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(Seventh Day Baptist)

Plainfield

New Jersey

# The Sabbath Recorder

### GIVE US THE WILL TO DO

"We know the paths wherein our feet should press,  
Across our hearts are written Thy decrees.  
Yet now, O Lord, be merciful to bless  
With more than these.

"Grant us the will to fashion as we feel,  
Grant us the strength to labor as we know,  
Grant us the purpose, ribbed and edged with steel,  
To strike the blow.

"Knowledge we ask not—knowledge Thou hast lent,  
But, Lord, the will—there lies our bitter need,  
Give us to build above the deep intent  
The deed, the deed!"

### —CONTENTS—

TRACT SOCIETY NUMBER.—Editorials.—The Sabbath.—President's Address.—American Sabbath Tract Society Annual Statement .....	353-374	try).—Alice in Wonderland.—Worker's Exchange .....	375-377
A Suggested Tract Society Outlook Program .....	374	Rev. Edward B. Saunders.....	377
WOMAN'S WORK.—Out in the Field (po-		YOUNG PEOPLE'S WORK.—Consecrated School Life .....	381
		SABBATH SCHOOL.—Lesson for September 30, 1916 .....	383
		MARRIAGES.....	385

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# The Sabbath Recorder

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PLAINFIELD, N. J., SEPTEMBER 18, 1916

WHOLE NO. 3,733

## Tract Society Number

Tract Society  
At Conference

This number of the RE-  
CORDER is devoted  
largely to the interests

of the American Sabbath Tract Society as presented at the General Conference. Besides the annual report of the Tract Board through the corresponding secretary, Rev. Edwin Shaw, we give the address of the president, Corliss F. Randolph, which treats of the larger outlook for the society's work. The sermon by President Davis of Alfred University on the Sabbath question will well repay a careful study.

The sessions were crowded so full some days that it was difficult to give the programs without overrunning the time. The Tract Society's program was set for eleven o'clock, but it could not begin until twenty minutes of its time had passed away. Therefore the printed report of Secretary Shaw was omitted, but with the request that the people themselves read it carefully. For this reason we give it to our readers in full.

In this issue will be found also the eleven questions presented on a card to those who attended the "Hearing" for the Tract Society at 9 a. m. They are suggestive. Please read them and you may there find something about which you, too, would like to make inquiry.

For lack of room in this number, the address by Treasurer Frank J. Hubbard, and the report of the business manager, Lucius P. Burch, will appear in a later issue.

The Tract Board, in common with the Missionary Board, has had placed upon it, as you will remember, the responsibility of finding some way to secure a joint corresponding secretary, who shall devote his entire time to the work. This board feels deeply its need of your prayers and sympathetic co-operation.

At this annual session it was interesting

and impressive to see the two Crofoots together on the stage. Rev. Alonzo G. Crofoot, pastor at West Edmeston, N. Y., and Rev. Jay W. Crofoot, his son, who has just returned from China. Ten years had passed since we last saw Jay at Conference, and all were glad to give him welcome once more to our annual gatherings. He read the Scripture, and his father followed in prayer.

In the midst of the Tract Society's meeting, another devotional service was held as preparatory to the sermon. In this, Rev. G. H. F. Randolph read Scripture, and prayer was offered by Rev. Theodore J. Van Horn. Both these men were interested in the great Southwestern home mission field.

In the morning hour for Tract Society's hearing, aside from the question of the joint secretary the question of increasing the subscription list of the SABBATH RE-  
CORDER was most prominent. Many regrets were expressed that our churches are not more active in efforts to place the RE-  
CORDER in every Seventh Day Baptist home within their borders. Considerable interest was manifested in this matter by many of our leading men from both East and West. It is really too bad that so many families never see their denominational paper. This is something that can not be remedied by the board alone, but requires the hearty co-operation of pastors and people throughout the denomination.

Everybody was interested in the wide-awake address of Rev. Willard D. Burdick as he told of his work in the Southwest and in Wisconsin. By the aid of a map he showed where dwell many lone Sabbath-keepers; and as he told of the welcome given him by some who had never before seen one of our people, and by others who had not seen a Seventh Day Baptist minister for many years, all hearts were touched. The one thing to be regretted was the shortness of time, which compelled him to leave out much he desired to say.

**Lone Sabbath Keepers' Work at Conference**

One encouraging feature of recent Conferences has been the excellent showing made by the "L. S. K's." Rev. G. M. Cottrell is the right man for this work. Himself a lone Sabbath-keeper, he knows well how it seems and is well prepared to help the scattered ones of our faith. Besides what we said last week about the various papers offered, which papers will appear in due time, we wish to emphasize here the fact that we can scarcely overestimate the value of this good work. Brother Cottrell is in a large sense the pastor of over one thousand Sabbath-keepers, about one eighth of the entire denomination, and has called to his assistance many devoted and earnest workers as state secretaries. Who can measure the worth to us, as a people, of a movement so far-reaching, one that has evidently renewed and strengthened the bonds that hold hundreds in loyalty to the faith of their fathers?

