, it is a paying crop. The dairy furnishes the chief source of income at present, and Malamulo butter has a high reputation throughout Nyasaland. But the mission is not self-supporting and will probably not reach that stage for a long time, if ever.

There are four people at the mission: Mr. C. Robinson, the director; Mr. and Mrs. G. A. Ellingworth; and Miss Edy. Neither of the men are ordained, but both engage in school work, preaching, visiting the out-schools, and the general work of the mission. Miss Edy has charge of the work for women and girls, while Mrs. Ellingworth, who has been there only a short time, expects to help in the school work when she has acquired the language. There is a branch station at Mantandane, in charge of Mr. and Mrs. Konigmacher, who were at one time at Malamulo.

There are about thirty-eight out-schools in all connected with Malamulo and Mantandane, with natives as teachers. The white missionaries keep close supervision of these schools, visiting them

every few weeks. The highest paid teachers receive fifteen shillings a month, but there are only two of these and the average teacher's wage is considerably less than this. The vernacular is taught at these schools, but no English. Bible classes are also held. At the mission itself English is taught as well as vernacular, but no attempt is made to give the natives "higher education" as they consider that at the present time the native not only does not need it, but is better without it. Hence Standard III is as far as they go. Each student spends several hours a day in work, and in consequence of this, no fees are charged. A large number of men are kept busy in the work of the mission, hoeing, planting, caring for the herd of cows. Religious study is not compulsory. Boys who come for school work may join the Bible class or not, as they wish. If they desire to join, they are received and are under instruction and probation two or three years before being accepted and baptized as full church members. The church at Malamulo at present has about one hundred members. Many of those who are baptized and join the church afterwards are lost on account of neglecting the Sabbath, or falling into other sin. If the church were able to hold all that join it would reach a very large membership, but it is especially hard for a native to keep the Sabbath, as it is practically impossible to get any work if he will not work on that day. Planters have no regard whatever for any religious convictions a native may have, if they interfere with his work. In the eyes of the average planter in Nyasaland the native is valuable only as a laborer in his fields.

The regular work at Malamulo includes two meetings every day, one just after sunrise and one in the evening. On Sabbath there are Bible classes and preaching. Both Messrs. Robinson and Ellingworth, although they know the language and use it for ordinary purposes every day, use an interpreter when preaching as they consider that the surest way of getting their thoughts accurately into the native minds. Both of them expressed many of the same sentiments that we heard from other missionaries through the country: that a native must be kept under instruction and probation a considerable time before baptism; that while he is a good worker, it is ruinous to leave him without supervision; that if out-schools were left to themselves, without visitation by whites, they would soon degenerate, the work become slack and inefficient; that the native should not be coddled or pampered or given too much gratis, as he becomes lazy, insolent and worthless; and that belonging to a mission, and



Sabbath morning congregation in the Chiyenga church—about 400 present, July 20

joining the church, has become popular and is recognized as the "proper thing" to do, and hence extra care has to be exercised not to receive unworthy members. Both of these gentlemen have had considerable experience in mission work not only in Nyasaland but in other parts of Africa.

N. I. M.

(Nyasaland Industrial Mission—Cholo station)

On leaving Blantyre Mr. Wilcox went to the Malamulo Mission to join Mr. Moore, traveling by train to Luchenza and from there to Malamulo by bicycle and on foot. From here he went to Cholo to visit the station of the Nyasaland Industrial Mission at that place. This station was in successful operation before the Plainfield Mission was started and is only about six miles distant from it. At Cholo there are a large church and day school, boarding school for the training of teachers, and over thirty out-schools are connected with this mission. A training school for girls is soon to be started. There are four missionaries at this station. School fees are charged and all books are purchased by the students and the schools are obliged to refuse students for lack of room.

