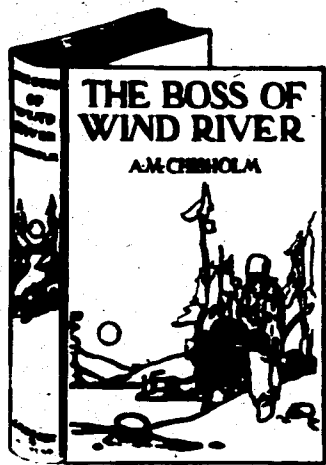


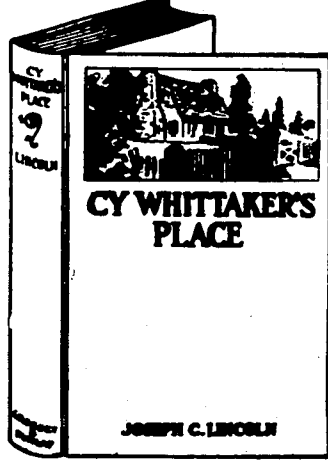
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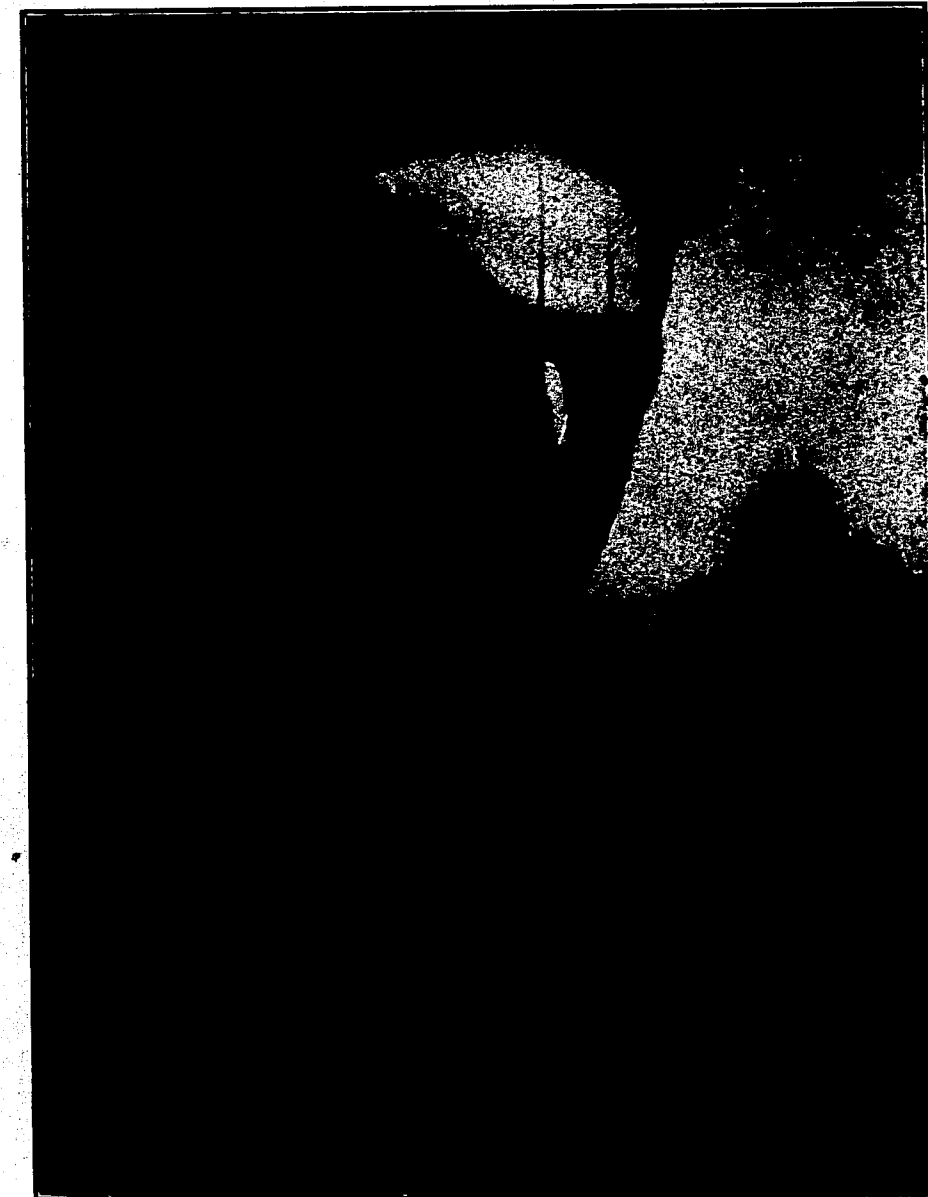


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The Sabbath Recorder

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VOL. 79, NO. 12

PLAINFIELD, N. J., SEPTEMBER 20, 1915

WHOLE NO. 3,681

The American Sabbath Tract Society Number The object of the American Sabbath Tract Society, as stated in its constitution, is "to promote the observance of the Bible Sabbath and the interests of vital godliness and sound morality, and to print and circulate the religious literature of the Seventh Day Baptist denomination."

The society is an incorporated body, of which any member of the General Conference is, for the Conference year, a member; and any Seventh Day Baptist can become a member for one year by paying one dollar for that purpose. A Seventh Day Baptist can become a life member by paying \$20 in not more than two payments.

Each life member may have, free of charge, 1,000 pages of tracts each year. Whoever contributes to the common fund may receive, if he so desires, tracts equal in value to one half his gift money; and any life member who contributes more than enough for his membership may receive in tracts one half the value of such contribution.

The Tract Society At Conference Thursday was Tract Society day at Conference. The address of the president, Corliss F. Randolph, and the annual report by the corresponding secretary, Rev. Edwin Shaw, are given in full in this paper. You will find much in them to interest you.

We can only call attention to a few matters that should not be forgotten by RECORDER readers. Some of these will be found in the treasurer's report, or rather in his article, "Finances of the Tract Society," and some appear in the "Report of the Publishing House."

We find that our space is all too limited for extended editorial comments in this issue, and gladly give place to reports and papers of the officials. Our plans are larger than our paper, and much of the matter belonging to this Tract Society's number, as well as a good deal of that which should have gone into the Missionary Society's number, last week, will have

to wait for other issues of the RECORDER. These important matters will receive attention at the earliest possible date.

Standing Committees Eight committees are appointed at the first board meeting after Conference, to serve during the year. They report at each monthly meeting, and these reports are carefully considered by the board. The Advisory Committee consults with the corresponding secretary regarding matters contained in the correspondence, and makes to the board such recommendations regarding them as may seem best. This committee has charge of the field work, which is usually committed to it by the board.

The Supervisory Committee has charge of the publishing house matters, and meets at the office every two weeks to audit accounts and supervise the work done there. It reports at every board meeting.

Then there is a committee to attend to the distribution of denominational literature; one to collect, bind, and distribute files of denominational papers and books; one to audit accounts; one for the investing of funds; one to estimate the needs and expenses for the Conference year; and one to consult with a similar committee of the Missionary Board for co-operative work in fields where both societies are interested.

The Board of Directors Thirty directors are elected each year by the society.

These directors constitute the body popularly known as the "Tract Board." This board has the management of the affairs of the society. It meets in regular sessions on the first Sunday after the second Wednesday in September, and on the second Sunday of every month thereafter during the year.

The annual reports to Conference are made by this board, giving each year a summary of the work, and setting forth in a budget the financial needs of the board for the following year. Our readers will find elsewhere this report for the year

ending June 30, 1915, also the report of the publishing house.

The photograph of the board given here was taken September 12, at its regular meeting, with twenty-three members present. Taking them by rows, and reading from left to right in each row, we have, in the front row, Dea. J. Denison Spicer, Arthur L. Titsworth (secretary for twenty-five years), Corliss F. Randolph (president), Joseph A. Hubbard, Theodore L. Gardiner, Jesse G. Burdick; in the second row, Orra S. Rogers, Irving A. Hunting, Henry M. Maxson, William C. Hubbard, Rev. Edwin Shaw (corresponding secretary), Frank J. Hubbard (treasurer), William M. Stillman, Arthur J. Spicer, Esle F. Randolph; in the third row, John B. Cottrell, Dea. Frank S. Wells, Asa F. Randolph, Raymond C. Burdick, Charles Potter Titsworth, Dr. Marcus L. Clawson, Lynn A. Worden, Clarence W. Spicer. (The photograph from which this cut was made was presented to the editor by Messrs. Stone and Lucky, artists, of Plainfield, N. J.)

Address of the President of the Tract Society¹

CORLISS F. RANDOLPH

Of all the duties which I have ever been called upon to perform for the Seventh Day Baptist Denomination, the one which I now represent is the one to which I have come with the most reluctance, the most hesitation, the greatest feeling of unworthiness, the greatest feeling of unpreparedness. It was only at the earnest solicitation of my brethren, in whose judgment and opinion I have the greatest confidence, that I finally yielded, and a year ago accepted this office; and it is only because I have been able to lean upon their judgment and opinion, that, with the help of Almighty God, the work has continued with me at its head, throughout the year just closing.

I come to you this morning, not with any formal address, but for the purpose of telling you something, if I can, of the Board, of its purposes, of its intentions, of its devotion to the cause which is committed to its care.

Primarily, the members of the Board

¹. Delivered extemporaneously. Reported stenographically by Mr. Paul H. Burdick, and revised by the author.

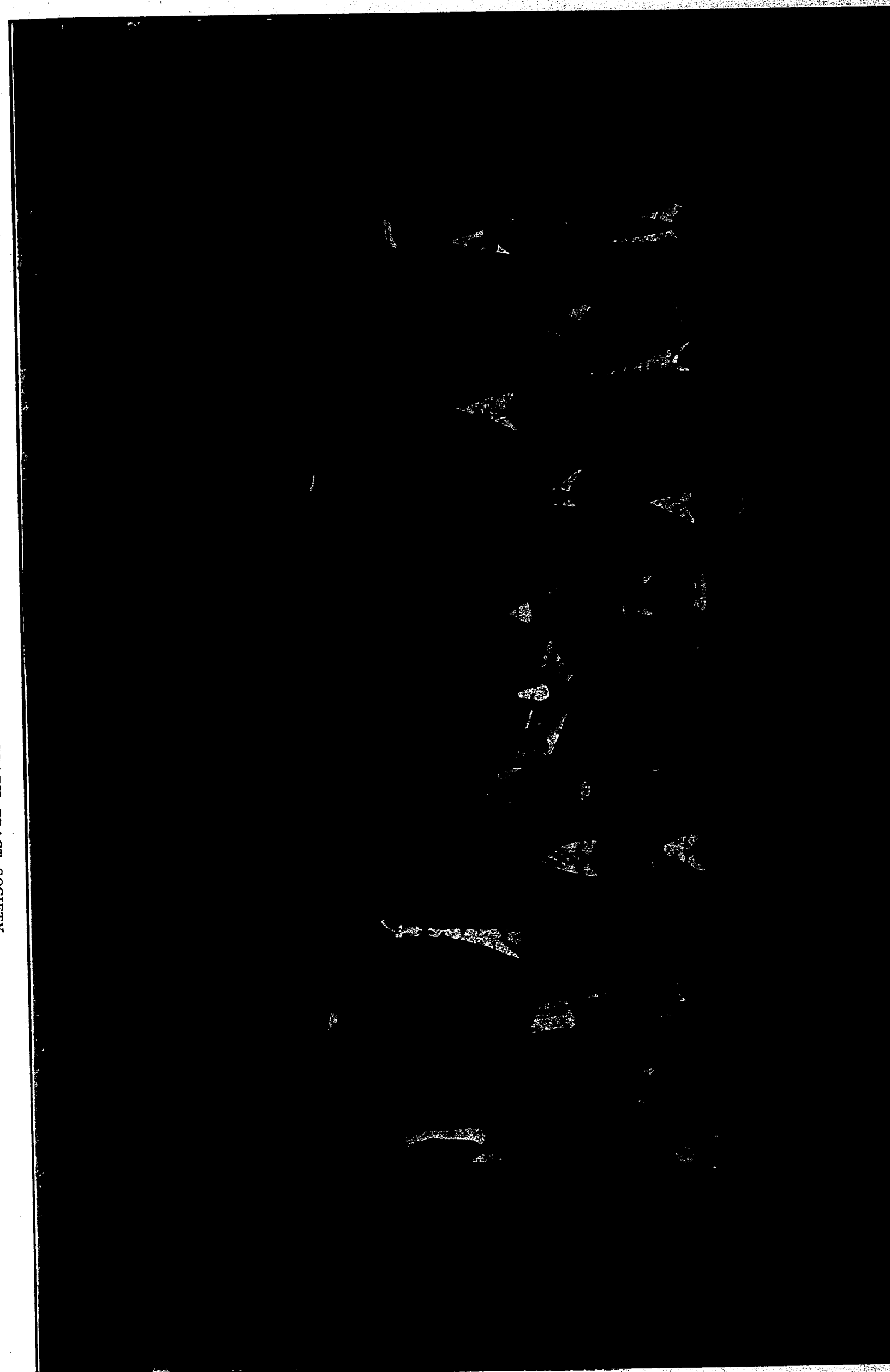
regard themselves as trustees of a most sacred trust, a trust which has been committed to their hands by you, to be administered, not from their personal standpoint, but from the standpoint of what is best for the cause of the Master, as represented by you, and by the interests which you represent. I may have occasion to repeat this, because I want you to understand,—to realize,—that that is the attitude of the Board toward the work which it has in hand.

The Board is committed, I may say, in the beginning, to a centralized management of denominational affairs. Two years ago, the Board came to the General Conference with a recommendation that such an organization be adopted; and when, one year ago, it was decided that it was unwise, or would be unwise, to do so at the present time, the Board cheerfully accepted the verdict of the people, and set itself about reorganizing its work as best it could, to meet the conditions at hand, a task that has occupied its attention throughout the year.

First of all, let me call your attention to the publishing house. The publishing house is yours. It does not belong merely to the Tract Society. It belongs to the Seventh Day Baptist Denomination, as represented in the Seventh Day Baptist General Conference, and it is with that fact in view that the Board has attempted to conduct the publishing house and administer it.

I am sure you will be interested to know that this year shows the largest volume of commercial work which the publishing house has ever done; that that volume of work has not only paid what we call the "overhead charges" at the office, but has covered the cost of certain new machinery, the expense of installing it, and the installation of the new press,—which was generously given us by the Cottrell Brothers Company,—to the extent of \$700; and has left us, in round numbers, a balance of \$700 in the treasury, besides, as profit. Moreover, the Board, or, I may properly say, the publishing house, has established what, for want of a better term, we named a "sinking fund." When the press which we had been using twenty years and more, given us by the late Charles Potter, was worn out, we were obliged to do one of two things, namely, either appeal to some friend

BOARD OF DIRECTORS—AMERICAN SABBATH TRACT SOCIETY



who was able to give us a press, as was really done, or appeal to the people for money with which to buy a press. That seemed to us an unfortunate state of affairs. Year after year we have charged off the books a certain amount as depreciation of the plant. That particular press had charged off against it, year after year, a certain amount as depreciation in its value; but that was purely a bookkeeping charge. We did not have the money which the charge represented, and it seemed to the Board, and its Supervisory Committee particularly, that this condition should not be repeated; and in order that it should not, there has been established what, I say, for want of a better term, we have called a "sinking fund," whereby there is now set aside a certain stated sum every two weeks and deposited in a savings bank, where it draws compound interest, for the purpose of replacing the machinery which we now have, as it shall need to be replaced; and, by the way, the machinery which we now have is all either new, or essentially new, except the two linotype machines which were put in the office some ten or twelve years ago. They will, however, have to be replaced, either by being rebuilt, or by the purchase of new machines, or by some other such arrangement in the near future. And we shall probably have to ask you for the money with which to do it. After that, we hope that the "sinking fund" which we have established, will take care of all such rebuilding, or replacing, of all our machinery. Heretofore the power required to run the machinery of the publishing house has been furnished by one central electric motor. At the present time every separate piece of machinery which is run by power is provided with a separate motor, a change which has already shown a very marked decrease in the monthly bills for power. I mention this as showing you that, while we have given very great attention to the consideration of the things which are more intimately connected with what I may fairly call the spiritual side of the work, we have not forgotten the material side. We have tried to put our house in order as best we could with reference to these last-named demands.