**"Discussion of Reports"** The Tract Society's program had one item entitled "Discussion of Reports," but there was not time for making the reports, to say nothing of discussing them. Really there should be some such time provided in the general meeting when questions of vital importance are at stake. It is not enough for a few individuals, say twenty to forty, to get together for fifty or sixty minutes in some side room to consider questions that concern us as a people, even if while there they could formulate propositions for the people to approve. Such work is essential, and should be preliminary to a larger discussion; or, at least, there should be a time for questions to be asked and answered regarding matters upon which the people are expected to vote, and in the execution of which they are to be asked to co-operate.

**Funeral Services of Rev. Edward B. Saunders** On another page will be found the memorial services given at the funeral of Secretary Saunders, in Milton, Wis. It had been our hope to combine the memorial addresses given at Conference with these testimonials presented at the funeral, in a single issue, the Conference Missionary Society Number. But the impossibility of getting the corrected stenographic reports of the addresses on Mis-

sionary Day in time to use them before the issue of September 25 makes it seem best to use the testimonials of the funeral service now, and give the Conference memorial services in the Missionary Number.

### The Sabbath

PRESIDENT BOOTHE C. DAVIS

Under date of June twenty-seventh I received a letter from the president of the American Sabbath Tract Society, Dr. Corliss F. Randolph, which read as follows:

"The question of the program for the Tract Society at the coming session of the General Conference is a cause of no little anxiety to the Program Committee and to the board. The day on which our program comes is one not especially adapted to a sermon, but after much thoughtful consideration it seems wise to the committee to make the usual provision for one, and it is our unanimous desire that you give it. We want it to be strictly a Sabbath sermon, and we should like to have it particularly adapted to the practical needs of our people, as they will probably be represented at the General Conference. You will doubtless appear on other parts of the General Conference program, but we very greatly hope that you can see your way clear to accept our invitation also."

In obedience to this summons I bring you a message which follows, hoping and praying that it may be a message from God to all of us.

Text: Mark 2: 27-28. "The sabbath was made for man, and not man for the sabbath: so that the Son of man is Lord even of the sabbath."

These are the words of Jesus the Son of God, the world's Savior and Redeemer, who called himself both Son of God and Son of Man.

They are spoken in answer to pharisaic criticism of the conduct of Jesus and his disciples toward the traditions of the Jews regarding the Sabbath.

Four things stand out in clear perspective in this authoritative utterance of the Master. First, the Sabbath as an institution had its origin in a distinct creative act, by which the Creator of the universe combined the Sabbath idea with designated time, and thus definitely and formally established holy time.

Second, the Sabbath has a universal application to all men and is not limited to any one race or people.

Third, the act by which holy time was constituted Sabbath had a definite purpose which it sought to accomplish, namely, the enrichment of the life of man.

Fourth, the Christ, the Lord of man, because of the purpose of the Sabbath, namely, human betterment, is Lord also of the Sabbath, and as such, not only vouches for its authenticity, but stands sponsor for its perpetuity.

I desire today, in this Conference sermon on the Sabbath, to raise aloft these four fundamental principles, so clearly set forth by Jesus; and in so doing, to exalt him and to help you to exalt him who is Lord of the Sabbath.

Seventh Day Baptists as a people have had a wondrous and blessed history. The distinct organic existence of three hundred years has been illuminated by illustrious deeds of faith and heroism which have been born of spiritual sonship to the Divine, and of obedience to the Divine Word. But for the preceding fifteen centuries, from the days of Christ and the apostles, to the days of John Trask and Peter Chamberlen, the Lord of the Sabbath seems not to have left himself without witnesses to its worth and power, even though these witnesses were sometimes scattered as despised Waldenses, Lollards or Anabaptists or as isolated members of the Romish Church itself. The Sabbath advocates and adherents who came down in unbroken succession from the disciples of Christ, to the organization of the Mill Yard Church in London in 1617, were as clear in their vision and as loyal in heart, and perhaps as efficient as propagandists as any who have followed them in the three hundred years of organized denominational existence.

It is my hope today that, building upon the authority of Jesus for the origin, scope, purpose, and destiny of the Sabbath, and inspired by the illuminating history of the past, we may catch a new vision of the future, and lay hold upon the present with new purpose and power.

I have mentioned the inspiring history of Seventh Day Baptists, and the innumerable host who observed the Sabbath, before the period of organized denominational life began, not to dwell upon that history, and the details of the struggles and achieve-

ments of all these who have loved the Sabbath since Christ loved and honored it, but to make that history a background for the study today, in the twentieth century of the Christian era, of the fundamental principles enunciated by Christ in this text. Also I desire that it may be before us for suggestion, in our effort to draw some practical conclusions in regard to a present day program based upon these four fundamental principles of the text.

I. The Sabbath in its institutional idea, and in its consecrated time is a part of the divine creative program and process. The Seventh Day, the Sabbath of which Jesus was speaking, is as definitely an integral part of creation, as are the moon and the stars; the trees, the grass and the cattle; the fish and the birds; and even man himself.

If God called the light he had created day, and the darkness night; he likewise called the Seventh Day which he had created, the Sabbath. If God called the dry land earth, and the gathering together of the waters called he seas, and if he saw that it was good; if God created man in his own image, male and female, and if God blessed them; if on the Seventh Day God finished his work which he had made, and rested on the Seventh Day from all his work which he had made, so also "God blessed the seventh day and hallowed it; because that in it he rested from all his work which God had created and made."