#### FREE CHURCH MISSION

Frequent reference has been made in this report to the "Free Church" mission. The official title is "The Livingstonia Mission of the United Free Church of Scotland," but it is commonly spoken of by the natives simply as the "Free

Church." It was the second mission to be established in Nyasaland, its founders arriving in 1875. Dr. Robert Laws, who came in that year as a medical missionary, is now in charge of their principal station, Livingstonia Institution, at Florence Bay, near the north end of Lake Nyasa. At present the field of the Free Church mission covers the northern part of Nyasaland down almost to Kota-Kota on the lake, and Northeast Rhodesia as far west as Lake Bangweolo. No other missions are at work in this territory, with the exception of the Sabbatarian interest. There are eight principal stations maintained—Livingstonia Institution, Ekwendeni, Loudon, Kasungu, Bandawe, Karonga, Mwenzo, and Chitambo. The accompanying map shows the sphere of the mission, the mission stations and outstations.

#### EKWENDENI

This is one of the principal stations of the Free Church mission, and lies about sixty miles south of Livingstonia. The plant consists of a church, school, missionary's house, office and dispensary, hospital, workshop, and a number of small buildings used by boarders. These are all well built of brick made and laid by the natives. The church is worthy of special notice. It is a large, handsome building, roofed with tiles and corrugated iron (most mission buildings in this region are thatched with grass), and is capable of seating 1,500 people. It was built by native labor under missionary supervision, and was paid for by native contributions, not a penny coming from white



people. There is no glass in the window openings yet, as the congregation has not raised money enough to pay the heavy cost of importing this longed-for article. Neither are there any seats, but that is a matter of indifference, as the natives sit on the ground, on mats of split bamboo. The church is an imposing looking structure and in its commanding position is visible for miles around.

The bricks used in these buildings are made at the mission from the soil in the huge ant hills that cover the country. These mounds are sometimes as large as twenty feet high and fifty feet in diameter and contain enough clay for bricks for an entire mission plant. The buildings of the mission lie some distance apart from each other and are connected by broad, straight avenues laid out in rectangular form. Orange trees and other shrubbery make an attractive feature of the landscape.

The Rev. Dr. W. A. Elmslie is in charge of Ekwendeni. He is a pioneer in Angoniland, having entered the country almost thirty years ago, and having spent over twenty years in actual residence there. When he first came the Angoni would allow no mission work or teaching, although they were not actually hostile. He was allowed to do medical work and thus the way was gradually opened for full mission work. Dr. Elmslie has seen the Angoni gradually change from a warlike, raiding people, into quiet, peaceable villagers, anxious for education and receptive to the Gospel, and no small share in the credit for this change must be given to Dr. Elmslie's work. At the present time, he states, there is not a village in Angoniland where church and school privileges are not accessible to every one who will avail himself of them.

#### SOUTH AFRICAN MISSIONS

On May 21 Mr. Wilcox left East London for a visit to Lovedale College and Healdtown Normal Institute, two of the oldest and best known institutions in Africa for the training of natives. Lovedale is about two miles from Alice station on the railway, and Healdtown is about seven miles from Fort Beaufort, the next station beyond Alice on the same line.

At Lovedale Mr. Wilcox was entertained for the day by the director, Rev. James Henderson, who showed him about the Institution and introduced him to the teachers and workers. Besides the regular academic departments of the training school, from the lower grades to the college, there are industrial departments as follows: agriculture, printing, book-making, boot and shoemaking, wagon-making and blacksmithing, carpentry and cabinet work for the men, and laun-

dering, sewing and cooking for the women. All of these departments are in charge of consecrated and competent Europeans, and the work done is of a very high order of excellence. At the present time Lovedale offers courses to natives equivalent to those of our high schools, but they are trying to have a college built so that they may educate the native as far as he wishes to go, for they deprecate the necessity for the native to go away from Africa for educational opportunities. Lovedale stands for the higher education of the native, while at the same time offering a manual training to those desiring it. The institution is supported by the Free Church of Scotland, its founders, who send it large grants of money from home; it also receives a government subsidy for the work done in the training of native teachers, for it has a very effective normal department with a practice school for student teachers. While the institution is under denominational support and control its teachers are not exclusively members of the Free Church. At the time of Mr. Wilcox's visit, Lovedale was in need of an expert in cotton culture, trained in the United States, and of a lady trained in modern American normal methods; and the visitor was able to give them several names and addresses which might lead to the engagement of American teachers. At the morning chapel exercises Mr. Wilcox spoke to the students upon some American ideas and ideals and he was given an attentive and appreciative hearing.