On the other side,—the spiritual side,—at the outset, I want to speak of the work of the Committee on Revision of Denominational Literature. This committee was appointed a little more than a year ago, and it grew out of the feeling on the part of the Board, from reports which reached it from various sources, that the literature which had been prepared, some of it half a century or more ago, and practically all of it some decades ago, and which met the issues of the times for which it was particularly prepared, did not meet the present-day conditions; and so to this committee was given the task of considering what of the old material we had that might be revised, or reprinted without revision, and what new material might be necessary, with which to carry on the work under existing conditions. This committee consisted of two members of the Board, the corresponding secretary, and he who is now your president; and three others, making five in all. Two of the three not already named were the following: The dean of the theological seminary, and the pastor of the largest church in the denomination; the Rev. Willard D. Burdick, with his intimate knowledge of the West and Northwest, with his well-known good judgment, with his admirable equipoise, with his broad sympathies, was selected as the fifth member. A little more than a year ago, this committee met at Alfred, N. Y., for its first session. Now, it would be difficult (leaving out one man, certainly, and I am not sure but I will be immodest enough to say that all five may be included), I say it would be difficult to find five men among our people who are more independent in their opinions than these five men were and are. When the first meeting was called, no set program was put before it. The only thing that was presented was the broad question, which I have outlined to you, of what was needed. The committee met eleven days, two sessions a day for the most of the time, and, I think, a part of the time, three sessions. They came as nearly in the spirit of the Master as they were capable. No session was held at which all the members of the committee were not present; and if, in the midst of the session it was necessary that somebody, particularly the members who lived

at Alfred, should be called out, as sometimes happened, for consultation, by some outside individual, the business of the committee was suspended until such member returned. I want you clearly to understand that all the business of the committee and all of its discussions, were conducted in the presence of all its members; and despite the fact of the varied opinions of these five men, the ultimate findings of the committee were absolutely unanimous; not only were they unanimous, but they were cordially and sympathetically so. The report, when it was completed, as it had to be prepared after the committee had adjourned, was submitted to every member of the committee, and approved by each member before it was submitted to the Tract Board. I tell you this that you may understand that there was no preconceived program, on the part of anybody, which was brought before that committee, much less passed upon, or approved, by it.

This year when the committee met, it came together in the same spirit. The same manner of conducting its meetings was followed this year as last.

Now, I might say that the committee sought, a year ago, to obtain information from every reasonably possible source, as to what was desired on the part of the people. One hundred and fifty letters were sent out to all the pastors and other ministers, as well as leading laymen, of the denomination, asking a series of questions; and a broad, cordial invitation to all to make any suggestion to the committee that might seem pertinent. About forty replies were received and all carefully considered by the committee. This year this course was not followed, because the volume of work which had been specifically referred to the committee seemed to be, as proved afterwards, sufficient to occupy the attention of the committee for the entire session of a week. Last year the committee gave up one morning to listening to what the brethren who were in the village of Alfred had to say. These included all the ministers of Alfred, resident and visiting, college professors, resident and visiting, so far as we knew. And when they came in response to our invitation we didn't ask them what their opinion was about *this* or *that* thing. We asked them

to tell us *what they thought* we ought to do. This year, in the midst of our deliberations, there seemed to be occasion for an informal consultation with members of the Sabbath School Board, and two evenings were given up to that work. I tell you these things, I may repeat again, that you may understand, if possible, that the desire of this committee has been to serve you and not to serve any ends of its own.

Out of the work of the committee has come the revival of *The Pulpit*, two numbers of which have already appeared. This was decided upon in response to what seemed to be a pretty general call for its use among lone Sabbath-keepers and pastorless churches. The Missionary Board, or members of it, were consulted informally; this was done for the reason that that Board formerly published *The Pulpit*. They said to us: "Go ahead, and God bless you."

Now, in making ready for the publication of that periodical, as of all the other new literature of the Tract Society, it seemed wise that this should be put out in a somewhat different form from what our literature has heretofore appeared.

Let me illustrate. The American Book Company, which is the largest publishing house of school text-books in this country, some two or three years ago, more or less, sent out to its representatives in the field throughout the United States and Canada, representatives numbering some hundreds of men, a letter of inquiry asking them whether they would prefer that advertising matter be sent out in the same or a larger volume, and of about the same character, as that then being sent out, or whether they would prefer that the volume should be very much reduced and the quality of the advertising material very greatly improved. With two exceptions these representatives all said to reduce the volume and improve the quality; consequently the company employed a man, the best man that could be found for that sort of thing, and paid him his price as to salary, which I happen to know was ten thousand dollars a year, and empowered him to employ a staff of as skilful illustrators as he could find, and the other help necessary to carry out his plans. Their representative who comes to my office on

business periodically, in telling me about this, said that just about the time the first issue of the new literature was to come from the press there was to be held at Atlantic City, in the State in which I live, a meeting of educators. In order that he might have a supply of this material for that meeting, he went to the printing office of the company himself, and carried with him to the meeting a supply, as he thought, sufficient to meet its needs. He distributed it, putting a copy in every seat of the audience room, and gave generously to all who asked for extra copies besides. After the meeting was over, and he was walking away with a group of educators, some one asked him for more. He had to say that he had no more, whereupon the man making the request remarked that this was the first time he had ever attended an educational meeting at which advertising matter was distributed, that it was not to be found in the seats and on the floor of the audience room, on the floors of the lobbies, and on the ground and sidewalks outside at the close of the session. And in this particular instance not a single, solitary copy was so to be found.

Now, we are not able to employ a man at a yearly salary of ten thousand dollars, but we do feel that it would be far better for us to improve the quality,—the mechanical quality—of the literature which we put out, and put out less of it, and have reason to expect better results by so doing. We have been led to believe that perhaps ninety per cent of the tracts that have been distributed in the last ten years have not received consideration at all,—that they have not even been looked at the second time, but cast aside, oftentimes with contempt; and it is our desire to issue literature which will command sufficient respect on the part of the recipient to look it over, and at least see what it is. Now, with that thought in mind, *The Pulpit*, in its present form, was conceived. We felt that it should be sent out wrapped up, not rolled up or broken, so that it would come to you with its leaves smooth; and, to that end, the size of the pages has been reduced, the thickness of the paper and of the cover increased, all to add to its attractiveness. Moreover, you will find a pic-

ture of the author of each sermon at the head of it, or if such a portrait is not available, a picture of the church of which he is the pastor, or some other picture which is intimately connected with his work. A few days ago when I was in West Virginia I was very pleasantly surprised when the father of a family came to me and said: "Will you take a subscription to *The Pulpit*?" I said: "Certainly." "Well," he said, "my boys and girls are very greatly interested in the pictures, and I will have to have it for them, if for nothing else." A good woman who has no children stepped up after a service at which I had spoken of this work and said: "I want to tell you how much I enjoy *The Pulpit* in its new form. It is attractive, and I read every word of it, and I must have it." The wife of one of our earnest pastors said to me: "My husband and I read it, and we will have to have it. In that way we find what other ministers throughout the denomination think upon certain questions. We are not able to hear what many say, but here we can read their views." Now, if those are fair examples of the reception that *The Pulpit* is receiving at the hands of the people, we have reason to be encouraged.

There were issued, just in time for this session of the General Conference, three tracts in a new form. In fact, we took care to introduce a new type, one which could be read with greater ease by people, older ones, particularly, whose eyesight might not be so good as that of some others. We put the new print upon paper that was of a better quality than we have used heretofore. This we sought to put in a cover which would be attractive. As a result, in a letter which I received a few days ago from one of our brethren who has seen these new tracts, he said: "It looks as if somebody had given some thought to the dress in which the plan of salvation and the Sabbath of our God was being presented to the world at large. God bless you." Now, in order that these tracts might be present at the General Conference, this work has been done somewhat hastily. We hope that the second edition will correct some of the defects due to the haste in which the first has been prepared. I mention these things that you

may know something about what we have in mind, what our aspirations are, what we want to do.

Another thing that has come about is this: We have felt for a long time that there was not close enough a relationship between the Tract Board and the people; that the people did not know about what we wanted to do; and that we did not know enough about what the people wanted that we should do. That want has been felt for a good many years; and when, this past year, it was our good fortune to borrow, if you will excuse such a term, from the Missionary Board, the Rev. Willard D. Burdick, for four months to do field work for us, and his reports began to come to us, we found that here was a man who was able to give us just the information that we have been wanting for several years, a man with a vision to see the things we needed to know, and a man who was able to draw a pen-picture that enabled us to see the things he saw. Here, we felt, was the answer to our prayer of all these by-gone years; and, as a result, a call was extended to him to occupy this field permanently. After consultation with the Missionary Board, he came into our employ, beginning with the first of this month (August), and he goes out as a Sabbath evangelist.

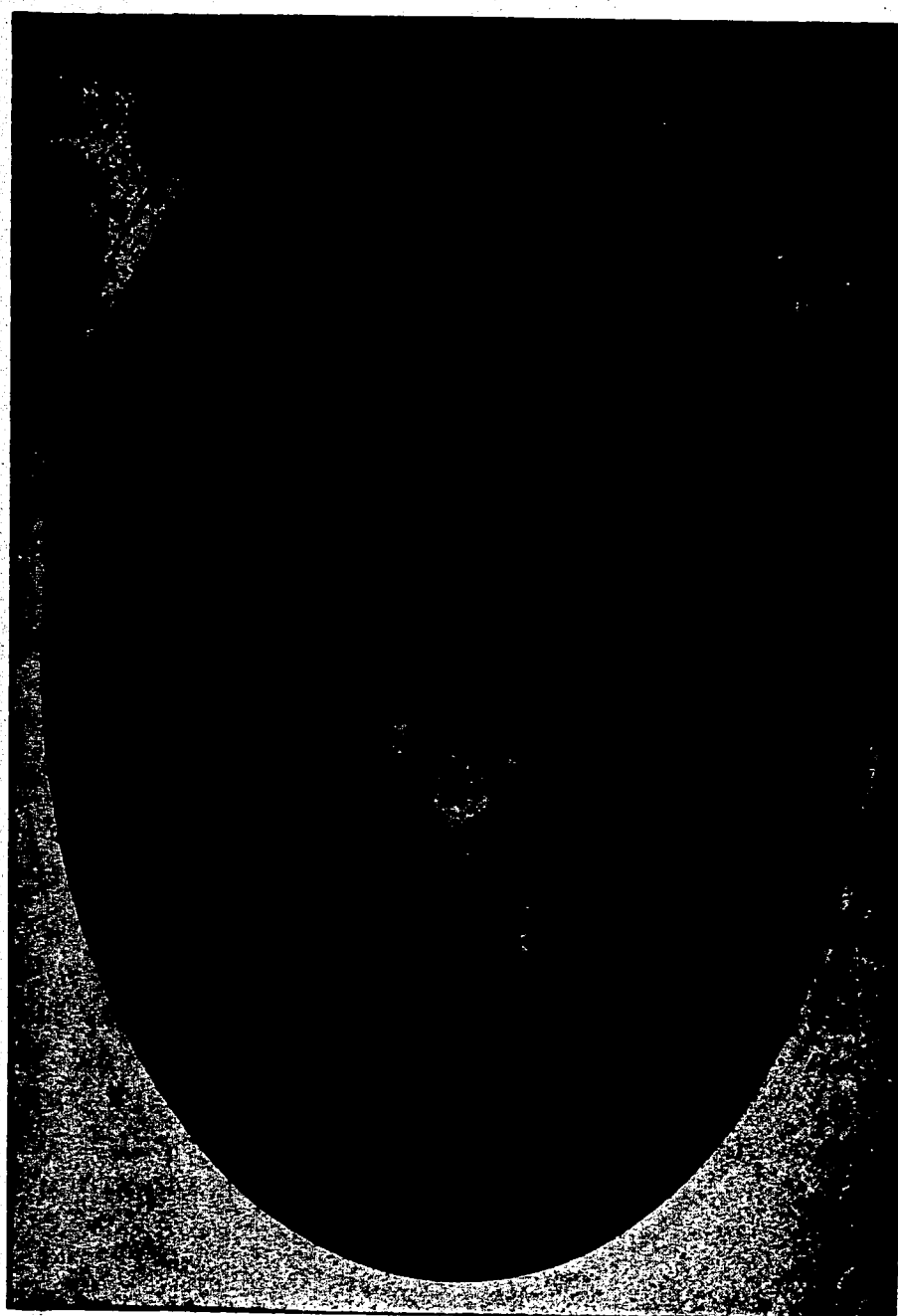
We expect that very soon after the close of this session of the General Conference, he will come east, and spend some weeks in Plainfield and vicinity, for the purpose of becoming better acquainted with us personally and our becoming better acquainted with him; that he shall learn something of our purposes; that he shall know intimately what we want to do, so that when he goes out upon the field he will be able to tell you these things of his own knowledge; and we shall learn from him better, if possible, than we have already learned, the things which he already knows that we should know.

Now, as already intimated, he will go out as a Sabbath evangelist, but he will also go as a representative of the denomination. We shall expect, when he visits a church, if it is in need of special missionary work,—evangelistic, for example,—and the pastor feels that Brother Burdick is the man to assist in that work, unless there are reasons over which we have no con-

trol, that he shall stop and assist the pastor in that work, in the same manner as if he were the immediate and direct representative of the Missionary Society. If the interests of the Education Society, or of any of our colleges, are in need of any service which he can render, we shall expect that he will serve them. We shall expect the same of the Sabbath School Board, of the Young People's Board, and of the Woman's Board; not that we have any desire to assume any of the functions of these organizations ourselves, but that he shall go out in the broadest sense of the word a denominational man, and we conceive that, in going forth in this way, he will represent the interests of the Tract Society, the cause of the Master, in the best possible way, and any and all pastors, any and all people, who feel that there is work in their particular midst for him to do, we will be more than glad to hear from. We shall not wait for such calls, if they do not come. We have work for him to do which we expect him to do; but if those calls come, we shall be only too glad to respond.

Now again, I want to say that the directors of the American Sabbath Tract Society are trustees of a sacred trust, which is committed to their hands by you, and they need the spirit of our Master in seeking, as best they may, to administer that trust. Don't be afraid to tell us what you feel we should do, what you think the needs of the field demand.

In order to bring into more intimate relationship, if possible, the Board and the people, the president of the Society this summer, since the first of July, has spent every Sabbath, with one exception, with some one of our churches or other denominational interests. These include the interests among the German Seventh Day Baptists, in Pennsylvania; our churches at Shiloh, and New Market, N. J.; Middle Island, and Lost Creek, W. Va.; the Chicago Church; The Italian Mission, at New Era, N. J.; and the Hungarian Mission in Chicago; and everybody, every member of the Board, is desirous that everything shall be done that can be done to put us into closer relation with you, to bring about a better understanding of what we want to do, and what we should do, to promote the Master's Kingdom.



Rev. Willard D. Burdick,
Sabbath Evangelist

Home Address, Milton, Wis.

Rev. Willard D. Burdick is the son of R. Dighton Burdick and grandson of Rev. Russell G. Burdick. His father was a pioneer farmer in Minnesota, who moved to Milton, Wis., that his children might have the advantages of Milton College. Willard graduated in the class of 1890, and then took a three years' course in the theological seminary at Morgan Park and at Chicago, Ill., receiving the bachelor's degree. His first pastorate was at Jackson Center, Ohio; his second at Nile, N. Y., and his third at Farina, Ill. During the summer of 1914 he accepted a call as an evangelist for the Seventh Day Baptist Missionary Society. About a year later he was released to accept a call to become a Sabbath evangelist for the American Sabbath Tract Society. While being the special messenger of the Tract Society, Mr. Burdick will represent in a general way all the interests of Seventh Day Baptists. He began his work for the Tract Society August 1, 1915.

**General Summary of the Work of
the Year**

Compiled by the Corresponding Secretary

In presenting this brief summary of the year, the Board of Directors of the American Sabbath Tract Society recognizes with sincere gratitude the loving kindness of Almighty God, and wishes to renew its allegiance and devotion to him, earnestly praying for divine wisdom and guidance which alone can make its service of real worth.

It wishes heartily to thank the people of the Seventh Day Baptist churches for the loyal support which it has received and for the patience and confidence expressed in many ways. It asks for the future a continued interest, an ever-increasing sympathetic support for the work so dear to us all as a people.

The Board joins with all the other organizations of the denomination in extending to the family of the late Rev. David H.