Thus I say that the Sabbath, as a sacred and holy day, is an integral part of the created cosmos; impossible of separation from it, or of transfer to any other day or time. And this I say, not solely or chiefly on the authority of the Genesis story of creation, or on the Mosaic Law; but on the authority of Jesus himself who said that the "sabbath was made"; that it was a part of the plan and program of the Creator; that that plan was executed and carried out for a distinct and definite purpose;—a purpose which I shall presently discuss at further length.

From the Decalogue which is the center of the Mosaic Law given to Israel, we learn that Israel was a people to whom the Sabbath was already known, and who needed not so much to be informed as to be reminded of the Sabbath's sacred and holy character. "Remember the sabbath day to keep it holy." What can be more evi-

dent than that the fourth commandment of the Decalogue is most of all a reminder to Israel of the then known fact that the Sabbath is inseparably linked with God's creative workmanship. "For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore Jehovah blessed the sabbath day and hallowed it."

II. That the Sabbath of creation has a universal application, obligation and blessing for all men, and is not confined to any one race or people is asserted by Jesus himself in his saying that "The sabbath was made for *man*." The word "man" is the generic, universal term. He did not say the Sabbath was made for the Jew or for the sons of Abraham. Like all other creation it is for the race in its widest and fullest scope and application.

We have seen that Israel knew of the Sabbath before the giving of the Law on Mount Sinai. Furthermore there is no duty imposed upon Israel in the Ten Commandments which is not equally incumbent upon all men everywhere, unless perchance it may be the duty to "remember the sabbath day to keep it holy." Shall any man say that the fourth commandment is an exception to the other nine and that no universal significance is attached to it, while in all the others such universality inheres?

The history of primitive nations shows conclusively that many other ancient religions were familiar with the idea of sacred time and doubtless received from a common source the fundamental ideas of the Sabbath of creation.

In Babylon and India the calendar bore the marks of the Sabbath. Nomads and shepherds of the lunar religion sacredly counted the four phases of the moon, and to them it appeared to stand still on the Seventh Day. Cuneiform inscriptions, recently discovered and deciphered, use the term "Shabattu," almost the exact equivalent of the Hebrew "Sabbath," and having the same generic idea of rest, at the end of a seven-day week.

The seven-day week has been traced by scholars over a large part of the globe. Its remote origin and connection with the star cult, and the cult of the number seven, and with the phases of the moon, takes us far back into the ancient oriental world, where the Seventh Day as a weekly sacred

day has the best support of modern scholarship.

It seems another evidence of Jehovah's wise method, that he chose a Sabbath, marking a planetary week, and distinguishable by the moon's changes, to enable primitive man to have a fixed physical reminder and guide for the hebdomadal, or seven-day cycle, on which all men were ultimately to engraft, through many vicissitudes of evolution and revelation, the ideals of a divinely created and sanctified Sabbath. Thus Babylonia, Assyria, and India, before the days of a Hebrew nation, before a Moses, or a Decalogue, were laying the foundations under a divine guidance, for the universality of the Sabbath to be revealed to the Hebrews, and enriched and resanctified by Jesus the Christ, who is Lord of the Sabbath.

Homer and Hesiod, Greek contemporaries of the Hebrews, wrote of the Sabbath Day as sacred for the quest of the knowledge of truth. The Sabbath is therefore as non-sectarian as truth, and as prayer. "The Jews had no more exclusive right to it than they had to the air of Asia; neither did the Assyro-Babylonians, nor the classic writers of Greece. It belonged to all mankind then; it belongs to all mankind now."

With these facts of history well attested, the universality of the Sabbath implied in Christ's declaration, "The sabbath was made for *man*,"—for all the representatives of the race—becomes doubly convincing and doubly authoritative.

III. The definite purpose of serving the race is asserted of the Sabbath of creation, in the declaration of Jesus that "the sabbath was made for *man*; and not man for the sabbath."

The fourth commandment is a commentary on the mercy and kindness in the heart of the Creator who made the Sabbath for rest for all people and their cattle. "Thou nor thy son nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates," indicates the comprehensiveness of the love and sympathy of the all-wise Father for his children for whom he made the Sabbath Day for physical rest and for spiritual refreshment.

Professor Hutton Webster, in his exhaustive book entitled "Rest Days," published by McMillan in May of this year,

and to which I am indebted for much valuable material on the prevalence of the seven-day week and the Seventh-day Sabbath among oriental and pagan nations, makes this striking statement in closing his chapter on the Hebrew Sabbath: "Though Jesus regarded the Sabbath as still binding on his followers, his teaching that it is a *social* institution designed for practical benefit to mankind, and not as a fetish, brought him repeatedly into conflict with the Pharisees, and called forth those utterances which have been so strangely neglected by sabbatarians in after ages"; "For the Son of man is Lord of the sabbath"; "The sabbath was made for man, and not man for the sabbath"; "My Father worketh (that is on the Sabbath) even until now and I work."

I call attention to this quotation, in this place, to emphasize the social value for man in the Sabbath, which this modern scholar points out in the teaching of Jesus, and particularly in the passage which we have now under consideration.

The Sabbath, an institution as old as man himself, has its foundation in the necessities of man's physical, social and spiritual nature. It is not strange to find that these human demands coincide with divine provisions to meet them.