Mr. Henderson, the director of Lovedale, was formerly at the Livingstonia Institution in Nyasaland, and while in that country he was well acquainted with Mr. Booth. Mr. Henderson advised against having anything to do with missionary work connected with him, saying he thought Mr. Booth insane, and that his teachings are regarded by the Nyasaland authorities as seditious and dangerous. He further said that the missionary influence upon the Nyasaland legislative council would not be able to exclude Mr. Booth for a purely sectarian reason.

Mr. Henderson drove Mr. Wilcox to the railroad station at Alice in time to catch the afternoon train to Fort Beaufort; and from that place he engaged a livery team to take him to Healdtown, where he arrived in time for supper. The evening was spent in conversation with Rev. Mr. Hornabrook, the director, and two of his assistants, Messrs. Caley and Woodard. According to the opinion of these men the native has a right to expect an education at the hands of missionaries, but there are many reversals and drawbacks to the work. They regard their work as that of seed-sowing which will bear its full fruit

in a future generation. The natives are able and ought to pay a sufficient fee for all educational privileges however. Healdtown is about half as large as Lovedale, having about four hundred students; and it attempts nothing beyond the regular normal course for teachers, prescribed by the education department of the South African government. It charges a uniform tuition fee of \$60 a year, and has always more applications for instruction than it can accept. Beyond the government subsidy of one half the amount of each teacher's salary, it has a maximum grant from the South African Wesleyan Conference of \$700 a year; so that it is very nearly self-supporting. Moreover it has built within the last two years two buildings worth \$5,000 each out of its own resources and without any special contributions for the same. In connection with the institution there is a brick industry employing native workmen and students, and native carpenters have done most of the work upon the school buildings.

After a pleasant and profitable visit at Healdtown Mr. Wilcox left with Mrs. Hornabrook and daughter for Fort Beaufort to catch the afternoon train for East London, but unfortunately did not catch it and was obliged to stay in Fort Beaufort till the following day. On the next morning he visited the asylum for native insane at Fort Beaufort; this is a thoroughly modern and well equipped institution, with separate buildings for the sexes, and under efficient direction of trained white specialists. The afternoon train on Friday brought him at last to East London.

#### INANDA SEMINARY

(Visited and reported by Mr. Moore)

This school for Zulu girls is situated about seven miles from Phoenix, a station on the railroad twelve miles from the city of Durban. It was not established for the education of the raw natives from the kraals, but was designed especially for Christian natives, training them as teachers. It was founded in 1869 by Mrs. M. K. Edwards, who is still in active charge of the work, though over 84 years of age. The school seemed to meet a real need and grew rapidly, buildings being added from time to time till now there are twenty or more substantial buildings for school and domestic purposes.

The passing of Standard II was made the entrance requirement and a fee of £4/10 per year was charged from the start. Many girls however are received on payment of half fees and doing an increased amount of manual work, and some pay no fees at all except in labor. Some years ago large numbers of kraal girls began to appear

at the school in heathen garb, generally runaways whose parents would not permit them to attend school at home. To accommodate these a primary department was added. Miss Price, who came to the field in 1877, has devoted herself especially to this department and has prepared a considerable amount of primary teaching material both in English and Zulu, which has come into general use in the native schools of the colony.

The seminary is controlled by the American Board of Missions, and is partially self-supporting. There is a large tract of land where the girls raise mealies for their food, doing all the work themselves, planting, cultivating, harvesting, shelling and grinding. Mealie mush forms the principal diet of the students and is also used somewhat by the white missionaries. In addition to this field work the girls do laundering, sewing, housework, etc.

It was not until 1901 that any pupils passed Standard V and secured third class teacher's certificates, and previous to that time it was difficult to get girls to stay long enough to pass the higher standards. About this time pressure was brought to bear by the education department of the colony refusing to accept as head teachers any who had not the second class certificate. Since then there has been a steady increase in the number of those passing the higher standards, as well as in the size of the higher classes. There are about one hundred sixty pupils enrolled at present. A little more than half the entire number are either communicants or in the catechumen classes of their home villages.