Davis, D. D., and to the Seventh Day Baptist Missionary Society, and the China Mission, its heartfelt sympathy in the sorrow and loss which have come to us all in the death of Brother Davis. He was an honored vice president of the Corporation of the American Sabbath Tract Society. At the first meeting of the Board of Directors after the news came to America special prayer was made and messages of sympathy were sent to the family and to the Missionary Society.

The Board was sorely disappointed because the expected visit of Rev. G. Velthuysen of Amsterdam, Holland, to several of our churches last year had to be given up. Brother Velthuysen, as the guest of the Missionary Society and the Tract Society, came to America in August, 1914, leaving Amsterdam the day before the great war was declared. He visited the General Conference at Alfred and his presence and messages added greatly to the interest and power of the meeting. The

General Conference, acting as a council on the request of the Haarlem (Holland) Seventh Day Baptist Church, of which Brother Velthuysen is a member, ordained him to the work of the gospel ministry. The perils and uncertain situation of his family and friends in the homeland because of the war made an immediate return imperative, and he gave up the trip through this country which had been planned, and sailed from New York the day after the close of the General Conference.

FIELD WORK—SPECIAL

1—*The Southwest*

Because of illness in his family, Rev. Eugene H. Socwell, who last year made a trip of visitation through Oklahoma and Texas, was unable to continue that work on that field. The Board made arrangements with the Missionary Society to pay the salary and expenses of Rev. Willard D. Burdick for a period of four months, February 10 to June 10. Three months of this time he spent in the Southwest, largely in Oklahoma and Arkansas, and one month in Wisconsin and in Ohio. A summary of his work follows. Brother Burdick considers this one of the most important and promising fields we have, and the Board learns with satisfaction that the Missionary Society has succeeded in securing Rev. T. J. Van Horn as a missionary pastor for that field with headquarters at Gentry.

Report of Willard D. Burdick to the Tract Society for the four months closing June 9, 1915:

Places where I have called or preached, or both, during the period—Jackson Center and Lake View, Ohio; Marion, Ind.; Gentry, Fouke, Roberts Schoolhouse, Mayview, Little Prairie, Wynne, and Cherry Valley, Ark.; Porter, Tulsa, Tiawah, Bartlesville, Shawnee, Oklahoma City, Grimes, Kingfisher, Lone Wolf, Hobart, Roosevelt, Ardmore, and Rattan, Okla.; Farina, Ill.; Milton, Milton Junction, Albion, Grand Marsh, Coloma, Coloma Corners, Plainfield, and Berlin, Wis.

Sermons, 57; Addresses, 7.

Average number present at meetings, 54.

Conducted Sabbath School Institute at Jackson Center.

Taught Sabbath-school classes several times. Baptized three young people at Gentry.

Assisted in baptismal service at Grand Marsh. Informal meeting of counsel with young people at Gentry.

Attended three meetings of Missionary Committee.

Number of calls, 241.

Pages of tracts given out, 1,725.

Letters and cards sent out, 124.

Articles written for the SABBATH RECORDER, 9.
Traveled about 4,000 miles.
Traveling expenses (see itemized statement), \$98.50.

Contributions received, \$27.50.

I ought to have spent six weeks more in the States of Arkansas and Oklahoma, visiting lone Sabbath-keepers that I did not see, and holding meetings on the specially inviting fields. Your representative was very cordially received everywhere. The Southwestern field is a very promising one.

2—*The Northwest*

The Board has also sent a visitor, Rev. Herman D. Clarke, on a similar trip to the Northwest, in the States of Iowa, South and North Dakota, and Minnesota. His method of work was the same as that followed by Brother Burdick. They made visits to scattered Sabbath-keepers, with preaching services whenever there was an opportunity with distribution of Sabbath literature, and especially with personal visitation to encourage hope, and strengthen conviction and conduct for God's truth, and to arouse loyalty and support for the denomination as representing the Sabbath. Interesting and enlightening letters from these men have been published in the SABBATH RECORDER, setting forth clearly the situation on these fields and demonstrating the value of this kind of work for us as a people. Brother Clarke spent four months, April to July, in this work. His report, in brief, follows, with an outline map of his trip.

Accepting the invitation of the Board to do work on the Northwestern field, I left Albion, Wis., March 16, and first entered Iowa, spending about six weeks in that State and visiting twenty-seven towns. In South Dakota I visited eight towns and spent twenty-eight days; in North Dakota, eight towns and twenty-four days, and the rest of the time in Minnesota, in sixteen towns. In all, fifty-nine towns were visited and sixty-one families and parts of families that keep the Sabbath, and sixty-eight families some of whom once observed it or were from families that were originally Seventh Day Baptist, and some were First Day families interested in our people in other ways.

On this trip I carefully distributed 1106 pages of Sabbath tracts, 49 Sabbath post-cards, and 22 SABBATH RECORDERS; preached 21 sermons, gave a few Bible readings, preached 1 funeral sermon, baptized 1 candidate, and traveled 3,816 miles by rail, 257 miles by auto and carriage, and walked—enough.

Only one family wrote me not to come, while nearly all visited said they were glad and encouraged. I preached in Seventh Day Baptist, Seventh Day Adventist, Lutheran, Baptist, Congregational, Methodist and Presbyterian churches, to Americans, Danes, Swedes, Norwegians,

French, Germans, and Belgians. In every place I have preached Sabbath truth or talked it, and some have expressed themselves as convinced on this and the question of baptism. Results are God's. I know that many lone Sabbath-keepers have expressed themselves as having new courage and determination to be faithful. To some this truth is new, who have given me respectful attention as I tried to give the message.

I am more than ever convinced of the great danger of isolation from church and society, and I find that in the great majority of cases the material advantage has not been what was planned or expected. As near as I can estimate, from observance and inquiry, more than fifty-seven per cent of the families who have gone from the home church have left the Sabbath. The total expense of the trip was \$113.56.

3—In Colorado

With no cost to the Board except the traveling expenses, Rev. George B. Shaw spent two weeks for the Tract Society in Colorado, most of the time at Boulder and vicinity. This visit was so arranged that Brother Shaw could be at Boulder at the time deacons were ordained for the church there, and he took the leading part in these services. The Board received a message of grateful thanks from the Boulder Church for this visit so timed as to accommodate their convenience.

4—Dedication of North Loup Church

When the new church building at North Loup was nearing completion and arrangements were being made for services of dedication, the Board learned that in all probability there would be present at the dedication no Seventh Day Baptist clergyman except the pastor. Accordingly the Board arranged for Rev. Theodore L. Gardiner, the editor of the SABBATH RECORDER, at one time pastor of the North Loup Church, to make a trip west. It seemed wholly fitting that so important an event as the dedication of a large, new, fine church building should receive some denominational recognition. Editor Gardiner made the visit for the Board. He made one issue of the SABBATH RECORDER a special North Loup Number, with an account of the services, and several pictures. The Board also arranged that while on this trip the editor should attend the commencement exercises at Milton College, and visit as many of the people of southern Wisconsin as was practical in the short time allowed. Messages of gratitude and appreciation came to the Board from both North Loup and Wisconsin.

5—Among the German Seventh Day Baptists

The former friendly relations with the German Seventh Day Baptists have been continued and strengthened by a visit of several weeks, during the summer of 1914, by Corliss Fitz Randolph. Brother Randolph has also made another visit, in June of this year, to the Snow Hill Church. Just now he is working, together with their leaders, to bring about, if possible, certain changes in the laws of Pennsylvania that will be more favorable to Sabbath-keepers.

6—Richmond, Va.

The Board made arrangements with its Corresponding Secretary to attend a meeting of the Executive Committee and the Commission on Sunday Observance of the Federal Council of the Churches of Christ in America, at Richmond, Va., in December, 1914. He made a report of the meetings to the Board and furnished the SABBATH RECORDER a brief account for publication.

FIELD WORK—EXCHANGE OF PULPITS

1—Purpose

The purposes of this effort on the part of the Board was to send to each church for one week a new voice to support the local pastor in promoting a better observance of the Sabbath on the part of our own people, to bring to the attention especially of our young people the privileges, the blessings, and the obligations of Sabbath-keeping. It was also hoped that this work would promote the organized interests of the Seventh Day Baptist churches as represented by the Tract Society, and would bring information and inspiration to the churches concerning the Sabbath truth, and would bring the Tract Society and the people into closer and more vital relations.

2—The Plan

The plan of management was changed this year a little from that used in former years. A pastor was selected in each association to be the manager for that association. He did all the correspondence and made out the schedule of exchanges, which in general were so arranged as to come a short time before the Sabbath Rally Day in May. The Tract Society paid the traveling expenses of the men. Then the associational manager made a report to the Board.

3—The Result

Rev. E. A. Witter, manager of the Eastern Association, reports exchanges at Rockville, Hopkinton, Ashaway, and Westerly, in Rhode Island; Berlin and New York City, in New York; Plainfield, New Market, Shiloh, and Marlboro, in New Jersey, with a total expense of \$22.59.

Rev. R. R. Thorngate, manager for the Central Association, reports exchanges at Adams Center, Syracuse, Verona, West Edmeston, Leonardsville, Brookfield, Deruyter, and Scott, all in New York, with an expense of \$24.03.

Rev. Ira L. Cottrell, manager of the Western Association, reports exchanges at Alfred, Alfred Station, Hartsville, Independence, Andover, Nile, and Richburg, in New York, and the Hebron churches in Pennsylvania, with an expense of \$7.10.

Rev. M. G. Stillman, manager for the Southeastern Association, reports exchanges at Salem, Middle Island, Berea, Lost Creek, and Roanoke, in West Virginia, with no expense to the Board.

Rev. Henry N. Jordan, manager for the Northwestern Association, reports exchanges at Farina and Chicago, in Illinois; Milton, Walworth, Milton Junction, Albion, and Grand Marsh, in Wisconsin; Dodge Center, Minn., North Loup, Neb., and Nortonville, Kan., with an expense of \$108.14.

Rev. R. J. Severance, for the Pacific Coast Association, reports exchanges at Los Angeles, Long Beach, and Riverside, in California, with an expense of \$4.95.

There has been some criticism in the past in reference to this method of work, and now with the coming of the Sabbath evangelist it is to be discontinued for a time at least. The Board feels, however, that for the money expended, this year the largest of all, but only \$166.81, a very worthy and excellent work has been accomplished, pastors have had the advantage of a little travel and the inspiration of preparing for a new hearing, and the churches have had the privilege of listening to a new voice and a new message to revive their interest and denominational sympathy.

FIELD WORK—SABBATH RALLY DAY

With the wish and purpose to exalt the Sabbath and to arouse interest and loyalty on the part of the people, the Board promoted a service which it called "Sabbath Rally Day." The week of the fourth Sabbath in May was selected. A program

was prepared and printed, and sent to all the churches in sufficient quantities to give each person a copy. Through the pages of the SABBATH RECORDER due notice was given and everybody was invited to observe the occasion. The Sabbath School Board provided the copy for the program of the Sabbath school, and the Young People's Board provided the copy for the meeting of the young people. Programs were also arranged for a sociable for the young people, for the work meeting of the woman's society, for the Sabbath eve prayer meeting, for the Junior society, and for a general meeting the evening after the Sabbath. All these programs were assembled into one by the Board, and then printed and distributed free to the churches. Of course such a program must be in many ways only suggestive, and it was so made that it could be easily adapted to the local needs and conditions of each community, and the details were left for each church to arrange. The main thing was to get everybody united at the same time all over the denomination in the same work.

From all reports the effort was a decided success, and the Board would suggest that Sabbath Rally Day in May of each year become a regular and permanent affair among us, and that the churches make definite plans to observe it, and make due preparations by appointing of committees and by special earnest prayer, the Tract Society to provide the programs a month or more in advance so there will be ample time to prepare the parts. The plan itself and the program of this year have been highly commended even by those outside our denomination.

FIELD WORK—GENERAL

1—The Canadian Branch Office

The Rev. George Seeley has charge of the distribution of tracts for the Dominion of Canada and the West Indies. Large quantities of Sabbath literature are shipped to him by freight from Plainfield, N. J., and he gathers names and addresses and sends out this literature by post, hundreds of thousands of pages every year. One hundred and twenty dollars a year is thus used in postage, which, at one cent an envelope, makes 1,000 pieces a month, or in round numbers, about 12,000 messages a year. Brother Seeley has moved his residence, and his address now is 26 Cameron

St., Moncton, New Brunswick, Canada. While moving, he had the misfortune to crush the fingers on one hand, which crippled him for several weeks and caused considerable suffering.

2—The British Isles

The Board has continued to send \$25 a month towards work of Sabbath Reform in the British Isles. This has been sent to Rev. T. W. Richardson, the pastor of the Mill Yard Seventh Day Baptist Church, in London. This is the mother church of all the Seventh Day Baptist churches in America, and the Board has thus kept the churches in official touch with all that remains in the British Isles of those true and noble ancestors who stood for the Bible truth of the Sabbath and laid the foundation, or rather planted the seed which now is bearing fruit in our denomination.

3—The Booschapper

Although the war in Europe, so near our little mission in Holland, has not only interrupted the progress of our work in that country for the Sabbath, but has turned every effort of our people there towards the relief of the suffering Belgians, yet the Board has continued to send the usual assistance to the publication of the *Booschapper*. The Board has really no definite knowledge of what the condition of the distribution of this little paper has been during the year, but it has felt more than justified in sending the financial support as in former years. We are proud to be thus officially connected with a work which witnesses to such consecration and sacrifice.

When the war broke out, Brother Ch. Th. Lucky was on a visit in Holland, and he has been unable to return to his home in Galicia. He has been, in the meantime, working with the church at Rotterdam, and the Board has given financial assistance at the rate of \$25 a month.

4—Pacific Coast Visitation

The Board makes an annual appropriation of \$100 to pay the traveling expenses of a representative of the Pacific Coast Association to make a trip of visitation to the lone Sabbath-keepers in California, Oregon, and Washington. The secretary of the association, Rev. George W. Hills, made the trip last year, and is doing so again this year.

5—General Conference and the Associations

The Board has sent Rev. Theodore L. Gardiner, editor of the SABBATH RECORDER, to attend the annual session of the General Conference at Alfred, N. Y., in August, 1914, and to all the associational gatherings in the autumn of the same year, at Farina, Ill.; Independence, N. Y.; Leonardsville, N. Y.; Marlboro, N. J.; Middle Island, W. Va., and Gentry, Ark. By making these visits the editor has been enabled to give, through the pages of the SABBATH RECORDER, most interesting and helpful accounts of these meetings.

6—Missionary Board Meetings

Last year the Corresponding Secretary of the Tract Board was made a member of the Missionary Board, and the Corresponding Secretary of the Missionary Board was made a member of the Tract Board. The Tract Board has paid the expenses of its Corresponding Secretary to attend the three quarterly meetings of the Missionary Board at Westerly, R. I., held since the time of the General Conference, and the Corresponding Secretary of the Missionary Board has attended one meeting of the Tract Board.

7—Joint Work

(a)—Missionary Society. The Board has continued to assist the Missionary Society in its work of helping the mission church at Los Angeles, Cal.; the Hungarian Mission in Chicago, Ill.; the Italian Mission at New York City, N. Y., and New Era, N. J.; the mission at Pangoengsen, Java; and the mission at Georgetown, British Guiana,—a total of \$1,210.

(b)—Sabbath School Board. The Board has made up the deficit on the publications of the Sabbath School Board, namely, the *Helping Hand*, the *Sabbath Visitor*, and the *Junior Quarterly*, a total of \$789.60. The reports of these lines of work are made by the Missionary Society and by the Sabbath School Board, and are therefore not reported in detail here. This Board has assisted financially to the sum of \$1,999.60.

SABBATH LITERATURE—THE PUBLISHING HOUSE

The report of the Publishing House as prepared by the Business Manager will be found in another part of this Annual Statement.

SABBATH LITERATURE—DISTRIBUTION

1—General Policy

The same general policy of distribution of tracts has been continued during the past year. Workers on the field have been supplied with literature for free distribution, and requests by correspondence asking for tracts have been responded to from India, Nyasaland, Australia, South America, and many places in our own land. Hundreds of thousands of pages of Sabbath literature have been sent far and wide in this way.

2—Sabbath Recorders as Tracts

Several copies of the SABBATH RECORDER are printed each week in excess of the number needed to supply the list of regular paid subscriptions. These are used like tracts: (a) as sample copies; (b) as free trial subscriptions for a few weeks; (c) as gifts to libraries and reading rooms, and (d) as free messages of Sabbath truth wherever an interested reader can be discovered.