The need of physical rest one day in seven is acknowledged by science and industry alike, apart from the considerations of religion. An institution as ancient as the race is the *family*. No period of the world's history has put such a strain on the family life as our modern industrial *régime*. Where fathers and other breadwinners are in factories and mills and mines from daylight until dark, six days in the week, the only real opportunity for a family fellowship which shall include the children, the heart of the home, is the Sabbath Day. To how many of us do the sweetest recollections of childhood cluster about the Sabbath?

The Sabbath, the church service, the Sabbath school and young people's meetings furnish infinite resources for pure uplifting social values that a community without a weekly Sabbath could never know. These values all contribute to the soul nourishment which comes alone through Sabbath worship and religious instruction. For all these, the institution of the Sabbath, and its perpetuity as a day of religion are

fundamental. And Jesus said "the sabbath was made for man."

IV. By the statement of Jesus that he, "the Son of man is lord of the sabbath," we have a guarantee of its authenticity, and the announcement of his guardianship of its perpetuity.

What a sunburst of faith such a new vision of this truth should flood upon you, my brethren. Here we have stood as a distinct denomination for three hundred years, and endured the pity, the scorn, and opposition of men who lacked this vision. We have sometimes questioned the future, or we have stoically withstood opposition. We have resorted to statistics, and counted our numbers or we have revised our machinery. My friends, today, I bring you this glad message. Jesus is Lord of the Sabbath! The cause is in *his* keeping! Is he *our* Lord and Master? Are we faithful and trustful and obedient? If we are, the *cause* is secure, whatever the statistics may read, or the prophecies of fear forecast.

If men tell you that the Sabbath has waited long and wearily to come to its own; if they tell you something else will do as well; if they say economic conditions are adverse, I hold Jesus' saying aloft—"The Son of man is Lord even of the Sabbath."

Jesus Christ preached *love*. But a selfish, angry, warring world still hates and robs and starves and kills. But, my friends, *love* will triumph because Jesus is Lord.

Jesus taught men to seek first the kingdom of heaven and its righteousness and that all needful worldly goods would be added; but men still shut their hearts against the kingdom and bow down to the mammon of unrighteousness. Jesus taught the paucity of worldly wealth and the riches of spiritual graces. Yet men seek riches and starve the soul. But the slow acknowledgment of spiritual values, and the tardy coming of the kingdom, cast no aspersions upon the great Teacher and take nothing from the authority of his Word or the certainty of ultimate victory. The same Lord is Lord also of the Sabbath.

#### CONCLUSION

In the brief period that is left I would have you build on this new vision of faith, which I pray God you now have, some constructive program for the future of our purpose and endeavor as a people.

-Much might be said, did time permit, of privilege and duty in regard to the observance of the Sabbath. I must omit this fascinating topic however with only the mention of the most excellent sermon on this subject, delivered by the late Wardner C. Titsworth, at the Conference in West Virginia in 1884, and recently reprinted by the American Sabbath Tract Society. I hope that many of you may give it a new and careful reading.

The Board of Managers of the Tract Society and many of our people are prayerfully looking for the best ways in which to propagate the truth for which we stand. In the light of the truths we have studied in this sermon, and in the light of our history, the following points may suggest the outlines of a program.

First, the Christians who do not observe the Sabbath are in confusion and stress because of the Sunday holidayism that seems to be running riot. Frantic appeals are made to a garbled history of the Sabbath to make it bolster up Sunday, and clamor is incessant for legal statutory protection for Sunday as a Sabbath. These all point to the duty of Seventh Day Baptists first to hold aloft a *real Sabbath* with all the sanctions of human nature and religion and the added sanctions of divine revelation and history; second to herald a freedom of faith and religious practice unhampered by legalism and statute law. In these two endeavors our people and the Tract Society have a limitless field. Efforts at proselyting from Christian churches are fraught with many temptations, dangers and perils. The proselyting campaign makes *numbers* the paramount thing. Strategies unworthy a Christian brotherhood are not strangers to proselytism.

But a Christian people and a Christian press may minister to a whole world by making public a genuine history and a genuine doctrine of the Sabbath, linked with the spirit of missions and evangelism. This promulgation of sound truth and history in attractive dress may challenge the highest ideals of religion, and open to us a field in which we shall endeavor not so much to add numbers to our churches by taking away from other churches, as to give whole churches, whole communities—the whole world—new visions of truth by which they in their own churches and in their own way shall rise to greater obedi-

ence, greater blessing and greater power. The second element of publicity work in this program is the advocacy in attractive speech and garb of a high sense of religious liberty.

The assaults of misguided fanatics and the hirelings of such who would compel men by law to conform to doctrines and creeds must be met by a high-minded advocacy of the liberty of conscience for which our American ancestors braved the perils of a new world and laid the foundations of our great republic. No loftier mission can command the best talent and the finest workmanship of our Seventh Day Baptist people and press.

The call of Seventh Day Baptists in the twentieth century is not to a militarism in religion; but to a ministry of the "city set on a hill whose light can not be hid." In the beautiful New York Harbor there is the world-famed Statue of Liberty. She stands as a goddess with her torch aloft. She heralds a free country where men of every nation and race may come and find light and liberty. Like that Statue of Liberty, Seventh Day Baptist people and press may stand at the threshold of the temple of religion, and bid men by its purer light enter a more spacious and holy freedom.

