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

SEVENTH DAY BAPTISTS IN EUROPE AND AMERICA

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

COMMENTS BY SUBSCRIBERS.

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

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

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

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

"A work of inestimable importance."

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

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

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

"Really encyclopedic in its scope."

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

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

"Exceeds our expectations in every way."

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

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

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

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey

SPRITUAL SABBATHISM

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

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

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

The book is 6 x 9¼ inches in size, 1½ inches thick, pages xvi+224; printed on highest quality antique paper, bound in dark green cloth, gold top, back stamped in gold; photogravure frontispiece of the author.

Price $1.50 postpaid. Send orders to

AMERICAN SABBATH TRACT SOCIETY, Plainfield, New Jersey

To try is better than the thing you try for.
To hope is higher than the height attained.
To love is greater than the love you sigh for.
To seek is nobler than the object gained.
To "wrestle with the angel"—this avails,
Although the motive for the wrestling fails.
To learn is more essential than the knowing.
To know is deeper than the wisdom found.
To live is grander than all life's bestowing.
To advance, more fruitful than the vantage-ground.
To give is far more blessed than receiving.
To tell the truth needs not to face believing.
To speak is voice eternal in vibration.
To blaze a trail is safer than hewn road;
To think is power of infinite
To learn is more essential than the".
To know is deeper than the wisdom found.
To live is grander than all life's bestowing.
To advance, more fruitful than the vantage-ground.
To give is far more blessed than receiving.
To tell the truth needs not to face believing.
To speak is voice eternal in vibration.
To blaze a trail is safer than hewn road;
To think is power of infinite
To learn is more essential than the".
To know is deeper than the wisdom found.
To live is grander than all life's bestowing.
To advance, more fruitful than the vantage-ground.
To give is far more blessed than receiving.
To tell the truth needs not to face believing.
To speak is voice eternal in vibration.
To blaze a trail is safer than hewn road;
To think is power of infinite
To learn is more essential than the".
To know is deeper than the wisdom found.
To live is grander than all life's bestowing.
To advance, more fruitful than the vantage-ground.
To give is far more blessed than receiving.
To tell the truth needs not to face believing.
To speak is voice eternal in vibration.
To blaze a trail is safer than hewn road;
To think is power of infinite
To learn is more essential than the".
To know is deeper than the wisdom found.
To live is grander than all life's bestowing.
To advance, more fruitful than the vantage-ground.
To give is far more blessed than receiving.
To tell the truth needs not to face believing.
To speak is voice eternal in vibration.
To blaze a trail is safer than hewn road;
To think is power of infinite
To learn is more essential than the".
To know is deeper than the wisdom found.
To live is grander than all life's bestowing.
To advance, more fruitful than the vantage-ground.
To give is far more blessed than receiving.
To tell the truth needs not to face believing.
To speak is voice eternal in vibration.
To blaze a trail is safer than hewn road;
To think is power of infinite
To learn is more essential than the".
To know is deeper than the wisdom found.
To live is grander than all life's bestowing.
To advance, more fruitful than the vantage-ground.
To give is far more blessed than receiving.
To tell the truth needs not to face believing.
To speak is voice eternal in vibration.
To blaze a trail is safer than hewn road;
To think is power of infinite
To learn is more essential than the".
To know is deeper than the wisdom found.
To live is grander than all life's bestowing.
To advance, more fruitful than the vantage-ground.
To give is far more blessed than receiving.
To tell the truth needs not to face believing.
To speak is voice eternal in vibration.
To blaze a trail is safer than hewn road;
To think is power of infinite
To learn is more essential than the".
To know is deeper than the wisdom found.
To live is grander than all life's bestowing.
To advance, more fruitful than the vantage-ground.
To give is far more blessed than receiving.
To tell the truth needs not to face believing.
To speak is voice eternal in vibration.
To blaze a trail is safer than hewn road;
To think is power of infinite
To learn is more essential than the".
To know is deeper than the wisdom found.
To live is grander than all life's bestowing.
To advance, more fruitful than the vantage-ground.
To give is far more blessed than receiving.
To tell the truth needs not to face believing.
To speak is voice eternal in vibration.
To blaze a trail is safer than hewn road;
To think is power of infinite
To learn is more essential than the".
To know is deeper than the wisdom found.
To live is grander than all life's bestowing.
To advance, more fruitful than the vantage-ground.
To give is far more blessed than receiving.
To tell the truth needs not to face believing.
To speak is voice eternal in vibration.
To blaze a trail is safer than hewn road;
To think is power of infinite
To learn is more essential than the".
To know is deeper than the wisdom found.
To live is grander than all life's bestowing.
To advance, more fruitful than the vantage-ground.
To give is far more blessed than receiving.
To tell the truth needs not to face believing.
To speak is voice eternal in vibration.
To blaze a trail is safer than hewn road;
To think is power of infinite
To learn is more essential than the".
To know is deeper than the wisdom found.
To live is grander than all life's bestowing.
To advance, more fruitful than the vantage-ground.
To give is far more blessed than receiving.
To tell the truth needs not to face believing.
To speak is voice eternal in vibration.
To blaze a trail is safer than hewn road;
To think is power of infinite
To learn is more essential than the".
To know is deeper than the wisdom found.
To live is grander than all life's bestowing.
To advance, more fruitful than the vantage-ground.
To give is far more blessed than receiving.
To tell the truth needs not to face believing.
To speak is voice eternal in vibration.
To blaze a trail is safer than hewn road;
To think is power of infinite
To learn is more essential than the".
To know is deeper than the wisdom found.
To live is grander than all life's bestowing.
To advance, more fruitful than the vantage-ground.
To give is far more blessed than receiving.
To tell the truth needs not to face believing.
To speak is voice eternal in vibration.
To blaze a trail is safer than hewn road;
To think is power of infinite
To learn is more essential than the".
The Sabbath Recorder
A Seventh-day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.
VOL. 71, NO. 13.
PLAINFIELD, N. J., SEPTEMBER 25, 1911.
WHOLE NO. 3473.

TURF. L. GARDNER, D. D., Editor.
L. A. WOODE, Business Manager.
Entered as second-class matter at Plainfield, N. J.
Per year $2.00
Papers to foreign countries, including Canada, will be charged $3.00 additional, on account of postage.
No paper discontinued until arrearages are paid, except in case of death.
All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

EDITORIAL

"The People in Conference."

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

In the first of these meetings Mr. Jordan took, for the foundation of his remarks, the texts (1 Pet. iv. 10 and I Cor. iv. 1, 2) where are given the duty and qualification of such as would be "good stewards of the manifold grace of God," and "stewards of the mysteries of God." Others referred to the work after him. The Godward and the manward sides of stewardship were discussed. In reference to God the steward is a trustee, with responsibility and accountability. As regards man the steward should be a dispenser of the grace of God, a teacher and a leader. The characteristics of an ideal steward are intelligence regarding his trusteeship, conscientious administration, and faithfulness in guarding his Master's interests.