3—Tracts Reissued

New editions of five tracts have been published during the year—"Pro and Con or the Sabbath Question in a Nut-Shell," "How Sunday Came into the Christian Church," "Bible Reading on the Sabbath and Sunday," "Why I Am a Seventh Day Baptist," and "The Sabbath and Seventh Day Baptists." These five tracts are more frequently called for and in larger quantities by our people than any other of our leaflet publications.

4—Two Special Tracts

There is to be held in connection with the Panama-Pacific Exposition at Oakland, Cal., July 27 to August 1, a meeting called "The International Lord's Day Congress." At one time it was thought that a place could be secured on the program for Rev. Arthur E. Main, and the Board was ready to send him to the congress, but the privilege was finally denied. Brother Main then put into brief form about what he had planned to say in such an address, and the Board put it into tract form, and also in another tract the substance of an address by Brother Main before the Commission on Sunday Observance of the Federal Council of the Churches of Christ in America, at Richmond, Va., in December,

1914. Four thousand copies each of these two tracts have been sent to Rev. George W. Hills for him to distribute at Oakland, Cal., during the week of the meeting of the congress. These two tracts are called, "A Sacred Day: How Can We Have It," and "The Question of Sunday Legislation."

5—Tracts in Spanish and Swedish Languages

At the request of a little group of Sabbath-keepers in Argentina, South America, the Board had two tracts, "Exposé of Faith and Practice," and "Pro and Con," translated into Spanish and into Swedish. They were then printed at our publishing house and sent to these people in South America.

SABBATH LITERATURE—REVISION

1—Meeting of Special Committee

In September, 1913, the Board appointed a special committee called the Committee on the Revision of Tracts (now, by vote of the Board, changed to the Committee on Revision of Denominational Literature). The committee consisted of Corliss F. Randolph, chairman, and Rev. Edwin Shaw, secretary, members of the Board, and three representative men of the denomination outside the Board, Rev. Arthur E. Main, Rev. Willard D. Burdick, and Rev. William L. Burdick. Considerable correspondence was carried on by the committee during that year.

A meeting of the committee was held at Alfred, N. Y., just prior to the gathering of the General Conference in August, 1914. This lasted eleven working days, from August 5 to August 17. All the sessions of the committee were attended by all the members, who were present throughout all its deliberations. From the very beginning at these sessions a studied effort was made to obtain intelligent information upon the following topics: (a) To what extent does a Sabbath conscience exist throughout the world at the present time? (b) What is the general attitude of Seventh Day Baptists toward the Sabbath at the present time? (c) What kind of literature relating to the Sabbath, if any, are Seventh Day Baptists in need of, for their own enlightenment and encouragement? (d) What purpose should Seventh Day Baptists have in presenting the claims of the Sabbath to the world at large, and what literature is needed to accomplish this purpose? In-

formation from all available, trustworthy sources was sought touching these questions by members of the committee before the meeting, and by the committee as a whole and as individuals during its session. At one session several visitors were present to give help and counsel. The committee made a full and thorough report which was approved and adopted by the Board and was published in the SABBATH RECORDER November 2, 1914.

2—The Report of the Committee

Among the recommendations of the committee were the following: (a) the preparation and publication of the following books: "History of the Sabbath," "History of Sunday Legislation," "Seventh Day Baptists in the Work of the World," "A Seventh Day Baptist Book of Devotion," and a "Seventh Day Baptist Hand Book"; (b) several suggestions concerning the SABBATH RECORDER as to make-up, illustrations, etc., and a recommendation that with the consent of the Missionary Society the Tract Society should resume the publication of the *Seventh Day Baptist Pulpit*; (c) certain recommendations concerning tracts as follows: (1) the reprinting of the entire series of gospel tracts, ten in number; (2) the publication in tract form of a sermon by Rev. W. C. Titsworth on "The Sabbath as the Family's Day"; (3) the preparation and publication of the following new tracts: "Manner of Sabbath Observance," "Life: What Is It?" "The Attitude of Jesus Toward Jewish Ceremonial Observances," "The Old and the New Covenants in Their Relations to the Sabbath," "Translation of the Word 'Week' in the New Testament," "The Time of the Resurrection; Has It Any Bearing Upon the Sabbath?" "Sabbath Keeping and Character," "Baptism," "Communion," "Sabbath Catechism," "Prophetic and Apocalyptic Literature of the Bible," and "Why I Am a Seventh Day Baptist." Certain men and women were selected and recommended to prepare copy for these new tracts. (4) The republishing, with any necessary revision, of four tracts already in print. This is a very brief summary of the report. Those who are especially interested should consult the full report as published in the SABBATH RECORDER.

3—Present Accomplishments

The work during the year may have seemed to some people to have made but little progress, but the executive end of the committee has been far from idle, and some advancement has been made. Difficulty was found at once in securing the persons chosen to prepare the manuscripts. Some declined outright, and others accepted only upon the condition of taking their own time to do the work. But at least three things have been brought to the point where they can be seen: (a) the new editions of the five old tracts as mentioned under (3) of "Distribution" above; (b) the publication of the *Pulpit*, which should meet the hearty financial support of the entire denomination; (c) the issuance of three of the new tracts, "Baptism," by Rev. Arthur E. Main, "The Sabbath the Family's Day," by Rev. Wardner C. Titsworth, and "First Day of the Week in the New Testament," by Rev. William C. Whitford. Copies of these five old tracts, the *Pulpit*, and the three new tracts will be at the General Conference for careful inspection, interested approval, and sympathetic criticism by the people.

SABBATH LITERATURE—DENOMINATIONAL FILES

Bound copies of several publications have been made and sent during the year to Salem College, but the press of other duties has been so great upon the committee that very little of this work has been done.

SABBATH LITERATURE—INDEX FOR THE SABBATH RECORDER

The beginning has been started of making an index for the files of the SABBATH RECORDER. Professor C. R. Clawson, librarian of Alfred University, is working at the index from the year 1906 back towards the beginning of the paper, while the work is being done in the office of the SABBATH RECORDER from the year 1906 and forward. It will be some time before this work can be published and given out, but when done it will be of very great service, especially to those who preserve, bound or unbound, files of the SABBATH RECORDER.

AS TO THE FUTURE

1—Field Work

It is the policy of the Board to entrust its field work in the future to the newly

appointed Sabbath evangelist, Rev. Willard D. Burdick. The method of exchange of pulpits by the pastors as a work of the Board will be discontinued. Short trips by different men will also be discontinued, unless some special situation seems to require attention when Brother Burdick can not see to it. He will have charge of the field work. He plans to visit the East soon after Conference and attend the September and October meetings of the Board, at Plainfield, thus coming into personal, sympathetic, intelligent touch with the members of the Board and all the phases of the work. He will then go out where the need seems most urgent. Churches and communities which desire the counsel and help of the Sabbath evangelist in the way of series of revival meetings, or to meet some special opportunity, are cordially invited to correspond with him, or with the Tract Society, in regard to the matter. Although in the employment of the Tract Society, he will represent the broad interests of the entire denomination in all its organized activities.

2—Publishing House Equipment

The Board has entered upon a policy of better equipment in the publishing house. Through the generosity of the C. B. Cottrell and Sons Company, of Westerly, R. I., a new printing press was secured last year, a cut and description of which are found elsewhere in this Annual Statement. The equipment has also been improved by installing individual electric motors for the different machines, to take the place of the one large motor formerly used; and the change already shows a marked reduction in the monthly bill for power. There is a general air of progress and efficiency and economy about the office. We point with satisfaction to the character of the work done as seen in the SABBATH RECORDER and the other periodicals, and especially in the *Pulpit*, and the new tracts which we hope to have ready by the time of the General Conference, and we call especial attention to the report of the publishing house and commend its careful perusal.

3—"The Pulpit"

Especial attention is called to the new effort in the reappearance of the *Pulpit*. The subscription price of fifty cents a year will make the magazine self-supporting

only by securing a paying subscription list of at least twelve hundred. With the excellent sermons, the pictures of men and churches and places, the editorials, and the splendid paper and printing, we feel that there should be a generous and hearty support financially of this effort of the Board.

4—New Tracts

The Board is also entering upon a policy of issuing its literature in tracts that are printed in a neat, simple, attractive form. To be sure, this incurs more expense, but it is felt that a leaflet literature, to gain a reading in these days, must be presented in a form that attracts attention, and to be preserved must have a valuable body as well as a message of truth. It is trustingly hoped that our people will be willing to pay money for these tracts, and will then preserve them with diligence, and distribute them with discretion.

5—Larger Subscription List for the SABBATH RECORDER

The Board proposes to renew its efforts to enlarge the subscription list of the SABBATH RECORDER. The postal laws have made it necessary, imperative, for a good many delinquent subscribers to be taken from the list. The Board has no discretion in the matter. Will not the people help us by remembering one and all of these three requests: (1) Keep the subscription to the SABBATH RECORDER paid in advance. (2) If you neglect the matter till your name is of necessity removed and the paper ceases to come, do not get "huffy" about it; keep sweet, and pay up like a man. (3) Will not the loyal supporters of the SABBATH RECORDER make special contributions to pay for an extra, or five extra copies, to be sent to those who really are not able to meet the expense?

6—Certain Readjustments Necessary

The increased financial demands that are to come to the Board because of these steps, taken in the line of progress, will make it necessary for the Board to make some readjustment in its present line of work at the end of the coming year. It has been giving financial assistance to the Sabbath School Board and to the Missionary Society for some time in several ways, and there must either be a very large increase of contributions to the Board from

the people, or some sort of readjustment of these lines of assistance will be necessary.

7—Centralization and the Incorporation of Conference

The Board is in hearty sympathy with the movement to incorporate the General Conference. It believes that it is a step in the line of unity and centralization of administration, a policy which the Board has advocated and for which it continues to stand, ready to join heartily with the General Conference and with the other societies in any well-devised plan for a more simple and centralized management of our denominational activities.

OUTLOOK FOR THE SABBATH

The outlook for a speedy return of the Christian world to the Sabbath of the Bible can not be said to be promising. Sad as it may seem, it is yet true that a regard for Sunday as a sacred day continues to grow less and less. A few zealous advocates are making almost frantic efforts to support an observance of the "Lord's Day" by means of legislative enactments; but the great majority of the clergy and the people realize that there is no biblical authority for any Sabbath but the Sabbath of Christ, the seventh day of the week. There is a spirit of unrest over the matter of the Sabbath, an undercurrent of feeling that the various lines of reasoning to bring to Sunday any Sabbath significance are confusing, and contradictory, and unconvincing. From many parts of the world we hear of individuals and little groups of people who are coming to the Sabbath, and the time of a general return may be sooner than we now anticipate.

It is for us, as a people, to labor in patience and in Christian love, with all sweetness of spirit, but with all devotion to our cause, having the fullest charity and the broadest-minded liberality for others, but being very strict with ourselves, remembering that the truth is the Lord's, and that we are bound to a loyal allegiance to do our part, and leave the issues with him. As David's general, Joab, said just before a great battle, "Be of good courage, and let us play the man for our people, and for the cities of God; and the Lord do that which seemeth him good."

The Finances of the Tract Society

FRANK J. HUBBARD, *Treasurer*

The financial condition of the Tract Society is satisfactory at the present time. This means that all bills have been paid and that we have a little balance in the bank. It does *not* mean, however, that we have raised anything like the money the Tract Society asked for a year ago. In fact, as a people, we contributed just about forty cents on the dollar of the amount of the Tract Society budget which was approved by the last General Conference.

The way the Tract Society got along during the year was by using up about one thousand dollars of the amount that had been set aside for Sabbath Reform Field Work, together with part of our balance on hand, and by not using any part of the sum which was designated for a "Field or Denominational Secretary."

So that the twenty-six hundred dollars we received instead of the sixty-five hundred dollars we asked for, as contributions, meant a depleted treasury and a lessening of the work outlined by the Board, and you will now better understand my opening sentence to mean that we have done what we could,—not necessarily what we should,—but at any rate we have spent the money provided us during the year—and some besides.

The summaries of receipts and disbursements will give a very good idea of how you have supported this work and of how we have spent the money,—and if you do not take the time to read the entire report I trust you will at least give these two tables careful consideration.

SUMMARY OF RECEIPTS

Balance on hand July 1, 1914	\$1,189 65
Income from Permanent Funds, prepaid	1,577 90
Transferred from Sabbath Reform Field Work Acct.	800 00
Contributions	2,581 42
Income from Invested Funds	3,754 30
Check lost (bookkeeping entry only) ..	3 50
Bequest of Eliza James (divided between the Missionary Society and Permanent Fund of the Tract Society) ..	540 00
City National Bank, interest on balances	66 64
Publishing House Receipts	4,620 56
	<hr/>
	\$15,133 99

SUMMARY OF DISBURSEMENTS

De Booschapper	\$ 606 00
Sabbath Reform Work (work on a monthly basis)	1,098 57

Sabbath Reform Field Work (mostly exchange pulpits)	991 47
Mission Work (Java, Hungarian, Italian, etc)	1,115 00
Expenses of Officers and Agents, traveling expenses, postage, stationery, legal expenses, surrogate's fees, etc.	341 79
Expenses of Committee on Revision of Literature	251 48
Junior Quarterly appropriation	200 00
Ch. Th. Lucky, appropriation	150 00
G. Velthuysen, expenses to Conference	92 37
Incidentals	52 32
Publishing House Expenses	8,712.67
Transferred to Missionary Society and Permanent Fund of Tract Society ..	540 00
	<hr/>
	\$14,151 67

Now with these statements in mind please give your attention to the budget for the coming year.

BUDGET FOR 1915-16

De Booschapper	\$ 606 00
Sabbath Reform Work	970 00
Field Representative	1,350 00
Expenses of Officers and Agents, traveling expenses, postage, stationery legal expenses, surrogates fees, etc.	990 00
Committee on Revision of Literature..	425 00
Deficit on publications	6,300 00
Contingencies	500 00
Mission Work	1,210 00
Junior Quarterly appropriation	200 00
Ch. Th. Lucky, appropriation	150 00
	<hr/>
	\$12,701 00

SOURCES OF INCOME

Income from Invested Funds	\$5,300 00
Balance on hand	1,000 00
Contributions required from the people	6,401 00
	<hr/>
	\$12,701 00

Several changes are apparent even on a casual reading of these figures but I want to call your particular attention to *two* items.

The first is that of *Field Representative*,—a new office for the Tract Society and one that has long been cherished and worked for by the Board. We are sure that the labors of Mr. Burdick are going to mean much to us as a people in encouragement to better and surer Sabbath observance,—in broader vision of the truth, in a better acquaintance one with another as he goes from place to place and brings all our views into closer harmony with the one central aim,—*the Master's service*.

The second item I desire you to note is the deficit on publications, which has been considerably increased.

The "deficit on the RECORDER" is as well understood and as much looked for as the bill for today's dinner and, like the bills for our dinners, it probably will be ever with us. But if we are to live as a denom-

ination we must have the RECORDER continued in its present high state and—we must pay the bill. This is equally true of some of the other publications, and now we have added a new source of expense in the form of *revised tracts* and literature issued in a heretofore undreamed-of form of attractiveness.

As to the wisdom of this move there is no doubt in our minds. The President and Secretary will tell you of the aspirations we have along this line. Some of the first tracts are before you in their new dress and we believe they will meet with your approval. At any rate it seemed to the Tract Board that it was unwise to continue the publication of our literature unless it could be put out in form of sufficient attractiveness to appeal first to the eye and then be kept and perused because the holder could not willingly cast aside a pamphlet which so pleasingly presented itself.

This, of course, costs money, but it is much more than worth the effort and the added expense.

Our other activities can not be curtailed at this time,—either these things must be given up or the expense added, and if it is added you and I—the people—must pay the bill.

Now do not misunderstand this,—it means in definite dollars and cents that we must contribute as a people to the work of the Tract Society two and one-half times as much as we did last year. It means that some, who can, must give five and ten fold to make up for those who are already giving as much as they can. It means that some who have neglected to give must go down in their pockets and give to the utmost of their ability. It means that as a people we must stand squarely back of this program, morally and financially.

The Tract Society has faith,—

Faith in the people of the Seventh Day Baptist Denomination.

Faith in the Sabbath of Jehovah.

Faith in the living God.