Second. A second element in this program which I would suggest is a continuance and enlargement of our participation in the great activities of men in the interest of human well-being, physically, socially, spiritually.

Seventh Day Baptists have long participated in the campaigns for temperance reform. Here we have made our influence felt for human uplift. In educational spheres we are known for sound learning and leadership. We have just begun to figure in the councils of men in social service work, in the Church and Country Life Movement, in the Federation of Churches, in Faith and Order commissions and in many other ways. In all these movements our general participation gives us a place beside the world's leaders in great philanthropic endeavors, and gives such leaders a knowledge of us and of the principles for which we stand that they could not otherwise obtain. Seventh Day Baptists are better and more favorably known by these means today than ever before. While we are rendering no small service in these various fields, we are rendering perhaps the

greatest service of all in furnishing examples of what the Bible Sabbath doctrine, a vital faith and a fraternal spirit, can accomplish.

Few men have had better opportunity than I, to know the wide influence of some men among us in the councils of national leaders, in matters of religion, social service, education and temperance.

Active participation in general world activities of human welfare movements and interdenominational councils I consider vital and crucial for our people at this time. Denominational lines and barriers are generally giving way to a larger fraternalism. Whether we will or no, the mass of Christians are laying less and less stress upon sectarian differences as dividing denomination from denomination. At the same time greater charity and liberty of conscience in differences of belief is allowed within the bounds of all Protestant churches. The different communions are visibly drawing together. The movement toward a real union of churches not greatly differing; and of greater federation of all, is already here and has come to stay. Any church that will not co-operate and federate will have little influence upon the masses of Christians shut outside of its own high wall. Seventh Day Baptists must be known and loved and trusted in order to have consideration and influence among men. Our mission among men can be doubled and trebled in power and effectiveness by this wider acquaintance and co-operation of which I am speaking.

We must be broad and unselfish enough to see people accept and practice the truth of the Sabbath within the fellowship of their own churches.

When we can rejoice in that kind of achievement as much as in the growth of numbers within our own organization, we will have begun to get the vision of a world conquest for the Sabbath truth that otherwise seems beyond the reach of mortal grasp. The cause is so big that when it gets the momentum which it deserves and which I foresee, it will sweep outside denominational boundaries in a new great religious revival and awakening.

A few years ago some of the pioneers of temperance and reform in West Virginia, as in other States, organized a Prohibition party. For a while it seemed the

only effective means of propagation, but with the great temperance revival which broke over West Virginia three years ago, men were swept out of all party boundaries on the prohibition question, and the State is a prohibition State, not because of the votes of a Prohibition party, but because a majority of the men of all parties became prohibitionists within the lines of their own party organization. The mission of Seventh Day Baptists is to be the instrument of light and propagation until the revival shall sweep all men together in a common obedience to Sabbath and all other truth. Then we are ready for church union, and distinctive denominational names will no longer have any function or significance. They are extra-Biblical, and expedient and temporary. But until the *revival* comes there must be the evangelist. Seventh Day Baptists are the evangelist. The question which I am now advocating is the method by which we shall have "entree" to the world congregation, and *that* I believe is by mingling with men in world work, always in consistency with our distinctive message of truth.

Third. A third element in our program must be like the second which I have just mentioned, except that it must be more distinctly individual. "I pray not," said Jesus, "that thou shouldest take them out of the world, but that thou shouldest keep them from the evil in the world." As individuals we have a right to a share in the world's work. We must find our places in it, but we must work and pray to be kept from the evil that is in the world. Illustrious examples may be pointed out where notable services have been rendered in professions and in public life with only honor to the truth. The city, big industry, government administration, and public service have all claimed a share of our talents as a people. I would seek such opportunities more and more—but seek and fill them as Seventh Day Baptists.

Three notable changes are taking place. Men are respecting conscience in others. See the great English concession to all conscientiously opposed to fighting in the trenches, are relieved from that duty, and are assigned to works of mercy and care for the wounded and the dependent. The religious revival which I foresee will more

and more give men the liberty to obey conscience. A one-day-in-seven rest day is the universally recognized right of all men. Yet multitudes of industries must run seven days in the week. This new program will make room for many Sunday workers, who may make their rest day the Sabbath by a little aggressive effort to do so. Social welfare is also calling loudly for a weekly holiday, in addition to the Sabbath. Saturday half-holidays have become very prevalent, and a full holiday on Saturday is given already now in many establishments. Not a door is opened in the Wanamaker stores on any Saturday in July or August this year. The beginning of the Saturday holiday points to a new privilege for the Sabbath-keeper, where Sunday may be taken as the holiday while the Sabbath is kept holy unto the Lord.

It is also more and more common to hold lightly any obligations imposed by Sunday. For many reasons this is to be deplored. It makes a Sabbath conscience harder to build up. But it makes individual opportunity easier for work on Sunday and rest on the Sabbath.

I have let contracts in the past twenty years for seven buildings involving sums aggregating over \$200,000. In all cases the contractors have been observers of Sunday, and yet in every case they have willingly signed contracts to cease from work on the Seventh Day; and they, with their men, have in all cases carried on their regular construction work on Sunday. In some of these cases, the buildings were constructed on land deeded to the State and with money appropriated by the State, and yet the State authorities have repeatedly taken advantage of the fact that inspection work could be done on them on Sunday to so economize the time of the inspectors who were needed in other places on other days.

