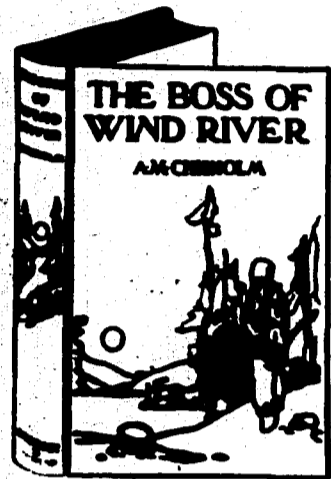
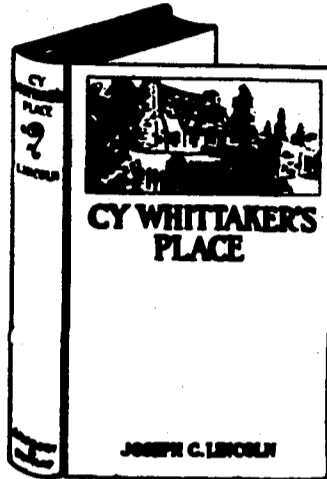


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SABBATH RECORDER, PLAINFIELD, N. J.

The Sabbath Recorder

"NO MORE STRANGERS AND FOREIGNERS"

Ephesians 2:19

They are coming to us from over the sea,
To this land untried and new,
And our hearts are glad, yet our hearts are sad,
As these faces strange we view,
For many a heartache and many a tear
Is the price these pilgrims paid;
Shall we say them nay, as they come today?
Or give them a nation's aid?

We can give them bread where they sought but a stone,
We can give them the bread of life,
We can water bring from that living spring,
And peace in the place of strife.
Oh, the Master will never us guiltless hold
If these perish at our door.
As we did not go, he has loved us so
He gives us a chance once more.
Do you think we could look in the Master's face
In that blessed day to come,
If we failed to bring our heavenly King
His wandering children home?
They are coming to us from over the sea,
To this land untried and new.
Let us lead this band to that Golden Land
That was purchased for all these too.

—Mrs. Gena H. Osborne.

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The Sabbath Recorder

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

VOL. 79, NO. 14

PLAINFIELD, N. J., OCTOBER 4, 1915

WHOLE NO. 3,683

Missionary Number Completed

It will be remembered that much missionary matter was crowded out of the missionary number three weeks ago, and that we were obliged to separate the report of the Missionary Board at the end of the subject of foreign missions. This week we complete the work, giving that part beginning with the home fields. We might have called the first issue *foreign mission number* and this one *home mission number*, but we do not like the distinction. "Missions" is a world-wide name, and were it not for the necessity of distinguishing between fields of work in reporting upon labors sustained here and there by our boards, we could wish that the distinction between home and foreign missions might never be made. Christ's words, "All the world," suggest no line of separation between the world in the homelands and the world in other lands. We love to think of the wide, wide world whenever we use the word missions. The term should mean, to Seventh Day Baptists, the sending of gospel light into darkened hearts and homes wherever we are able to make our influence felt, whether it be on neglected fields of America or in benighted regions beyond the seas.

It gives, to me at least, satisfaction to note that our records show about the same amount expended abroad as at home, and I sincerely hope that the term "missions" may never become narrowed to mean any less than it does now. So we do not call this RECORDER the home mission number, but the missionary number *completed*.

Missionary Report Work in America

You were interested in the account of work in foreign fields, and we know you will enjoy reading the report, given in this issue, of mission work in America. It tells you what 35 missionaries have been doing. Their combined work on 75 fields amounts to twenty years of labor for one man, resulting in 124 additions to our churches, 150 baptisms, and 36 converts to the Sabbath.

You will also see that the budget for next year shows plans that will require \$5,850 for the work abroad, and \$6,150 for that in the homeland. You should enjoy bearing your share in raising this money. A little figuring will show you that, if every one does his duty, the burden will be very light for each of us.

Then we must not overlook the debt. This, too, must be raised. It is \$2,000; but what is that among nearly 10,000 people? Every one of us will be likely to spend, before the year closes, many times his share in that debt for pleasures, or for things that do him no good. It would be a shame for us to allow our Missionary Board to be handicapped by debt or to be crippled for current funds when we could so easily supply all the budget calls for.

What About That Forward Movement?

Did you read those six resolutions regarding a forward movement, proposed by Conference and urged upon your attention by Secretary Saunders? If you did, what are you going to do about the matter? If you did not read them, please turn right to them now and study them carefully. They appear on another page, accompanied by Mr. Saunders' letter. Surely no one desiring to see the work of salvation go forward can be indifferent to this appeal.

Listen to the Board of Finance

The Board of Finance has sent a message to each pastor regarding the apportionments to the churches of their share of the necessary funds for the year's work. Thinking that every member of the churches, as well as the pastors, should study the subject, the board has decided to publish this message in the RECORDER. Please find it on another page and, after reading it through, decide as to your own part in the matter and then do that part early in the year.

You will notice that the apportionment—\$3.12½ a resident member—is somewhat less than it was last year. Probably the non-resident members will help out a good

deal, and we have reason to believe that those lone Sabbath-keepers who have no enrolment in churches will also gladly lend a helping hand.

Does \$3.12½ seem too much for each one to consecrate in one year to missions and the Master's general work? Hundreds will spend more than that for a single pleasant trip.

By a little forethought and painstaking we can, if we will, raise the amount required several times over, and be all the happier for it. We shall get a great blessing by so doing, and have the satisfaction of knowing that others are being blessed through our efforts.

A Wisconsin Map
Study It and Ponder

We give here a map of Wisconsin, showing all Seventh Day Baptist churches, past and present, in that State. Nine of these are now extinct, and three did not report. The other seven are making a good record. Rev. Edwin Shaw made the map and has marked where churches now are and where stood those that have died out. Of these, not all, of course, stand for a denominational loss; for we know of at least one large church organized by the families that moved from one of those now marked extinct. Such facts as this must be considered when we study this map. But after all allowance is made for the churches built out of the fragments from these extinct ones, we can but feel that several of them might have been saved and built up, had our people possessed the real missionary spirit. A strong passion for soul-saving, a predominant missionary spirit in our stronger churches could have saved some of these little Sabbath-keeping centers, and we should now be saved the chagrin of having to mark them extinct. I feel about these dead churches somewhat as Martha did when she met the Lord after the death of Lazarus: "Lord, if thou hadst been here, my brother had not died."

This map will make you think. Here is the list:

Seventh Day Baptist Churches, past and present, located in Wisconsin.

	Established
Milton, Milton, Wis.	1840
Albion, Albion, Wis.	1843
Walworth, Walworth, Wis.	1845
Utica (Christiana), Utica, Wis.	1850 extinct

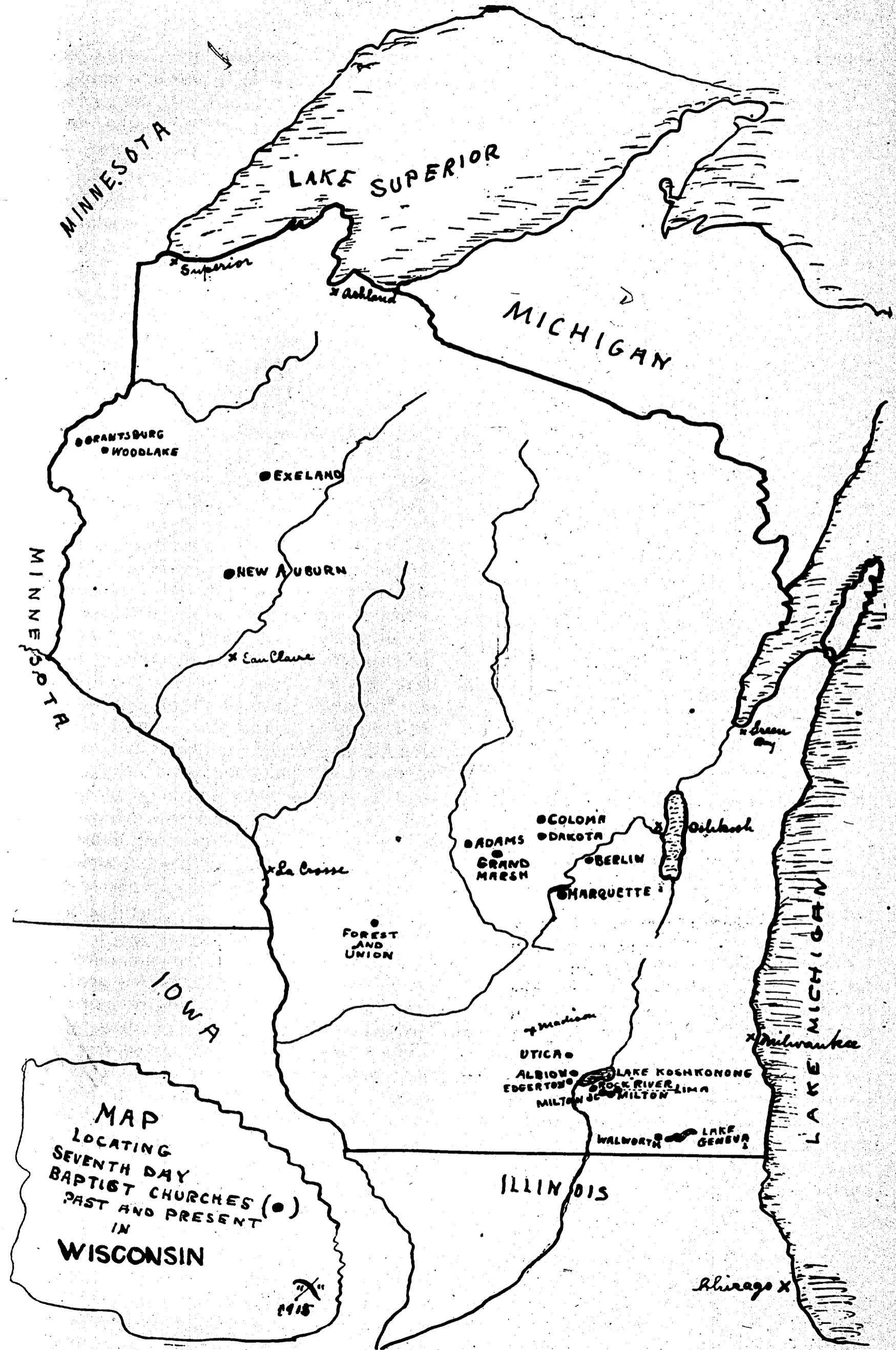
Berlin, Berlin, Wis.	1850	not reporting
Dakota, Dakota, Wis.	1853	extinct
Rock River, Milton Jct., Wis.	1856	not reporting
Coloma, Coloma, Wis.	1857	extinct
Edgerton, Edgerton, Wis.	1859	extinct
Lima Center, Lima Center, Wis.	1868	extinct
Forest and Union, Vernon Co., Wis.	1868	extinct
Adams Center, Adams Co., Wis.	1872	extinct
Marquette, Marquette, Wis.	1875	not reporting
Milton Jct., Milton Jct., Wis.	1875	
Cartwright, New Auburn, Wis.	1879	
Wood Lake, Burnett Co., Wis.	1885	extinct
Grantsburg, Grantsburg, Wis.	1892	extinct
Grand Marsh, Adams Co., Wis.	1896	
Exeland, Sawyer Co., Wis.	1914	

Rev. David H. Davis It will be remembered that the address of Rev. H. Eugene Davis in the memorial services for our missionary, Rev. David H. Davis, did not reach us in time for the RECORDER of September 13. We are glad to be able to present it in this issue, knowing as we do that all our readers will appreciate having it. "Eugene" is well qualified to speak on the faithful labors of Brother Davis in China.

Professor Albert Whitford, an old friend and teacher of Brother Davis in DeRuyter, in Milton, and in Alfred, during a period of seven years, sends a beautiful tribute to our brother as a student. It was offered as data to aid in making a more complete life sketch, but we feel that the letter in full should be allowed to go into this RECORDER along with Mr. Davis' address.

Why Not Save Us Much Trouble? If correspondents having business with the publishing house will allow us to offer a few suggestions in regard to addressing their letters and sending copy, they will simplify matters here and be much more certain that things will go right.

1. Address your material in some way to the *periodical* for which it is intended: the *Pulpit*, the *Sabbath Visitor*, the *Helping Hand*, the *Junior Quarterly*, or the *SABBATH RECORDER*. A sermon for the *Pulpit* addressed to the *SABBATH RECORDER*, with no explanations whatever, is in danger of getting a wider circulation than was intended, especially if the RECORDER is short of copy. The business house has trouble



sometimes to know just where some communications do belong. Please put somewhere on your envelope or manuscript the name of the paper for which the material is intended.

2. When you wish the address on your paper changed, don't fail to say where it *has been* going. Several cards have recently come, asking for change of address to certain places, with no hint as to the present one. Then our clerk has to begin a search to find, if possible, the former place of delivery. Only this morning I found her searching and searching for two such addresses, only to be compelled to write to the ones sending the orders, for further information. Please observe these two things and you will confer a great favor upon the business office.

Not Going To Associations

In view of the fact that the editor of the SABBATH RECORDER has already taken two trips to the Northwest this year as representative of the Tract Society, he has requested the Tract Board to excuse him from attending the associations. The board will appoint special representatives for each association, who, we trust, will furnish the RECORDER with interesting accounts of the meetings.

Rev. David H. Davis in China—His Faithful Labors

REV. H. EUGENE DAVIS

Memorial Service at Conference

You must realize, dear friends, how difficult it is for me to speak to you this afternoon about one who became a second father to me. Those of you who have read the RECORDER will possibly be able to understand something of the loss to us as a denomination, and to the China Mission in particular, when Mr. Crofoot said, "We do not know to whom to turn for the advice that we need at this time." It is my purpose this afternoon briefly to speak of three things in the life of Dr. Davis, that stand out pre-eminently in his work in China. The things Dr. Gardiner just referred to in regard to his funeral are only slight evidences of the esteem in which he was held by the great body of Chinese and the great body of missionaries and the great body of men and women who were foreigners to that land.

I suppose he came to know more Chinese personally, was able to call the name, the first name and the last, of more Chinese than any other foreigner, any other American, any other Englishman, or any other Frenchman, that has gone to that land. He remembered the Chinese. I know I have met, since coming home, people who have said to me, "Is it possible for you to distinguish between the Chinese? Did you know them when meeting them the second time?" There is just as much character in the face and in the life of a Chinaman as there is in the life and face of an American, and when you once know them you can not forget them.

Dr. Davis was able to get into the lives of the Chinese as very few men have been able to do, and the great faithfulness of Dr. Davis to the Chinese people is one of the things I wish to note this afternoon. He was also faithful to the foreigners. I remember distinctly while there the death of a very dear friend of Dr. Davis, and I remember the feeling of the widow of this friend as she stood there face to face with the problems which she must meet in the days to come, because of the condition of her husband's business,—not a missionary but a business relationship. And Dr. Davis stepped into the life and the affairs of that woman in a wonderful way, and helped her to settle her business and arrange her affairs as a very few men would have been willing to do; but he gave of himself to that woman, in helping her through that difficult trial, and that is only one of hundreds of incidents I might mention today where he was helpful to others.