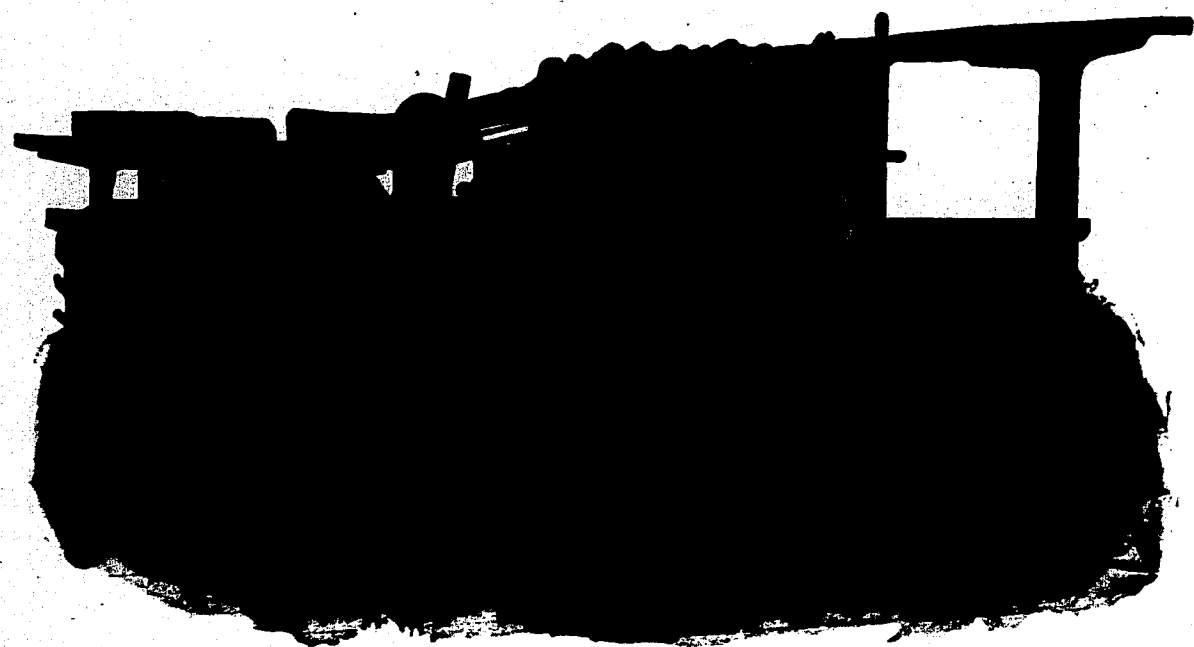
The Tract Society is offering you faith,—*with works*—for without works faith availeth nothing.

Will you work with us?

Report of the Publishing House for the Year Ending June 30, 1915

This is a side-view of the fine two-revolution cylinder press presented to the American Sabbath Tract Society by the C. B. Cottrell & Sons Co., of West-erly, R. I.

It is called the New Series Four Roller Press. The size of the bed is 43x62 inches, and it will print a sheet approximately this size. It has four form rollers, which are driven by two metal vibrating rollers connected with a rack on the bed, and four distributing rollers, driven by two metal vibrating rollers which, through a series of gears, are also directly connected with a rack on the bed. This means that the



OUR NEW PRINTING PRESS

speed of all rollers is exactly the same as the speed of the bed and distributing table, a point very important in the execution of high grade work. Two composition rollers on the form vibrators make a total of six vibrating rollers, giving unexcelled distribution of ink. All composition rollers except the ductor roller are interchangeable.

The equipment includes patent springless fly, patent air springs, patent air governor, impression trip, counter, jogger, patent hinged roller frame, two sets of roller cores, slitter, wrenches, etc.

Its speed is from 1,000 to 1,800 per hour, and it has every mechanical device necessary for doing the finest grade of printing. Its weight is a little over 20,000 pounds.

To the Board of Directors of the American Sabbath Tract Society:

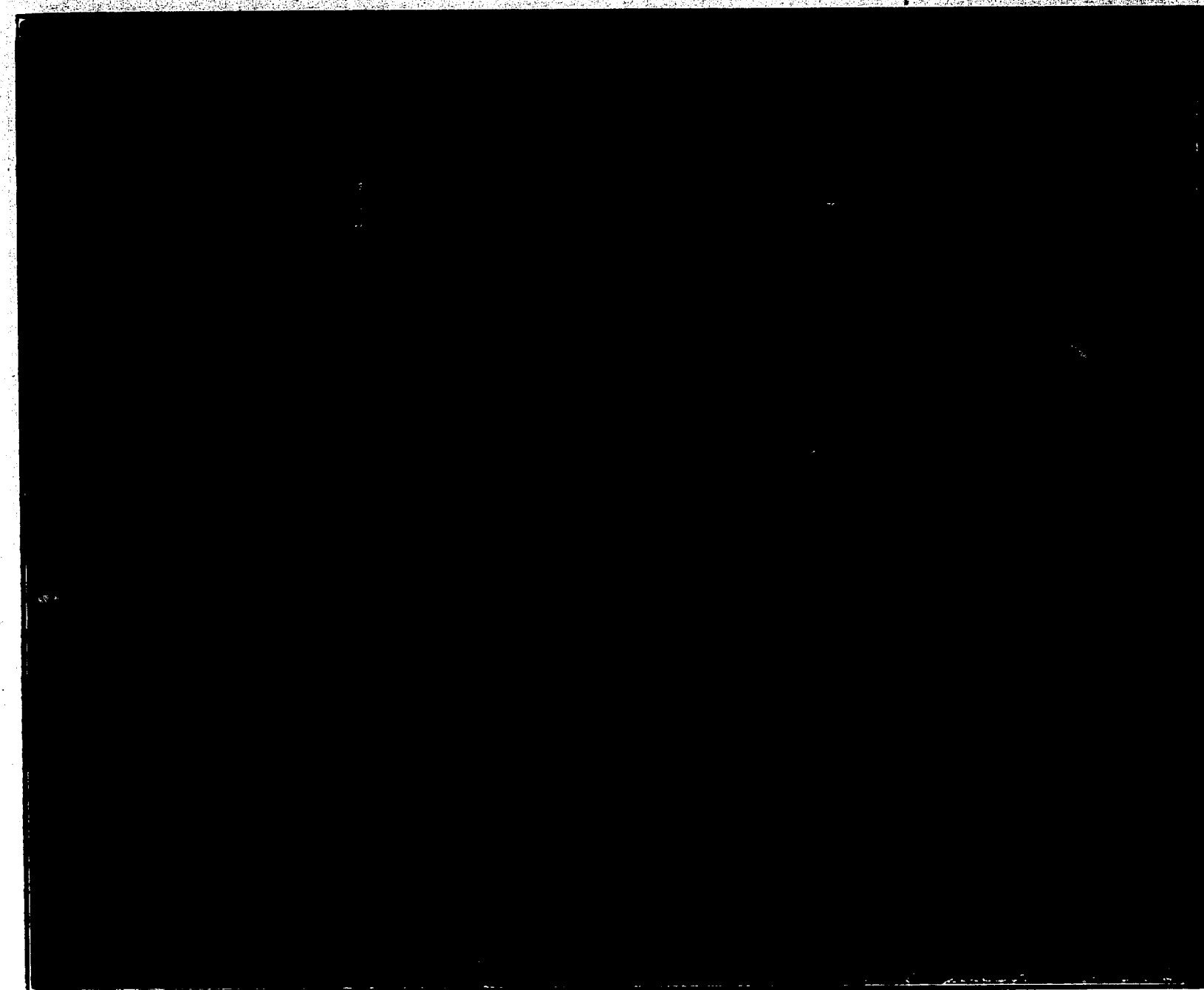
The total sales of the publishing house for the year ending June 30, 1915, amount to \$19,591.83. The commercial sales amount to \$10,923.12, which is two thousand dollars more than in any previous year. It is the purpose of the management to continue this growth in the volume of our output. The Loss and Gain account shows a gain of \$727.60 (which does not include the \$771.41 mentioned below).

During the year, our old cylinder press, which had been in use for about twenty years, has been replaced by a fine, up-to-date machine, generously given to the Tract Society by the C. B. Cottrell & Sons Co., of West-erly, R. I. New individual motors have been bought for the cylinder and plat-

ten presses, cutter, folding machine and linotypes, doing away with the line shafting formerly used and effecting a material saving in power. This improvement is not only much more convenient for the operators of the machines, but it also reduces the monthly bills for electricity by more than twenty per cent.

Arrangements have been made for the beginning and main-

tenance of a sinking fund, to provide for future renewals of the publishing house equipment. This is accomplished by laying aside a certain amount (approximately \$25) every two weeks, so that by the time any piece of equipment becomes worn out or obsolete, a fund sufficient for its replacement will be available, without recourse to a special appeal to the people as heretofore. The fund is deposited in the savings department of a local bank and draws 4 per cent interest. The money for this fund will be taken from the earnings of the publishing house. With the sinking fund as a reserve, it is hoped that the publishing house may be made self-supporting from now on, except for the rehabilitation of the linotype ma-



THE LINOTYPE MACHINES IN THE PUBLISHING HOUSE

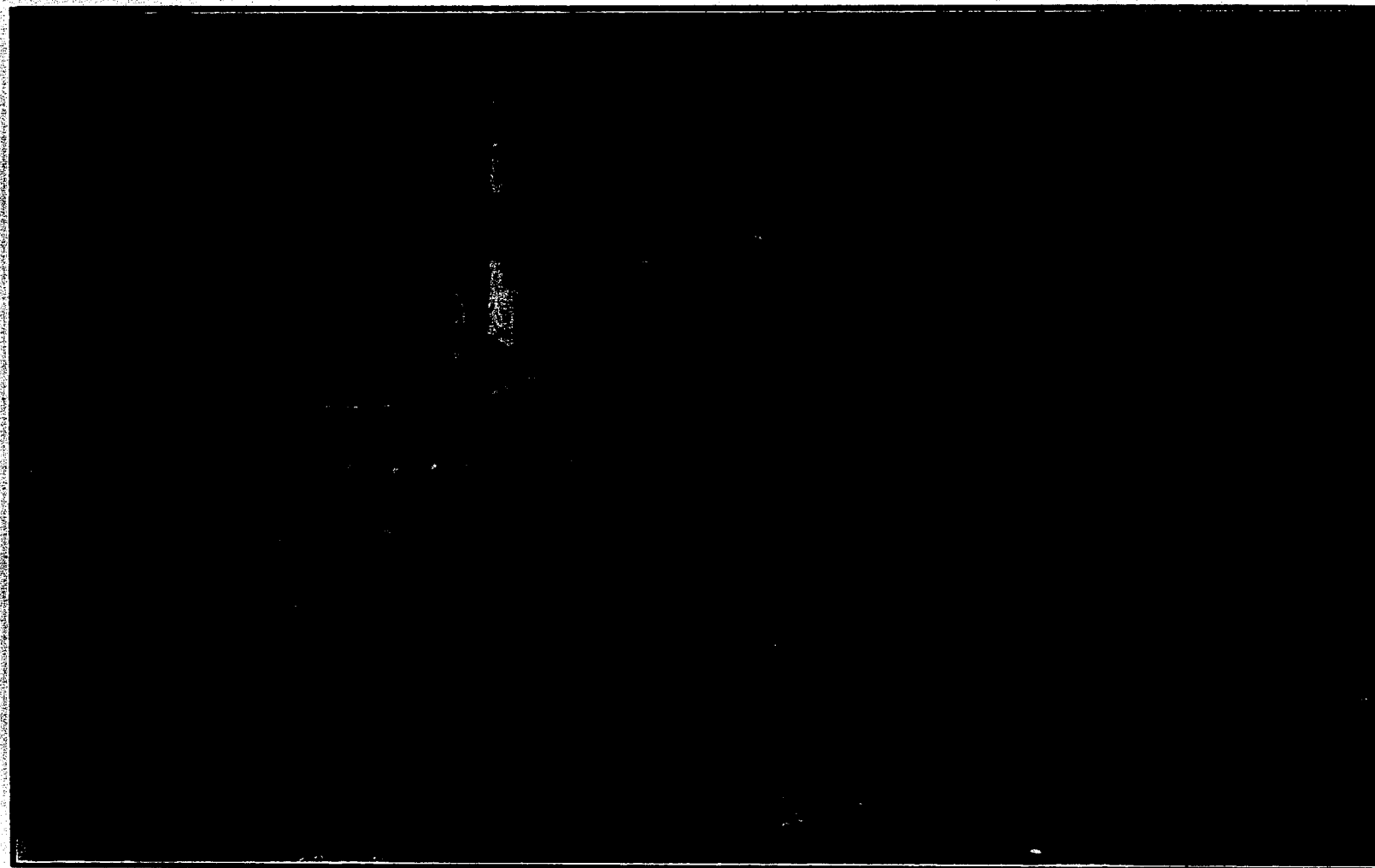
chines, which should be taken care of in the old way at an early date.

The cost of the new motors and of the labor of installing them and the new press has been \$777.41, which has been paid out of the earnings of the publishing house.

The two linotype machines, while still running, are badly worn and will not long be capable of turning out first-class work unless they are rebuilt. These machines are now about ten years old and during that period many important improvements have been made. They should, therefore, be replaced by newer models of greater versatility. Furthermore, our supply of type faces for these machines does not include some of the faces required for our denominational and other work; notably, the new tracts and other publications now in course of preparation, and the better kinds of commercial printing. Because of this fact we shall have to have the type for the denominational printing just refer-

red to set up outside until such time as the linotype machines are placed in proper condition as recommended. Also, until that time we shall be handicapped in our efforts to compete with other print shops in securing certain classes of commercial printing, which, as noted above, bears an important part of the cost of maintaining the publishing house. New or rebuilt machines include new type faces in their equipment. Rehabilitation of these machines would put the publishing house in a condition where, by means of the sinking fund already provided for, it should, in the future, be self-supporting, a condition heretofore much desired but never attained.

The Society is fortunate in having a competent mechanical engineer as a member of its Supervisory Committee. He has spent considerable time in making tests of the amount of power required to operate each machine before the motors were bought, has had charge of their purchase



FOLDER, CUTTER, AND JOB PRESS

and has helped in their installation. This work has resulted in a material saving to the publishing house, as we now have motors which cost less to buy and to operate than those commonly used on the same kinds of machines.

Following is a statistical report of the year's work in detail:

LOSS AND GAIN ACCOUNT

Dr.	
Expense accounts	\$ 1,154 17
Insurance ..	149 41
Light and power ..	498 01
Loss and Gain accounts ..	63 17
Office labor ..	11,254 36
Petty cash ..	287 80
Plant ..	703 14
Postage ..	504 96
Rent ..	500 04
Stock ..	3,761 68
Balance (gain) ..	727 60
	<u>\$19,604 34</u>

Cr.	
Interest ..	\$ 5 91
Magazine subs ..	6 60
Sales—Commercial ..	10,923 12
Sales—Tract Society ..	8,668 71
	<u>\$19,604 34</u>

RESOURCES

Machine supplies ..	\$ 6 25
Office supplies ..	113 14
Unused R. R. ticket ..	5 55
Pressroom supplies ..	104 17
Unexpired insurance ..	107 31
Plant ..	7,097 74
Stock ..	1,756 18
Cash ..	651 76
Accounts receivable ..	1,886 81
	<u>\$11,728 91</u>

LIABILITIES

Accounts payable ..	\$ 355 18
Investment ..	11,373 73
	<u>\$11,728 91</u>

SABBATH RECORDER

Dr.	
Stock on hand July 1, 1914 ..	\$ 335 55
Expenses of printing, salary of editor, sundries, etc.	6,532 56
	<u>\$ 6,868 11</u>

Cr.	
Subscriptions, advertising receipts, etc.	\$ 3,331 30
Stock on hand July 1, 1915 ..	473 01
	<u>\$ 3,804 31</u>
Deficit ..	<u>3,063 80</u>
	<u>\$ 6,868 11</u>

Subscriptions paid in advance of July 1, 1915 ..	\$ 1,371 29
Subscriptions due July 1, 1915 ..	2,835 06
Amount due July 1, 1915 from present subscribers ..	\$ 413 84
Amount due July 1, 1915 from subscribers taken from list since July 1, 1914 ..	181 87
Amount due from subscribers taken from list before July 1, 1914 ..	2,239 35
	<u>\$2,835 06</u>

Advertising due Recorder ..	\$ 10 00
Circulation:	
Paying subscribers ..	1,699
Exchanges ..	30
Agents ..	22
Free ..	104
Total ..	<u>1,855</u>

SABBATH VISITOR

Dr.	
Stock on hand July 1, 1914 ..	\$ 15 12
Expense of printing, stock, etc.	978 30
	<u>\$993 42</u>
Cr.	
Stock on hand July 1, 1915 ..	\$ 29 75
Received on subscriptions, etc.	496 89
	<u>\$526 64</u>
Deficit ..	<u>466 78</u>
	<u>\$993 42</u>
Paying subscribers ..	1,072
Subscriptions paid in advance of July 1, 1915 ..	\$ 97 04
Subscriptions due July 1, 1915 ..	217 39
(\$64.81 of this is for delinquents taken from list before July 1, 1914)	

HELPING HAND

Expense of printing, etc.	\$853 81
Received on subscriptions ..	701 89
Deficit ..	<u>\$151 92</u>
Paying subscribers ..	3,261
Free ..	7
	<u>3,268</u>

Subscriptions paid in advance of July 1, 1915 ..	\$167 25
Due July 1, 1915 ..	281 28
(\$54.81 of this due on delinquents taken from list before July 1, 1914)	

TRACT DEPOSITORY

Expense of printing, postage, etc.	\$ 72 76
Receipts ..	90 48

MISCELLANEOUS

Proportion of Year Book, etc.	\$241 32
Respectfully submitted,	

L. A. WORDEN,
Business Manager.

Approved Aug. 1, 1915.
Supervisory Committee,
M. L. Clawson, Secretary.