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

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

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

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

***

The Woman's Hour at Conference.

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

Platts read Mark xiv, and led in prayer.
The congregation then sang:
"Face to face with Christ my Saviour,
Face to face—what will it be,
When with rapture I behold him,
Jesus Christ who died for me?"

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

"Only faintly now I see him,
With the darkening veil between,
But I'll be glad when all things
When his glory shall be seen.
What rejoicing in his presence,
When are banished grief and pain;
When the crooked ways are straightened,
And the dark things shall be plain.
"Face to face! oh, blissful moment!
Face to face—to see and know;
Face to face with my Redeemer,
Jesus Christ who loves me.

The "Message from the Board," prepared by Mrs. J. B. Backock, was read by Mrs. Sarah Warden. This message has been given our readers in the Recorder of August 18.

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

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

A strong and efficient generation of Seventh-day Baptists thirty years hence, doing splendid work for the Sabbath and for missions and for the church, will be the far-reaching results of the women's work of today.

Southeastern Association at Lost Creek.

It was a clear cool September morning with everything in full view, so far as weather was concerned when the people began to gather at Lost Creek for the fortieth annual session of the Southeastern Association. The people are so badly scattered that it was impossible to begin exactly on time. But at 10:15 Pastor Stillman was seen at an open window with his cornet, sounding the reveille in good old-fashioned style. This soon brought a good-sized company of delegates into the house, and Pastor Stillman led the opening song, "Holy, holy, holy, Lord God Almighty!" and President Preston R. Randolph of Berea, Ritchie County, made the opening address. This was a practical talk upon the "Needs of Seventh-day Baptists especially those of the Southeastern Association.

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

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

The speaker said he believed in revivals and thought we ought to have one in this association before it closes. He pleaded for the spirit of consecration that charac-

A Perplexing Question.

According to leading authorities a most perplexing question has arisen in the public school at Perth Amboy, N. J., over the matter of a pupil's refusing to salute the flag and to take the oath of allegiance, and in conformity to the law of the State. An English girl of fourteen being instructed by the parents not to take the oath refused to do so. This case is one of those which have been an object of interest in our schools, and one of the most perplexing questions which has arisen. The case has been taken by the father, who is an English subject, to the British Consul in New York, and the school authorities have taken it to Trenton.
EDITORIAL NEWS NOTES

Terrible Destruction Continues Around Etna.

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

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

At tempted Assassination in the Presence of the Czar.

On September 14 the Russian Premier, P. A. Stolypin, was shot twice by a would-be assassin. He was at the opera, a gala performance attended by the Czar and several members of his court, at Kiev, when the assassin made an attempt to kill him. One bullet penetrated the Premier’s lung, grazing the liver and lodging in the spine. It is feared that this wound will prove fatal. The other bullet hit his hand. The assassin was captured and the officers had difficulty in preventing the audience from lynching him.

The Russian Court was spending a week in the ancient city, and $100,000 had been spent in decorating and improving the town for this occasion.

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

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

The President En Route.

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

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

For the trip, the President is called, “The White House on Wheels.” Many speeches are planned and people are looking for plenty of campaign data for the coming Presidential campaign.

SABBATH REFORM

Personal Responsibility.

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

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

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

Have these “Reformers” never learned, or have they ignored the fact, that God does not accept of compulsory worship? God does not compel any one to worship him. Has he given into the hands of some men a power over other men which he himself will not exercise? These “Reformers” not only go beyond what the Lord has done in efforts to force worship upon people by their laws, but to take from man that which God has given to him,—the privilege of choice, by the individual, independent of what others may or may not do.—W. M. Healey.

The Sabbath Question in Africa.

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

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

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

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

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

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

“Pagan philosophy and Roman Catholic tradition have pushed God’s sanctified day aside and exalted a human holiday in its place.”
Dr. Chambers says: "Constantine the Great made the first law for the observation of Sunday, and, according to Eusebius, appointed it to be regularly celebrated throughout the Roman Empire.

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

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

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

Scotland was not conquered by the Romans; and so we find, "It seems to have been customary in the Celtic Churches of early times, in Ireland as well as in Scotland, to keep Saturday, the Jewish Sabbath, as a day of rest from labor. They obeyed the Commandment literally upon the seventh day of the week." "Professor Moffatt's Church in Scotland," p. 140 (of Princeton University). Skeene's "Celtic Scotland," T2 pp. 345, 349, states: "Queen Margaret's (Roman Catholic) next point of compliance against the (Celtic preachers and clergy) was that they did not reverence the Lord's Day, but that they hold Saturday to be the Sabbath." A.D. 1099.

See also Encyclopedia Brittanica article "St. Margaret," vol. xv, p. 544.

Binius, a Roman Catholic writer, in vol. 2 tells how the Dominical Day (Sunday) was pressed upon the Scotch people in A.D. 1203. "This year," he says, "a Council was held in Scotland concerning the introduction of the Lord's Day, in the time of Pope Innocent III. It states that Eustachius, Abbot of Flay, preached from city to city and from place to place having a document, a Holy Command from heaven, which was found on the tomb of St. Simeon, at Golgotha, Jerusalem, and which for three days and nights, men looked upon. falling to the earth, praying for mercy, after which they took the holy epistle of God and found it thus written: 'I, the Lord, who command you, shall send unto you beasts having the heads of lions, the hair of women, ye shall devour your flesh, and ye shall be inhabited by the typical judges of the dead.' I will burn the bodies and the heads of all who keep not the Dominical Holy Day (Sunday). I will send unto you beasts having the heads of lions, the hair of women, ye shall devour your flesh, and ye shall be inhabited by the typical judges of the dead. I will burn the bodies and the hearts of all who keep not the Dominical Holy Day (Sunday)." "Command and keep." St. Margaret, p. 264. Chapter I, "The Command," p. 265.

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

Thus we see Sunday came

(1.) from widespread Pagan Sun Worshippers.

(2.) from deep-seated prejudice against the Jews.

(3.) from Roman Catholic priestly deceptions and tyranny.

(4.) from unceasing Weekly Laws since A.D. 1491.

(5.) from present day "wresting" of Scriptures (II. Peter iii, 16) endorsed by the pressure of Civil Laws in many countries.

J. BOOTH.

Cape Town, August, 1911.

"I was spinning a web," said the spider, and the little girl was sewing patchwork.

Her thread knotted and her needle broke. I can't do it," she said, "I can't do it.

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

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

"What a patient spider!" mother said,

"The little girl smiled, too. And when the sun went down there was a beautiful patchwork all finished—Northwestern Christian Advocate."
Mission of Rev. W. D. Burdick.

(Concluded.)

A visit to the southern Illinois field.