Now, here is one of the monuments to Dr. Davis which, so far as we are concerned as a people, stand out pre-eminently. He was a builder. All the buildings of the China Mission today are what they are, they were purchased with the amount of money they were purchased with, because Dr. Davis put himself into every building. The houses in Shanghai, the boys' school and the girls' school, the building out at Lieu-oo, where we have been carrying on our work for the last twelve or fourteen years—that is our monument to Dr. Davis; but the one the picture of which I hold in my hand, the chapel in Shanghai, is pre-eminently the biggest monument that he has in China, so far as buildings are concerned.

I might go outside of the denomination. I might go down there to the Door of Hope, that place where they are rescuing two or three hundred girls yearly from lives of shame, where Dr. Davis spent almost a year and a half of time. He could be seen there day after day from early in the morning until late at night, building a ten thousand dollar building, without remuneration.

I might go to the Bridgemont Home, where he put in, I suppose, \$75,000 in money, furnished by the Women's Union Mission, to build the girls' school at that place. I might go to almost every mission station in Shanghai,—yes, and outside. I might go to Mokansan where he passed his last days and where he died, and show you the church there he put in more time and effort in building—the Union church of Mokansan.

It is the faithfulness of Dr. Davis, because he was able to build, I mean to build buildings for the kingdom of God. But the chapel,—oh, I wish I might impress upon you, this afternoon, the great effort that he put into that building. There was a great need for it. Our little company was crowding into the chapel room of the girls' school, and only about a quarter of the people we ought to have been able to accommodate were able to go to church; and so, finally, after some of the friends in the homeland furnished the funds, Dr. Davis built the chapel the picture of which I hold here, and today the work there is growing and increasing because we have a house that is devoted to worship, not to school work but to worship,—the Bible school, the Christian Endeavor societies, the Young Men's Christian Associations, etc. Some of you have heard me make the statement before, that when the building was completed Dr. Davis asked the foreign insurance agent to come out and to decide for how much he would insure the chapel. Now listen. That insurance agent offered to put an insurance on that building for three times what it cost. I wonder if there are many buildings in this land insured in that way. He said if Dr. Davis had not put himself into that building it would have cost more than three times what they paid for it, to build it.

Briefly, the other monument to Dr. Davis is in China. I hold in my hand the New Testament in the Chinese language. To be

sure, it is in the Shanghai dialect, and I am talking of the Shanghai dialect. In all the years Dr. Davis was in Shanghai or China it was his rule to sit at least an hour and sometimes three with a Chinese teacher, and it was because he was faithful to that practice that he was sought upon the Translation Committee, the committee that translated the whole Bible into the Shanghai dialect; and if Dr. Davis has a monument today, it is this, that when any one reads the Bible he reads "Sabbath" instead of "Worship Day."

Now, I believe, as Seventh Day Baptists, we are beginning to appreciate the difference. China would never have known that there was a difference if it had not been for Dr. Davis. I said before, in the hearing of many here today, that if every dollar we have ever spent in China was for that alone, we have not spent our money in vain. Or, put it this way: If all the work of all the missionaries had failed, if we had been able to accomplish nothing there except that, you have spent your money well; and that is the monument that stands to Dr. Davis, that in the Bible today, in Chinese, that goes to over fifty million people, they read "Sabbath" instead of "Worship Day."

Tribute to Rev. David H. Davis

ALBERT WHITFORD, M. A.

My acquaintance with Dr. Davis began near the first of December, 1865. At that time he came from his home in Verona, N. Y., to begin his studies in DeRuyter Institute, of which I was principal. He had recently recovered from a severe illness, in the crisis of which he made a vow that if the Lord spared his life he would prepare himself to enter the gospel ministry. He had before this time been a boatman in the employ of an elder brother on the Erie Canal and had found that such an occupation was not congenial to his taste. In the meantime, before entering school, he had made a profession of his faith in Jesus Christ and had received baptism at the hands, if I remember rightly, of Rev. J. Bennett Clarke.

Though he had just then reached his majority, his preparation for an academic course of study was quite limited and did not exceed that commonly obtained by

a boy about fifteen years of age in the public schools. He was not quick in learning his lesson, but a painstaking and diligent student. What he lacked in facility in acquiring knowledge he made up by a steady application to his studies. His behavior in and out of school hours was always consistent with his life's aim,—a witness in life and speech of his Christian profession. I was his teacher for five terms of school in succession in DeRuyter Institute and for the following year in Milton College, with the exception of the winter term, during which he taught the district school near the Rock River church in the town of Milton.

In the summer of 1868, he accompanied me to Alfred to resume his studies in the university. Though hardly prepared at this time for the freshman class he was enrolled as a college student, and after four additional years of steady application to his studies was graduated in 1872 as bachelor of arts in the classical course of study.

For nearly seven years it was my privilege to be his teacher in English, Latin, and mathematics and I had learned to love him as a faithful and successful student, a sincere and devoted Christian, and a promising minister of the gospel of Christ. I was not so sure of his success as a speaker until nearly the close of his college course of study. After the delivery of his graduating oration I replied to his question for advice as to his future vocation in substance: I have not been so sure as I am now, but if you choose to enter the gospel ministry, you have my hearty approval.

During my life of more than fifty years as a teacher of the youth I have had opportunity to mark the progress of many a student in his preparation for his vocation, but few there were whose singleness of purpose, and devotion to their ideal so appealed to my sympathy and esteem. He was not a brilliant student, nor an eloquent speaker, and yet as a student and a speaker he was a success because of his untiring industry and his inflexible purpose to do his best.

I think his business talent was really his strong point. By industry and economy he worked his way and supported himself through his nine years in academy, college, and theological seminary, not because of the poverty of himself or his family, but because he preferred to be self-reliant. When offered, with others of his class, pe-

cuniary assistance in pursuing his studies, he declined the offer, saying that if he needed such help his father was able and willing to give it. Probably it was largely this executive talent that especially fitted him to become the builder of our mission in China. While a competent teacher, preacher, and pastor of the mission church, he was pre-eminently a master builder and organizer of a successful mission, embracing its schools, its medical dispensary, and its religious services. Such a talent, if devoted to some business call, would probably have made him a wealthy man; but he in his young manhood chose rather to consecrate this talent to his Master's service, and with unswerving purpose he has finished his course and justified his faith.

Important Letter to Our Pastors

DEAR BROTHER:

Our General Conference has approved of, and directed me to send you the enclosed letter entitled, "A Forward Movement." It was first considered by at least seventy-five people in the sectional meeting of the Missionary Society, and referred by them to a committee representing four of our denominational boards, as follows: Prof. A. E. Whitford, of the Sabbath School Board; Rev. H. E. Davis, of the Young People's Board; Rev. W. D. Burdick, of the Tract Board; Secretary Saunders, of the Missionary Board; and Mrs. Abbey, for the field at large.

This movement tests us in two very important ways: First, are we who are in the churches and have been earnestly desiring the boards to do aggressive work actually willing to help do it? Second, are we willing to work together harmoniously to build up both our cause and the kingdom of God?

Will you present this plan to your church, and advise me of the result? If your church can not take up this work, and it is thought best for it to be first undertaken by the Christian Endeavor Society or by the Sabbath school, will you please state to me whatever seems best? I have been asked to inform the other boards of any such information, and also to send them my mailing list.

May we count on *your* church to engage with us in this work of securing *one* new member for every *twenty* that we now

have? Although there are various appeals made to your church, we beg your attention and early reply in this matter.

Yours for service,

E. B. SAUNDERS,
Corresponding Secretary.

Ashaway, R. I., Sept. 20, 1915.

The Forward Movement

WHEREAS, We believe that our especial mission as a denomination is to lead people to Christ and his Sabbath, and help prepare them for Christian service, and that, in following this especial mission, can each church as it strives to serve the community continue to live and grow; therefore

Resolved—First, That we ask our several churches to unite in a Forward Movement to add to the membership of our churches 500 converted people annually for the three following Conference years, exclusive of all losses by death or otherwise.

Second, That we ask the Sabbath schools to unite in this campaign and increase the membership of our schools by an addition of 500 pupils annually, especially in the home department and the organized adult Bible classes.

Third, We approve and urge the plan of work outlined by the Young People's Board for the next Conference year, namely, to secure 125 converts, 200 new members of Christian Endeavor societies, 125 church members from the Christian Endeavor societies, 125 new dollars for missions, 1000 members of the Peace Union, 10 new societies, 500 new comrades of the Quiet Hour, 50 new members of the Tenth Legion, 75 Christian Endeavor experts, 50 Life Work recruits.

Fourth, That we request the Missionary Board, the Sabbath School Board, and the Young People's Board to undertake this Forward Movement in an aggressive manner, and that as soon as possible appeals be sent to the churches and the Sabbath school and Christian Endeavor societies, presenting this plan; that the boards follow up this first appeal sent out, by letter, monthly if not oftener, making inquiry about the progress of the work and giving information regarding the progress being made in other churches, and answering questions and offering helpful suggestions.

Fifth, That the boards mentioned above be requested to co-operate wherever practicable in sending a representative to our churches to help along this Forward Movement.

Sixth, That in promoting the Forward Movement plan it is our hope that a group of personal workers will thus be formed in each church, that cottage and other group meetings may be held, that Bible study classes, New Testament leagues, and groups of tithers be organized, and that evangelistic campaigns be held as far as practicable, either in the church or in outlying fields.

E. B. SAUNDERS,
MRS. ANGELINE ABBEY,
H. E. DAVIS,
W. D. BURDICK,
A. E. WHITFORD,
Committee.

Seventy-Third Annual Report

(Concluded)

MISSIONARY PASTORS AND PASTORATES

The Southeastern Association

There are four missionary pastorates in the Southeastern Association: Salemville, Pa., Middle Island, Greenbrier, and Ritchie in West Virginia.

Rev. J. S. Kagarise has continued to serve the Salemville Church very acceptably during the year. He reports: weeks of labor, 52; sermons and addresses, 32, to congregations ranging from 55 to 63 people; prayer meetings, 8; calls, 32; pages of tracts distributed, 100; books, 67.

The remaining three churches have continued under the pastoral care of Rev. Wilburt Davis. The several churches of this association which are so fortunate as to have settled pastors very generously contribute a certain amount per member for the support of Brother Davis. This, together with the allowance from the Missionary Society and what the three churches contribute, makes it possible to keep a joint pastor on this large and needy field. Besides preaching at these churches regularly and holding special meetings occasionally, services have been held at Lick Run and Smithton. Brother Davis resides at Middle Island, where the church has a very commodious parsonage and small farm. He reports: weeks of labor, 52; sermons and addresses, 137, to congregations ranging from 30 to 60 people; prayer meetings, 20; calls, 173; added to the church, 5—by baptism, 4, by letter, 1; Sabbath converts, 1.

The Eastern Association

Five missionary pastorates have continued in this association throughout the year: Cumberland, N. C., First Westerly (Dunn's Corners). Second Westerly (Bradford), R. I., Marlboro, N. J., and the Italian Church, formerly of New York City, but which now has its headquarters at New Era, N. J. The first three churches have been self-supporting.

Rev. D. N. Newton has continued to serve the Cumberland Church. The First and Second Westerly churches have been without a regular pastor, but have maintained Sabbath schools. The pulpit of the First Church has been supplied on alternate

Sabbath afternoons by Rev. E. A. Witter, pastor of the Second Hopkinton Church. The Second Church has sustained regular Sabbath morning services. When there is no other provision, the members take turns in either reading a sermon or leading the meeting. Secretary Saunders has supplied the pulpit much of the time when at home. Several people have united with the church, and the building has been re-shingled.

Rev. Jesse E. Hutchins has continued in the pastorate of the Marlboro Church through the entire year. Last winter he very tactfully organized a large choral class in sacred music, consisting of the singers of both the Marlboro and Shiloh churches. Later a call was extended to Evangelist Coon to come and assist in holding a series of meetings. A goodly number were converted and added to both churches. Brother Hutchins reports: weeks of labor, 52; sermons and addresses, 78, to congregations ranging from 50 to 60 people; prayer meetings, 52; calls, 227; number of people converted, 27; number of people baptized, 12; total added to the Marlboro Church, 10; Sabbath converts, 2.

Rev. Antonio Savarese has continued in charge of the Italian Church, which will receive further mention under "City Missions."

The Central Association

There are seven churches in this association accounted as missionary pastorates: Preston, Otselic, Lincklaen, Second Verona, Scott, Syracuse and West Edmeston, N. Y.

Conditions in the first four churches remain the same. No services of mention have been held. Some of the people from these churches attend services at DeRuyter.

Rev. R. R. Thorngate, pastor of the Verona Church, is missionary pastor of the Verona field. He reports: weeks of labor, 52; sermons and addresses, 54, to congregations ranging from 35 to 40 people; prayer meetings, 7; calls, 165.

Elder J. A. Davidson continued to serve the Scott Church as pastor until the close of October, when he resigned. Although the church has had no pastor since then, it has received visits from both Rev. R. R. Thorngate, of Verona, and Rev. R. G. Davis, of Syracuse. The latter assisted Brother Davidson in a series of meetings which lasted ten days, and revived the

church to some extent. The Sabbath school has been maintained and occasionally other services. Brother Davidson reports for his four months of service: weeks of labor, 17; sermons and addresses, 46; prayer meetings, 13; calls, 70; pages of tracts distributed, 1,442; papers distributed, 30; books, 6.

Rev. R. G. Davis has continued in the pastorate of the Syracuse Church. The services are held in the "Yoke Fellows" room of the Y. M. C. A. building. During the year the members purchased a piano. All appointments have been sustained, with an increasing attendance, which has been due, partly, to a weekly notice in the *Post-Standard*, the leading daily paper of Syracuse. Brother Davis reports: weeks of labor, 52; sermons and addresses, 69; prayer meetings, 52; calls, 54; Sabbath converts, 2; Sabbath tracts have been distributed freely, especially by Dr. E. S. Maxson, who is constantly engaged in Sabbath Reform and missionary work in connection with his city practice.

The West Edmeston Church called Rev. A. G. Crofoot to the pastorate of that church, and asked an appropriation from the Missionary Board, which was granted and began January 1. Brother Crofoot reports for the last two quarters of the year: weeks of labor, 26; sermons and addresses, 27, to congregations ranging from 25 to 30 people; prayer meetings, 15; calls, 148; pages of tracts distributed, 26.

The Western Association

There are five missionary pastorates in this association: First and Second Hebron (Pa.) churches, Hornell, Hartsville, and Richburg, N. Y.

The Hebron churches have had the pastoral care of Elder B. E. Fisk since the middle of October, when he came upon this field. Our people are quite largely located in three groups: one about the Second church, where he preaches in the afternoon; another near the First church, where he speaks in the morning; and still another group at Coudersport. While some of our families have moved away, others have children and young people growing up. Aside from our own people, there are many families who have no church connection. This is a vast and needy field. Elder Fisk, who is a student of the Bible, has visited and carried it into many of the forty homes.

He reports: weeks of labor, 37; sermons and addresses, 89, to congregations averaging 30 people; calls, 117; pages of tracts distributed, 50.

The Hornell Church, so far as we can learn, has been without regular services of any kind.

The Hartsville Church has been served by Pastor Ira S. Goff during the first eleven months of the year. He was then called to the pastorate of the Second Alfred Church, and Brother Paul Burdick, a theological student, took up the work at Hartsville. Brother Goff reports: weeks of labor, 47; sermons and addresses, 66, to congregations averaging 35 people; prayer meetings, 3; calls, 102; pages of tracts distributed, 200; added to the church by experience, 2.