Our Sabbath Evangelist at Milton

The president of our Tract Society in his address at the General Conference explained in a general way the work of our Sabbath evangelist, Rev. Willard D. Burdick. Among other things he said that he was to be a servant of the people, not merely a representative of the Tract Society, and that wherever there was a special need, there he was to go if it could possibly be arranged. A specific case arose at once. Brother Burdick was ready to leave his home in Milton to meet with the Board of Directors at Plainfield. A special situation arose. The pastor of the Milton Church and the president of Milton College were both called away for several weeks. There was need of some one familiar with the situation to fill the place, and the Tract Board gladly granted the request that Brother Burdick stay a few weeks in Milton, although it had to be arranged by telegraph both ways. The Board thus feels that the whole denomination

through Brother Burdick has come into helpful sympathetic touch with President Daland in his enforced absence from his work, with Brother Randolph in his sad visit to Riverside, and with the people of Milton and the students of the college there. May God's blessing be upon all these interests. We are planning now to have Brother Burdick with us at the October meeting of the Board.

EDWIN SHAW,
Corresponding Secretary.

Monthly Statement of Treasurer of Missionary Society

August 1, 1915, to September 1, 1915
S. H. Davis, Treasurer,
In account with
The Seventh Day Baptist Missionary Society

Dr.	
Balance on hand August 1, 1915 ..	\$1,802 37
Christian Swendsen ..	20 00
Dr. Josie Rogers, mite meeting memorial ..	5 00
Mrs. Angeline Abbey ..	1 00
George L. Babcock, Shanghai Parsonage Fund ..	500 00
Dr. Grace Crandall ..	8 00
Churches:	
First Hopkinton ..	31 05
Milton ..	47 51
Southampton ..	10 00
Plainfield ..	22 64
Farnam ..	4 50
Richburg ..	5 92
Mill Yard (one-half for Tract Society) ..	14 65
Lieu-oo ..	12 00
Syracuse ..	58
Young People's Board, Dr. Palmberg's salary ..	25 00
Woman's Evangelical Society of Alfred, education of Ah Tsu ..	50 00
Interest on checking account for July ..	2 67
	<u>\$2,562 89</u>

Cr.	
E. B. Saunders, July salary, trav. exp., clerk hire ..	\$ 107 23
W. D. Burdick, July salary, trav. exp., ..	84 00
Paul H. Schmidt, July salary, trav. exp., ..	61 08
D. B. Coon, July salary, trav. exp., ..	84 00
J. G. Burdick, July salary ..	29 16
J. J. Kovats, July salary ..	20 00
R. G. Davis, salary April 1-June 30 ..	25 00
Rev. George B. Shaw, acct. Dr. Crandall's salary ..	25 00
Calvin E. Crandall, acct. Dr. Crandall's salary ..	55 00
S. H. Davis, Treas., acct. Dr. Crandall's salary ..	8 00
S. H. Davis, Treas., acct. Dr. Crandall's salary ..	12 00
American Sabbath Tract Society, one-half offering from Mill Yard Church ..	7 33
Treasurer's expenses ..	21 00
	<u>\$ 538 80</u>
Balance on hand September 1, 1915 ..	<u>2,024 09</u>
	<u>\$2,562 89</u>

Bills payable in September, about.... 500 00
Notes outstanding September 1, 1915 ..\$2,500 00
S. H. DAVIS,
Treasurer.

E. & O. E.

WOMAN'S WORK

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

"The restless millions wait
That Light, whose dawning maketh all things
new;
Christ also waits.
But men are slow and late.
Have we done what we could?
Have I? Have you?"

The Missionary Education Movement

MRS. JOHN R. WHEELER

Woman's Hour Conference

As we review the last century, an important place must be given to women and their splendid organizations for missionary work. A hundred years ago, the educational opportunities of women were exceedingly limited. Public money could not be used for educating girls, and it was only in the face of great opposition that schools for girls were finally organized and maintained.

At that time, there was little missionary interest anywhere. There were only seven missionary societies, employing fewer than two hundred male missionaries. There was not a mission hospital or a trained missionary physician in the heathen world. Today there are nearly seventeen hundred hospitals and dispensaries under missionary auspices, with eight million treatments a year.

The great advance in missionary endeavor has been largely due to woman. Woman's work for woman has been one of the great achievements of this, the first century of modern missions. In philanthropic work of all kinds, woman has been active for many years, and it has been found that there is needed not only her moral and spiritual influence but also her large tact and management in many directions. In the broad field of human suffering, her services are especially needed.

Foreign evangelism had its beginning largely in woman as she began to realize the conditions and needs of her heathen sisters. The condition of women and children in heathen lands is well known at the present time. The horrors and mis-

eries which comprise their lot are almost beyond belief. There is no hope of alleviating their spiritual and physical ills, unless woman gives herself to the work. They are shut out from all medical help unless they can obtain it from their Christian sisters.

It was a woman who first suggested that medical and evangelical work should go hand in hand, and that women qualified as physicians be sent to minister to the wants of women in heathen lands. The idea was ridiculed at first, for the connection between body and soul was not appreciated then as it is now.

In 1870, the first woman physician entered the foreign field. Others soon followed, and the Bible was read and taught in many homes which had not been before reached. The need of hospitals for women and children was soon felt, and it became possible for the patients to be learning about Christ, while receiving healing for the body. The women of the Orient, superstitious and ignorant as they are, are very hard to win. But the one who relieves their suffering and that of their little ones may say what she pleases about her religion. Nowhere is there such an opportunity for teaching Christianity as in a hospital. In trouble and distress, the heart is always open to receive comfort and consolation. Women's medical work has opened many closed doors, and removed much prejudice. Said a Hindu gentleman: "Your Christian women are winning our homes. Your Christian physicians are winning our hearts." Wherever hospitals have gone, the proportion of women in the churches has increased. The hospital is Christianity put into a concrete form which all can understand.

Non-Christian religions are losing their hold. They fail to satisfy the longings and aspirations of their followers. The dying out of these old superstitions leaves the hearts empty and ready for the gospel. In addition to this, the non-Christian world is known as never before. Railway lines have been extended into different parts of Africa, Central Asia, the Chinese Empire, and most of the East Indies, giving comparatively easy access to hundreds of millions of people. The minds of the heathen are more open and favorable to the approach of missionaries than at any previous time. Contact with the outside world and the progress of education have done away

with many prejudices. The Christian Church has never before been confronted with such wide opportunities for missionary work. Opportunity means responsibility, and the duty of Christian women to carry the gospel to their heathen sisters is very apparent.

That nothing great can be accomplished without unity is well known. Co-operation is a most important factor in any great undertaking. To advance righteousness needs the united action of all Christian people. The union of all denominations in missionary work is necessary to lead to the perfect oneness which Christ desired for his followers.

Attention should be called to the inspiring movements called into being by women during the past ten years. This is a day of federation, and women also have organized themselves for more efficient work. Methods have been devised, systems installed, and enthusiasm aroused as never before. Great plans for world-wide work for women have been adopted by these federations. The work has been mapped out and is to be conducted as a single campaign. By different methods the federations endeavor to give a knowledge of the world and its needs. They give information as to the heathen people and their conditions; they seek to train young people in missionary spirit and endeavor; and last, but not by any means least, to show the value of prayer. They recognize that all missionary effort rests upon the foundation of prayer. A day has been set aside in which Christian women everywhere assemble together and ask God's blessing on the great work they have undertaken.

A little over two years ago, in New York, was formed what is known as the Federation of Women's Boards of Foreign Missions. The object of the association is "to promote unity, Christian fellowship and co-operation among Women's Boards; to encourage and disseminate the best methods of work and to unitedly plead for the outpouring of the Spirit of God upon the church of Christ."

Several committees were appointed to have in charge different branches of the work. One of these has in charge organized work for children. Another promotes the work of the federation by issuing literature which gives information concerning the work, thereby keeping the dif-

ferent boards in touch with one another. A semi-annual bulletin is published, which gives reports of progress, and suggestions as to methods and lines of work.

One of the chief lines of work promoted by the general federation is the organization of Summer Schools of Missions. These summer schools are becoming a strong force in advancing the cause of missions. The Chautauqua centers in different States have welcomed the movement and large numbers of such schools have been organized during the last four years. These schools train leaders for mission-study classes, and instil missionary activity in hundreds of congregations and communities. They stimulate enthusiasm, instruct in the best and newest methods, and give information concerning the progress of the work.

The Boulder Chautauqua begins July 4, and continues for six weeks. In connection with the Summer School of the Chautauqua, the Rocky Mountain School of Missions holds its sessions for one week. This school was organized in 1907. There are three study courses: (1) Bible study. Three courses are arranged in this—a course of Bible lectures, a girls' Bible class, and a morning devotional study. (2) Mission-study Classes are conducted in the new home and foreign text-books and a normal class for leaders. (3) Method study. Experts are present to give plans for increasing missionary interest in the church and also for enlarging the efficiency of its missionary organizations. Each day of the session there is an early morning devotional service, and at nine o'clock comes the meeting of the mission-study classes. The remainder of the morning is devoted to a council for women and a story hour for children, followed by a prayer service, and a lecture on one of the mission books. Afternoon sessions consist of a conference meeting, Bible study, an address on one of the study books, and conclude with a social tea hour. The Boulder churches take turns in serving at these teas. A part of each day is devoted to missionary instruction for children. Conferences for workers take up the study of principles and methods and the use of the Junior text-books. The "Children's Study Hour" is a part of this work and has proved very successful. The direct message of missionaries from the field is given a prominent

place on the program of Mission Week. Teas, informal receptions, steak fries, and picnics are held during the week and thoroughly enjoyed by those in attendance.

Over six hundred attended the recent meetings of Mission Week in Boulder. Twenty-two States, two foreign countries, and fifteen denominations were represented.

The meetings of Mission Week are held at the Missions House, which was built on the Chautauqua grounds several years ago through the efforts of the State Federation. It is built after the bungalow style and cost about \$2,500. Seventeen denominations, among them the Seventh Day Baptist, contributed toward the cost of its erection. The Boulder Federation feels very proud of the Missions House and has a lively interest in keeping it clean and in good repair.

At the close of the Mission Week, the building is rented to the Chautauqua Association for a sum which keeps up the running expenses, interest, insurance, etc. The building is nearly paid for, and when it is free from debt, it is planned to offer it to the denominational boards for the use of missionaries who are in the homeland for a time and would enjoy a vacation in Colorado. Very reasonable terms will be given in such cases.

Money from the rent of the Missions House has also been used to help in erecting what is known as the "Girls' Camp." Here forty or more girls live on the co-operative plan. This lessens the living expenses and makes of the girls one large family. The girls have their own line of work, Bible studies, addresses, and open-air services. A part of each day is devoted to mountain-climbing, picnics, and other recreations.

Another line of work promoted by the general federation is the organization of local federations among the missionary societies of the different denominations. The Boulder Seventh Day Baptist women belong to such an organization and find it very beneficial. The Boulder Federation of Women's Missionary Societies was organized some seven or eight years ago and consists of thirteen societies, two of which are colored and two Swedish. Its aim is defined in its constitution as follows: "Its object shall be to enlarge knowledge of missionary work carried on by all evangelical Christians; to enkindle greater interest; to

promote mutual sympathy; to increase prayer; and by conference and study to further the work of the various societies of which it is composed." The officers of the federation are a president, a vice president, a secretary, and a treasurer. A representative is chosen from each society and these are elected by the federation as vice presidents, the first vice president being chosen from the number. The chairman of the Summer School of Missions is present at all meetings of the Executive Committee.

Two meetings are held during the year, under the direction of the federation: one in February, on the national day of prayer, and the second in November. The November meeting is an all-day session with box lunch at noon. The morning service is given up to business, reports, etc., while the afternoon is devoted to a most excellent program. There are generally two or more addresses, with short talks and musical selections.

These meetings tend to enlarge the vision, so that no Christian woman's view of missions will be so narrow as to see only the need of her own denominational field. In a certain suburb, where seven denominations were formed into a federation, an Episcopalian remarked to a Congregationalist that she had not supposed the Baptist women *could* be so spiritual!

The results of the first decade of systematic, united missionary effort are very satisfactory. The federation movement is a grand work and does much to deepen the spiritual life of the women connected with it. It enlarges the spiritual outlook and unites Christians of all denominations, so that they work together in love and sympathy, under Christ, the one great Leader. It fills Christian women with fresh zeal and enthusiastic efficiency. It strengthens the faith and increases the courage. To march together, plan together, and pray together will surely win the victory.

"Because it is Christ's work, the victory is here, and to him shall be the glory."

Boulder, Colo.

WANTED

A Seventh Day man with family for general farm work; must be a good milker. Apply before October 15th.
GEORGE WHITFORD, Adams, N. Y.

American Sabbath Tract Society— Annual Meeting

The seventy-second annual meeting of the American Sabbath Tract Society was held on Wednesday, September 8, 1915, at four o'clock p. m., in the office of Herbert G. Whipple, 220 Broadway, in the city, county and State of New York, President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Rev. Edwin Shaw, William C. Hubbard, Arthur L. Titsworth.

Present by proxy: Joseph A. Hubbard, Frank J. Hubbard, Rev. Theodore L. Gardiner, Asa F. Randolph, Arthur J. Spicer.

Visitor: Mrs. Arthur L. Titsworth.

Prayer was offered by Rev. Edwin Shaw.

The Recording Secretary stated that notices of the meeting had been published in the SABBATH RECORDER, as required by the Constitution of the Society.

The annual reports of the Board of Directors, prepared by the Corresponding Secretary, the Treasurer, and the Business Manager of the Publishing House, were presented and adopted.

The special annual report of the Treasurer to the corporation was presented and adopted.*

In accordance with the "notice of an amendment to the Constitution" as presented in the annual statement to Conference, and adopted by the Board of Directors, August 1, 1915, Section 1 of Article III of the Constitution, was amended to read as follows: "The annual meeting of the members of the Corporation shall be held on the *first* First-day of the week following the second Wednesday in September, at a place and hour to be named by the Board of Directors. Special meetings of the Corporation may be called at any time by the Board of Directors.

The report of the Nominating Committee was received and adopted as follows:

President—Corliss F. Randolph, LL. D., Newark, N. J.

Vice-Presidents—Joseph A. Hubbard, Plainfield, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.