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

On Sunday morning Brother Davidson and I started with a horse and buggy, kindly loaned us by Deacon Howell Lewis and Doctor Johnson, on a part of the mission field he is working. It was our plan to call along the way and reach Delwood that night. That which is about eleven miles from our Stone Fort church, but rain stopped us. Monday and Tuesday nights were spent in the comfortable house that Brother Davidson has hired at Delwood, where he makes his headquarters. During the daytime we talked of families that are studying the Sabbath question. On Wednesday we took dinner at the home of Mr. and Mrs. Robert Brown at Lusk, nearly thirteen miles south of Delwood. These people recently accepted the Sabbath. That night was spent at the home of Mr. Ben Burton, and a service was held at the new Missionary Baptist Church. The present membership of this church is Mrs. Burton and two daughters. I think they are about ready to accept the Sabbath. On Thursday we drove 25 miles to Harrisburg, calling along the way on several families who are earnestly studying the Sabbath question and who heartily welcomed us. A little before noon we drove up to a house where five brothers and sisters are living, and found one of the brothers reading the last Recorder. This home is almost between Womble and Williams Mountain. Service on the Ohio River. Williams Mountain is the highest elevation in Illinois. Friday night we reached Brother Scott Tarpley's, near Crab Orchard, having called on Mrs. Nanna Johnson Bramlet, near Watson, and Mrs. Kittie Johnson Grace, of Harrisburg, both of whom are lone Sabbath-keepers. We also made two calls in the country known as South America.

We spent the evening in the homes of Scott Tarpley, William Chaney, and Gib Joyner, families familiar to those who have visited the Bethel field. We were very sorry to learn that Mrs. Chaney had recently broken her left arm above the wrist. Sabbath morning Brother Davidson cleaned the lamps in the Bethel church and I swept the house preparatory to the evening meeting. This service was well attended and the people were very attentive. After the meeting we took our time in seeing these homes. Elder Lewis, Brothers Tarpley, Ensminger, Davidson, and I talked over the matter of ownership of the church building in its new location. Plans were formed to either sell our interest in the building, or to secure a joint deed with the Cemetery Association, or the Baptist church. At present the building stands on land owned by Mr. Ensminger, and we are anxious to have this matter put on better ground, in order to find his way, distributing tracts, papers, histories, and Bibles, and talking with the people about their souls' salvation and about Sabbath truth, following up the favorable cases by loaning books and other literature. Here is a quotation from a card received from him since I returned home: "After leaving you I made 13 visits on Monday. One soul brought into the kingdom of God, 17 ages and age. A bright prospect. Sat up last night with some of the sick people here, who are indeed very sick. Have had some nice visits." This was in the section known as South America.

I am surprised at the amount of work that has been so thoroughly and systematically done, and to learn of the scores of people who are so favorably inclined to accept the Sabbath. I want to see the field held and worked. But I would not recommend further expenditure of money on the field if we are to withdraw the workers in the near future. Success in southern Illinois calls for regular and permanent work as truly as it does in our Shangral Mission. If such is determined upon I would advise this plan: Have Brother Davidson continue the house to house visitation on present territory, opening new fields as opportunity offers. In the early summer of 1913 put a tent on the field that will seat 200 or 250 people. Mr. Davidson has good seats for about 150. Then let men come and assist him for two, three, or four weeks each. We have in mind several good locations where such meetings could be held.

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

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

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

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

The great question of a man's life is just his attitude toward God, whether he has his face or his back toward God.—Rev. Wm. Watson.
The Sabbath School the Chief Source of Supply for Church Membership.

REV. WILLIAM L. BURDICK.
Session of the Sabbath School Board.

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

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

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

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

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

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

From whence now is to come the membership of the church which is to carry forward God's purpose regarding the race? We see that we cannot look to organizations outside the church.

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

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

The public schools are state and not religious institutions and can not be looked to as nurseries for the church. What is more, there is a decided immoral and irreligious tendency connected with some of the public schools. The editors of the Christian Endeavor World, after a searching investigation, exposed this situation one year ago last winter. Some of the high school principals were very indignant, but President E. Clark said—"I have received scores of letters from high school principals and others showing a condition of things in some schools, the description of which is not fit for publication. Many of us remember the blighting conditions in public schools which we saw in our school-days, both as scholars and teachers, and felt like death when it became necessary for us to send our young children to school. "Compulsory education" seemed to us to be compulsory contamination. The church can not expect much help from the public schools till conditions change.

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

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

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

It is true that Robert Raikes established his school to help perishing children. But his was not the beginning of Bible school work. Moses commanded that the Word should be taught to the children of the Hebrew nation. Enthusiasts saw through the land to teach the people the Bible. Ezra, after the return from captivity, taught the people the Bible, and in the time of Christ there were schools—400 in Jerusalem alone—for the teaching of the Bible; and all this to help the Jewish Church perform its work. The reformers adopted the idea to help the church do its work in Luther's and Calvin's day. Ludwig H"oker, a German Seventh-day Baptist, establishe dthe modern plan forty years before Robert Raikes established his, that his church might do its work, and the schools of H"oker and Raikes appealed to people because they were what the church needed to help it to accomplish its great mission.

Statistics show that 90 per cent of the church membership has come from the Bible schools. The home, Christian Endeavor, and churches have all been the agent for helping the church to enroll members. The idea of the church has aided more or less in the ingathering of this 90 per cent, but it is significant that nine-tenths of the membership has come from the Bible schools.

The idea is that of the Bible school, from its foundation in the pulpit on the morning of the Lord's Day, and the Sabbath-day schools of the people. The Lord's Day school is looked upon as an auxiliary of the Sabbath-school; it is the training school for the Sabbath school, and it is the Bible school. The Bible school is equipped for the work of Christ, and its members are the best trained and the best equipped for the work. The Bible school is organized for the work; and when the children are trained to do the work of the school, it becomes the public school. "If the public school were like the Sabbath school, the public school would teach the right thing."

The Sabbath School has become the first step in the public school. It has trained the children to do the work of the public school, and it is beginning to teach it. The public school is the training school for the church. The church is the training school for the public school; and it begins in the Sabbath school. The public school is the training school for the church, and it has been the origin of the church. It has been the church, and the church has been the public school. We have the Bible school, and the Bible school is the first step in the public school.
with him that last night and she told me that my little playmate testified of seeing Jesus and entreated a worldly young woman who was present to give up Christ's sake her dancing. I have never doubted for one moment but the Saviour who visited the homes of sickness and poverty when here on earth really did show himself to the dying boy, and that he had come to do it. But the point is, how did he become acquainted with Jesus? Through the Bible school. Had it not been for that Bible school and that faithful teacher, he would not have known Jesus and his saving power. Through the Bible school, this boy was brought into the church universal and triumphant, as have been hundreds of thousands of other boys and girls; and a sister into the local church, as have been millions of boys and girls in the last one hundred and twenty-five years. The future of the church is with the Bible school. The church is to carry forward the work of transforming the world, but the Bible school is the chief source of supply of church members; therefore the transformation of the world as well as the future of the church rests largely on the Bible school. We will be wise if we recognize this fact and act accordingly.