Rev. George P. Kenyon continues to serve the Richburg Church as missionary pastor. He preaches to this people on Sabbath morning and on alternate Sabbath afternoons at Petrolia. He has also held services with our people at Scio, West Notch, and at West Center schoolhouse. He reports: weeks of labor, 52; sermons and addresses, 97, to congregations ranging from 20 to 50 people; prayer meetings, 48; calls, 71; pages of tracts distributed, 100; people added to the church, 3,—by baptism, 2, by letter, 1.

The Northwestern Association

There are now thirteen missionary pastorates in the Northwestern Association: Berlin, Marquette, Rock House Prairie (at Grand Marsh), New Auburn (Cartwright), Wis.; New Auburn, Minn.; Welton, Iowa; Boulder, Colo.; Los Angeles, Long Beach, Cal.; Farnam, Neb.; Stone Fort, Ill.; Cosmos (Elkhart, Kan.), and Battle Creek, Mich.

At the Berlin Church there are several members remaining. Rev. W. D. Burdick and Mrs. Angeline Abbey have each visited this field and held several services.

The little remnant of the Marquette Church has been visited, but we have no definite data.

Rev. W. D. Tickner has, in connection with his dental work, supplied the pulpit of the Grand Marsh Church, and given what time he could to its pastoral care. Here the semi-annual meeting of the Wisconsin churches convened. Our missionary evangelist, Rev. W. D. Burdick, reports that the church is growing in numbers

and spiritual power, though it is poor in temporal things, and that assistance from the Missionary Society would be worthily bestowed.

The New Auburn (Wis.) Church has called and licensed one of its members, Mr. Babcock, who has served as pastor. All appointments of the church and Sabbath school have been well attended. The only assistance received from the Board has been visits made by our missionary evangelists, Rev. D. B. Coon and Rev. W. D. Burdick.

The New Auburn (Minn.) Church, which is greatly reduced in membership, has been without a pastor during the year. It was visited in the fall by Evangelist Coon. In the spring he returned, and with the assistance of Professor Paul H. Schmidt, conducted a series of meetings. The campaign has been a long, hard struggle. Many people have renounced the saloon and dance. At the closing of this report, the meetings are still in progress. Ten of the people converted have been baptized. Several of them will unite with our little church, and greatly strengthen the cause.

Rev. George W. Burdick has continued in the pastorate of the Welton (Iowa) Church during most of the year. In the spring Pastor Burdick resigned, after a very pleasant and successful pastorate of thirteen years. Rev. J. H. Hurley is now serving the church as pastor. The church decided not to ask aid from the Board after January 1, but to become self-supporting. Thus Pastor Burdick's report includes only the first two quarters. He reports: weeks of labor, 26; sermons and addresses, 26, to congregations averaging 45 people; prayer meetings, 32; calls, 50; added to the church by baptism, 2.

Rev. A. L. Davis has continued to serve the Boulder Church, and also to act as general missionary on the Colorado field. The work at Boulder has grown. Three families from Denver have returned to make it their home. Others have been converted and added to the membership. The prospect for this church seems much brighter. At Denver the weekly Sabbath school and bi-monthly preaching appointments of Pastor Davis were discontinued January 1, when only five Sabbath-keepers remained. Pastor Davis visits once or twice each year the scattered Sabbath-

keepers of Colorado, Utah, Wyoming, and Oklahoma, traveling from four to five thousand miles. He reports: weeks of labor, 52; sermons and addresses, 125, to congregations averaging 40 people; prayer meetings, 15; calls, 300; pages of tracts distributed, 2,100; converts, 18; added to our churches, 15,—by baptism, 13, by letter, 2; Sabbath converts, 4.

Rev. George W. Hills has continued to serve the Los Angeles Church, and is also pastor of the newly organized church at Long Beach. He is secretary of the Pacific Coast Association. The American Sabbath Tract Society assists in his support, and pays the traveling expenses of his field work. Our cause looks very encouraging at the close of this year. He reports: weeks of labor, 52; sermons and addresses, 93, to congregations averaging 21 people; prayer meetings, 5; calls, 193; pages of tracts distributed, 22,300; added to the church by letter, 2; Sabbath converts, 5.

The Farnam Church is only a remnant, yet it has maintained a Sabbath school, and prayer meeting appointment.

The Stone Fort Church has been self-supporting, and has continued its appointments under the joint pastoral care of Elder F. F. Johnson and Elder Robert Lewis, resident ministers. Last summer Milton Quartet Number Two, with the assistance of Rev. C. S. Sayre, spent some time on this field and did much good. Plans are now matured for Rev. W. D. Burdick, with a quartet, to work this field again.

The Cosmos (Elkhart) Church has been without a regular pastor, but has been greatly assisted by the leadership of Elder E. D. Stillman. The Sabbath school and occasional services have been maintained. Rev. A. L. Davis, of Boulder, visited this field and held a series of meetings. He preached 21 sermons to congregations averaging 50 people. He spoke on the Sabbath question to a large and interested audience, who eagerly carried away 1,250 pages of Sabbath tracts. Out of these meetings two people were converted and baptized; both united with the church. One of them was a convert to the Sabbath.

The Battle Creek Church, which is now under the pastoral care of Rev. M. B. Kelly, has, at the close of this Conference year, become self-supporting. It will receive further mention under the heading, "City Missions."

The Southwestern Association

In this association there are eight missionary pastorates: Delaware, Mo.; Wynne, Little Prairie, Fouke, Gentry, Ark.; Attalla, First Seventh Day Baptist Church of Cullman County, Ala., and Hammond, La.

Rev. L. F. Skaggs has continued pastor of the Delaware Church at Boaz.

The church at Wynne has, we believe, but two members left. It has not been visited this year.

The Little Prairie Church has been reduced in numbers by removals, but still has quite a few members. It was visited in the fall by Pastor G. H. F. Randolph. Again this spring, Rev. W. D. Burdick was sent there at the expense of the Tract Society. Both visits were greatly appreciated and the meetings were attended.

Rev. G. H. F. Randolph has continued to serve the Fouke Church as missionary pastor. He reports: weeks of labor, 52; sermons and addresses, 94, to congregations averaging 43 people; prayer meetings, 87; calls, 155.

Although the Gentry Church has been without a pastor, it has maintained a Sabbath school during the year, and occasional preaching appointments. Last fall the church entertained the association. The sessions were all of remarkable power, and were well attended, both by our own, and other, people. The church has called Rev. T. J. Van Horn as missionary pastor. The Missionary Board has promised to assist in his support of this field.

The Attalla Church has continued another year without a pastor. What little we know of present conditions is through correspondence with some of the young people who have married and moved away.

The Cullman County Church has also been without a pastor. We greatly regret that these Alabama churches not only have been without pastors, but have not even been visited during the year. It is expected that Rev. T. J. Van Horn will occasionally visit these, and other, pastorless churches of the Southwest, during the coming year.

The Hammond Church has sustained a great loss in the death of its pastor, Rev. A. P. Ashurst; more than this, he was the spiritual father of the entire city. This led to his being appointed president of the Ministers' Association. Through this or-

ganization a series of evening prayer meetings were being held at the homes, and at Brother Ashurst's study preparatory to a special series of union revival meetings. The city was already becoming interested in this movement, which Brother Ashurst did not live to see realized. It was his ambition to see the city again stirred by a Seventh Day Baptist revival. Though in feeble health for some time, he was graciously spared to continue his work until near the close of the third quarter. The church is now without a pastor. This is a good opening for a godly man who is praying for a double portion of the spirit of Elijah. He too may now be plowing in the field. Who will take up the mantle which has fallen from the shoulders of Brother Ashurst? Our church has been a light to the city of Hammond. Shall we let that light go out?

Brother Ashurst preached about 36 sermons to our people on Sabbath mornings, with an attendance of 40 people; weekly prayer meetings held, 36, besides the daily meetings for prayer which were attended by all denominations.

SUMMARY OF MISSIONARY PASTORATES

There are forty-two missionary pastorates. They are located in Pennsylvania, West Virginia, North Carolina, Rhode Island, New Jersey, New York, Wisconsin, Iowa, Nebraska, Illinois, Colorado, Arkansas, Kansas, Missouri, Louisiana, Alabama, and California. If we count the pastors who have gone out occasionally from other churches, and the men from the Theological Seminary and Milton College, we have some thirty-five workers and missionary pastors who have been employed a part or all of the time during the year.

EVANGELISTIC WORK

At the July (1914) meeting of this Board, a budget was made and approved, appropriating \$3,000 for the employment of two evangelists and two musical directors to accompany them. An Evangelistic Committee was appointed who, together with the Corresponding Secretary, should have direction of this work, co-operating with the Missionary Committee of the several associations. Rev. D. Burdett Coon and Rev. Willard D. Burdick were employed as missionary evangelists. Later, Professor Paul H. Schmidt, who embraced the Sabbath during a series of meetings

held at Leonardsville, N. Y., gave up a lucrative musical profession and entered the employ of the Board as musical director and singing evangelist.

Rev. D. Burdett Coon began work July 1. During the first quarter he visited the following places, where he remained more or less time for work: Chicago, Ill., Welton and Garwin, Iowa, Windfall Lake and Exeland, Wis. A portion of this time he worked with the Milton Quartet Number Two. During the second and third quarters he visited New Auburn, Wis., New Auburn, Minn., DeRuyter, N. Y. Very successful series of revivals were held at Leonardsville, N. Y., Marlboro and Shiloh, N. J.

On March 9, Mr. Coon, accompanied by Mr. Schmidt, came to Waterford, Conn., to conclude a campaign in our church, which was already in progress under the direction of your Secretary. By urgent request, the campaign was continued for two weeks, in the First Baptist church. Next they visited Rhode Island, where three weeks were profitably spent among our churches. From here they went to the Northwestern Association. The year's work was concluded with our little church at New Auburn, Minn. Mr. Coon has spoken 246 times, at 27 different places, in 9 of our States; prayer meetings, 218; calls, 1,025; people professing conversion, 115; added to our churches, 55,—by baptism, 51, by letter, 4; converted to the Sabbath, 11. Pages of tracts distributed, 15,512. Nineteen people were converted, baptized and united with First-day churches; about \$400 has been contributed on the field for the work.

Rev. Willard D. Burdick began work as missionary evangelist early in October. Mr. Burdick, in his work, has been called to travel almost constantly, more especially among our pastorless churches, remaining only a few days in each place, so he has not been permitted to conduct special revival meetings to any considerable extent. This work, however, has been quite as necessary and profitable as campaign work. Brother Burdick has visited West Hallock (Southampton Church), Stone Fort and Farina, Ill., Grand Marsh, Exeland, Milton, Milton Junction, Rock River, and New Auburn, Wis. At Milton Junction he assisted Pastor Jordan in a series of meetings, at the conclusion of which a number

of people were baptized. He also assisted Pastor Randolph with a few meetings at Milton. At Chicago, Brother Burdick spent some time with Elder Kovats, in the interests of our Hungarian Mission. After four months of labor, an arrangement between the Tract and Missionary boards having been made, Mr. Burdick was employed for the following four months in work for the Tract Society. In June he returned to his work for the Missionary Society. Thus his report to us shows only five months of labor. He has been well received, and generous contributions have usually been made on the field for this work. He reports: sermons and addresses, 63; prayer meetings, 5; calls, 268; letters written, 92; and a quantity of Sabbath literature distributed.

Mrs. Angeline Abbey has been at work during the past year as missionary evangelist and colporteur. She is partly supported by the Board, and partly by contributions from the field. When the year opened she was conducting special meetings at the Grand Marsh (Wis.) church. For nearly three weeks in July she, with the assistance of Mr. Fred I. Babcock, formerly a Milton student, conducted a religious day school in the the schoolhouse, with forty-two pupils enrolled. Following this they held a series of meetings forty-seven miles from Grand Marsh, at a place called Mather, where ten people were converted to Christ. After attending the General Conference at Alfred, she visited the old Blystone (Pa.) field. Here she found some Sabbath interest, and held meetings for ten days. She visited Erie and Gerard. Mrs. Abbey next returned to the Wisconsin field, where she has been working in various places during the remainder of the year. She has visited our old Berlin field, and at Exeland assisted Rev. T. J. Van Horn in a series of special meetings. She reports: sermons and addresses, 129; prayer meetings, 44; calls, 424; pages of Sabbath tracts distributed, 1,250; books, 25; people converted, 20; added to our churches, 2.

CITY MISSIONS

The City of New York

The Italian Mission in New York City, and at New Market, N. J., is still supported jointly by the Tract and Missionary societies. For six years it has been continued on the East Side of the city of New

York, where services are held in the several homes on Sabbath morning. The attendance ranges from six to twenty people. Rev. Antonio Savarese is missionary pastor, with headquarters at New Market, near New Era, the Italian settlement, where he preaches at our chapel in the afternoon. Following this, Superintendent Jesse G. Burdick conducts a Sabbath school, assisted by the Endeavorers from the New Market and Plainfield churches. We are especially indebted to Miss Edna Burdick, of New Market, for her services during the year as organist and teacher of the primary class. These services are usually attended by twenty or thirty bright children and young people, and half as many more adults. The preaching is in Italian, while Brother Burdick conducts the Sabbath school in English. Brother Savarese prints and distributes large quantities of Sabbath and other literature among his people. Last fall a Catholic priest attempted to break up this mission. He hired a room near by, in which to hold an opposition Sunday school, and then canvassed for pupils. This resulted in several families coming out openly against the priest, and in giving Mr. Savarese a more cordial hearing and support than they had ever done before. He reports: sermons and addresses, 175, to congregations ranging from 6 to 40 people; prayer meetings, 148; calls, 2,200; converts, 20; papers and tracts printed and distributed, 1,200; Sabbath converts, 6.

Chicago, Ill.

Rev. J. J. Kovats has continued missionary and Sabbath Reform work another year in South Chicago. This Hungarian Mission is supported jointly by the Tract and Missionary societies. It also receives assistance from our Chicago Church. During this year, Brother Kovats has seemed to meet with less opposition in his work than formerly. He has continued printing and distributing literature among the men laboring in the car shops. Our missionary evangelist, Rev. W. D. Burdick, visited Brother Kovats in the interest of the mission. Brother Kovats reports: sermons and addresses, 192, to congregations ranging from 30 to 75 people; prayer meetings, 100; calls, 1,500; papers and tracts distributed, 1,500. There have been a number of people converted, and some have accepted the Sabbath.

Battle Creek, Mich.

Our work at Battle Creek, Mich., has continued to grow steadily during the Conference year. Rev. M. B. Kelly came as pastor to this field soon after Rev. D. B. Coon's resignation, which took effect July 1. Our Sabbath services are still held in the Sanitarium chapel, with increased congregations, which often exceed a hundred people. Each Sabbath brings new faces from various quarters of the world. Here more strangers are learning of the Bible Sabbath for the first time, and meeting a people who observe it, than in any other church in the denomination. The church relinquished its appropriation from the Board, July 1. Thus it is not expected that it will again appear among the list of missionary pastorates. It is, however, most emphatically a missionary church. The members are very enthusiastic over the prospect of their opportunity for usefulness and are grateful to the Missionary Board for their past apportionment. It seems to us that this church together with the Missionary Board, has demonstrated that in a few years we can build up a strong, self-supporting church. The sun has not set for building up Seventh Day Baptist churches. The day has just dawned. It is not a question of the time in which we live, but of how we live. The Battle Creek Church and pastor have their hands on a half-score of leading religious meetings and movements for service, and Bible promulgation; among them is "The Flying Squadron," which assisted in putting the saloon out of the county and city. Brother Kelly reports: sermons and addresses, 110, to congregations ranging from 50 to 100 people; prayer meetings, 50; calls, 250; number of people added to the church, 24,—by baptism, 4, by letter or testimony, 21; tracts distributed, 300.