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

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

*See forthcoming Year Book for these reports.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

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

Directors—Corliss F. Randolph, LL. D., Newark, N. J.; Joseph A. Hubbard, Plainfield, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Rev. Edwin Shaw, Plainfield, N. J.; Arthur L. Titsworth, Plainfield, N. J.; Asa F. Randolph, Plainfield, N. J.; Frank J. Hubbard, Plainfield, N. J.; William M. Stillman, Plainfield, N. J.; J. Denison Spicer, Plainfield, N. J.; Henry M. Maxson, Ped. D., Plainfield, N. J.; Rev. Theodore L. Gardiner, D. D., Plainfield, N. J.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Ped. D., Great Kills, N. Y.; Rev. Edward B. Saunders, Ashaway, R. I.; Dr. Marcus L. Clawson, Plainfield, N. J.; Prof. John B. Cottrell, Plainfield, N. J.; Rev. Edgar D. Van Horn, New York City, N. Y.; Iseus F. Randolph, New Market, N. J.; Jesse G. Burdick, Dunellen, N. J.; Lynn A. Worden, Plainfield, N. J.; Dr. Franklin S. Wells, Plainfield, N. J.; Theodore G. Davis, Plainfield, N. J.; Rev. Herbert L. Polan, Dunellen, N. J.; Raymond C. Burdick, Plainfield, N. J.; Charles P. Titsworth, Plainfield, N. J.; Dr. Harry W. Prentice, New York City, N. Y.; Irving A. Hunting, Plainfield, N. J.; Arthur J. Spicer, Plainfield, N. J.; Jacob Bakker, Plainfield, N. J.

Vice-Presidents of the Corporation only—Prof. Stephen Babcock, Yonkers, N. Y.; Rev. Leander E. Livermore, Lebanon, Conn.; Rev. Ira Lee Cottrell, Rockville, R. I.; Rev. Arthur E. Main, D. D., Alfred, N. Y.; Rev. William C. Daland, D. D., Milton, Wis.; Dr. George W. Post, Chicago, Ill.; Rev. Henry N. Jordan, Milton Junction, Wis.; Rev. E. Adelbert Witter, Hopkinton, R. I.; Rev. Eli F. Loofboro, Milton, Wis.; Prof. Frank L. Greene, Alfred, N. Y.; N. Wardner Williams, Denver, Colo.; William R. Potter, Plainfield, N. J.; Rev. George B. Shaw, North Loup, Neb.; N. Wardner Davis, Salem, W. Va.; Prof. Alfred A. Titsworth, New Brunswick, N. J.; Rev. Boothe C. Davis, D. D., Alfred, N. Y.; J. Alfred Wilson, Dunellen, N. J.; Rev. Thomas W. Richardson, London, Eng.; Rev. Gerard Velthuysen, Amsterdam, Holland; D. Sherman Burdick, Alfred, N. Y.; Nathan H. Randolph, Plainfield, N. J.

Respectfully submitted, for and in behalf of the committee,

WILLIAM C. HUBBARD,
ORRA S. ROGERS,
ASA F. RANDOLPH.

New York City,
Sept. 8, 1915.

By vote the following were elected the Committee on Nominations for the year 1916: William C. Hubbard, Orra S. Rogers, Asa F. Randolph.

Minutes read and approved.

CORLISS F. RANDOLPH,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 12, 1915, at two o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, J. A. Hubbard, W. C. Hubbard, C. W. Spicer, Edwin Shaw, Asa F. Randolph, F. J. Hubbard, J. D. Spicer, W. M. Stillman, H. M. Maxson, T. L. Gardiner, O. S. Rogers, Esle F. Randolph, M. L. Clawson, J. B. Cottrell, L. A. Worden, F. S. Wells, R. C. Burdick, C. P. Titsworth, I. A. Hunting, Arthur J. Spicer, A. L. Titsworth.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

The minutes of the August meeting of the Board, and of the annual meeting of the Society held in New York City, N. Y., on Wednesday, September 8, 1915, were read.

Voted that a committee consisting of Edwin Shaw, W. C. Hubbard and H. M. Maxson be appointed to nominate members of the standing committees for the year, said committee to report at this meeting.

The Recording Secretary having completed twenty-five years of service as such officer at the close of the last Conference year, the following was presented by Corresponding Secretary Shaw:

MR. PRESIDENT:

It is with real and exceedingly great pleasure that I call attention to the fact that our honored Recording Secretary has just completed his twenty-fifth consecutive year in that position. It is not often, Mr. President, that a Society and Board like this, the membership of which is subject to frequent changes because of annual elections, has the good fortune to retain for a quarter of a century so capable and efficient and faithful an officer as Mr. Titsworth has been and now is; and I therefore move that the following memoranda be made a part of the records of this meeting:

The Board of Directors of the American Sabbath Tract Society takes great pleasure in congratulating its Recording Secretary, Mr. Arthur L. Titsworth, on this the twenty-fifth anniversary of his first election to this office. The Board wishes to express its sincere gratitude for these many years of continued, loving, faithful labor. Mr. Titsworth possesses many qualities which eminently fit him for this secretarial work—an almost perfect command of the purest and best English; the ability to sift out of the informal

discussion of many men the sum and substance in brief clear form of what is needed for records; painstaking, patient care in matters of detail; a constant, loyal, sympathetic interest in the work of the Society and Board; and a regular and prompt attendance at all meetings.

In extending this message of congratulation and of gratitude, the Board wishes to record its sincere hope that it may continue for many years to enjoy the same satisfactory services of Mr. Titsworth, and its only regret is, that in making this expression of its appreciation and confidence at this time, it has of necessity been unable to employ his ability which it has so often used in reference to others.

Unanimously adopted by a rising vote.

The Secretary responded feelingly to the foregoing action, and expressed his appreciation of the kind words, and also for the beautiful anniversary bouquet of twenty-five chrysanthemums which adorned his desk.

At this point a short recess was taken for the purpose of taking a picture of the Board to be published in the "Tract Society issue of the SABBATH RECORDER of September 20, 1915.

The action of the Advisory Committee in planning for Rev. W. D. Burdick to remain in the West for another month, and the arranging for Rev. W. L. Burdick, Dean A. E. Main and Rev. Edwin Shaw to represent us at the Western, Central and Eastern Associations respectively, was approved by the Board.

The Committee on Distribution of Literature reported as follows:

Number of pages of tracts sent out since last meeting, 173,368.

New RECORDER subscribers, 18.

Discontinued RECORDER subscriptions, 21. (6 for arrears.)

Report adopted.

The Committee on Italian Missions reported twelve sermons by Mr. Savarese during August, and 300 tracts distributed.

By vote the Treasurer was authorized to execute necessary papers in regard to the estate of Electa A. Potter.

Correspondence from T. L. M. Spencer embodied his report for June, and that from Geo. W. Hills on his visit to Oakland, Cal.

Voted that the Corresponding Secretary be requested to write Rev. George W. Hills a letter of thanks for his attendance as our representative at the International Lord's Day Congress recently held at Oakland, Cal.

Voted that the report of the special committee on the budget, made a special or-

der for this meeting, be laid over for consideration at the October meeting.

The President presented the following report of his "field activities" during the summer:

REPORT OF FIELD ACTIVITIES OF THE PRESIDENT

To the Directors of the American Sabbath Tract Society:

At the time that arrangements were made by you for me to make my annual visit to the German Seventh Day Baptists in Pennsylvania, and to attend the General Conference at Milton, Wis., a desire was expressed informally that I should visit as many of our churches and other denominational activities as possible. This wish I have endeavored to meet to the best of my ability. I have devoted the entire summer, from the time that my public school duties closed the first of last July up to the time that I resumed them a week ago, to the interests of this Board, often not even allowing myself time that I really should have taken for my own private affairs. Nevertheless, the service was cheerfully rendered, and has brought its own rewards.

In order to make sure that at least three of the new tracts published as the result of the work of our Committee on Revision of Denominational Literature last year, might be ready for distribution at the recent session of the General Conference, I was detained at home until the second of August. In the meantime, I made visits as follows:

Sabbath Day, July 3, I was with the Piscataway Church at New Market, where I was given the privilege of speaking at the morning service, addressing myself particularly to the young people, in an endeavor to present certain phases of our history as a people in such a way as to inspire them with a loyalty to the Sabbath, as we represent it.

Sabbath Day, July 10, I visited the German Seventh Day Baptist Church at Snow Hill. This was the occasion of the annual Children's Day service of the Sabbath school. A delegation of sixteen persons had come from Salemville to attend this anniversary. I was asked to speak at the Sabbath morning service, when I attempted to present the Sabbath as the Sabbath of the Master, whose example we should magnify and follow.

Sabbath Day, July 17, I made a visit to the church at Shiloh, where I spoke at the Sabbath morning service in much the same strain as at New Market, two weeks before.

Sabbath Day, July 24, I was present at the Italian Mission, at New Era, where I devoted myself more especially to getting as much of an insight as possible into the work of the mission. Two members of our Committee on the Italian Mission were present. The chairman of the committee, Jesse G. Burdick, is, as I suppose you all know, the superintendent of the Sabbath school of the mission. He is efficiently assisted by Miss Edna Burdick, of New Market, who leads the music and presides at the organ. Both are to be commended most highly for their devoted self-sacrificing labor there.

Sabbath Day, July 31, I made no attempt to visit, owing to the extreme heat.

On August 2, I started on a hasty trip through Pennsylvania, stopping at Ephrata and Salemville, at both of which places I was received by our German friends with their accustomed cordiality. These visits I was obliged to make very brief, owing to the delay in finally leaving my home for the summer. But these good people received me with no less warmth on that account. They discussed their church interests with me very freely, and plans were made for the future, particularly with reference to our prospective attempt to have the Sunday laws of the State of Pennsylvania changed so as to relieve all Sabbath-keepers from possibility of persecution because of their faith.

On Sabbath Day, August 7, I visited the church at Lost Creek, W. Va., where I told the people something of our work—of what we have accomplished in the past year, and of our plans and hopes for the future.

On Sabbath Day, August 14, I was with the church at Middle Island, where I spoke in a manner similar to that at Lost Creek, a week before.

On Sabbath Day, August 21, in the morning I visited Brother Kovats, who is in charge of our Hungarian Mission in Chicago. In the afternoon, I was present at the regular weekly Sabbath service of the Chicago Church, where I spoke briefly of the work of the Board.

The week of August 16-23, with the exception of Sixth Day afternoon and Sabbath Day, was spent with the Committee on Denominational Literature at Lake Koshkonong, near Milton, Wis. The following week was spent at Milton in attendance upon the General Conference.

The Tract Society shared with the various other societies and boards in the "sectional meetings" of the General Conference from 9 o'clock to 10 o'clock on each of three mornings. These meetings were under the leadership of Rev. Herbert L. Polan, of this Board. In the midst of the multiplicity of interests, it was difficult for any organization to receive all the help that it wished, but certain phases of our work were discussed to our advantage and help, as we believe.

The formal program of the Tract Society, as a part of that of the General Conference, occurred on Thursday, August 26, from 10 o'clock to 12 o'clock in the morning, and from 2 o'clock to 3 o'clock in the afternoon. The program of the morning was begun with a very brief devotional service, in which Rev. George W. Burdick and Rev. Simeon H. Babcock participated. Provision had already been made for a brief devotional service by Rev. John T. Davis in the midst of the morning's program. Otherwise, the morning session was devoted to the address of the president, which it is expected will appear in the SABBATH RECORDER, and to the presentation of the formal reports of the Board. The afternoon session was given over to devotional services and an inspiring sermon on the *Manner of Observing the Sabbath*, by Rev. Willard D. Burdick, the Sabbath evangelist of this Board.

Respectfully submitted,
CORLISS F. RANDOLPH, President.

The President also reported on the meeting of the Committee on the Revision of Denominational Literature, held in Wisconsin, August 16-23, 1915, of which a more formal report will be made later.

The Committee on Nominations for the standing committees presented the following report:

Advisory Committee—William M. Stillman, Joseph A. Hubbard, J. Denison Spicer, Esle F. Randolph, Jesse G. Burdick, Franklin S. Wells, Herbert L. Polan, Arthur J. Spicer, Harry W. Prentice, Orra S. Rogers.

Supervisory Committee—John B. Cottrell, Marcus L. Clawson, Clarence W. Spicer.

Committee on Distribution of Literature—William C. Hubbard, Edwin Shaw, Edgar D. Van Horn, Asa F. Randolph, Lynn A. Worden, Irving A. Hunting, Jacob Bakker, Theodore G. Davis.

Committee on Files of Denominational Literature—Corliss F. Randolph, Arthur L. Titsworth.

Auditing Committee—Asa F. Randolph, Theodore G. Davis, Charles P. Titsworth.

Budget Committee—Frank J. Hubbard, William M. Stillman, John B. Cottrell, William C. Hubbard, Corliss F. Randolph, Asa F. Randolph, Edwin Shaw, Jesse G. Burdick.

Investment Committee—Frank J. Hubbard, William M. Stillman, Henry M. Maxson.

Joint Committee—Edwin Shaw, Theodore L. Gardiner, Henry M. Maxson, Frank J. Hubbard, Corliss F. Randolph.

Committee on Italian Mission—Jesse G. Burdick, Raymond C. Burdick, Iseus F. Randolph, Esle F. Randolph.

Report adopted.

By vote of the Board, the Recording Secretary was requested to write letters of sympathy to Mrs. Stephen Babcock and Mrs. L. A. Platts.

The following was sent to the former:

Plainfield, N. J.
Sept. 12, 1915

MY DEAR MRS. BABCOCK:

At the meeting of the Board of Directors of the American Sabbath Tract Society, held today at the usual time and place, it being the first regular meeting of the Board for the new year, it was natural for us to think of several whose faces we missed, who had formerly met with us, and among them was that of our beloved ex-President, Stephen Babcock, and by unanimous vote of the Board, I was requested to write you, that we paused in our deliberations today, to think of you in your great trial. Very few of us have seen Brother Babcock since October 9, 1913, the last meeting of the Board he attended, and over which he presided, but you may be assured that during all these months, the love and deep sympathy of each member of the Board have gone out to you both continuously, invisible of course, yet we

trust your knowledge of our brotherly love may have helped you to bear the burden. We have known of your untiring care and devotion, and we can only hope that fair physical comfort may be continued to Mr. Babcock, and that strength of body, as you minister to the afflicted; peace of mind, as you contemplate the many years of loving companionship granted you; and unwavering and abiding faith of soul may be yours, as you lovingly yield to the guidance of Him, who "doth not willingly afflict," but "who doeth all things well."

With renewed assurances of our love, sympathy and esteem,

Yours very sincerely,
On behalf of the Board,
ARTHUR L. TITSWORTH,
Recording Secretary.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Corrections

In the write-up on "One-Minute Messages," page 290 of the RECORDER for September 6, no mention was made of the speech of ex-President Allen B. West. This omission was not intentional. The editor himself was on the platform during this hour and made no notes. The stenographer sent us reports of the other one-minute speeches, but Brother West's remarks did not come. Hence, in the hastily made write-up, his name was forgotten. We hope he will yet furnish us a copy of his address. We shall be glad to give it place.

Again, on page 295, the first sermon mentioned was by Rev. William L. Burdick, instead of Rev. Willard D. Burdick.

Our God is willing to light up our ordinary roads, even the byways and back streets of our daily life. Few of us spend our days in the main streets. Most of our life is passed in very quiet ways, often in trudging along very rough and rutty roads. Well, we can go along them all "by revelation," with God's soft light of grace falling upon the deep ruts and the sharp stones. In every path of duty we can have these revealing rays, warm and sunny with the very love of God. Every way can be illumined, and in the heaviest and most miry road the place of our feet can be glorious.

—Rev. J. H. Jowett.

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, VERONA, N. Y.
Contributing Editor

More About Young People at Conference

The editor of Young People's Work regrets that his time for the first ten days following Conference was so fully occupied in seeing things, and renewing old friendships, that he found no opportunity to continue the account of the activities of the young people during Conference—but the story of his vacation need not be told here.

Though the editor attempted to say that the pre-Conference prediction that Conference was to be distinctly a young people's Conference was not unwarranted, the printer made him say, nevertheless, that the "prediction was not warranted." All that the editor of Young People's Work has to say in rebuttal is that the printer could not have been there or he would not have said it, or, if he were, he was mistaken. It was pre-eminently a young people's Conference, at least there were many young people there, and every one seemed young in spirit.

Of all the activities planned by the Young People's Board, there was not one feature lacking in interest, but the hillside decision meetings, the morning prayer meeting, and hillside rally; the sectional meetings, and the young people's program, on Wednesday night, require more than a mere passing notice, because of their importance.