At Inanda Seminary nearly forty years ago the Rev. John L. Dube was born of Christian Zulu parents. Mr. Dube after supplementing his education by study in America, established, a little over ten years ago a semi-industrial school near Inanda, known as

#### OHLANGE SCHOOL

He has maintained this school and extended it principally by funds secured by personal campaigns in America. The school has a tract of about three hundred acres on the side of a hill, overlooking a wide stretch of beautiful country. On one side of the public road are buildings occupied by a carpenter shop and a printing office where Mr. Dube publishes a Zulu paper. This paper has a wide circulation among natives, and a still wider sphere of influence, as it is read by the educated few to the unlearned thousands in the villages through the country. On the other side of the road are Mr. Dube's house and the buildings of the school proper, consisting of one large, two-story brick building, and several one-



story well built, whitewashed, wattle and daub structures.

The school is managed by a committee of trustees of whom two are white and the remaining three are natives. It is partially self-supporting, as regular fees are charged. Industrial work is carried on to a certain extent, although not as extensively as they would like. Part of their land is under cultivation, the students doing the work. Training is given in carpenter work and printing for the boys and some domestic work for the girls. The school work is all carried on by native teachers and meets the requirements of the government inspectors, who visit it regularly. The principal is a brother of Mr. Dube, and has the degree of A. M. from the negro institution at Wilberforce, Ohio. His wife also has a degree from that institution, and they have one teacher, an American negro lady, from there.

Mr. John L. Dube is probably the most advanced of the natives of South Africa, and is widely known and respected. He was expected to be in Cape Town during our stay there, to meet with a committee of the colonial legislature, at their request, to advise them regarding matters connected with native affairs, but was unable to attend the committee meetings owing to a severe fall from his horse.

It is very evident to even a casual observer that these two schools are much in advance of the average school to be found in Nyasaland, but they show the possibilities. It is merely a matter of time till the natives of Nyasaland reach as advanced a state as the Zulus.

SECTION VII

MISCELLANEOUS

LETTERS HANDED TO US BY SEVERAL DIFFERENT NATIVES TO GIVE TO THE JOINT COMMITTEE

Muwanga Church, July 28, 1912.

Dear brethren in the Lord:

We are a-greeting you. We are very, very glad because you have sent the brethren here to visit us, and we was desire one of this brother to stay with us here and to teach us the Sabbath, because we were still ignore. By this reason we want one to teach us. We don't want to be alone here. Then I write this letter to you all in Seventh-day Baptist church, because we are one in the Lord Jesus, as he say, Love one another. But we hope to you that you will hear our cry in order to have white missionary here in Africa, in Nyasaland. As God said to Isaiah, To whom shall I sent? Isaiah said, I am here, shall you

send. Also as Jesus said to the disciples, The harvest truly is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest. Matt. 9: 37, 38. So we believe that he will hear our cry. Then we wish to the Sabbath for we were still children because the false teaching have been spoil us, and their doctrine.

Please, brethren, I am beg to you the picture of putting in the church and also the books, Bibles, to any one who love the church Muwanga.

Your brother in the Lord  
Saidi Asinga (elder).

Greeting from Katoto Church, Sanga District,  
Sabbath-keeper,  
Katoto, July 28, 1912

Dearest:

The Brethren:

I am very delightful to write you brethren with love. But I am much thank you because you have send the brethren here Nyasaland to visit us and to explain us the Sabbath. I repeat to thank you because you have hear our cry for wanting the white men to visit us. As Paul had heard the people who was cry in outer churches, what can we remain or stand without white men to guide us in the scriptures? We need as much white peoples to stay with us here. By reason wanting white men, because another mission said, God don't allow them to stay with us here Nyasaland.

Brethren, do you think that we shall stand without white man here besides? But read this letter in love of Jesus. We was glad to receive the brothers which you had send to visit us here, but now we are displeased because you have told them to return back. Please if you love us best, more to stay with us. If you send more to us we shall be much pleased. Also we are native, we have no paper at all, though we need white men to stay with and teach us the day of God. He is creator. By this reason we need missionaries to be stablish here at Nyasaland.

Now a greeting from to Isaac the elder of Lisali Church. Now then the brother the elder of churches I am begging Bible.