SUMMARY OF FIELD MISSIONARIES

Twenty-six missionaries and pastors have been employed or aided financially on the home field during the year, laboring in New Jersey, Alabama, Arkansas, Missouri, Oklahoma, California, Idaho, Colorado, Utah, Wisconsin, Nebraska, Iowa, Illinois, Minnesota, South Dakota, Michigan; and two city missionaries, one in New York City and one in Chicago, Ill., besides the work at Battle Creek, Mich.

SUMMARY OF ALL THE WORK

THE FOREIGN FIELD

Shanghai, China

Shanghai Seventh Day Baptist Church: membership, 68, with a congregation of about 150 people; with 2 foreign ministers; contributions of Native Missionary Society, including collections, \$242 Mexican; Sabbath appointments, 2; Sabbath schools, 2, one of them with an average of 117 pupils; Boys' Boarding School with an enrolment of 41 pupils; receipts, \$2,887; Girls' Boarding School with an enrolment of 46 pupils; day schools, 2, with 47 pupils; inquirers, 27.

Lieu-oo

One Seventh Day Baptist church, with 17 members; baptisms, 6, with several inquirers; services each Sabbath, with an average attendance of 56; one Sabbath school organized, with an average of 41 pupils; one day school; one class in English; one dispensary with 2 lady physicians; number of treatments, 5,518, to 3,846 different patients; receipts from dispensary, \$550.72; receipts from all sources, \$1,198.92. There are 13 native workers, 1 evangelist, and 1 licentiate.

SOUTH AMERICA

Rev. T. L. M. Spencer, Missionary

One Seventh Day Baptist church at Georgetown, British Guiana, with native pastor; membership, 37; Sabbath schools, 1; Christian Endeavor societies, 1; 6 people have been baptized. A bi-monthly paper edited; pages of literature distributed, 11,049; one or more colporteurs employed.

SUMMARY OF WORK OF THE HOME FIELD

Thirty-five men have been employed on the home field more or less of the time. They report 20 years of labor on 75 different fields or localities; sermons and addresses, 1,895; prayer and conference meetings, 967; calls, 5,921; pages of tracts distributed, 50,953; Bibles and other religious books, 100; papers, 10,000; added to our churches, 124,—by baptism, 90, by letter, 34; total number of people converted, 150; of this number 25 have been baptized and united with First-day churches; Sabbath converts, 36; churches organized, 1.

ESTIMATED APPROPRIATIONS
FOR 1916

Work on the China Field	\$ 4,800 00
Work in Holland	300 00
To assist the Java Mission	150 00
Work in South America	600 00
Assistance to churches in America ..	2,950 00
Missionary Committees in four Associations ..	400 00
Salaries of Missionary Evangelist and Singer	1,500 00
Salaries of Corresponding Secretary and Clerk	1,000 00
Traveling expenses	200 00
Emergency Fund	100 00
Debt ..	2,000 00
	<hr/>
	\$14,000 00

WORK OF CORRESPONDING SECRETARY

The first three weeks of the Conference year were occupied in preparing the annual report of the Board of Managers, which was presented at its meeting held July 15. It was read, approved, and four hundred copies ordered printed, three hundred of which were used at the General Conference held at Alfred, N. Y., and one hundred copies kept for office use and general distribution.

The first week of August, your Secretary attended the Northfield Missionary Conference, without expense to the Board. A trip to New York was made to meet Brother Gerard Velthuysen, of Amsterdam, Holland, who arrived on the *Pottsdam*, August 12. He came to Rhode Island, where he rested after a tedious voyage, made several calls, and spoke on Sabbath morning at the First Hopkinton church. We left on Sunday night for Alfred, N. Y., to attend the General Conference. Sunday morning, Brother Velthuysen became so alarmed over war conditions in his native country that he decided to give up the intended visits to several churches in the United States, and to return home immediately. The following evening his ordination took place, which was a very impressive service. The words and influence of this very remarkable man were felt throughout the entire Conference. At the close of the session we took the train for New York, and on Monday morning, Mr. Velthuysen was booked on the *New Am-*

sterdam, which left the dock under cover of night. He arrived home safely, after a long and perilous voyage.

For the next two weeks, office work was resumed preparatory to attending the associations. The Northwestern Association opened September 24, with the church at Farina, Ill. The following week the Western Association was held at Independence; the Central, at Leonardville, N. Y.; and the Eastern with the church at Marlboro, N. J. At all of these meetings the general work of the Society was presented, also a brief account of the recent visit to our new mission in South America, and the special missionary and evangelistic work which was about to be undertaken on the home field. Large audiences manifested a deep interest in all this work.

Immediately following the Western Association, a visit was made to the Hebron churches, in company with Rev. J. H. Hurley. Since this field had been left in the hands of your Secretary, with power, Rev. B. E. Fisk was temporarily employed. The October meeting of this Board followed the Eastern Association, when plans and appropriations were made for the ensuing year. The next day the Southeastern Association convened with the Middle Island (W. Va.) Church, where our cause was again presented. Between this association and the Southwestern, held at Gentry, Ark., your Secretary assisted in an ordination service at Farina, Ill., and attended a council of the Executive Board of the General Conference, held at Chicago. The last association was one of marked spiritual power, when all the evening sessions were devoted to evangelistic services.

After a few days of rest at Nortonville, Kan., three weeks were spent in assisting Pastor T. J. Van Horn, of Dodge Center, Minn., in a special series of meetings. In returning to Rhode Island, visits were made at Chicago and Battle Creek, and a meeting held at Milton with the Missionary Committee of the Northwestern Association. A large amount of correspondence had accumulated, owing to constant absence from the office, and several trying problems were in preparation for the January meeting, among them that of reinforcing the China Mission.

On invitation of Pastor Andrew J. Potter, of Waterford, Conn., your Secretary made a visit to the church, held a series

of meetings which lasted three weeks, and which resulted in the addition of fourteen members. He then visited Plainfield, where he spoke on Sabbath evening and morning, and in the afternoon met with the Italian Mission at New Era.

At a missionary meeting held in New York City, March 25, light upon some of our perplexing problems was obtained, and on Sabbath morning your Secretary attended our Italian Mission on the East Side. By leaving before the close of the session, it was possible to attend the service of our New York Church, and to present the cause of missions.

Early in April, Rev. D. B. Coon, evangelist, and Professor Paul H. Schmidt came to our home. More or less time was required, during the next three weeks, assisting them in making their appointments, and in arranging for their work. During this time there was a session of the Board, a meeting of the Evangelistic Committee, and one or more missionary conferences in our churches.

While less field work has been done during the past six months, the care of directing the evangelists, in co-operation with the missionary committees of the several associations, has required considerable time, inasmuch as the work has grown. With much effort, a man has finally been secured for the great Southwestern field. After Conference, we expect that Rev. T. J. Van Horn will take up this work, with headquarters at Gentry, Ark.

When at home, your Secretary has usually preached on Sabbath Day at one of our small churches. One or more preaching appointments have been filled on Sunday. Twenty-two of our churches and missions have been visited, some of them several times, speaking, in all, 102 times; communications received, 995, written and sent out, 1,300; miles traveled, 10,000; people baptized, 10; received into our churches, 14.

IN CONCLUSION

We wish to recognize the guiding hand of God in all our work, and to thank the people for their loyal support. While the regular lines of work, both at home and abroad, have been maintained, two very notable forward steps have been taken: one of them is the completion of funds for the proposed hospital in China. For this

we are especially indebted to the Woman's Board, and to our workers in China; the other step is the increased amount of evangelistic work on the home field. The people have shown their approval by their hearty support. These plans, however, have exceeded our resources, and we close the year with a deficit, as seen by our 1916 budget in this report. On account of this, it has seemed best to slightly reduce our forces for the coming year.

If we, as a people, should become enthusiastic over the cause of missions and Sabbath Reform, we could easily employ and send ten men into the field instead of three, as we have done during the past year. The increased interest and results, as shown by our summary, ought to encourage us to enlarge and not diminish our work. The hardness of our task, in giving Christ and his Sabbath to a mammon-loving world, ought to challenge every drop of blood in our veins.

Brethren, we are at the parting of the ways. We must decide which we will take, that of the *Conformer* or the *Reformer*. Hitherto we have led in every forward movement to elevate men to sane and useful living. Of late, the emphasis has been placed, not on reform, but upon conforming to popular ideals and standards. We are lining up with the crowd. We are not willing to remain a peculiar, humble, and happy people, the conservators of the greatest spiritual truth now before the world,—the Sabbath. Brethren, "God is on his throne, keeping watch above his own." He will continue to measure his own by the Golden Rule, even though Seventh Day Baptists are lost in the great throng, whose standard is the *Rule of Gold*, called *Success*.

The Missionary Board is in search of a thousand Hannahs who will give the world ten thousand clean sons, not for slaughter in war, but for service to *lost men* in the name of Him whose name is above every name.

In behalf of the Board and approved by it, July 21, 1915,

E. B. SAUNDERS,
Corresponding Secretary.

The really great are rarely proud. It is tinsel greatness that flaunts the tawdry tokens of office and place.—*Dr. Jowett.*

My Field, Its Needs and Problems

REV. A. L. DAVIS

(Stenographic Report by Paul H. Burdick)

This is not a theme of my own choosing, and you who know me best know it is not my custom to say much about what I am trying to do. Yet I know that many of you will be interested in hearing something about Colorado and the field I have tried to serve during the past five years. So please excuse whatever of personal reference may appear in what I say.

I presume not many of you have come farther to attend this General Conference than we. Yet I do not want any of you to waste sympathy on us because we are "away out West" in the land you have been wont to look upon as somewhat crude and uncivilized. We do not feel lonely, not at all, save only the loneliness coming from being separated from churches of like faith and practice. I am glad we are on a field where people are doing things. We are getting first-hand information concerning many things about which you are reading and of which you often think you know more than we do who are on the ground.

The West is progressive. I am glad it is. It is the home of the initiative, the referendum and the recall. In the West we are studying industrial conditions at first hand, and learning something, too, of woman's suffrage. We had a federation of the Women's Missionary Boards in Boulder five years before the Woman's Board of our own denomination was identified with the movement. The women of the Seventh Day Baptist Church of Boulder have had a prominent place in the movement. Before the Lone Sabbath Keepers movement was launched by our denomination—that work so splendidly carried on by Brother G. M. Cottrell—it was a part of the regular work of the Boulder Church. So we are glad our home is in Boulder.

Remember, too, that Boulder is one of the beautiful little cities of the West,—a city surpassing, so far as school privileges are concerned, any city of like size I have seen in the East. It is a city of homes, schools and churches. It is not chiefly a mining town, as many of you may believe. The farmland lying east of Boulder is splendid, well irrigated and produces abundantly. This great western country is a natural sanatorium for the sick; and

you who are seeking homes, or places to regain your health, try Colorado. It will do you good.

Now something of our church,—a church of less than one hundred members, about one third of whom are non-residents, for the most part in Colorado, east of the Rocky Mountains, though we have some members in Idaho, Wyoming and Nebraska. So far as I know there are but two Seventh Day Baptist families in Colorado west of the mountains. With two exceptions I have visited every Seventh Day Baptist in the State from one to a dozen times. But my field is larger than the State of Colorado. During the almost five years spent on the field, my work has taken me into six different States—Colorado, Wyoming, Utah, Idaho, Kansas and Oklahoma—traveling, exclusive of my immediate church work, almost seventeen thousand miles.

The thing that is growing upon me is the fact that it is an ever-expanding field for real leadership and constructive work for the kingdom of God. The limits of one's opportunity are time and physical strength. To illustrate: During the past year, aside from my regular church and field work, I have found time to be president of the Ministerial Association, and president of the Boulder County Sunday School Association; time to give a series of Bible study lectures at the Colorado Chautauqua, and to serve as supply pastor for the Presbyterian Church of Valmont, four miles east of Boulder, serving the church almost one year. During the year I have preached one hundred and thirty-three sermons, eighty-five being delivered in pulpits other than my own, the majority of them in Sunday churches.

One of the striking facts of the West is the great religious need of the rural communities. While supply pastor of the Presbyterian church, I had the privilege of making a religious survey of the community surrounding that church, doing the work as supply pastor of that church and yet as a Seventh Day Baptist. I introduced myself into scores of homes, saying in substance: "I am the pastor of the Seventh Day Baptist Church of Boulder, and acting pastor of the Presbyterian Church of Valmont. Are you a church member? Do you attend church?" If they were not attendants of any church, they were given a cordial invitation to attend our church at

Boulder or the church at Valmont. I was surprised to find that about three families out of four were not churchgoing people. A mother with five or six children, who came west eleven years ago, said to me: "I have not stepped inside a church building since coming west, though I was a Presbyterian in the East." I considered it a great privilege to tell all these people that I was a Seventh Day Baptist; to give them a warm invitation to attend our church, or, if they preferred, the Valmont Church; to urge them to get into vital touch with Jesus Christ and attend church somewhere; and also to immerse three Presbyterians who refused sprinkling at the hands of their pastor.

One discouraging feature of all church work in the West is our shifting population. We are preaching to a procession—people coming, going, and moving about so frequently that often it is difficult to keep track of them; and in small congregations this is quite a hindrance to organized work. If I revised the list of the Lone Sabbath Keepers of Colorado three times a year, the directory would not then be correct. Three years ago a Sabbath school was organized in Denver, where I preached for a time twice a month, then once a month. The first of January this year our school was discontinued. The majority of the people had moved away.

Another hindrance to organized, effective field work is the great distances. You do not understand this, I am sure, or I would not receive some of the letters that I do. The Sabbath-keepers in eastern Colorado I can visit quite regularly. I go north twice a year to within about fifty miles of the Wyoming line, and south to Elkhart, Kan., once or twice a year. This necessitates a travel of from two to three thousand miles. I have made one trip west of the Rocky Mountains, going into Utah, Idaho and Wyoming, covering nearly five thousand miles. Oftentimes from two to five hundred miles must be covered from one Seventh Day Baptist family to another. Some time ago I received a letter from a person in New York State, telling me of a Sabbath-keeper in northwestern Montana, and expressing surprise that I had not been to call on her. She did not realize that for me to call on that person meant the traversing of a greater distance than she would traverse in going to Chicago. Remember

these great distances and the next time you ask me to take such a trip send along the cash for the journey.

We have heard it again and again that the West is Seventh Day Baptist burying ground; that they move west only to be lost. I am sorry that, in a measure, this is true. But the same thing could be said of the East. In the cities and villages around many of our eastern churches conditions are just as lamentable as in the West. The saddest thing about this scattering movement in the West is not that we lose an occasional family, but that, though father and mother may be loyal to the Sabbath till death, with their death usually the family is lost to the denomination. It is the boys and girls of our Lone Sabbath Keepers that we lose. On the field that I cover, comparatively few children of our Lone Sabbath Keepers have grown up to manhood and womanhood and remained loyal to the Sabbath. The pull of the world is strong on any Sabbath-keeper, doubly so on the isolated ones, and upon their children almost irresistible. Parents would do well to consider these facts before locating on fields away from church privileges.

I heartily approve of the Lone Sabbath Keepers movement. It is one of the best undertakings in recent years for the conservation of our denominational interests. The getting in touch with our scattered Sabbath-keepers through personal visitations and correspondence, enrolling them in the home department of the Sabbath school, etc., is bearing splendid fruitage. Of this I am confident. I fear we do not yet appreciate what can be accomplished by a warm, personal letter. Pastors, whether you have ten or a hundred letters to write, do not write duplicate letters—the same cold, lifeless letter—to your non-resident members; but a warm, individual, personal message. Again and again I have been encouraged by the appreciative responses I have received.