HILLSIDE DECISION MEETINGS

Four hillside decision meetings had been planned for, and were carried out. The first of the hillside decision meetings came Tuesday evening. It had been expected that these meetings would be held on the campus hillside, just above the college buildings, but owing to the coolness of the evenings only one of them took place on the hillside, the other three being held in the gymnasium-auditorium. The purpose of these meetings was that some young person, or persons, who had not already chosen their life work, might be helped to make definite decision at this time, their decision to be made on the basis of the fol-

lowing pledge, which was presented at each meeting by means of printed cards. The decision card reads:

I will live my life under God for others rather than for myself, for the achievement of the kingdom of God rather than my personal success.

I will not drift into my life work but will do my utmost by prayer, investigation and meditation to discover that form and place of life work in which I can become of the largest use to the kingdom of God.

As I find it I will follow it under the leadership of Jesus Christ, wheresoever it takes me, cost what it may.

There were four addresses, or papers, given, each one dealing with a particular profession or line of work in which any Seventh Day Baptist Christian young man or woman might enter and achieve not only success for themselves, but render valuable service in the kingdom of God, and for their fellow-men. The first address was presented by Mr. W. M. Davis, of Chicago, the subject of his address being, "The Christian in Business." In the course of his address Mr. Davis went on to show that honesty and religion are respected in large business affairs, notwithstanding the current opinion by some to the contrary. He also proved conclusively, by trustworthy facts, that many of the men who are at the head of large affairs are active Christian men.

It was possible to hold the Wednesday evening meeting in the open air, and a large number of young people, with others, made a pleasing sight as they gathered on the hillside, and joined in song and worship. The paper presented at this time was by Prof. W. R. Rood, of Neilsville, Wis., who used as his subject, "The Christian Teaching." It was a thoughtful, well-written paper, setting forth the possibilities and opportunities for usefulness for the Christian teacher. This paper will appear a little later in the Young People's department.

Again on Friday evening, owing to the chill air and early darkness, the meeting was held in the auditorium. This time the subject of the address was, "The Christian Physician," presented in the form of an ably written paper by Dr. George W. Post Jr., of Chicago. Certainly no one who heard this paper could fail to be impressed by the high standard of life and conduct

demanding by the writer in those who might choose to become physicians. He would have them be physicians not only to men's bodies, but men's souls. This excellent paper will also appear in course of time in the department.

The fourth and last of the hillside decision addresses was given on Sunday evening, in the auditorium, by Rev. A. J. C. Bond. His subject was, "The Christian Worker," in which he exalted not only all Christian work, but especially that of the ministry. Mr. Bond spoke from outline, but he has promised to furnish a copy of his address for Young People's Work, in order that all may have the privilege of reading it.

SUNRISE PRAYER MEETING AND HILLSIDE RALLY

Closely connected in spirit with the hillside decision meetings, were the young people's sunrise prayer meeting on Friday morning, and the hillside rally at four o'clock Sabbath afternoon.

Though it was a chilly morning, something more than a hundred persons, mostly young people, gathered in the auditorium Friday morning for the sunrise prayer meeting. The leader was Rev. H. L. Polan, who read the seventeenth chapter of John, on which he based his few remarks, the theme of which was our oneness, our unity with Christ. The response in prayer and testimony was spontaneous, and when the hour came to close the meeting, there were still those who would have been glad to take part in testimony or prayer.

Another similar meeting was the hillside rally on Sabbath afternoon. In order that there might be more quiet, this meeting was held in a beautiful, open hillside spot, just a little distance west of town. There nearly a hundred enthusiastic, but serious, young people gathered, and spent an inspiring, uplifting hour, singing familiar songs, listening to the hopeful words of their leader, Rev. H. Eugene Davis, and in telling of the things which they hoped to do for God and Christian Endeavor, when they should go back to their own societies.

The report of the sectional meetings, at which time plans for the coming year were formulated, and the young people's program on Wednesday evening must be left for another time.

What Will Make Our Society a Greater Success?

REV. WILLIAM M. SIMPSON

Christian Endeavor Topic for Sabbath Day, October 2, 1915

Daily Readings.

Sunday—More consecration (Ps. 119: 1-8)
Monday—More zeal (2 Pet. 1: 1-12)
Tuesday—More faithfulness (3 John 1-8)
Wednesday—More members (Matt. 22: 1-10)
Thursday—More co-operation (1 Sam. 14: 7)
Friday—More prayer (Exod. 17: 8-16)
Sabbath Day—What will make our society a greater success? (John 4: 27-36). (Consecration meeting, led by the Lookout Committee).

THE LEADER'S TALK OUTLINED

(This is only an outline. Enlarge upon it. Apply the thought to your own society.)

Among the conditions of greater success in our society are more zeal, more consecration, more faithfulness, more members, more co-operation, more prayer, clearer vision, stricter promptness, greater persistence. The first six of these are assigned to six members to discuss later. I will speak upon the last three, which are suggested in the Scripture lesson, John 4: 27-36.

(1) Vision. Lift up your eyes upon our community and see harvests ready to be gathered for Christ—sinners to be converted, outcast classes to be noticed and encouraged, social standards to be raised. Have not our eyes been closed to many great possibilities in our work as reapers for Christ?

(2) Promptness. Say not that there are yet four months and then cometh the harvest. There is a proper time for every duty (Eccles. 3)—a time to begin the meeting, a time for the quiet hour, a time when committees ought to report, a time to begin and close socials, a time when best you can invite your chum to become a Christian, a time to introduce new members to the work of the society, a time to begin planning special work so as to complete it before the special opportunity is past, and so on to every duty. And if we do not grasp the opportunity, ripe fruit will decay. It will help to get the organized work of the society done on time to have regular meetings of the Executive Committee, when the work will be outlined and distributed among the members, to be done at

appointed times. In fact, such meetings of the society are almost necessary, if the society is to do more than conduct a dwindling prayer meeting.

(3) Persistence. "One soweth, and another reapeth." Do not neglect the work which was begun last year. The membership of the society has changed somewhat during the year. You who are members now should not let the work begun by predecessors fail by your default. Let every work which is begun be carried to completion.

See the opportunities! Grasp them now! Carry every work to completion.

MORE CONSECRATION (PS. 119: 1-8)

"Blessed are they that keep his testimonies; that seek him *with the whole heart.*"

A fundamental condition in Christian Endeavor is consecration. Give to Christ all that you have, and are, and do. What you consecrate to Christ multiplies in God's hands; what you withhold withers in your hands. The large, growing life is the life that "with the whole heart" seeks Jehovah and keeps his testimonies. You should not have taken the pledge if you intended regularly to go to other places when the Christian Endeavor meeting is in session; if you didn't intend to pay regular attention to daily devotions; if you didn't intend to attend the regular appointments of the church; if you didn't intend to be faithful on committee work. One difference between the consecrated Endeavorer and the unconsecrated is that the person consecrated to Christ gets worthy tasks done regularly, promptly, faithfully, while he who is guided by temporary convenience, ease, or indulgence lives an uncertain, undependable life.

MORE ZEAL (2 PET. 1: 1-12)

A fire dies if fuel is not supplied. Here in 2 Peter 1: 5-7 is fuel for the Endeavorer's zeal, eight elements of self-improvement—faith, moral vigor, knowledge of God and Christian experience, self-control, patience, reverence, kindness, love. Be diligent in your growth in these. Are they named in the natural order of their development? Is individual self-improvement contrary to social welfare? How would it make our society a greater success to have each member diligent to perfect himself in these eight virtues?

MORE FAITHFULNESS (3 JOHN 1-8)

Wasn't that a good recommendation that the elder wrote for Gaius! "Beloved, thou doest faithfully whatsoever thou doest, whether to brethren or to strangers." A society full of Gaiuses would be an honor to any church. No broken appointments; no tardiness in beginning prayer meetings; no forgetting to write reports; no aimless meetings or socials! More faithfulness in Christian Endeavor would be a tonic to the whole social body.

MORE MEMBERS (MATT. 22: 1-10)

The Christian Endeavor feast lacks guests. Every member should be a Committee on Invitations. Make the invitation cordial, urgent, general and special, persuasive.

The problem of getting more members is the chief problem in some societies. My father once bought a small piece of land that was so badly run down that for several years the expense in labor and seed was larger than the income. Persistent care of the land improved it so that later it yielded enough to pay for the pains. At some sacrifice, if necessary, put your society on a paying basis.

MORE CO-OPERATION (1 SAM. 14: 7)

The varying needs of Christian service are manifold. Manifold are the gifts and capabilities of young people. The Christian Endeavor society is a stock exchange in these commodities. Study 1 Corinthians 12 and Nehemiah 4: 15-19. But how can the members of the society co-operate effectively without regular meetings of the Executive Committee? Make a list of the things that the Executive Committee could do for your society? How often ought that committee to meet? All right; eight o'clock, Tuesday evening, October 5, 1915—the pastor, the officers of the society, the chairmen of the various committees; every member present, on time, ready to propose something at the first opportunity. Let's work together.

MORE PRAYER (EXOD. 17: 8-16)

"If the hand of the Lord is withheld, the hand of the strongest man is paralyzed" (T. L. Cuyler). Let the subject of prayer have the last place on this program, but the place of first importance in your lives. Pray for wisdom, long useful lives, riches to consecrate, strength, and all the Christian virtues. Pray aloud and silently; pray with your hearts, your lips, your hands.

Recommendations From the Young People's Board

During the past year there has been some criticism of the method of apportioning the societies for the work of the Young People's Board. The apportionment was made according to the church membership. Now some large churches have small societies. The burden on these small societies was great, while some of the large societies had it easy. In one small society each member raised as much as \$4.50 in order to meet the apportionment. This is wrong. Therefore, for the coming year, the Board is attempting to apportion the societies according to their membership. This will, of course, make some of the large societies pay more than they did last year and will relieve some of the smaller ones. Churches that have no societies will receive the usual apportionment. We trust this will be more satisfactory to all.

The Board also wishes to recommend that the societies make quarterly payments to the Treasurer. Set for yourselves the task of raising one quarter of your budget by the first of December and *see that it is done*. If you will do this, you will come to the close of the year with your budget raised, and we will have accomplished more, having had your money distributed over the year. If you think well of this plan will you not adopt it at once? A few of the societies followed this plan last year. Ask them what they think of it.

L. H. STRINGER,
Treasurer.

One of the most courageous deeds recorded in the Bible was that of Obed-edom in receiving the ark into his house. He knew no peril, for he trusted God. He was like Livingstone, whose path was once barred by a gathering of hostile natives. The great missionary took his Bible, opened it at the words, "I will never leave thee, nor forsake thee," and closed it with the remark, "I can trust the honor of Him who has pledged his word." The next morning he moved forward and found that all opposition melted away. As Rev. J. F. Dyer said, "God is looking for men. He wants men whom he can trust. If you can not trust him, he can not trust you; but if you trust him, he will trust you." It was so with Obed-edom.—*The Christian Herald*.

The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor
L. A. Worden, Business Manager

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Sabbath School

Lesson I.—October 2, 1915

ELIJAH IN NABOTH'S VINEYARD.—I Kings 21
Golden Text.—"Be sure your sin will find you out." Numb. 32: 23

DAILY READINGS

Sept. 26—I Kings 21: 11-20. Elijah in Naboth's Vineyard
Sept. 27—I Kings 21: 1-10. Murderous Greed
Sept. 28—Amos 8: 1-10. Greed Condemned
Sept. 29—Micah 2: 1-11. Woe Upon Greedy Oppressors
Sept. 30—Amos 7: 7-17. A Fearless Prophet
Oct. 1—Jer. 26: 8-19. A Prophet's Perils
Oct. 2—Jer. 1: 13-19. Strong in Jehovah
(For Lesson Notes, see *Helping Hand*.)

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"If the business man knows what he's about, the boy with the cigarette don't get a job with him."

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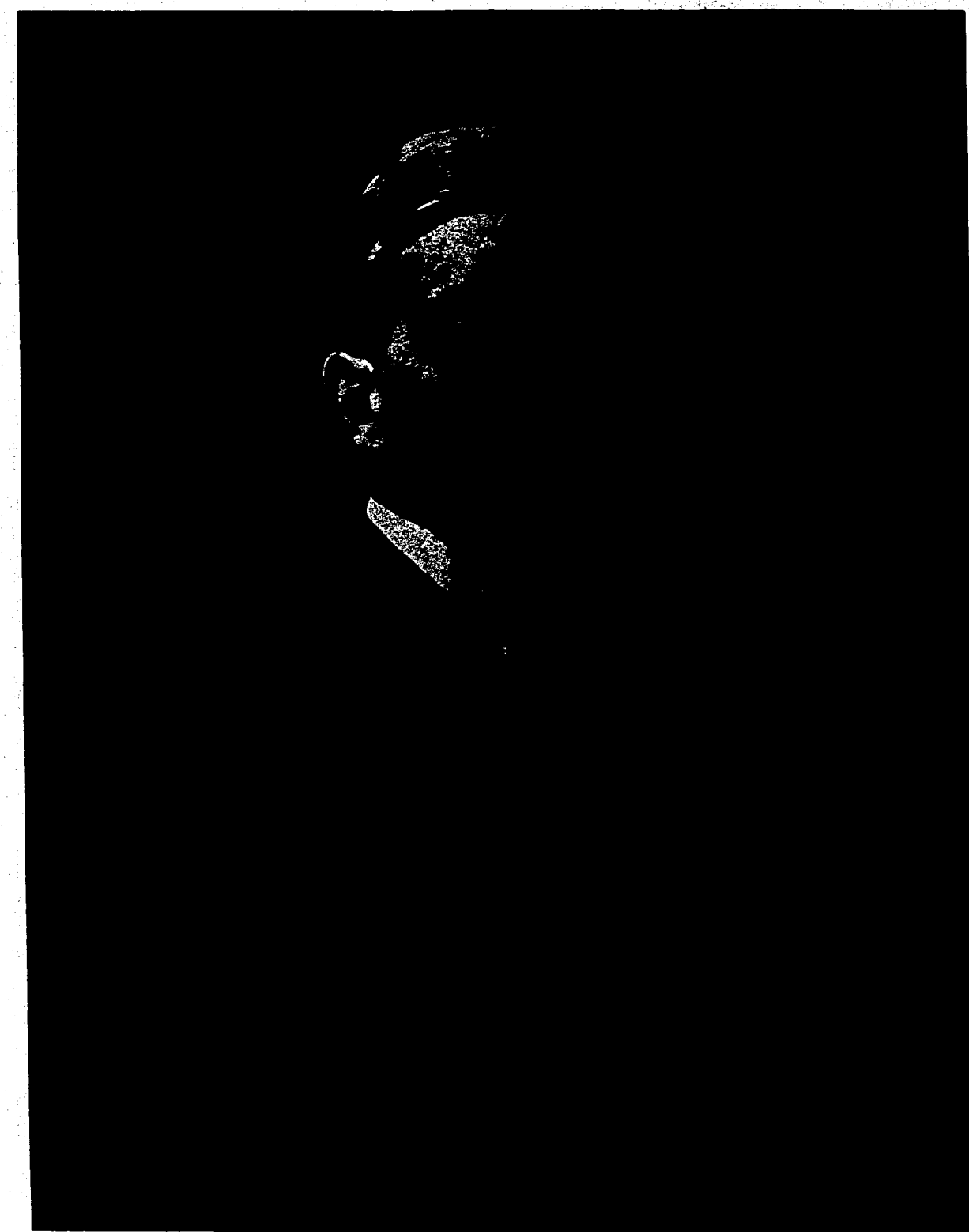
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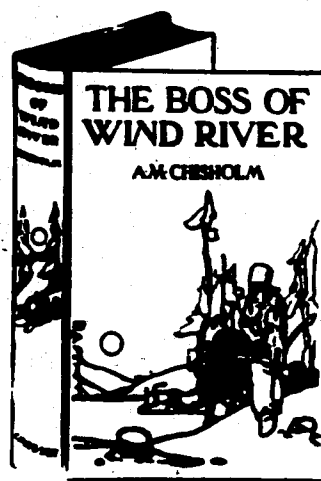
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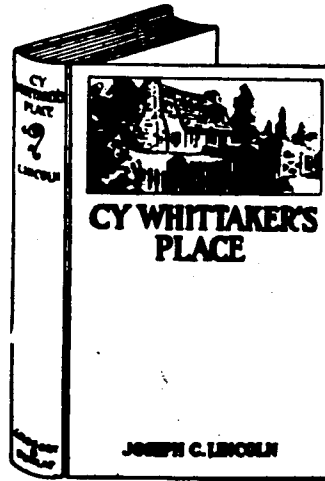
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