I mention these facts as illustrations of the growing opportunities for observers of the Sabbath to go on with their tasks on Sunday unhampered by their religious convictions.

I am convinced that thousands of such opportunities could be found had our people the faith, the courage and gracious tact to go out into the world with their eyes open and find them. Many of our people seem forced to live remote from any of our own churches. Often they are left

stranded and are lost both to the Sabbath and to religion. Of late many churches are offering admission to Sabbath-keeping Christians. May it not be better to encourage such to go into these churches as Sabbath-keeping Christians rather than to be left to irreligion and Sabbath desecration?

Times and conditions have changed since the days of our fathers; since the sainted Dr. A. H. Lewis arrived in stage coach from Clarksburg, nearly a half century ago, to ride up and down the hills and valleys of West Virginia on horseback with my father of blessed memory, and lecture in church and schoolhouse and wooded grove on the subject of God's neglected Sabbath. People are different the world over today. Our methods of approach must be different. Salem was then a hamlet of a hundred souls; it is a manufacturing and commercial city today. The social strata of society have been upheaved and refused in the melting-pot of national democracy.

Education has changed. The little one-room schoolhouse a half mile up Jacob's Run, which I knew and attended as a boy, is exchanged for the city system of schools, and this college, built by the gifts of public-spirited citizens.

The interpretation of history, of literature and of Scripture is transformed by such culture. Your sons and daughters know something of science, of the laws of evolution and of literary criticism and historical interpretation. Shall we not, with a rejuvenated and modernized press, and a re-inspired and consecrated people, meet the new situations in the social, industrial and spiritual life of the nation with a fresh new message from the old Book, interpreted in the light of present day tendencies, needs and possibilities?

Many years ago in my mother's home was the great conch shell which lay on the table or by the door. Father had brought it from the distant ocean side to our inland home. There was a mystery about that shell for it had a voice. You would put it to your ear and hear the rhythm and music of some great distant force that seemed to be echoed and re-echoed from the pink shiny inner surface of the shell. One imagined it was the ocean's mighty roar on some far distant rockbound coast; that it was the music of the deep, reverber-

ating in endless cadences. But another heard in it the sighing of the trees as the wind goes singing through the branches. But whichever voice it was, it was the song of God's great rhythm in nature—the music of his wondrous world, fashioned in miniature for memory to dwell upon.

But childhood's happy days have fled. Science lays open a new world to the inquiring mind. The conch shell's story is no longer the ocean's roar, or the sighing wind; but it is the song of your own heart beats, sending the pulsing blood through arteries and veins in its ceaseless round of life and service. But how much more is it God's mysterious rhythm of nature which is echoed in my ear when it is the murmur of my own life blood carrying out God's plan in feeding the tiniest and remotest cells of my body, and carrying away the waste and ashes of my worn-out tissues.

So God speaks to us today with the same song, but in a new interpretation of the message. It is the same law and the same gospel, but it is a new people and a new education; a new economics and a new church to which we bring the new application of the old truth, the old love and the old obedience.

Do you shrink from the task? Are you afraid to hear the song, and the new message that its harmonies breathe?

Jesus is Lord even of the Sabbath and perfect love casteth out fear. Round about this earth on which we live there is a cushion of air two or three miles in thickness. We breathe the air and forget to think what else it does for us. But away in space there are flying fragments of stone hurled from distant planets. These meteoric stones would be falling constantly upon our earth and endangering life and property. But when they strike the cushion of air around the earth, the friction heats them so hot that we see them as falling stars, but they are burned to ashes and fall helpless and harmless upon the earth. So God's protection is round about his people. If only we live continuously in the atmosphere of love and obedience, every shaft of temptation and flying dart of Satan will fall harmless and broken at our feet. The cause we love and to which we are true will triumph because Jesus is Lord even of the Sabbath.

### President's Address<sup>1</sup>

CORLISS FITZ RANDOLPH

It would almost seem superfluous for the President of the Tract Society to come before the General Conference with anything like an address when the directors have prepared a document to submit to you giving something of an outline of the work they have attempted to do during the past year. It is not, however, with any thought of duplicating what is said in their annual report that I shall attempt to occupy your attention for a few minutes; but, rather, for the purpose of emphasizing a few features of that report, and of saying some other things which it doesn't contain, which, possibly, may be of interest to you by way of explanation of our work, of our aims, of our anxieties, and of the subjects of our prayers.

First of all, we want it clearly understood that the American Sabbath Tract Society is the property of the Seventh Day Baptist Denomination. Sometimes, not very often but too often, we find there are those who seem to think that the American Sabbath Tract Society, or its Board of Directors, rather, is a sort of close corporation which has the personal interests of its members to serve; and I beg to disabuse you, if possible, of any such impression. It is our purpose, our heartfelt desire,—something for which we struggle without ceasing,—that we shall serve the entire denomination. That certain questions which arise in connection with our work have to be decided by the directors as best they are able to see, within the limits of their finite wisdom, after they have sought prayerful counsel of our Heavenly Father, is exactly true; and the reason for the decision which the directors reach, oftentimes, may not be wholly clear to you. But I beg to assure you that they act from no selfish motive, nor with any other desire than to further the great cause lying nearest to the hearts of all of us.