There is one thing I want to ask you people of the East to do. If you know of a family coming west, write and tell the man on the field of the fact, thus putting him in touch with the family. A family of Seventh Day Baptist faith lived in one of the cities of Colorado for more than a year, returned to their home, and I knew nothing of the fact till I learned it in an eastern paper. Another person died in

Colorado and the body was taken back to the home town for burial. My information was from the same source. No one wrote me of these people. It was hardly my fault that I never called on them.

Again, church clerks, when I write you asking information about some one who has come west, please answer my letters, especially if I enclose a stamp for reply. If you only knew how much such information meant to me, especially in locating people and deciding whether a visit is worth while, I am sure you would be more considerate. Some such letters that I have written are still unanswered. Will you not help us to solve some of our problems by putting us in touch with the man or woman coming west who needs our help? Co-operate with us to the best of your ability and thus help us to stop the leakage going on all around us.

Friends, let me say, in closing, that I am in full sympathy with the movement started by the Missionary Board at this General Conference to accomplish larger things for the kingdom of God during the coming year. For almost ten years I have been working as a missionary pastor among small churches. I do not ask for a large field, I do not desire it; but I do want God to have my whole heart, my influence and my life, that, on the isolated fields, wherever he may lead me, there the Spirit of God may use me for his glory. That is my prayer, and such is my prayer for every pastor in the denomination.

Let us forget our own denomination long enough to turn our eyes away from ourselves and focalize them upon Jesus Christ, and make our motto the keynote of this Conference: "Keep Rank, Make Jesus King." If we will but turn our eyes away from ourselves long enough to see the bigger problem of human need, the great chasm between sinful man and God, and then throw ourselves into the breach to bridge the chasm and bring men and women to Christ, we need not worry about our own denominational life. We can not help but *live* if we make our first aim that of bringing lost men to Jesus Christ.

There are two or three things we can do. We can waste our lives. But dare we do this? Life is too sacred a thing to be wasted. We can regard life selfishly and use our talents and abilities for the gratification of self. But God can not

bless such a life. Or, with the help of Jesus Christ, we can plant our lives, cast our all into the furrow, and that life planted will grow toward a harvest of thirty, or sixty, or a hundred fold. Will you not go to your homes resolved from this time forth that you will not only live the individual Christian life yourself, but will plant your life for the glory of God, for the winning of men and women to Jesus Christ, knowing that if we sow, in due season we shall reap, if we faint not.

The Call of the Home Fields

REV. GEORGE B. SHAW

My friends, I can throw a stone from the tower of the church at North Loup on to homes whose occupants never darken the doors of any church. I can probably do the same in Plainfield, Alfred and other places. There are in our home county in Nebraska more Bohemians who speak their native language, who are not Catholics, and who are practically pagan, than there are members in the Seventh Day Baptist church I serve there. There are more non-Christians within one day's walk of this village than there are Seventh Day Baptists in the world.

Similar conditions obtain everywhere among us. In the beginning Jesus said to his disciples, "Go ye into all the world, and preach the gospel," but in our day and nation, all the world has come to us. I believe that the first consideration for us is to unify and harmonize as far as possible all our work, and I think we could make a beginning in the missionary work by doing away, so far as possible, with all unnecessary distinctions between home and foreign missions. What is the criterion by which we distinguish a foreign mission? Is it language? Is it government? Is it contact with heathenism? In most denominations, by home work is meant that work outside the church which is in large masses of men like the freedmen of the South, the Mormon of the West, the lumber camps, among miners, Indians and so forth; but among us, home missions has come to mean the assistance of feeble churches, and the maintenance of a few general missionaries. This is right and best. The most economical and promising way to do, is to begin our work in centers made up of lone Sab-

bath-keepers and in churches already established. The field is as wide as the nation, the call is as loud as the thunders of war, and as insistent as the screams of a drowning child. May I illustrate what I mean from my own experience? I am pastor of a church whose members live in Florida and Washington, Los Angeles and New York City, in North Carolina and other places. We have seven families in Utah, three in Montana. We are in Washington, Oregon, California, Texas and the ends of the earth. Most of these families are real Sabbath-keepers, who would welcome their pastors, and make their homes centers of gospel preaching. But let me come nearer home. In Nebraska I am the only pastor and preacher of our people. In the city of Omaha, are members of the churches of Plainfield, Nortonville, Brookfield and North Loup. We are in Lincoln, Grand Island, and a dozen other places where I have never been. I would be glad to make a tour of the nation, and I would be glad to make a tour of our State. But there are, in our State, groups of Sabbath-keeping families who are not connected with any denomination, who would not only welcome a visit from us but are anxious to have us come even to the extent of sending us the money for a visit to them.

The Missionary Society has been asked for help by these Sabbath-keepers, and it says, "Let the pastor of the North Loup Church go" over there. It is only a matter of about 200 miles by rail and a day's ride in the "sand hills." But when shall I find time to do this, for there is that great church of 300 resident members, with many children and others, to be guided and instructed and exhorted. If the pastor called upon all the families in our church, one family at a time, it would require traveling more than 600 miles. In serving the North Loup Church, six hours of every Sabbath I am in the church building preaching, teaching and leading, and I wish to enter a mild protest against the apparent tendency in some quarters to criticize the large churches and the pastors of large churches. If it is true, as it is said, that the strong churches are the weak churches and the rich churches are the poor churches, then for the sake of the cause we all love, send help to the large churches and send the best help and send it soon.

If you send help to Nebraska I pray you not to try to revive the dead churches at Humboldt and at Harvard, or even to spend the time to save the brave dying church at Farnam, but come to Valley County where there is an abundance of raw material, and where many are drowning almost in reach of the Rock of Ages.

If I should be called to engage as a missionary in Minnesota I would go to dear old Trenton—Trenton where I was born, Trenton where I was baptized, and where I went to school. I would take off my hat to the past, but I would turn my face to Dodge Center, and take off my coat to the future. Nebraska should have a state missionary, but the North Loup Church must not be neglected and allowed to suffer. And so it is throughout the great white fields everywhere, where the grain is already falling back to earth ungathered. Let us stand by the feeble churches, let us stand by them with money, stand by them with prayer and stand by them with our men, giving preference, as I think, to those fields that are young and vigorous rather than to those where there is a continual loss; for the time often comes when burned-over fields have to be abandoned, and new and more promising fields taken up; but remember, my friends, that when that time comes, if it does come, when those who direct affairs shall suggest that a field be left and another one undertaken, we of the rank should say nothing, unless it be to cheer our leaders on.

The call comes to many to take up work in the home field who could not hear the call to other fields. There are men who are too old to go to Japan or India, men who could never master the Chinese language, who could not endure the climate of Africa, and who should not take their families to Java; and yet these people may be called to preach and teach the gospel of Jesus Christ in the homeland; and they may often do as well as the most ideal foreign missionary. There are men who do not have the education and resources to be pastors in college towns, who would be almost ideal as state missionaries; and I think I see in this a great opportunity. Is it not a call to consecrated Christian laymen and laywomen? Where the great field is, there the great call is. But you say we need money. I answer "yes and no." What we need is consecration, con-

secration of money. One tenth of the income of the congregation I serve would carry on the work that we are now doing and would support a state missionary and send a man to China and keep him there. "I will open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Try me, I dare you to do it. And so it is throughout the whole field. We hear men crying out loud and long and often, against "scattering," but is it not true that our denominational policy, if indeed we have any, is the policy of scattering? What we need above all else and what we must have is intelligent supervision and affectionate co-operation. Did you hear me? I said, what we need above all else and what we must have is intelligent supervision and affectionate co-operation. It seems to me,—I may be wrong, for I am often wrong,—that for us to maintain pastors at Marlboro and Shiloh, at New Market and New York City, at Chicago and Walworth, and so on throughout to the end of the chapter, when we have so few ministers and so little money, is little short of criminal before God. What we need in the home field is shepherds, wise, patient, consecrated, spiritual and zealous shepherds. The men and money must come little by little and side by side. Pray ye the Lord of the harvest that he will send forth more laborers into his harvest.

Slow are the steps of freedom, but her feet never turn backward.—*Lowell*.



REAR VIEW, MILTON COLLEGE—FOOT OF HILLSIDE CAMPUS

Ex-President West's Forceful Illustration

Among the messages given by ex-presidents at Conference, that of Allen B. West will not soon be forgotten by many who heard it. He said:

"A slender wire stretched from shore to shore of East River would barely support its own weight. Ten thousand wires lying side by side in four great cables not only support their own weight but carry also the Brooklyn Bridge and the heavy traffic that daily passes between New York and Brooklyn.

"A lone Sabbath-keeper has barely strength to resist the forces that tend to draw him away from the faith of his fathers. Ten thousand Seventh Day Baptists knit together by the love of Christ, the power of the Holy Spirit and the love of God are not only able to carry their own burdens but are bearing hope, light and peace to thousands of burdened souls. Torn asunder by contentions and discord their usefulness is impaired and their existence threatened.

"Let us then lay aside those differences that so easily do beset us and magnify those fundamental Christian principles that make for peace and unity. Let us 'keep rank, Make Jesus King.'"

He that does good to another man, does also good to himself; not only in the consequence, but in the very act of doing it; for the consciousness of well-doing is reward.—*Seneca*.

WOMAN'S WORK

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

October

The months have had wings, not feet, this year,
The beautiful summer has sped away,
And brown October has hurried here;
Oh, things were fair if they would but stay,
And if life were long
It were full of song.

Yes, 'tis far to look back to the primrose spring,
To the nightingale's lay and the cuckoo's call;
The promise is now a forgotten thing,
For the gifts foretold are bestowed on us all,
And the blossoms of May
Are the fruit of today.

We have had our summer of light and song,
And our fields and orchards were filled with food;
If the days are shortened they have been long,
And God has covered the land with good.
Oh, give him praise
For the summer days!

And the beautiful things are not wholly gone!
Some roses there are on the generous trees,
The sun in its splendor still shines on,
Though some flowers are kissed to death by the breeze,
And the leaves in the town
Are faded and brown.

My life is like the October time!
The prodigal season is past and gone,
And over forever the wealth and prime
Of the long, glad day when high deeds were done,
And quiet and rest
Are for me the best.

And I cannot afford to lose an hour
Of the shorter day that is left to me,
Nor ceaselessly fritter away the power
Of head or of hand, since there soon shall be
No moments here
Of my life's short year.

But I thank my God for that which has been,
Of strength and sunshine, of flower and song;
And I will not shrink from the wintry scene,
Though the days are short and the nights are long,
Let the shadows fall,
For this life is not all!

—*Marianne Farmingham*.

The Woman's Executive Board

To the Women of the Local Societies of the Seventh Day Baptist Conference and Lone Sabbath Keepers.

DEAR SISTERS: Conference is once more a past event, but the spiritual uplift gained during the few days we were together remains with us to be reduced to practical

use by each one of us. The sectional meetings were well attended, and spoke hopefully of the interest along the lines of work in which our women are engaged. You will notice by the annual report (see RECORDER of Sept. 6, p. 315) that some of the societies failed to report. We believe that some of you do not realize the importance of making the yearly report of your society in careful detail, and making prompt returns of the same. The thing that may seem an indifferent or small matter to you helps to make large things when taken together with others, that as a whole makes up our total of amounts, and numbers. We confidently expect fuller reports next June; you will not disappoint us, will you?

The following budget was adopted and referred to the Board of Finance:

Salary of Miss Susie Burdick	\$ 600
Salary of Miss Anna West	600
Twentieth Century Endowment Fund	250
Fouke (Ark.) School	200
Miss Marie Janz, Java	100
Board Expense	100
Tract Society	900
Missionary Society	600

Total \$3,350

The Board of Finance has recommended apportionments to the different churches, which women's societies are supposed to pay through the Woman's Board. These apportionments are now in the hands of our treasurer, Mrs. A. E. Whitford. It may be impossible for the women of some of the smaller churches to raise the amount that has been assigned to them, while others may be able to give much more. The apportionment can be made only approximately correct.

At one of the sectional meetings, special stress was given toward making a larger contribution to the Tract Society. We have pledged \$900; let us try hard to raise that amount. Let us also make an effort to raise the \$250 pledged to the Twentieth Century Endowment Fund for our schools.

The editor of Woman's Page, Mrs. G. E. Crosley, expresses herself as being well pleased with the response to her request for original material for her use the past year. We certainly do love to read her editorials, do we not? We can show our appreciation of the generous use she makes of her ability, time and strength by "helping her out." She will be glad to have the papers you

have had read on special occasions, and do not forget to send reports of what you are doing in your regular meetings.

A special fund of \$150 was pledged toward the equipment of Rev. H. E. Davis and family on their return to China. This amount should be raised at once as they are now making preparations for the journey. They do not count it sacrifice to leave the comforts of the homeland to go to the help of our mission in China, and we should support them in every way in our power.

To more fully express the things we should like to see accomplished, and to which we now pledge our endeavor, the following resolutions were adopted.

They were later presented to Conference and by vote approved.

WHEREAS, The women of the Seventh Day Baptist Denomination in Conference assembled desire to advance the kingdom of God on earth,

Resolved, That we will do all in our power to spread the Good News of Salvation, and of the Bible Sabbath, and that we will join with all who work and pray for the suppression of war among nations; that the appalling evil of the liquor traffic, the white slave traffic and all powers of evil may soon yield to the loving and peaceable reign of our Lord and King, Christ Jesus. To him be praise and dominion forever and ever.

In this heart to heart talk with all of you, far and near, it is the wish of the members of our board to serve you, as we may be able. If the meaning of what we have said, in any respect, is not clear, please feel free to ask questions, or make suggestions, that our united efforts may be directed to a definite end.

In behalf of the Woman's Board,
METTA P. BABCOCK,
Corresponding Secretary.

Milton, Wis.,
Sept. 21, 1915.

Boulder, as an Educational Center

REV. ALVA L. DAVIS

Probably by the majority of the people in the East Boulder has been thought of as a mining city. She has earned that reputation, for the mineral products of the county total annually about \$3,000,000. Some were, doubtless, surprised a few months ago to learn through Brother P. H. Hummel that as fine agricultural and dairy lands are to be found here as can be found anywhere, and that the products of the

farms of Boulder County surpass in value the products of the mines. (See RECORDER, March 1, 1915, p. 282.)

It is my purpose, however, to write of the educational advantages of Boulder. This information, too, may be new to many. The West is noted for its progressiveness, and nowhere is that more marked than in its schools. Our city schools, both grade and high schools, are unsurpassed. Our good, well-kept buildings and a fine corps of teachers are our pride. Then the State University is located at Boulder. This is a splendid institution with a faculty numbering over 200, and an enrolment of over 1,400 pupils. The university consists of eleven schools and colleges: College of Liberal Arts, College of Engineering, College of Commerce, College of Education, School of Social and Home Service, Graduate School, School of Medicine, School of Pharmacy, School of Law, Summer School and University Extension, Vocational courses affording practical instruction in chemistry, botany, geology, insurance, history, banking, journalism, trade, transportation, engineering, etc., are given.

Here, too, is located the Colorado Chautauqua, with its fine summer school, opening July 4, each year, and in session for six weeks. Hundreds of students are enrolled in this school every year.

Any Seventh Day Baptist desiring to locate in a good farming community, or in a city with educational advantages second to none, would do well to look Boulder over.