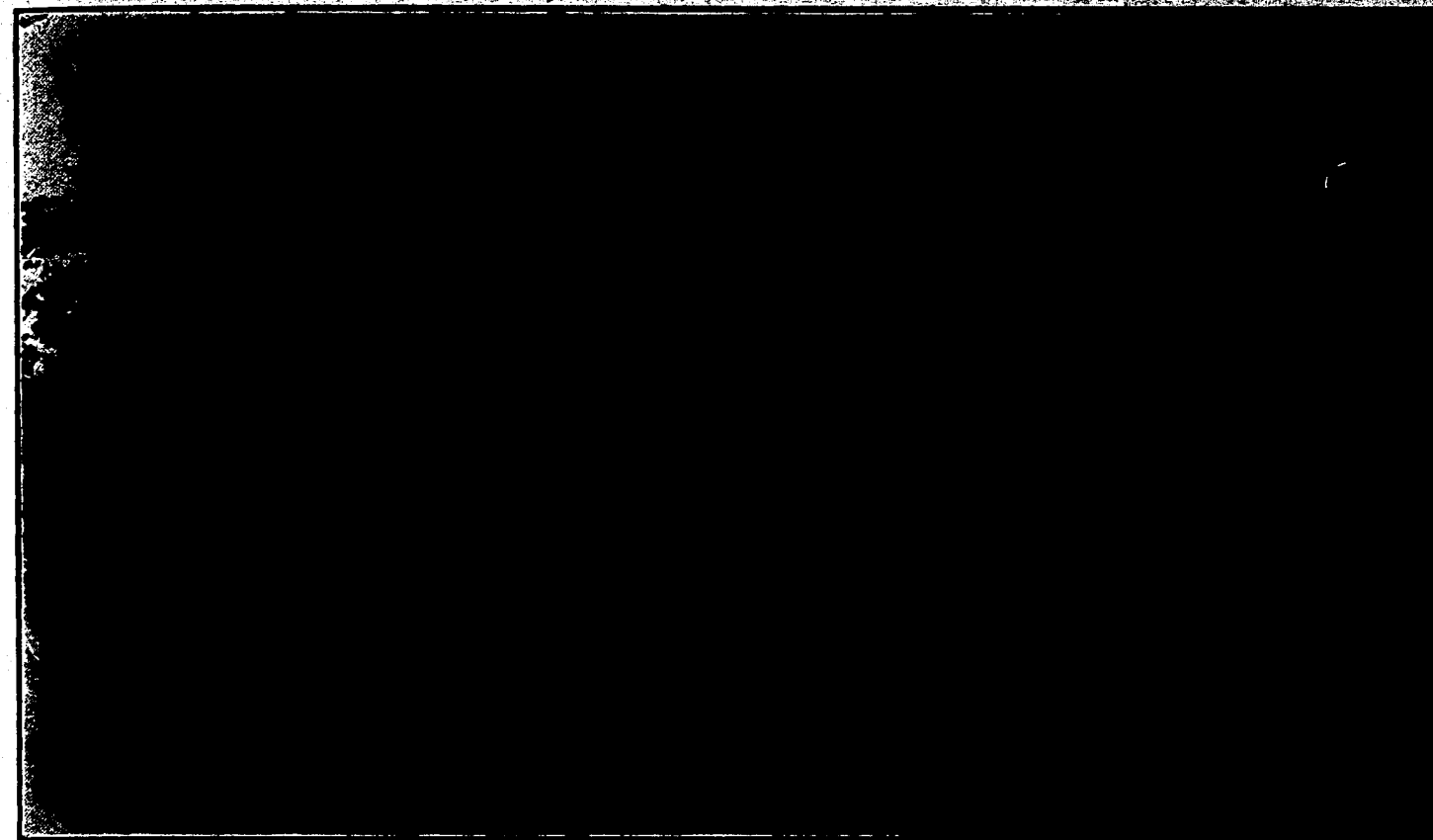
Yours in the Lord  
James Akambala.