Our publishing house is not the publishing house of the American Sabbath Tract Society; it is not the publishing house of the Board of Directors; it is not the publishing house of Plainfield. It is the publishing house of the entire Seventh Day Baptist Denomination; and it is the desire

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

of the directors to make it so in the largest and best sense. I am likewise sure that when its business manager, *your* business manager, appears before you this afternoon you will feel that his purpose is that of the directors, and that you have a man that you want to make the acquaintance of; one who will commend himself to your confidence and your hearts.

During the past year we have had in the field a Sabbath evangelist, a man chosen after a year of careful, prayerful deliberation, chosen because of what we then believed, and now still believe, to be his peculiar fitness for the work which needs to be done; and that he has been received cordially is a cause of great pleasure to us. A year ago when I said to the General Conference that he was your servant,—that we wanted the people to feel that he was not the servant of the Board of Directors, but of the people at large—we little thought so many doors of opportunity would instantly spring open. I am not altogether sure, but I have an impression, a pretty definite impression, that during the year he has been called upon to serve practically every organized activity our people represent, and we are gratified that this is true; we are gratified that we have a man who commends himself so fully to all our interests; we are glad and gratified that the spirit in which we have offered him for work has been so universally reciprocated. So rapidly have calls for his services come that it has been physically impossible for him to respond to all, and many have had to remain unanswered. For a time, at the beginning of the year, he served the interests of the Milton Church, and of Milton College; the pastor of the one was suddenly away from home by the illness of an absent member of his family, and the president of the other was obliged to take a vacation because of personal ill health. Other similar calls have come which he would have been glad to heed, had it seemed possible to do so without serious prejudice to our common greater cause. The experiences of the past year have clearly shown the necessity of well defined plans for evangelistic work, and for a closer organization of all the work of the society in general. All this is indicated in the annual report of the directors. Now, I have told you these things, not to lessen the calls for help, nor to restrain your importunity. We hope

that wherever help is needed you will make it known, and that in voices loud enough to be heard, and everything within the power of the directors and of your Sabbath evangelist will be done to respond to your calls. What I do mean to say is that our departure in putting a Sabbath evangelist into the field a year ago has been a success from the very beginning, and that, too, beyond our expectations; also, that, as experience gives us wisdom, we hope to organize the work so that we may respond to all calls as soon as possible.

Next, I want to speak for a moment of the new publication begun about a year ago, known as the *Seventh Day Baptist Pulpit*. The directors are gratified to find that it has met such a cordial reception at the hands of the people. From a purely financial standpoint, if one may judge by the treasurer's report, it has not paid; but when we hear the expressions of appreciation that come to us from pastorless churches, for whom it provides an order of service, and a sermon which is read by some member of the congregation, on each Sabbath, as well as testimonies that reach us from lone Sabbath-keepers, who are cheered, and comforted, and strengthened by its presence in their homes, we are constrained to feel that there is a large balance on the credit side of the ledger that can not be entered in dollars and cents.

The work of the Committee on Revision of Literature is one of the most important undertakings that the directors have entered upon in many years. It is a work that will doubtless take years to complete. The program laid out by the committee two years ago at its session of nearly two weeks at Alfred, is far-reaching and comprehensive. For example, the revision of the history of the Sabbath is a stupendous undertaking. Methods of investigation in the fields of both sacred and profane history have been completely revolutionized, and now constitute a practically new science. There are men yet living who all but remember the commotion caused by the pioneer labors of the celebrated German historian Niebuhr, who just about a hundred years ago attacked the then generally accepted history of Rome. Much that he sought to establish by way of historical fact has long since been rejected or greatly modified by other scholars who have used Niebuhr's methods of research, methods

now generally accepted; and the new science of which he laid the foundations has already made the history of the world in all its phases something undreamed of barely more than a century ago. The history of the Bible and of the church has been affected alike with other departments of history. Indeed, twenty-seven years ago this summer, Harnack, then already accepted as the world's greatest authority on early church history, said to our own Doctor Lewis that the history of the early church, the first hundred and fifty or two hundred years, would have to be rewritten. If Harnack's statement were true then, how much more true is it now, as, since then, a vast accumulation of historical knowledge has been discovered, brought together, and is, even yet, in process of classification!

The history of the Sabbath of the Christian Church is the history of the Church itself, and whatever pertains to the early history of the Christian Church pertains to the history of the Sabbath. It is well-nigh impossible to separate them, and a complete early history of the Sabbath would be essentially a complete history of the Church for that period.