Annual Message of the Education Society Through the Corresponding Secretary.

DEAN A. E. MAIN.

THE NEW AUDITORIUM-GYMNASIUM AT MILTON.

The new auditorium-gymnasium, used for the commencement exercises on June 22, 1913, is the fruit of the long cherished hopes of the students and in particular is the result of the enthusiasm engendered two years ago by the generous gift of one thousand dollars from the class of 1909, which was the nucleus of pledges made at the commencement exercises in that year, amounting to $15,000. The gymnasium is constructed of reinforced concrete, and is of the "Mission" style of architecture. It is simple, but excellently adapted to its purpose and is one of the most beautiful buildings on the campus. It is 156 feet long and 60 feet wide. There are offices in the porch, which is sixteen feet in depth. There is a stage in the rear 30 by 60 feet. The rest of the space is occupied by the main room, 60 by 90 feet, which may be used for athletic or social exercises and also as an auditorium for large assembles. Under the stage will be placed the baths, lockers and other conveniences. The floor is of hard maple laid over concrete. The roof is of asbestos cement shingles, laid over stout planks, supported by steel girders spanning the entire width of the building. In the center of the roof is a large cupola, affording light and ventilation, in addition to long, narrow windows on each side of the room. The building is to be heated by steam. It is now furnished with the exception of the plumbing and the fittings for the bath-rooms, lockers, and the like, for the rooms below the stage. Provision for the heating of the building is still to be made. When completed the cost of the building will be about eighteen thousand dollars. This estimate does not include the provision of seats for the auditorium or apparatus for physical exercise. Thus far there has been spent only $8,500, a large portion of which has been paid. The cost of the building to the point of present completion has been about $14,000. Mr. Andrew Carnegie has promised us $2,500, to be paid when all the rest of the $16,000 has been secured, with the understanding that, if the cost is found to be greater than $16,500, his promised gift shall not be demanded till all the cost shall be paid. We need, therefore, at least $7,000 before we can claim Mr. Carnegie's gift, and complete this building.

Grateful acknowledgment must here be made of the generosity of the present graduating class, who, together with a modest donor whose name is not mentioned, have provided us with the curtain, scenery, and necessary apparatus at a stage in the recent years, this sum being $15,000, of which the whole of the $5,000 has been paid. Mr. Andrew Carnegie has promised us $2,500, to be paid when all the rest of the $16,000 has been secured, with the understanding that, if the cost is found to be greater than $16,500, his promised gift shall not be demanded till all the cost shall be paid. We need, therefore, at least $7,000 before we can claim Mr. Carnegie's gift, and complete this building.

The necessity of strengthening the faculty and the present necessity, in view of the action of the trustees in regard to physical training, of providing a physical director for the college if the college is to take charge of the work, in large part for which the gymnasium has been erected, together with other advances in the general expense of maintaining the college, make imperative a very early increase in our endowment from $12,000 to $18,000, and until that increased endowment shall be secured, some temporary arrangement must be made for meeting the increased yearly expense.

During the year the transaction concerning the Miranda B. Coen estate has been carried to completion, the farm sold, and the deed therefor executed. An addition to our endowment of about $16,000 has therefore been made. In a little less than a year we may be able to realize the annual income of $8,000 through the maintenance of the library of the college. We need $65,000 at once to raise our endowment to the normal college standard of $250,000. We ought by 1917, our year of jubilee, to have paid off all these obligations. If we are unwilling to set ourselves this ideal, then be prepared to realize, at the fiftieth anniversary of our incorporation as a college?

THE SABBATH RECORDER.

PROFESSOR ALBERT WHITFORD.

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

THE PAST YEAR AT MILTON.

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

MILTON'S INCREASED ENTRANCE REQUIREMENTS.

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

PHYSICAL EDUCATION.

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

Century Lesson.

1802-1902.

IRA J. ORDWAY.

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

The century just closed has witnessed a remarkable advancement in the propagation of the Christian religion, if we comprehend in the term all the innumerable who have used the name of Christ. But we must take our standard, that is, the Seventh-day position, to be the correct criterion of Christian obligation, the gain of membership does not compare favor-
ably with that of the Christian world at large. Yet, however, faintly it may be, we must affirm that our doctrine is that taught by Christ and his disciples and that it is our duty to propagate a complete Gospel.

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

The fact that the General Conference was organized at the beginning of the century (1802) renders it an opportune time for raising the question of what shall be, we must affirm that our doctrine renders it an opportune time America was but twenty years old. The year before, the churches reported agreeing that the time was fully ripe of growth for several years, which followed as the result of the new missionary movement. The following extracts from the "Journal of Amos R. Wells" are here given: "The first time that labor performed and as samples of brevity of report.

Speaking of his labors in the year 1820 he says: "May 20. Started for Stephentown where I arrived the second day. From thence I went to Berlin and Petersburg. Stayed in those parts three days and held three meetings, and on the fifth of June went to Schenectady, thirty-four foreign missions, and held three meetings, and on the fifth of June went to Schenectady, thirty-four miles, and spoke in the evening at the Methodist meetinghouse. Next day went in to the home of Brother Jacob Babcock of Broadalbin about twenty miles. Here is a family of Seventh-day people, who are in a lonely situation, by the name of Clarke. I had one meeting in the neighborhood, and on the way back I reached Saratoga, where I arrived the second day. Here I was met by Brother John Green, and Deacons Zecheus Maxson and Weedon Burdick, who belonged to the DeRuyter Institute. From this place I went to Rome, thirty-four miles, and spoke five times, baptized twenty-two persons, twenty-one of whom were received into the Hopkinton Church, with the addition of four more that had been previously baptized, and I assisted in organizing the brethren and sisters in this place into a church. Their numbers were between fifty and sixty. Brothers Thomas and Daniel Williams were ordained deacons.

From 1807 to 1817 the gain of membership was only 415. In 1818 "The Conference unanimously agreeing that the time was fully ripe, for putting into form the plan which it was again adopted, and a Board of Managers appointed. The board sent out to the several churches a circular in behalf of the cause, called "A Missionary Address." It was prepared by the Brethren appointed for the purpose by the Conference. According to our informant, Matthew Stillman, Moderator, James Hubbard, Amos R. Wells, Clerk.

At the next Conference, held in Brookfield, 1819, the constitution prepared by the committee was presented and approved, also the plan of operation proposed by the committee. This action was followed up by the appointment of Elders Wm. Satterlee, Amos R. Wells, and Wm. B. Maxson, as missionaries for the following year. This forward step introduced a new era in denominational life.