Sanga, Chintechi P. O.,  
Nyasaland, August 18, 1912

The Corresponding Secretary of the Joint Committee:

Dear Brother:

We now take pleasure to write you on behalf of our two visiting brethren. We greatly enjoyed to have them with us. We thank them for



Chiyenga—Home of head pastor in center; huts for boarding students at each side, July 18

their kind talk and a good encouragement about the Sabbath, and about the people there. We have talked to them all our need. We hope them to explain to you all about what the people here spoke to them regarding their wish.

These brethren, they had a good talk with us here, but time was not sufficient for them to tarry so long with us. Yes, of course, we meant not to let them return so quickly there, only because you wrote to us beforehand that their mission work is only to visit and learn all our needs. Therefore we could not have power enough to let them stay with us.

Regarding brother Joseph Booth, the church here does not wish him at all. We spoke so many various views about him to the visiting brethren, but they, as far as we understand, they had never spoken anything against Mr. J. Booth. We can easily testify that they were standing on both sides and hold only to the Golden Rule to speak evil of no man, but only doing good to everybody. So they did to Bro. J. Booth. There was not anything contrary to him.

But alas, to what serious statements which Mr. J. Booth wrote to Bro. Amon Malinda. It all came to confusion. Mr. J. Booth wrote many things against others, pastors, and Bro. N. O. Moore, who strongly stood firmly with him in any matters, or anything against him here. Bro. N. O. Moore explain to us all the difficulties and troubles Mr. J. Booth had during all last year. Mr. N. O. Moore explained to us all how did about the school materials sent to us. All this

came to a right and a better estate. We here have found nothing through visiting brethren anything contrary to Bro. J. Booth. So now we see, and how good the brethren have visited us in a brotherly manner.

But many things regarding what we spoke about the work here will be spoken to you by those brethren. From them you will try to learn something more about us, and about what we plead to you.

Yours and His  
Geo. Amon Malinda  
Jakob K. Chigowo  
Gilbert Chihayi

A SUMMARY OF THE ROLL BOOK OF THE CHIYENGA DISTRICT

Name of church	Date of baptism	No. baptized
Chiyenga.....	January 2, 1910.....	94
Embasweni.....	March 13, 1911.....	20
Kwelani.....	December 6, 1910.....	46
Viyuni-Mwella... ..	March 16, 1912.....	36
Mahekeya.....	March 3, 1912.....	41
Kandelema.....	February 3, 1911.....	42
Eturzini.....	January 8, 1912.....	55
Chidumaya.....	May 6, 1911 and February 2, 1912.....	55
Mtavulanga.....	December 13, 1911.....	25
Chidawheni.....	December 20, 1911.....	25
Chigoma.....	March 3, 1912.....	15
Tibimira.....	April 12, 1911.....	34
Kasaira.....	May 6, 1911.....	69



Kapera.....	April 16, 1911.....	40
Chindwha.....	February 13, 1911.....	31
Jumbamo.....	February 13, 1911.....	18
Mtonya.....	December 3, 1911.....	29
Chizitu.....	March 5, 1912.....	30
Matondo.....	October 4, 1911.....	51
Nchalinda.....	September 15, 1911.....	29
Mwata.....	June 14, 1911.....	35
Mbewa.....	April 13, 1911.....	18
Wombwe.....	January 6, 1911.....	14
Ehlakweni.....	Date not given.....	6
Chipepo.....	Date not given.....	10

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#### A LIST OF THE MORE IMPORTANT NATIVE LANGUAGES IN SOUTH AND CENTRAL AFRICA.

Sisuto	Chinyanja
Sechuana	Chiyao
Sirose	Kiswahili
Sixloza	Chitonga
Sizulu	Chingoni
Sironga	Kikuyu
Siswina	Kiganda
Sentabili	

The Chinyanja, Chiyao, Chitonga and Chingoni are the ones in most common use in Nyasaland in the regions where there are Sabbath-keeping interests.

#### A LIST OF BOOKS RELATIVE TO NYASALAND AND DESCRIPTIVE OF NATIVE LIFE, HABITS, CUSTOMS, CHARACTERISTICS, MISSION WORK, ETC.