The evangelistic meetings being held at Albion, Wis., are quite well attended. Services begin each evening at seven-thirty. Professor Schmidt leads an enthusiastic song service and sings a solo which is followed by the sermon.

Rev. D. B. Coon is preaching a series of strong, earnest and most interesting sermons which are helpful both to Christians and to the unconverted. A most cordial invitation is extended to all to attend these meetings.

Notice to Delegates

Teams will meet delegates wishing to attend the Southeastern Association, at Pullman, Fourth Day, October 20, 1915. Those wishing conveyance please notify Homer Hodge, Berea, W. Va., R. F. D. No. 1.

Is the Evidence Sufficient?

REV. EDWIN SHAW

The editor of the SABBATH RECORDER asked me to make a map of Wisconsin showing the location of the Seventh Day Baptist churches. In making it for him it seemed to me worth while to locate not only the present churches, but also the churches of the past.

I soon was facing this question: Where was the Forest and Union Church located? I had never heard of this church, but it was mentioned in the *Seventh Day Baptists in Europe and America*, Volume II, page 781, as the Union Church. I must locate it. The Seventh Day Baptist Northwestern Association in 1896 celebrated its semi-centennial anniversary, and in the minutes of that year I found in the statistical table this entry: "Union, Wisconsin, constituted 1868, with 8 members, largest membership in 1868, 10, dropped 1878." The Conference minutes for 1868 had this entry in the statistics: "Forest & Union, Ministers—A. W. Rogers, J. B. Nofsinger, e., Deacon—D. C. Burdick, Clerk, D. C. Burdick." The same name appeared in the reports for the next two years, but without statistics.

I was yet in the dark as to the location of the church. I noticed in the report of the treasurer of the Seventh Day Baptist Missionary Society for 1868 that in the collections made on the field by Rev. James Bailey was \$3 from "D. C. Burdick, Goole, Wisconsin." D. C. Burdick was the clerk of the church for that year. Where was Goole in Wisconsin? The postoffice at Plainfield could give me no information. The latest atlas at the Plainfield library had no such place. But at last in hunting among the old books stored away in the library I found in Bradley's atlas, published back in 1885, a Goole, located in Vernon County, Wisconsin.

So then I began reading the files of the SABBATH RECORDER, and came upon these things in the order named.

(SABBATH RECORDER, July 9, 1868, page 110, column 4, in an account of the Northwestern Association) "Letters were also read from the Lima and from the Forest and Union churches." "On motion of Joshua Clarke the chairman extended the right hand of fellowship to... James Bailey in behalf of the Forest and Union Church."

But the location of the church was not known yet. I began reading the correspondence from James Bailey, and came upon this sentence (SABBATH RECORDER, May 7, 1868, page 74, column 4. Dated March 31, 1868): "I am under pledge to visit in Vernon County where there is pressing need of help, and hopeful prospects of good."

Here was a reference to Vernon County where I had located Goole. Then I came upon this sentence in an editorial jotting (SABBATH RECORDER, July 2, 1868, page 106, column 6): "Three new churches were received into the Association, one at Lima, Wisconsin, another in Vernon County, Wisconsin, and the third from Dow Creek, Kansas."

Am I justified in making a map of Wisconsin with a Seventh Day Baptist church, called the "Forest and Union Church," located in that part of Vernon County indicated by Goole on the atlas published by Bradley in 1885?

My inference is that James Bailey organized eight Sabbath-keepers into a church, named and located above, in the early spring of 1868. That the church was received into the Northwestern Association that year in its annual meeting which was held at Milton, and that for some reason the people scattered and, possibly, never reported again, and that the church was dropped in 1878.

If any one can correct this conclusion, I shall consider it a favor.

Correction

In the printed report of the treasurer of the Memorial Fund for the year ending May 31, 1915, the report says that the Jackson Center Seventh Day Baptist Church contributed the sum of \$1.00 when, in fact, the contribution was \$10.00.

At one time when Mr. Lloyd George who is proud of his lowly birth, was speaking in public, a heckler, attempting to discredit him, called out, "Do you remember when your grandfather drove a donkey and cart?"

"You will have to forgive me, ladies and gentleman," replied Mr. George, "the cart had quite escaped my memory, but I see that the donkey is living yet."—Selected.

YOUNG PEOPLE'S WORK

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

Budget and Goal

Some may have wondered, possibly, why nothing has been said of the plans of the young people for the coming year, but this matter has purposely been deferred until the first wave of enthusiasm had receded. Now is when we need to be reminded that we have something to accomplish during the year; that there are certain definite things for and toward which to work.

The plans of the young people were worked out in three different sectional meetings, held Wednesday, Thursday and Friday mornings at the young people's headquarters room in the Whitford Memorial Hall. The Wednesday morning meeting, though not largely attended, started off well, while both Thursday and Friday morning the room was well filled with a bright company of young people who were anxious to hear about plans for the coming year.

The first thing to be taken up was the budget. Each item in the budget, when presented by Rev. H. Eugene Davis, was zealously discussed and agreed upon. The budget, like that of last year, totals \$1,200, and provides for the following objects:

Dr. Palmberg's salary	\$300 00
Fouke School	200 00
Salem College Library	100 00
Student Evangelistic Work	150 00
Discretionary Fund (to be used for general expenses and other purposes at the discretion of the board)	100 00
Twentieth Century Endowment Fund ..	200 00
Lieu-oo Hospital equipment	150 00
	\$1,200 00

At the time the budget was worked out and adopted, it was understood that the importance of each object named in the budget should be indicated by its relative order in the make-up of the budget. That is, if the whole of the budget could not be met during the year, those objects named first should be taken care of first, and so on down through the budget.

But it is to be hoped that every item in the budget will be paid before the close of the Conference year, and that there will be

a surplus in the hands of the treasurer. How would it do for each society to have a large-sized chart of the budget made, showing each item, and have this chart or copy of the budget hung in a conspicuous place in the room where the society meets each week? Then have attention called to it occasionally, so that each member of the society may become familiar with each object provided for in the budget.

The definite things to be done during the year—the goal to be reached—was another thing that was discussed with enthusiasm, as brought to the sectional meeting by a committee, which had been previously appointed by the leader. The plan of work for the coming year, as presented by the committee, is based on the standard presented at the Chicago convention in July, if the editor is not mistaken. And here are the definite things which we, as young people, working under the direction of the Young People's Board, are expected to do during the year. Will we bring them to pass? There are ten definite things, as follows:

- 125 new converts to be secured.
- 200 new Endeavorers.
- 125 new church members.
- 125 new dollars for missions.
- 1,000 peace advocates, or members of the Peace Union.
- 10 new Christian Endeavor societies.
- 500 comrades of the Quiet Hour.
- 50 new members of the Tenth Legion.
- 75 Christian Endeavor experts.
- 50 Life Work Recruits.

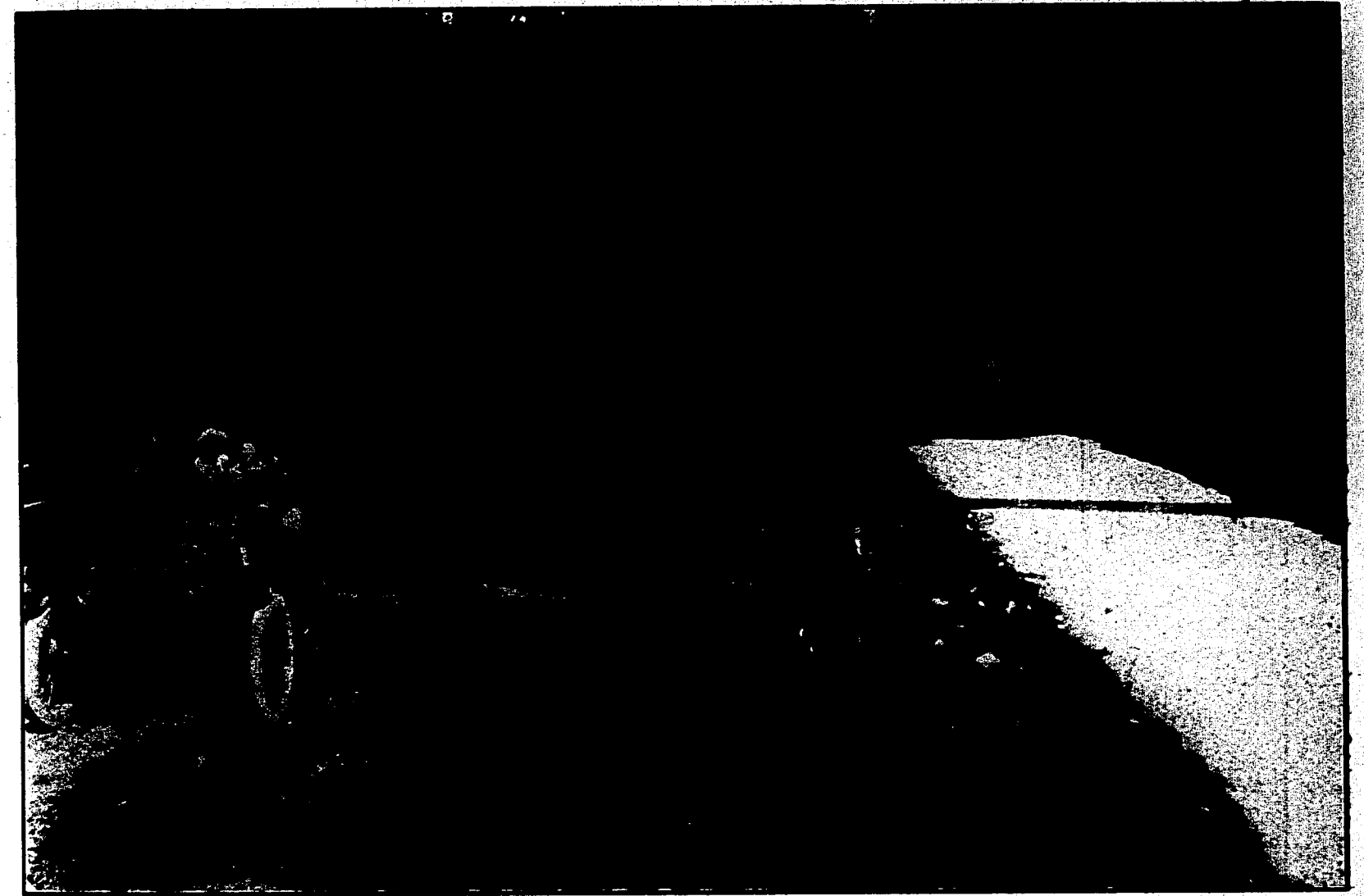
Sometimes we have felt the lack of something definite toward which to work, but now we have ten definite things to set ourselves to accomplishing; and the task outlined for us is no small one. And if these things are to be brought to pass, each society must earnestly, definitely set itself to work. These things can not be done in a careless, shiftless way, but only by means of definite, aggressive plans constantly followed up. Again, would it not be well to have a list of these ten definite things to be done posted in a place where it can readily be seen each week by the members of the society? Have the list done on a large scale by some one who is adept at such work. Then each month let each individual society check up its efforts with this list, so that it may know just how much has been done. Which society will be the

first to report to the Young People's Board something achieved along one or more of these ten definite lines of work?

THE NEW BOARD

Again, as during the past two years, the Young People's Board is made up largely of the young people who are attending Milton College, so that the board remains at Milton, or perhaps more properly, at the Miltons. When it became evident that Rev. H. Eugene Davis, the president of the board for the past two years, was likely to return to China, it was necessary that a new man be found for president of the board.

lected as the president of the board for the ensuing year. The other officers of the board, in addition to the president, are as follows: Vice presidents—Marjory Bliven, Albion, Wis., Allison Burdick, Milton, Wis., Carrie Nelson, Milton, Wis., George Thorngate, North Loup, Neb., Carroll B. West, Milton Junction, Wis.; Recording secretary, Ethel Carver, Marion, Ia.; corresponding secretary, Zea Zinn, Farina, Ill.; treasurer, Prof. L. H. Stringer, Milton, Wis.; trustee United Society, Rev. William L. Burdick, Alfred, N. Y.; editor Young People's department SABBATH RECORDER,



AUTOMOBILES STARTING FOR YOUNG PEOPLE'S PICNIC.

"Eugene," as he is familiarly known to the young people, has most wisely and efficiently directed the activities of the young people during the time that he has been the president of the board. And it was with something of a feeling of regret that those who have so gladly followed him realized that of necessity he must relinquish his work with and for the young people, at least in a large measure, if he were to return to the foreign field. However, we believe that we have an able, sympathetic leader in Rev. Henry N. Jordan, pastor of the Milton Junction Church, who was se-

lected as the president of the board for the ensuing year. The other officers of the board, in addition to the president, are as follows: Vice presidents—Marjory Bliven, Albion, Wis., Allison Burdick, Milton, Wis., Carrie Nelson, Milton, Wis., George Thorngate, North Loup, Neb., Carroll B. West, Milton Junction, Wis.; Recording secretary, Ethel Carver, Marion, Ia.; corresponding secretary, Zea Zinn, Farina, Ill.; treasurer, Prof. L. H. Stringer, Milton, Wis.; trustee United Society, Rev. William L. Burdick, Alfred, N. Y.; editor Young People's department SABBATH RECORDER,

Southwestern, C. C. Van Horn, Gentry, Ark., Pacific Coast, Luella Baker, Riverside, Cal. In addition to these there are superintendents for two new departments which have been added, namely, the Peace Union and the Tenth Legion. These were appointed by the new board at its first meeting, as will be seen by the minutes of the board for that meeting. Also it was necessary that a new recording secretary be named, owing to the fact that Miss Ethel Carver, the one nominated by Conference, will not be at Milton during the year. This constitutes the list of those who will di-