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

Speaking of his labors in the year 1820 he says: "May 20. Started for Stephentown where I arrived the second day. From thence I went to Berlin and Peters- burg. Stayed in those parts three days and held three meetings, and on the fifth of June went to Schenectady, thirty-four miles, and spoke in the evening at the Methodist meetinghouse. Next day went in to the home of Brother Jacob Babcock of Broadalbin about twenty miles. Here is a family of Seventh-day people, who are in a lonely situation, by the name of Clarke. I had one meeting in the neighborhood, and on the way back I reached Saratoga, where I arrived the second day. Here I was met by Brother John Green, and Deacons Zecheus Maxson and Weedon Burdick, who belonged to the DeRuyter Institute. From this place I went to Rome, thirty-four miles, and spoke five times, baptized twenty-two persons, twenty-one of whom were received into the Hopkinton Church, with the addition of four more that had been previously baptized, and I assisted in organizing the brethren and sisters in this place into a church. Their numbers were between fifty and sixty. Brothers Thomas and Daniel Williams were ordained deacons.

From 1807 to 1817 the gain of membership was only 415. In 1818 "The Conference unanimously agreeing that the time was fully ripe, for putting into form the plan which it was again adopted, and a Board of Managers appointed. The board sent out to the several churches a circular in behalf of the cause, called "A Missionary Address." It was prepared by the Brethren appointed for the purpose by the Conference. According to our informant, Matthew Stillman, Moderator, James Hubbard, Amos R. Wells, Clerk.

At the next Conference, held in Brookfield, 1819, the constitution prepared by the committee was presented and approved, also the plan of operation proposed by the committee. This action was followed up by the appointment of Elders Wm. Satterlee, Amos R. Wells, and Wm. B. Maxson, as missionaries for the following year. This forward step introduced a new era in denominational life.

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

Speaking of his labors in the year 1820 he says: "May 20. Started for Stephentown where I arrived the second day. From thence I went to Berlin and Petersburg. Stayed in those parts three days and held three meetings, and on the fifth of June went to Schenectady, thirty-four miles, and spoke in the evening at the Methodist meetinghouse. Next day went in to the home of Brother Jacob Babcock of Broadalbin about twenty miles. Here is a family of Seventh-day people, who are in a lonely situation, by the name of Clarke. I had one meeting in the neighborhood, and on the way back I reached Saratoga, where I arrived the second day. Here I was met by Brother John Green, and Deacons Zecheus Maxson and Weedon Burdick, who belonged to the DeRuyter Institute. From this place I went to Rome, thirty-four miles, and spoke five times, baptized twenty-two persons, twenty-one of whom were received into the Hopkinton Church, with the addition of four more that had been previously baptized, and I assisted in organizing the brethren and sisters in this place into a church. Their numbers were between fifty and sixty. Brothers Thomas and Daniel Williams were ordained deacons.

From 1807 to 1817 the gain of membership was only 415. In 1818 "The Conference unanimously agreeing that the time was fully ripe, for putting into form the plan which it was again adopted, and a Board of Managers appointed. The board sent out to the several churches a circular in behalf of the cause, called "A Missionary Address." It was prepared by the Brethren appointed for the purpose by the Conference. According to our informant, Matthew Stillman, Moderator, James Hubbard, Amos R. Wells, Clerk.

At the next Conference, held in Brookfield, 1819, the constitution prepared by the committee was presented and approved, also the plan of operation proposed by the committee. This action was followed up by the appointment of Elders Wm. Satterlee, Amos R. Wells, and Wm. B. Maxson, as missionaries for the following year. This forward step introduced a new era in denominational life.

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

Speaking of his labors in the year 1820 he says: "May 20. Started for Stephentown where I arrived the second day. From thence I went to Berlin and Peters-

Brother Holly Maxson was ordained deacon.

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

During this year (1820) there was a gain of membership of 468; in 1821 of 193; in 1829 we notice a gain of 542. From 1837 to 1847, a period of forty years, which includes twelve years of inactivity, before the Conference could effectively organize for missionary work, the increase of membership is the most noted in our history, being nearly five hundred. It was through the labors of Elders Wells that Elder Alexander Campbell came to the Sabbath at the age of twenty. He became the founder of DeRuyter Institute, a great preacher and leader. The influence of his life will long live to bless the denomination.

In the early years of the forties, Solomon Carpenter became much interested in foreign missions, and at a meeting of the Missionary Society, held at Plainfield, the question was, Who are to engage in foreign missions was solemnly canvassed and decided upon. It resulted in a call to Elder Carpenter, and the field first contemplated was Africa. But in 1847 the meeting in New York made known that the location of the foreign mission has been changed. Then follows a long argument which concludes in favor of China.

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

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

The following quotation from Elder
Stephen Burdick should receive the closest attention:

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

"Between the years 1843 and 1863, the increase to the denomination as reported by the Conference was 430, an average annual increase of about 22 members, and for the term of twenty years about 7 per cent.

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

During this period the American Sabbath Tract Society was organized for active aggressive Sabbath reform work, purchased the SABBATH Recorder, and established a denominational publishing house at Alfred. It inaugurated a system of Sabbath evangelism, by employing the men to preach the Word of God in its fulness, men who proclaimed not only the gospel message of repentance from sin and faith in the Lord Jesus Christ, but also the message of God's holy law and the claims of his neglected Sabbath. In this they returned to the methods of our fathers, the founders of the denomination, in exalting the work of the living teacher, and making a face to face campaign with their fellow men.

This awakened general interest and much enthusiasm among our own people, on the Sabbath question, and led to the conversion of many to the Sabbath truth. It was during this period, that the return of our foreign missionaries from Palestine permanently, from China temporarily, opened the way for the use of more funds and the enlargement of our home-mission work, and contributed a little to our denomination growth and prosperity. From the year 1881, the time when the personnel and the methods of the Tract Society were changed by its conversion into a publishing society, until this centennial year, 1903, a period of 22 years, the increase to the membership of our churches in this country has been 386, an annual increase of 17.54 members; while during this period the increase to our sister Seventh-day Baptist churches in foreign lands has been 101, making a total increase of Seventh-day Baptist churches 547, and an annual increase of the Seventh-day Baptist churches throughout the world 2,405 in membership.

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

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

It will be noted that Elder Burdick shows eighteen years of marked prosperity in the last fifty years of the nineteenth century.

During these six weeks the appointments of the church will be maintained; and as the past years, I believe the membership: will come to the members of the church in the present period, the future growth shall ebb in the coming century. It is not a criticism of the past, but we should profit by its lessons. No missionary should be called home, no present plan abandoned. It is not safe to walk backward. Great gain has resulted because the denomination has manifested the broad missionary spirit. The reflex influence of our foreign missionary work, as well as that of the home work, is of priceless value to the membership at large. But does not the century lesson teach that our most important work is in the home field? The next ten years should show a large increase along this line. It is our future hope.

Chicago, Ill., July 16, 1911.

From the Pacific Coast.

Dear Doctor Gardiner:

Nearly four weeks have intervened since I wrote you last. At that time my mind was very much with the work and workers left at Riverside. They voted their pastor a leave of absence to visit the isolated members of the Pacific Coast Association.