British Central Africa, by Sir H. H. Johnston  
 Among the Wild 'Ngoni, by Rev. W. A. Elmslie  
 Daybreak in Livingstonia, by J. W. Jack  
 Story of the Universities Mission to Central Africa, by Rowley  
 Nyasa—A Journal of Adventure—Young  
 A Hero of the Dark Continent—Rankin  
 The Shire Highlands—Buchanan  
 Martyrs of Blantyre—Robertson  
 The first book in this list has the fullest descriptions of the country, natives, etc.

#### SECTION VIII

(Copy for the financial part of this report had not reached the Publishing House at the time of going to print.)

#### CONCLUSION

We left Chinde on our journey home September 9, returning by way of the east coast of Af-

rica via the Red Sea and Mediterranean. Because it was necessary that he should return to America as soon as possible, Mr. Wilcox left the steamer at Naples, Italy, on the night of October 2 and travelled overland via Paris, Brussels and Antwerp, to Haarlem, Holland. A delayed train caused him to miss a connection at Antwerp, where he was obliged to spend the night on Friday, October 4. An early train took him to Haarlem on Sabbath morning, and a most profitable and busy day was spent with the Haarlem church.

Previous to our leaving America communications concerning an ordination service for Pastor Velthuysen and Deacon Spaan had been sent to us by the Joint Committee, and Mr. Wilcox was prepared to conduct such a service if requested to do so. It was not the wish of the church that an ordination service should be held since it was their unanimous opinion that both officers had been properly ordained by the late pastor, Rev. Gerard Velthuysen. They desired, however, that recognition of such ordination should be made and their church officers duly accredited. Mr. Wilcox, upon learning the facts of the case, deemed a special service unnecessary, and assured the church that recognition of their officers would be duly accorded.

In the afternoon an informal social service was held at which the visitor told some of his experiences in Africa and spoke of the mission interests he and Mr. Moore had been investigating. There was a good attendance and interest in the mission of our people was very keen. In the evening a conference was held with the leading members of the church regarding the interests of the Holland churches and the Java mission. Afterward several calls were made upon members of the Haarlem church who had not been able to attend the Sabbath services. Mr. Wilcox was accompanied by Brethren Velthuysen and Taekema, who later went with him to the railway station where he took the ten o'clock train to the Hook of Holland, where he took the Channel steamer to Harwich and thence travelled to London by rail, arriving at eight o'clock on Sunday morning. He went immediately to the home of Pastor Richardson where Mr. Moore joined him later in the day, he having left the steamer at Marseilles and travelled to London via Boulogne and Folkestone.

On the evening of the following day an ordination service was held at which Colonel Richardson was ordained to the ministry, and Mr. Joseph Nicholls as deacon. Colonel Richardson had been called to the pastorate of the Mill Yard church October 7, exactly seven years previous

to this ordination service, while Mr. Nicholls had been called to the diaconate about a year ago.

Mr. Wilcox sailed for New York October 9, while Mr. Moore waited in London for the luggage to arrive on the steamer from Marseilles. Sabbath, October 12, he attended the services of the Mill Yard church and at their request gave an account of the visit to Nyasaland. He sailed for New York October 16.

Thus we have tried to carry out the wishes of our brethren as expressed through the Joint Committee. We have tried to present a view of the Sabbatarian work in Cape Town and Nyasaland exactly as it would appear to the eyes of our brethren at home if they could see it themselves. Our endeavor has been to record nothing but facts—things which we personally saw and heard. In all our association with our African brethren we tried to be fair and impartial, yet sympathetic, making no criticisms of their work or alleged shortcomings; approving of the good work we saw, yet making no promises that would bind our people at home even by inference. Our only promise was that everything we saw and heard should be faithfully reported, and that when our report had been received, considered and a decision made, it should be reported promptly to them.

The unanimous opinion in Nyasaland was that our being sent to investigate personally was a very wise action. The facts as we found them and have tried to state them herein, are fairly well known through the country, but the fact is not so well understood that Seventh-day Baptists and Russell's adherents are not one and the same. Our apparent connection with the Watch Tower propaganda has brought us, to some extent, into disfavor, because of the aftermath of wickedness and return to heathenism following Kamwana's preaching. Those who distinguish between Russellism and the Sabbath are in no way opposed to our engaging in missionary work, but do strongly condemn the present supervision and urge that a white missionary be sent to oversee the work and place it on a firm basis, such as the native alone is unable to do.