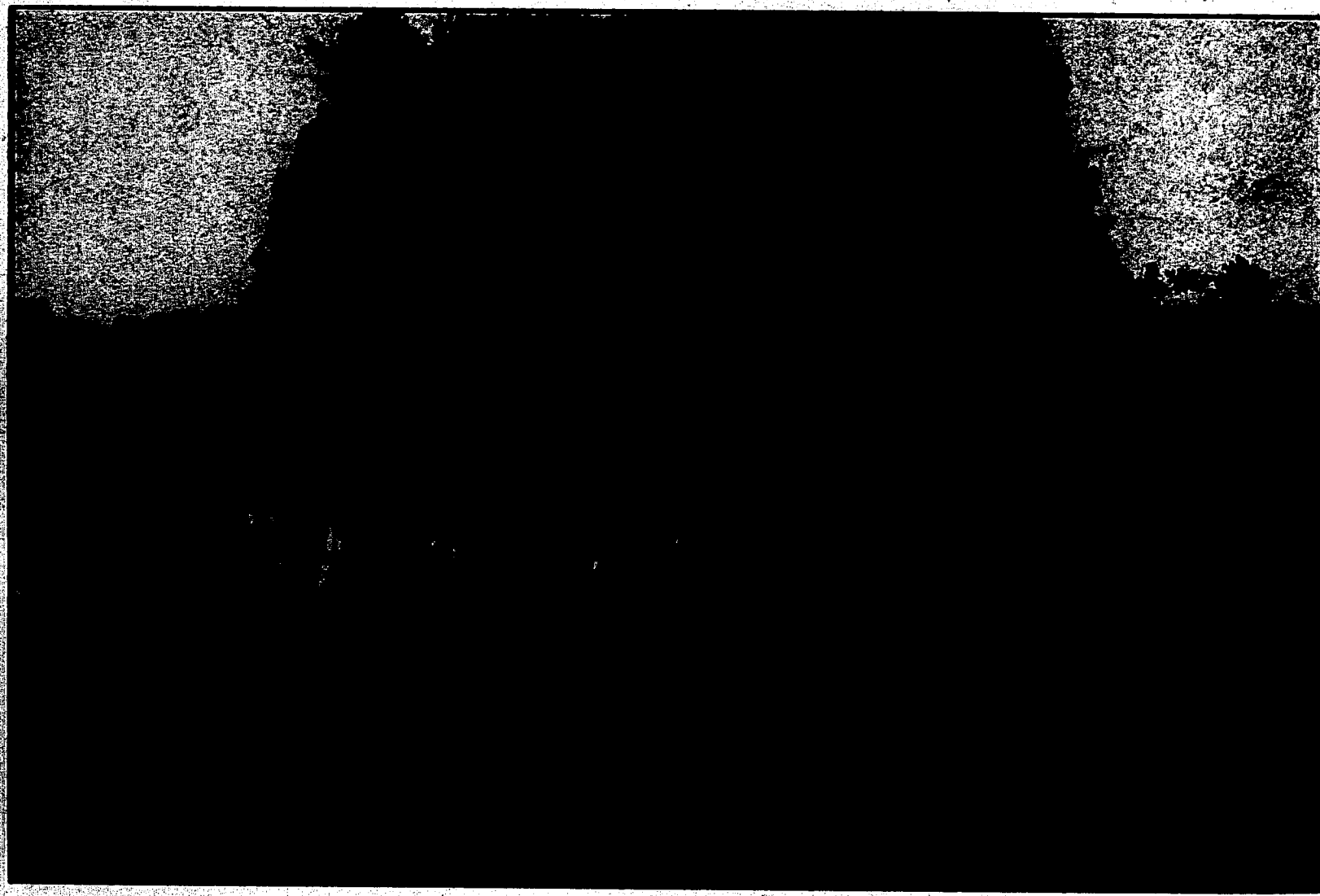
Responsibility for Unions

*Christian Endeavor Topic for Sabbath Day,
October 16, 1915*

Daily Readings

Sunday—For united effort (Rom. 12: 3-8)
Monday—For initiating work (Acts 13: 1-3)
Tuesday—For developing plans (Exod. 25: 1-9)
Wednesday—For fellowship (2 Cor. 6: 14-18)
Thursday—For finances (Phil. 4: 10-20)
Friday—For rallies (Deut. 16: 16-17)
Sabbath Day—The responsibility of our society for the Christian Endeavor unions—local, state and national (Ps. 133: 1-3)

The following Bible hints and suggestive thoughts on the topic are those



YOUNG PEOPLE'S PICNIC—CLEAR LAKE

rect the work of the young people for another year, and it is to be earnestly hoped that each one will put his or her very best effort into the particular work that has been assigned them.

During Conference it was discovered that not all of the young people are familiar with the purpose of the Twentieth Century Endowment Fund, while many did not know of the Peace Union. In another issue something will be given of the history of the Twentieth Century Endowment Fund, and what the Peace Union stands for will be explained.

given in the *Endeavorer's Daily Companion*. In a general way they are very suggestive. Make the concrete application to the needs of your own particular locality. Following these suggestions are two short articles telling something of local union work—one that of effort in southern Wisconsin, the other, something of what has been done in Allegany County, New York. Read them.

SOME BIBLE HINTS

Christian Endeavorers are brothers, all members of the family of Christ, and our unions help us to realize our brotherhood (v. 1). Christians dwell together when they have com-

mon interests, and help one another to bring them about (v. 1).

Christian unity is like ointment in its fragrance, and in the sense of well being it imparts (v. 2).

The union of Christians in Christian work never fails to bring the Lord's blessing; it is what he prayed for in his last prayer with his disciples (v. 3).

SUGGESTIVE THOUGHTS

There is much work for our societies to do that no society could do alone, and our unions are the only agency through which we can do such work.

A few workers in a union can accomplish much, but for the fullest success the union needs the enthusiastic co-operation of all the workers in the societies.

Union committee conferences are essential to the best working of the committees in each society, for there the workers exchange ideas and gather inspiration.

For work in the prisons and hospitals united effort is indispensable, and all our unions should have departments for these blessed endeavors.

Union mission study classes train the leaders of society study classes. Through them one expert leader multiplies himself enormously.

A union Christian Endeavor choir not only aids many good causes and adds much to the union meetings, but it spreads the zeal for good music throughout the societies.

The union mass meetings will always have some object in view for the helping of the local societies to do better work; and to this end they will bring in as speakers the local Endeavorers as often as possible.

The union executive committee should have at least one representative—the president—from each society; and if the union is not too large it should have one other representative, perhaps two.

The union executive committee should meet once a month regularly, and if the members can take supper together, it will add much to the power of the committee.

Every society may well have a union committee, to promote in the society the interests of the various unions, local, state and national, with which the society is connected.

The society has a responsibility for its State, and no agency is so suitable for carrying out this responsibility as the state union. Every society should know about its work, and support it.

The United Society of Christian Endeavor watches all the societies and unions in the nation, forms plans for their encouragement and for stimulating them in their work, and helps them in many ways. Every society should keep in close touch with it.

TO THINK ABOUT

How will the union help my society?

What should my society be doing for the union?

How can my personal relation to the union be improved?

The Function of Christian Endeavor Unions

The various forms of Christian Endeavor unions are not ends in themselves but are merely means to the common end of all Christian Endeavor—the Christianization of the world. These unions are organized with varying boundaries for varying but specific purposes. The national organization—the United Society—watches all the societies and unions of the nation, forms plans for their stimulation and encouragement, and helps them in many ways. Its value to the individual society is considerable and the society should aim to keep in very close touch with it.

The state and district or county unions have a function differing in kind as well as degree from that of the national organization. They aid the societies through direct supervision, instruction, inspiration, and fellowship to a higher level of attainment than would otherwise be possible. Every society, to be strong, valuable and efficient, must keep in close and constant contact with the state and district unions.

But the greatest of all unions, though smallest in boundary, is the local union. There is much work that our societies should do that no society could accomplish alone, but which could be readily accomplished by an efficient local union. Dr. Clark says that the local union is the key to the Christian Endeavor situation, and the experience of the thousands of successful local unions scattered over this country bears out his statement. Among the things necessary to a successful and efficient local union are (1) A Union Congress or Central Committee, composed of the Executive Committee, and the presidents and other representatives of the societies, meeting monthly; (2) Two to four good mass meetings in the course of the year; (3) Union meetings of the committees of the societies to discuss and exchange plans and methods.

For a complete study of our unions I suggest that you see "Christian Endeavor Unions," by Dr. Clark, and "Our Unions," by Amos R. Wells.

COURTLAND V. DAVIS.

Salem, W. Va.

Union Work in Southern Wisconsin

The Seventh Day Baptist Christian Endeavor societies in southern Wisconsin are playing an important part in the work here.

For several years the officers and the leaders in Christian Endeavor work in the southern district have been largely from the Walworth, Milton, Milton Junction, and Albion societies. It would not be an exaggeration to say that as a denomination the Seventh Day Baptists are leading in Christian Endeavor work here. About forty of the fifty delegates from this district to the Chicago convention were from our own four Christian Endeavor societies. Rev. H. E. Davis, of Walworth, has been district president for two years, and four district offices, including still the presidency, are now held by our young people. The two "lives" local unions in the district are the Walworth Township Union, including the Walworth society and four others, and the Perseverance Union, including the Albion, Milton and Milton Junction Seventh Day Baptist Christian Endeavor societies and another very live society, the Congregational society at Milton. These unions are both headed by Seventh Day Baptist presidents, and it is due primarily to Rev. H. E. Davis' influence and the foundation work of P. J. Crandall, of Milton, that these helpful organizations are now so prosperous and enthusiastic. Both of these men have seen the vision of the value of co-operation and urged that we unite in this way with other societies, thus becoming more friendly by means of social gatherings, in order to stimulate friendly competition, to arouse enthusiasm, and to share and to talk over suggestions and plans for making our Christian Endeavor work more efficient for Christ and the church.

The Seventh Day Baptists in southern Wisconsin are helped a great deal by co-operation in these local and district unions, and through their influence are giving as well as receiving. Pastor Jordan, Pastor Sayre, and Pastor Randolph are also vitally connected with this union work. "In union there is strength."

CARROL B. WEST.

Milton Junction, Wis.

The Benefits of Local Union Work

The local Christian Endeavor union of Southeastern Allegany County now comprises the societies at Alfred, Hartsville, and Alfred Station. It was organized in February, 1914. The union officers are a president and a secretary-treasurer elected annually. The council is composed of

these officers, together with the presidents and vice presidents of the individual societies. It is the executive body, planning the meetings and looking after the general welfare of the several societies.

The purpose of the union is to encourage a spirit of friendliness and helpful co-operation in Christian Endeavor work. The bi-monthly meetings of the union are held with the societies in turn. Usually the leader of the meeting is from one of the visiting societies. Sometimes other than the regular topic is chosen for the meeting. At nearly every meeting opportunity is given for individual comment or testimony. There are not so many members but that each may feel himself a vital part of this larger organization. Through the union the young people are becoming better acquainted and are developing a greater feeling of co-operation in Christian Endeavor work.

NINA E. PALMITER.

Alfred Station, N. Y.

Message to Churches From the Board of Finance

It is thought by the Board of Finance that every reader of the RECORDER should see the letter which follows. This letter was recently sent to the pastor of every church with a copy enclosed for the treasurer. The article referred to in the letter appeared in the RECORDER of September 15, and should be read with this letter. Can't every reader of the RECORDER make a study of the work of each society and of its financial needs and make a hearty response? Let the pastors take these matters up with their congregations, not once or twice but as occasion demands. Keep the people interested in what is being undertaken and the necessary funds will be forthcoming.

A. B. W.

DEAR PASTOR:

We are again presenting you the apportionment to your church, made by the Board of Finance and ratified by Conference, of the various denominational budgets. This apportionment has been made on the basis of resident membership and amounts to \$3.12½ per resident member against \$3.84¼ as apportioned last year. We hope that you may meet your apportionment in quarterly payments and in full before July 1, 1916. We expect that some of the stronger churches will meet \$3.12½ two or three times over during the year. The board has sent to the RECORDER, for early publication, a fairly complete statement of the denominational financial needs

and of their distribution. When it appears will you read it with care?

Your share of each budget based on resident membership is as follows:

Conference at \$.10, \$, Wm. C. Whitford, Treasurer, Alfred, N. Y.

Missionary Society at \$1.00, \$, S. H. Davis, Treasurer, Westerly, R. I.

Tract Society at \$.90, \$, F. J. Hubbard, Treasurer, Plainfield, N. J.

Theological Seminary at \$.25, \$, Paul E. Titsworth, Treasurer, Alfred, N. Y.

Sabbath School Board at \$.12½, \$, W. H. Greenman, Treasurer, Milton Junction, Wis.

Woman's Board at \$.55, \$, Mrs. A. E. Whitford, Treasurer, Milton, Wis.

Young People's Board at \$.20, \$, L. H. Stringer, Treasurer, Milton, Wis.

The women of your church will doubtless take care of your apportionment for the Woman's Board; your Sabbath school, at least one half of that of the Sabbath School Board; and the young people of your church, that of the Young People's Board.

Will you lay this matter before your people early for their earnest consideration and send in your contributions quarterly? Contributions from individuals of your society will be considered in squaring your apportionment.

Kindly hand the enclosed copy of this letter to your treasurer or chairman of the Finance Committee and with him bring the matter early to the attention of your church and follow it with quarterly statements of results.

GEO. W. POST,

President.

ALLEN B. WEST,

Secretary.

DR. ALBERT S. MAXSON,

Custodian.

Who Are "L. S. K's"?

REV. G. M. COTTRELL

(Secretary Lone Sabbath Keepers)

The matter of classification is sometimes puzzling. Who is, and who is not, an L. S. K.? I will give you my idea.

A Lone Sabbath Keeper is primarily one separated from the church of which he is a member. The term is nearly equivalent to that of "non-resident members," and yet not fully so. A non-resident church member, though absent from his own church, may reside within the bounds of another Seventh Day Baptist church, in which case he is not a Lone Sabbath Keeper.

Several Sabbath-keepers might live near together, yet all be absent from their church connections, and while not technically "lone" ones, they would properly belong to the L. S. K's.

The question may arise as to how wide

the distance, or separation, must be to constitute the separated one an L. S. K. Other questions besides *distance* will help to determine this; the matter of easy transportation and churchgoing habits must be considered. I conceive that some of our members, 20 to 40 miles up the Hudson, may slip into New York and attend our services easier and oftener than people from 10 to 15 miles over the West Virginia hills from their church. The trolley and the motor car often have the deciding vote on this question. I advised a sister who lives in Janesville that she should be on the L. S. K. list, knowing how seldom she attended her church. Others in the same city might be regular attendants at Milton or the Junction. (By this reckoning, perhaps those who are within their own church societies, but who never go to church, should be listed as L. S. K's.)

Again, there are churches so nearly extinct that but few remain, and no regular service is maintained. These, I think, might properly be enrolled with the L. S. K's. There are individuals who are in the home church some of the time, but away the larger part of the year. Personal preference and circumstances, I suppose, must determine in these cases. When so difficult to place the dividing line, it is not strange if our L. S. K. Directory contained names of some who have written that they are not L. S. K's, and omitted others whose names ought to appear.

Every L. S. K. should himself assist in unraveling the puzzle, instead of "keeping mum" and using his opportunity to "hide out."

In the matter of our contributions, which I hope will continue to increase the coming year as in the past, let each one of you sign "L. S. K." to your name when remitting funds to the treasurers of the societies, colleges, and even the churches, and then we shall expect all of these treasurers to keep a similar record and so be able to help us out with our final reports at the end of the year.

Now I am through. This is the fourth article since Conference, and I don't know as any of them will ever get in the RECORDER; but it is good practice, and helps to get it out of one's system. Oh, who knows, perhaps they will take the aggregation and give us a whole "L. S. K. Number," some day.

SABBATH SCHOOL

REV. L. C. RANDOLPH, D. D., MILTON, WIS.
Contributing Editor

A Day With the Riverside School

In the midst of eucalyptus trees, palms, orange groves, pepper-tree splashes of color and other characteristic vegetation, the Riverside Bible School meets at 10 A. M. each Sabbath. I had heard a good deal about this church, and it was a pleasure to be there. They are a brave and loyal bunch—like one big family. Nearly all the congregation evidently attend Bible school. The men's class and the young men's class both made a good showing. I did not have much chance to look around during class, for C. D. Coon held us with his glittering eye and we had to give close attention to Elijah and the worthies of old. Some of these laymen are very well posted on the Bible. It behooves the preacher to be alert to keep up with them.

A GLIMPSE OF STAINLESS FLAG NIGHT

It was temperance week and the superintendent asked for a short speech; so I told them about Stainless Flag night at the General Conference. That was a remarkable occasion. I never shall forget it. The meeting lasted nearly three hours, with the speeches and songs and impromptu stunts from the floor. I would like to have a stenographic report of the whole evening, and hope my friend, Paul Burdick, who so kindly took the Conference sessions in shorthand, can furnish it to us a little later. But the atmosphere of the occasion it would be hard to put on paper. The smiles, the intent faces, the eager interest, the shifting of attitude when the prohibition enthusiasm broke out in a new place, the ripples of laughter, the rounds of applause, the electric current of sympathy—all these combined to make an occasion never to be forgotten.