During these six weeks the appointments of the church will be maintained; and as the preceding years, I believe a blessing will come to the members of the church in accepting these responsibilities.

This makes six times that I have covered this vast territory. Naturally my heart is greatly in sympathy with the people I visit, though the roaming waves home and the life of the church. Many times do I pray to God that he will keep these loyal scattered ones, and that the day may speedily come when they too may enjoy true Christian fellowship in a church home. A hopeful Christian said to me the other day, "If you could remain here a month or two, you would have several new candidates for membership." I had just spent an hour with the Baptist minister, and had been entertained in a home of refinement, where the wife is a devoted Baptist-keeper, but identified with no church.

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

A. Randall's family. (I am sure that name looks familiar to many readers of the Recorder) had paved the way to a few opportunities in western Idaho. Sabbath afternoon we went to the schoolhouse on last Friday night. It was, as always, a pleasant and refreshing service.

That morning I worked with a threshing crew on Mr. Randall's ranch. At dinner I proposed that the men go to church with me, and they would help them finish the job afterward. At last it was left to the boss of the machine to decide. He said, "All right, we will go to church." I did try to help these men and boys to get a glimpse of the forces that make for the things really while. We finished threshing the barley, and ended the day by numerous athletic contests.

I have been at the homes of Dr. P. W. Johnson, J. W. Wood, Dr. Geo. I. Hurley, E. A. Hendricks, S. L. R. Main, Henry and many others, among whom and many read these names, they crave the same opportunity of being in their homes. Ralph Junkin drove, with his brother, thirty-five miles to visit with me last Sabbath in Eugene, Ore. That long journey is typical of his zeal for the cause of Seventh-day Baptists. He knows all about our people, though he never was inside one of our churches. Mr. Junkin is a native of
Doctor here in Ashland yesterday, told why people are been prayer and praise, the Bible and the hymn-book in that home. Love and loyalty.

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

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

E. F. Loofboro

THE SABBATH RECORDER

---

**MISSIONS**

From the Corresponding Secretary.

Dear Recorder Readers:

Doctor Palmborg and Miss Anna M. West sailed from San Francisco, September 6, on the Passenger S. T.om Yarn, Toyo Kiseu Karsha. I should have given this address to the people in time for those who desired to write letters for the brave girls to open and read in mid-ocean. I am sorry that it was overlooked.

The following message from Doctor Palmborg was sent to be read missionary hour at Conference, but for lack of time was given only in brief. May God keep them safe on land and sea.

**DEAR FRIENDS IN GENERAL CONFERENCE:**

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

**ROSA W. PALMBOG.**

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

The following was not read at Conference for lack of time. The Missionary and Tract societies have a joint interest and support in the work of at least six kinds or places: that of the corresponding secretary as their field representative; that of assisting the work in Java; that in Holland; the Italian Mission in New York City; the Hungarian Mission in Chicago; and the Los Angeles (Cal.) work.

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

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

Forty-five men have been employed on the field more or less of the year. They report 22 years of labor on 90 different fields or localities; sermons and addresses 2,133; prayer meetings held 1,155; calls and visits 6,706; pages of tracts distributed 70,000; Bibles and papers distributed 11,415; added to the churches 165; by baptism 55; books sent to the other Sabbath 104; Bible schools organized 6.

The quarterly pay-roll of the Missionary Board as the work is now being carried on is about $3,400 or $1,100 a month. During the last three months it has run up to $5,882. On the home field twenty-one men and thirty-three churches and needy fields have received help at a cost of $1,451.

Holland, Denmark and Java have received $187.50; Ebenzer Ammokoo, for school and this being $420; in California, J. Booth and sending a native to Nyassaland, Africa, $200; paid out for the China field and to the workers $3,933.50 during the last three months. The estimated appropriation for the year 1912 is as follows:

---

Work on the China field $3,400.00
Work in Holland 300.00
In Denmark and Germany 300.00
To assist the India Mission 150.00
Continuation of African work under Joint Committee 600.00
For the Europe Board there 200.00
For the education of E. G. Ammokoo 600.00
Home Mission work 6,000.00

Total $15,000.00

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

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

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

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

E. B. SAUNDERS.

From Brother Kovats.

Rev. E. B. Saunders,

My Dear Brother in Jesus:—I am sending you a report of my work at St. Paul, Minn. Before I left Chicago on my trip, we administered baptism to three candidates—two men and one lady. One of the men was going to return to the old country and could not be here at a later date. I delayed going to St. Paul one week in order to accommodate him. I received the $15 for traveling expenses from the board, I went to St. Paul the first of September and remained there five days. We secured the Y. M. C. A. Hall for our meeting and had very good congregations—from fifty-three to fifty-five people besides children. They were all much interested in the Sabbath truth and wished me to come often. During my visit there four people were baptized—two men and two ladies. Two of them live in St. Paul and the other two, who live at Stanley, Wis., came to attend the meetings. So we have two little churches at St. Paul and one at Stanley, where I also held meetings. We also ordained a brother in each place to act as deacon. It was done with prayer and laying on of hands. The spirit was good. We had services until midnight. The people did not wish to go home, so we continued the services until midnight.

Yours fraternally,

J. J. KOVATS.

Nyassaland, East Africa.

DEAR RECORDER READERS:

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

The protectorate is five hundred and fifty miles long and south, and from eighty to ninety miles in width, being south of the equator in latitude from 9° 30' to 17°, or is in about the same latitude south as southern Mexico and Central America. The country is diversified by hill and dale, fairly well watered, and watered by numerous perennial rivers and streams. The lower Shire District has an elevation of about three hundred feet, while the Shire Highlands range from three thousand five hundred to four thousand feet above sea-level, with mountains running up to seven thousand feet, while the great Lake Nyasa mountain attains an elevation of ten thousand six hundred and eighty-three feet.

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

The province is reached by Rennir’s Aberdeen Line from London to Chinde, a port on the East Coast. From the Zambezi River, a little more than four hundred miles south and slightly east of the southern border of Nyassaland. The fare from London to Chinde is about $100 first-class or $142 second-class of ten per cent off for missionaries. From Chinde, steamers run up the river to Port Harold, two hundred and ten miles, where they meet the “Shire Highlands Railway” a passenger and mail train, which extends one hundred and forty miles farther to Blantyre. The added cost from Chinde to Blantyre is about $40, from Blantyre to Fort Johnson by Machilla and by steamer to Karonga at the south end of Lake Nyassa. The en-
Six thousand acres are under cultivation. Tobacco thrives and men have been sent to teach the native how to cure it properly and prepare it for market. The export of last year was 350,000 pounds. Tea can be grown without difficulty. 

The rainy season is from January to April, the cool season from May to August, and the hot from September to December. The annual rainfall is from thirty-five to sixty-five inches in the highlands, and from twenty to thirty-five in the lowlands. The climate varies with the elevation. At an elevation of three thousand feet the nights are cool all the year around. It is said that on the uplands Europeans can compete in quality with that of Java. 