We were impressed with the feeling that our policy, as a denomination, had not been wisely considered in relation to this work. None of the membership, of the present Sabbatarian churches comes from raw heathen; they are people who were already living under Christian influences; and of the leaders—the pastors, elders, teachers, etc.—there is scarcely one whose name and record can not be found in the books of

the Livingstonia Mission, for years back. This information was all available in 1910; and to insure a clear understanding of the field we were entering, and definite knowledge of the means we were employing to spread our beliefs, this information should have been secured. While our visit to Africa has been of intense interest and we are deeply grateful for the privilege we have had, we can not help but regret that we did not have this information before committing our people to a definite missionary policy. But these are vain regrets. It only remains now for us to consider carefully and prayerfully what shall be done with the interest in the Sabbath that—when all is said—actually does now exist in Nyasaland.

In conclusion we are glad to express our sense of obligation to many planters and government officials in Nyasaland whom we have not mentioned by name; to the missionaries who have so hospitably entertained us, given us information and material assistance, and prayed for our safety and guidance; to Dr. W. B. Wells, of Riverside, Cal., for providing us with a medical outfit; to W. K. Davis and the Woman's Benevolent Society, of Milton, Wis., for a kodak; and to Rev. Lt.-Col. T. W. Richardson and his wife for their homelike hospitality. We desire especially to thank our brethren of the Joint Committee, and through them the churches of our denomination for their confidence in us and the opportunity given us of representing them on this mission; for the complete arrangements for our journey, compliance with every request we have made, and patience in trusting us and waiting for our report at an embarrassing time. And above all we are thankful to our heavenly Father who has had us in his keeping. We have had neither sickness nor misadventure to hinder us. Lions have caught and devoured people before and after our passage through places we visited; fever and sleeping sickness are prevalent in many places where we were; sunstroke is not an uncommon result of exposure by unacclimated persons. But we have proved the truth of the promises, "The sun shall not smite thee by day nor the moon by night"; "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day." And our prayer is that out of all this expenditure of time, effort and money good may come to men and glory to God.

Respectfully submitted,

N. O. MOORE,  
W. D. WILCOX.

October 24, 1912.



## SABBATH SCHOOL

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

### LESSON IX.—Nov. 30, 1912. THE LUNATIC BOY.

Lesson Text.—Mark ix, 14-29.

*Golden Text*.—"And Jesus said unto him, If thou canst! All things are possible to him that believeth." Mark ix, 23.

#### DAILY READINGS.

First-day, Mark i, 21-34.

Second-day, Mark iii, 13-30.

Third-day, Mark v, 1-20.

Fourth-day, Mark vi, 1-13.

Fifth-day, Matt. xvii, 14-21.

Sixth-day, Luke ix, 37-45.

Sabbath-day, Mark ix, 14-29.

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

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#### How Little it Costs.

How little it costs, if we give it a thought,  
To make happy some heart each day!  
Just one kind word and a tender smile,  
As we go on our daily way;  
Perchance a look will suffice to clear  
The cloud from a neighbor's face,  
And the press of a hand in sympathy  
A sorrowful tear efface.

One walks in sunlight; another goes  
All weary in the shade;  
One treads a path that is fair and smooth,  
Another must pray for aid.  
It costs so little, I wonder why  
We give it so little thought;  
A smile—kind words—a glance—a touch—  
What magic with them is wrought!—*Sel.*

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As a tired mother when the day is o'er,  
 Leads by the hand her little child to bed,  
 Half willing, half reluctant to be led,  
 And leaves his broken playthings on the floor,  
 Still gazing at them through the open door,  
 Nor wholly reassured and comforted  
 By promises of others in their stead,  
 Which though more splendid, may not please him more;  
 So nature deals with us and takes away  
 Our playthings one by one, and by the hand  
 Leads us to rest so gently that we go  
 Scarce knowing if we wish to go or stay,  
 Being too full of sleep to understand  
 How far the unknown transcends the what we know.  
 —Langfellow.

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