At the close I said that the political leaders of our State and Nation might like to learn how this General Conference stood with relation to the liquor traffic. "All those in favor of the liquor traffic will say 'I.'" Dead silence. Then "Whit" Maxson remarked, "You're the only one that's saying it." And indeed I was. "All who

are opposed to the liquor traffic will say 'I.'" The shout that followed fairly shook the great building. "Now one thing more. All of you who will do all in your power to destroy the liquor traffic, root and branch, join with me in the opening words of the Christian Endeavor pledge: 'Trusting in the Lord Jesus Christ for strength, I will.'" And no one, looking on those resolute faces and hearing the determined ring of that concert pledge, could doubt that it meant business.

EDITOR ON VACATION

Please take special pains to send in something for this page at once. The editor is on the Pacific coast for a few weeks, and the wife whom he promised to love, cherish and obey, insists that he shall make it a real vacation. So, if you are the editor's friend, help him out. Send to Milton the same as usual, and the aforesaid wife will take care of your humble offering.

Lesson III.—October 16, 1915

ELISHA HEALS NAAMAN THE SYRIAN.—2 Kings 5
Golden Text.—"I am Jehovah that healeth thee." Ex. 15: 26.

DAILY READINGS

Oct. 10—2 Kings 5: 1-14. Elisha Heals Naaman the Syrian
Oct. 11—2 Kings 5: 15-27. Unselfishness and Avarice
Oct. 12—Numb. 12: 4-15. A Severe Lesson
Oct. 13—Matt. 20: 20-28. A Call to Service
Oct. 14—Matt. 15: 21-31. Friend and Healer
Oct. 15—Luke 17: 11-19. Ten Lepers Healed
Oct. 16—Luke 10: 25-37. The Good Samaritan
(For Lesson Notes, see *Helping Hand*.)

Program of Seventh Day Baptist Central Association

The seventy-ninth session of the Central Association convenes October 7, 1915, at DeRuyter, Madison Co., N. Y. The theme is Evangelism (Matthew 28: 19; Luke 24: 47.)

THURSDAY MORNING

10.00—Devotional exercises (fifteen minutes), conducted by Rev. A. G. Crofoot, of West Edmeston
10.15—Address of welcome, Rev. L. A. Wing, pastor of DeRuyter Church
Response, Rev. C. Ehret, Adams Center, N. Y.
11.00—Report of Program Committee
11.30—Appointment of Standing Committees
Report of Delegates to Sister Associations
Adjournment

AFTERNOON

2.00—Singing and devotional services
2.15—Business resumed. Reading of Church Letters

DEATHS

Messages from Sister Associations by their representatives
Communication from Missionary and Tract Societies
Adjournment

EVENING

7.00—Song service and devotion.
7.30—Annual Sermon, Rev. J. T. Davis

FRIDAY MORNING

9.30—Devotional services
9.45—Business
10.15—Educational Society by representative
Adjournment

AFTERNOON

2.00—Devotional services, conducted by delegate from Western Association
2.15—Business
3.00—Woman's Hour, conducted by Agnes Babcock
4.00—Sabbath School Board

EVENING

7.00—Service of song, conducted by Deacon York.
Sermon, Delegate of Eastern Association
Prayer and Conference Meeting

SABBATH MORNING

Sunrise Prayer Meeting, conducted by W. L. Davis, Brookfield, N. Y.
11.00—Sermon
Joint collection for three Societies
Communion

AFTERNOON

2.00—Sabbath School, conducted by Superintendent of DeRuyter Sabbath School
3.00—Temperance Hour, conducted by Rev. Robert Wing, DeRuyter, N. Y.

EVENING

7.15—Song service and devotion
7.45—Business
8.00—Young People's Hour, conducted by Rev. R. Thorngate

SUNDAY MORNING

9.00—Devotional services
9.15—Business
10.00—Missionary Hour, conducted by Missionary Representatives
11.00—Sermon, Delegate from Southeastern Association

AFTERNOON

2.00—Tract Society's Hour, conducted by its representative

EVENING

7.15—Devotional Hour
Business completion
8.00—Services.
Sermon
Farewell Handshake

S. C. MAXSON,
Moderator.

235 Genesee St.,
Utica, N. Y.

"When a man is in sin everybody knows it. When a man is in Christ everybody should know it, too."

CRANDALL.—Mrs. Abbie Elizabeth Crandall, wife of George Vincent Crandall, was the daughter of Warren A. and Mary A. Tucker, and was born in South Kingston, R. I., January 8, 1892.

She came with her parents into the town of Hopkinton, where her parents are still living, and where her last days were spent. She was married to George Vincent Crandall, December 21, 1910. Four years ago the fifth of last month, with her younger sister and several others, she was baptized and united with the Seventh Day Baptist Church of Rockville, of which she remained a beloved member until death.

After weeks or months of suffering she has been called from husband and two little children, from father and mother, from sisters, brother, and grandmother, and many other relatives and friends and neighbors, from life even in the morning time, when hope and love of family appealed to her in so many ways. We can not tell why such a sincere and earnest Christian—one so self-controlled and even-tempered—such a devoted wife and mother, of whom it has been said, "Everyone loved her," should be taken. She was so patient and forbearing, could it be otherwise than that she would have many friends? And yet the Great Shepherd has suffered it thus to be.

He is able to work out of all this, good. We can not see into the hidden future nor understand what blessings and good are concealed in the darkness. But we can trust and wait for greater mercies and blessings than earth has ever dreamed of.
I. L. C.

COON.—Mrs. Louise P. Coon died at the home of Mrs. Jennie L. Godfrey, in Walworth, Wis., February 5, 1915, of pneumonia, after a two weeks' illness.

Mrs. Coon was a daughter of Amasa and Susan Wilcox Wheeler and was born in Yorkshire, N. Y., January 8, 1832. Her brothers and one sister were as follows: Daniel, George, Osborne, and Mrs. Helen M. Coon, all of whom passed on before her.

On October 21, 1851, she was united in marriage to Elisha Bentley Coon, in the State of New York. Three daughters—Kate, Caroline, and Virginia—were born of this union and passed on before her many years ago. Mr. Coon was an invalid for seven years and Mrs. Coon kindly cared for him until his death, which occurred October 29, 1901. On September 2, 1909, Mrs. Coon fell in her home in Walworth, breaking her left hip. From that time she made her home with her husband's nieces and her friends in Walworth. During the last three years and seven months of her life she was kindly cared for at the home of Mrs. Jennie Godfrey. She was a member of the Seventh Day Baptist Church at Walworth, also a member of Circle No. 2.

She was very patient during her last illness. She was ever ready to lend a hand to those in need, and found much comfort in reading her Bible. She leaves a son-in-law, C. P. Thomas,

of South Dakota, a granddaughter, Mrs. Edith P. Shie, of Milwaukee, besides six nieces and several grandchildren, a sister-in-law, Mrs. P. A. Wheeler, of Walworth, and other friends who miss her.

The funeral was held at the Seventh Day Baptist church in Walworth, February 7, Rev. H. Eugene Davis, her pastor, officiating. Misses Julia Maxson and Jennie Marvin sang, "Beyond the Bar," "Light at Evening Time," and "Asleep in Jesus." Interment was in the family lot in the local cemetery. L. A. B.

LAWRENCE.—L. Brewster Lawrence, son of Jasiel and Philinda Lawrence, was born in Frankfort, Herkimer Co., N. Y., December 19, 1836, and died June 8, 1915, at the home of his daughter, Mrs. John McIntosh, 123 N. Embargo Street, Rome, N. Y.

For some three or four years he had been slowly but surely nearing the close of "life's little day." Of this fact he had often talked with the writer with a calm sure faith. Early in the 60's he went to Watson, Lewis Co., N. Y., where he engaged in the general store business. While living there he was identified with the old Watson Seventh Day Baptist Church. In August, 1860, he was married to Sophia E. Green, at Watson. She died on February 1, 1906. He is survived by two children, Mrs. John McIntosh, of Rome, N. Y., and Willard M. Lawrence, of Watertown, N. Y.

Some thirty years ago he came to Rome to make his home, residing there continuously up to the time of his death. He followed the business of shoemaking, and worked constantly at his bench until failing health compelled him to give up his work. He was a remarkably genial man, very well informed concerning the important affairs of state and nation, but his very great interest in religious things led him to love to talk of them best of all, and his pastor has more than once had many pleasant chats with him in his little shop about these things. He loved to talk of them, and it was always his concern that others might be interested in them. He was a member of the First Verona Seventh Day Baptist Church. During his residence in Rome he had made many friends who held him in high esteem.

Funeral services, conducted by Rev. R. N. Jessup, pastor of the First Baptist Church of Rome, in the absence of his own pastor, were held at the home of his daughter, Mrs. John McIntosh, on Thursday afternoon, June 10. Interment was made in the new Union Cemetery, at Verona Mills, N. Y. R. R. T.

FRINK.—Alexander Dunham Frink was born in the township of Milton, Wis., March 10, 1845. He was the oldest of four children born to Ezekiel Potter and Saloma Babcock Frink.

September 12, 1866, Mr. Frink was married to Esther Marilla Garthwait by Rev. James Rogers. He is survived by his wife; their two daughters, Louie A. (Mrs. Fred L. Burdick), of Milton Junction, and Ella M. (Mrs. George L. Walters), of Albion; two sisters, Mrs. C. M. Williams, of Albion, and Mrs. Emergene Stone, of Rhineland; one brother, Lucius H. Frink, of Rock

Island, Ill.; and three grandsons, Rex Burdick, LaCleda and Fred Walters.

The funeral services were held at his late home on Thursday afternoon, July 29, 1915. Rev. Henry N. Jordan, assisted by Rev. George W. Burdick, conducted the services. Burial was in the Milton Junction Cemetery. H. N. J.

PLATTS.—Rev. Lewis Alexander Platts, D. D., was born in the town of Chapman's Creek, near Northampton, Clark Co., Ohio, February 21, 1840, and entered into rest at the home of his son, Dr. L. A. Platts, Jr., in Chicago, September 8, 1915. (A more extended account of his life will appear later.) H. N. J.

TITSWORTH.—Martin Dunn Titsworth, son of Jacob and Susan Woodruff Titsworth, was born at New Market, N. J., June 8, 1843, and died at his home at Adams Center, August 31 1915, after a brief illness.

On August 5, 1862, he enlisted with the Eleventh Regiment of the New Jersey Volunteers, and served as corporal in Company D. At the close of the war he came to Adams Center, and with his father engaged in the mercantile business; later he entered into the drug business, an occupation he has followed for forty-two years.

At an early age he joined with the Seventh Day Baptist Church of New Market, later transferring his membership to Adams Center. On October 20, 1870, he was married to Ellen A. Kellogg, of Adams Center. He is survived by his wife, two sisters, Mrs. James Clawson, and Mrs. Amanda Tomlinson, and one brother, Enos Woodruff Titsworth, the last three of Plainfield, N. J.

Funeral services were conducted at his home, Friday, September 3, by Rev. R. F. Stolz, of the First Day Baptist church. The Adams G. A. R. conducted the burial service. Interment was made in the Union Cemetery. A. C. E.

Heaven does not make holiness, but holiness makes heaven.—Phillips Brooks.

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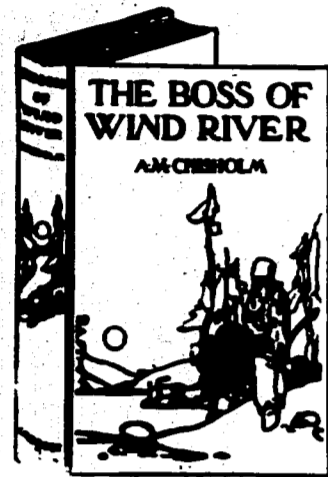
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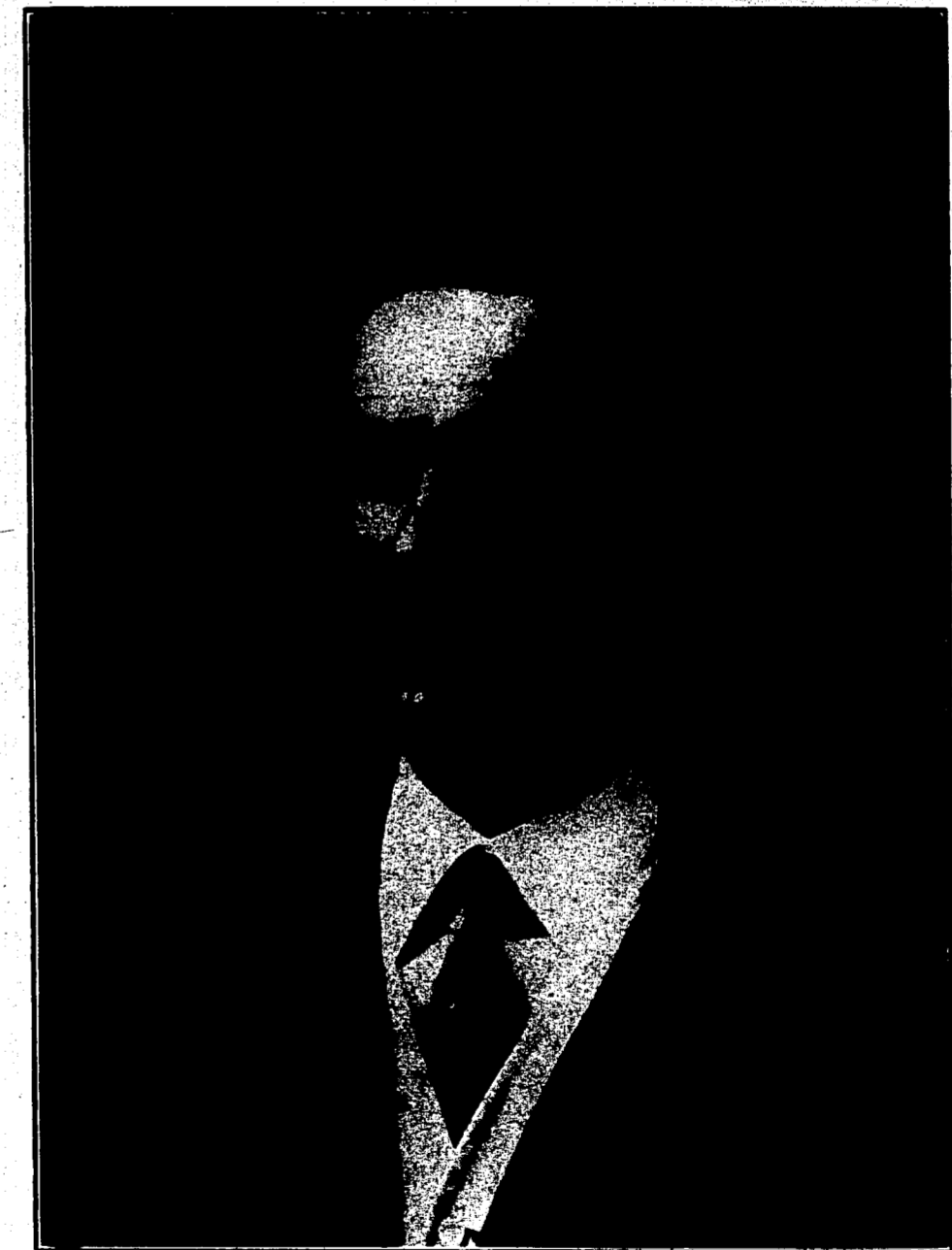
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