The cultivation of chillies and the hot from September to December. Nuts of all kinds are grown on the shores of Lake Nyassa in sufficient quantities to supply local needs and the coast market. Maize is grown. 

The cultivation of chillies is profitable. Nuts of all kinds are grown. Oats, millet and potatoes flourish. Excellent timber trees abound in all directions, including ebony, African teak and mahogany, redwood, ironwood and M'Lanje cedar.

Flowers bloom in profusion; roses thrive and blossom nearly all the year round. Vegetables can be cultivated with success. Apple trees do fairly well; pineapples and bananas do exceedingly well. The imports and exports of the protectorate have nearly trebled in the last five years.

In the Shire Highlands the presence of cattle is almost universal. The Indian buffalo has been introduced and now runs wild. As regards domestic cattle, they are beginning to thrive and the tsetse fly is constantly re-treating plants and the Destruction of the Protectorate. There is yet plenty of wild game which is more or less protected by law. To hunt requires a license. The native pays a tax on his hut. Land can be rented for a few shillings an acre or bought for a few shillings.

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

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

The information given above came very largely from a publication entitled 'British Central African Protectorate' written by the company at 20 Abchurch Lane, London, E.C. Yours fraternally, E. B. Saunders.

The rainy season is from January to April, the cool season from May to August, and the hot from September to December. The annual rainfall is from thirty-five to sixty-five inches in the highlands, and from twenty to thirty-five in the lowlands. The climate varies with the elevation. At an elevation of three thousand feet the nights are cool all the year around. It is said that on the uplands Europeans can compete in quality with that of Java.

The cultivation of chillies and the hot from September to December. Nuts of all kinds are grown on the shores of Lake Nyassa in sufficient quantities to supply local needs and the coast market. Maize is grown. The cultivation of chillies is profitable. Nuts of all kinds are grown. Oats, millet and potatoes flourish. Excellent timber trees abound in all directions, including ebony, African teak and mahogany, redwood, ironwood and M'Lanje cedar.

Flowers bloom in profusion; roses thrive and blossom nearly all the year round. Vegetables can be cultivated with success. Apple trees do fairly well; pineapples and bananas do exceedingly well. The imports and exports of the protectorate have nearly trebled in the last five years.

In the Shire Highlands the presence of cattle is almost universal. The Indian buffalo has been introduced and now runs wild. As regards domestic cattle, they are beginning to thrive and the tsetse fly is constantly re-treating plants and the Destruction of the Protectorate. There is yet plenty of wild game which is more or less protected by law. To hunt requires a license. The native pays a tax on his hut. Land can be rented for a few shillings an acre or bought for a few shillings.

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

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

The information given above came very largely from a publication entitled 'British Central African Protectorate' written by the company at 20 Abchurch Lane, London, E.C. Yours fraternally, E. B. Saunders.
A Storm on Galilee.

The Sea of Galilee is not always calm. The mountains immediately adjoining it are 2,000 feet high, and through their deep gorges the storm winds are sucked into the hollow of the lake, so that sudden squalls come literally out of a blue sky. One charming spring morning we started out to sail from Tiberias to Capernaum. There was not a ripple on the water or a cloud in the heavens. But when we were a quarter of a mile from shore, our boatmen noticed a band of rough water rushing toward us from the other side of the lake. In spite of our remonstrances they immediately gave up the plan for making Capernaum, took down the sail with such frantic haste that they nearly upset the boat, and then rowed for the land with all their might and with such excited urgings to one another that we thought them a very cowardly crew. But hardly had the boat been beached in a sheltered cove, when the wind was howling down on us from the mountains and the heavy breakers were foaming along the shore. Jacob and Garrelt, whom they had not seen for some time. The usual work of preaching, visiting and distribution of tracts has been vigorously prosecuted during the entire year. An early spring and good weather are all that could be desired. Brother Bakker is in no way discouraged, but by faith is expecting men to turn to Christ and his Sabbath.

The world puts on its robes of glory now, the very flowers are tinged with deeper dyes, the waves are bluer, and the angels pitch their shining tents along the sunset skies. The distant hills are crowned with purple mist, the days are mellow, and the long, calm nights, to wondering eyes, like away with the magicians, show the shifting splendors of the northern lights. The generous earth spreads out her fruitful store, and all the fields are decked with ripened sheaves; while in the woods, at autumn's rustling step, the maples blush through all their trembling leaves. —Albert Leighton.

WOMAN'S WORK

MRS. GEORGE E. CROUSLEY, MILTON, WIS.

CONTRIBUTING EDITOR.

Early Autumn.

The sea puts upon its robes of glory now, the very flowers are tinged with deeper dyes, the waves are bluer, and the angels pitch their shining tents along the sunset skies. The distant hills are crowned with purple mist, the days are mellow, and the long, calm nights, to wondering eyes, like away with the magicians, show the shifting splendors of the northern lights. The generous earth spreads out her fruitful store, and all the fields are decked with ripened sheaves; while in the woods, at autumn's rustling step, the maples blush through all their trembling leaves. —Albert Leighton.

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

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

What we have most to fear in our higher class institutions is exhaustiveness luxury with the craze for social prominence. You may not find the right college, but the wrong college for university can be discovered too easily. It will take your frugal girl and give her back to you a spendthrift. The right school will make her know that self-restraint is the hallmark of sterling character—the foundation and dome of all scholarship. When your daughter loses in college that heroic power which will do without anything except personal excellence, her professors ought to be compelled to the home in a body, and attend the funeral of a soul.

Whatever makes the young woman of the future more expensive because of fashion or social ambition, will empty her bookshelves, addle her brains, and corrupt her heart. It is a sure way to a broken heartstone.

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

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

The Duty of Our Women to Our Schools.

HATTIE E. WEST.

Woman's Hour, Conference.

I shall endeavor on this occasion to discuss the value of an education. I take it for granted that the purpose of this Conference realize that to do our work in the world as a denomination, we need to bring ourselves to the highest efficiency; and in order to do this we must have, going hand in hand with our systematic education, I shall endeavor to confine myself closely to my subject, "The Duty of Our Women to Our Schools," meaning by the latter phrase, our schools at Alfred, at Milton, at Salem and at Frankfort. I shall take for granted also that we as a people are practically agreed as to the necessity of these schools to our denominational life. We must then have a duty toward them; and the object of this paper is to suggest ways in which our women may help to supply the needs of our schools.

There are three essentials for the successful maintenance of a school: first, the money; second, the personnel; third, the moral support of its constituency. If our women have in their power to supply any of these three essentials, it is clearly their duty so to do.

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

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

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

But schools can not be maintained by monies alone. Some pupils must be educated, and here is where our women may find large opportunities for helpfulness. Mothers are important factors in determining, first, that their children shall have what is known as education, and second, where that education is to be obtained. Our denominational schools must be fed chiefly by our own children, and realize this our duty is clear. We must send our children to them.

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

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

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

With us, each young person may stimulate an interest in our schools among the young people of the community. Whatever interests an individual is likely to some extent to interest her friends and so the wave of interest widens. The first essential is to become interested in, and well informed concerning, our schools. Then instead of saying to the young person of our acquaintance graduating from preparatory school by making it possible for pupils to attend. Students, both boys and girls, often need opportunities to work that they may attend school; and they need homes while in school; they need wise friends for them; and they need for their homes and provide opportunities for work; they may cultivate the acquaintance of students, looking out especially for those most in need of friends. An opportunity given a young person to work for board during the first year in school may determine the future career of the individual. Let us see to it that no one is turned away from lack of suitable place to live or to work, or even if the offering of the home may involve some sacrifice.

There are few people who will contribute money to a school, or send their children there, even if the offering of the home may involve some sacrifice.

The presence of Mrs. West, coincident with the remembrance of her daughter and Doctor Palmborg, was an unlooked for pleasure and added greatly to its impressiveness. The hearts of all who were present were quickened in sympathy and interest in our missionaries. Leonardville, N. Y.
YOUNG PEOPLE’S WORK

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

Conference.

Prayer meeting topic for September 30, 1911.

DEAR FELLOW ENDEAVORERS:

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

There were quite a number of young people of Christian Endeavor age who seemed even more happy than those who were accustomed to such a reunion annually. Our anticipation of meeting many others from east and west and north and south in the beautiful town and among the hospitable people of Westerly added pleasure to that evening. As the days passed and we associated in the rest room, vestibule and dining-hall, or as we visited places of special interest—our lodging places which was the old buringy-ground where rest the bodies of many faithful saints and where stands a splendid monument in memory of valiant leaders of long ago—many were they who said, “I am glad I came; I am having a splendid time.”

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

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

The young people’s program at Conference was full of interest. The reports showed that Christian Endeavor societies all over the country are doing some good work. Yet, when we reflect, it will convince us that our possibilities are much greater than our accomplishments. Can your society send in a report to the next Conference of more and better work done?

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

SCRIPTURE LESSON.

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

1. The Hebrew people were in the midst of a great undertaking.
2. Spies had been sent out and had returned.
3. All agreed that their work was great and difficult.

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

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

J. L. SKAGGS.

NOTE.-1. Let leaders be free in the use of the above letter. If considered of sufficient importance it might be read in the meeting and then perhaps some thoughts might be taken up for discussion.

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

J. L. S.

Longing for the Old Days.

LEM ROAN.

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

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

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

Just to climb the steep, back of the old house, And view the hills so high;
The people we owned in the woods, Where mountain met the sky?

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

Won’t you give me back those days again, Just for a little while, while With father, the boys, and baby girl, And mother’s kindly smile?
ment and blessings that our past life has given; but we need not be so troubled, for there are just as good blessings in the future as we have received in the past. And while these same feelings, because of home departure, came to me as I left West Virginia, new feelings of home life have come to me through my associations with the people of Scott. There are good people here who are anxious to lend their efforts to the rebuilding of their community. They will share their homes and life’s necessities with friends and strangers, that they may do God’s will and follow the promptings of the Holy Spirit, as it comes to them through the teachings of the religion of our Saviour, Jesus Christ.

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

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

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

Sept. 12, 1911.

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

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

---

CHILDREN’S PAGE

Child’s Morning Prayer.

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

—The Morning Star.

Dolikins.

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

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

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

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

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

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

"And by," continued aunty, "when I felt it was strong enough, I carried it up to the third-story—where it could see the flock on Doctor Emmons’ roof—and left it on the windowledge there. Pretty soon it flew away to join the others, and I thought that was the last I should see of Dolikins. I felt quite sad. You don’t know how I missed it."

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

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

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

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

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

"So that night when it came I—pushed it away. Oh, dear, how I felt! It tried to come back, and again as it seemed I believed I really meant to turn it off. My heart fairly ached. And Aunt Say looked so wistful.

Ruth nodded vigorously, but did not speak this time, and Aunt Say resumed: "It did not come to the house again, but about a week afterward I saw it with the flock on the roof across the street, and as it was a hot, dusty day, I thought it might be thirsty. So I took a basin of water out to the sidewalk, and called, ‘Dolikins! Dolikins!’"

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

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

And then Ruth told her story.—Elizabeth Hill, in Youths Companion."
MANUAL FOR BIBLE STUDY

BY

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

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

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

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

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

Send your orders direct to the author,
REV. WALTER L. GREENE,
ALFREY, N. Y.

WELKOM WARMER & HOT WATER BAG

NO WATER TO HEAT
NO RUBBER TO ROT

WELKOM WARMER OUTFIT
Size 256 x 356 inches; weight 456 ounces. The only modern, safe, effective and sensible substitute for the antiquated Hot Water Bag. Will last for years.

The Warmer is made of metal heated within one minute by the heating and induction of a paper tube containing a BLAIZED, SMOKELESS and ODDORELESS fuel generated at a cost less than one cent. It is curved to fit any portion of the body and held in place by means of a bag and belt allowing the wearer to move about without feel.

A PAIN KILLER

The WELKOM Warmer has no equal. It can be put into instant action and is indispensable in cases of chills, pain, bronchitis, sciatica, cramps, etc., and as a pain killer, the WELKOM is unrivaled. Being dry, it does not make RAES out the cold. Physicians say that the metallic heat of the WELKOM Warmer is not hot, but it is not cold and aggravates the ailments above mentioned.

McCALL'S MAGAZINE

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

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

McCALL'S MAGAZINE


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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

Vice-President-Mrs. S. J. Clarke, Mrs. J. W. Morris, Mrs. O. D. Whitford, Mrs. A. R. Granland, Milton, W. Va.; Miss Sallie Tractenberg, Milton, W. Va.
Recording Secretary-Mrs. A. J. C. Bond, Milton, W. Va.
Corresponding Secretary-Mrs. J. H. Babcock, Milton, W. Va.


Secretary, Young Woman's Work, Sabbath Recorder: Mrs. George E. Cooper, Milton, W. Va.

Secretary, Central Association: Miss Agnes Babcock, Leonardville, N. Y.

Secretary, Southeastern Association: Mrs. Walter F. Randolph, Lost Creek, W. Va.

Secretary, Central Association: Miss Agnes Babcock, Leonardville, N. Y.

Secretary, Northwestern Association: Mrs. Daniel Whitford, Alfred Station, N. Y.

Secretary, Northeastern Association: Mrs. Horace D. Witter, Gentry, Ark.

Secretary, Southeastern Association: Mrs. Mottie M. West, Milton Junction, W. Va.

SABBATH SCHOOL BOARD

President-Eld F. Randolph, Great Hills, N. Y.
Recording Secretary-Curtis F. Randolph, 26 South Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.

Tenth Street, Newark, N. J.