What is this new material? Well, there are the Babylonian tablets, for example, which have shed a flood of light on the Old Testament, upon Jewish history as a whole, upon the history of other religions closely related to the Jewish and Christian religions. There is Miss Jane E. Harrison's *Prolegomena to the Study of Greek Religion*, and similar works, by herself and others, on the same general subject, that trace the influence of Greek religion and Greek philosophy upon early Christianity. Professor Samuel Dill's two volumes on *Roman Society*, alone, constitute an important contribution to our subject from the Roman standpoint. Another treasure-house is the great body of Latin inscriptions known as the *Corpus Inscriptionum Latinarum*. The inscriptions have been gathered together through the labors of many scholars, some of whom have gone to their long rest; but their classification, their organization, and the interpretation of their meaning largely remain to be done yet, particularly with reference to the history of the church. Finally, within the last twenty years, there has been accessible, for the first time, a mass of material that was

little known before, relating to the greatest foe of Christianity in the first three centuries and a half of its existence—Mithraism, of which one writer says that "it fell at last, not because it was entirely bad, but because it was so nearly good." The early church writers make mention of it, but that is about all. The theory is held by some that because the church regarded it as so dangerous a foe, its records so nearly ignored it. In 1894, the Belgian scholar, Cumont, then a professor in the University of Ghent, but more recently of the French Academy of Inscriptions, began the publication of an important collection of inscriptions bearing upon Mithraism, in the interpretation of which, he and others have since been engaged.

Just why was the cult of Mithraism so inimical to Christianity? Because, not merely in its externals, but in its deeper spiritual significance, the former so strongly resembled the latter as to terrify many Christians, and lead them to think that the phenomena of Mithraism were due to the immediate agency of Satan. "Tertullian speaks of an 'image of Resurrection' which the Devil had introduced into the Mithraic rites with the object of overthrowing and contaminating the Truth," says one writer. That they were so nearly alike in so many points made it all the easier, in the final struggle for mastery, for the Church to compromise with the enemy, according to the Roman practice of centuries standing, and, at least, permit, if not exact, worship of the sun, on the part of her own votaries, and thus make a reality of what Constantine had previously proclaimed; namely, that the observance of the Sun's Day was an integral part of the religion of the Church.

The one great fundamental weakness of Mithraism as opposed to Christianity lay in the fact, to quote Dill's felicitous phrasing, "in place of a Divine life, instinct with human sympathy, it [Mithraism] had only to offer the cold symbolism of a cosmic legend." The Mithraic cult lacked the personality of the Sacrifice on Calvary, a relentless fact that must, in some way, have been realized by Julian the Apostate, as, when in his own untimely death, he saw the doom of all his hopes of a glorious Mithraic empire, he cried—"Thou hast prevailed, O man of Galilee."

I said that in the last analysis, the per-

sonality of the Christ was the great fundamental difference between Christianity and Mithraism. I might well have said that, in the last analysis, personality is the one thing that counts in life—in our own lives and in the lives of those about us. Personality makes life something more than a mere biological fact or process; personality is what makes men of men, and women of women; personality is what makes leaders of leaders. Personality is that by which we influence others, consciously or unconsciously; for whether we will it, or whether we will it not, we do influence others. We can't help it; it is our destiny, our mission, our privilege. Oftentimes this influence is far reaching and profound when we little realize it. I used to think of Darwin the naturalist as a great scientist, but not human; as a human being, of course, but cool and calculating, cold and unsympathetic, not human. What else could you expect of a man who wanted you to believe that a few millions of years ago your ancestors were silly, uncanny monkeys, chattering in the treetops? But I think differently of him now. Why? Well, I'll tell you. Several years ago, one very inclement evening, I found myself alone, but for the servants, in a public eating-room in the city of London with two strangers, who promptly introduced themselves and entertained me most pleasantly. One was a business man, a cockney, born within the sound of Bow bells, in the Old City. The other was a country squire from down in Kent; he had been a successful business man, but had long since retired, and occasionally came in from his country place for a quiet dinner in town. Both were intelligent, but uneducated. Both were very human; so much so that, though I don't remember the name of either, I do have very pleasant memories of both. In the course of the evening, the squire told me of his boyhood acquaintance with Darwin; how as a little fellow he had accompanied the great naturalist to the fields and chased butterflies and gathered bugs and beetles and all that sort of thing for the latter when he was engaged in certain of his studies, and that the two speedily became warm friends, good cronies, as boys and men often are, with a strong, common bond of sympathy. The theories which Darwin exploited, the scientific things that made him famous the world over, the boy knew nothing of as a

boy; but he did know that the bug-hunter man had a great heart for small boys, and was more than sorry when his boyhood holiday came to an end, and he to go to work in his father's shop, and the happy acquaintance came to its close. But the boy didn't forget his gray-haired friend, and when some years afterward, Darwin was carried to his long home, the youth, grown almost to man's estate, stood in front of his father's shop in the falling rain, with uncovered head, while the funeral procession passed by. His father, remembering nothing of his son's childhood intimacy with the great naturalist, said: "Why are you standing there in the rain bare-headed?" "A friend of mine is passing by," was the reply.

An educator, who, in his day, was one of the greatest authorities on elementary education in this country, a man who had been a student at Williams College when Mark Hopkins was its president, said to me on a certain occasion, "An hour with Mark Hopkins in his office, for discipline, was worth more to a boy than a whole year in the classroom with another instructor." "And why?" I asked. "Mark Hopkins's personality," was the laconic reply. Why did the prince of naturalists make a friend of the happy, thoughtless boy, as well as of men of his profession? Because of the charm of his personality. You can not name a single character in all the annals of time, whether it be Moses or Alexander the Great, Solomon or Julius Cæsar, Socrates or St. Augustine, John Calvin or Cromwell, Napoleon or Washington, or Lincoln, or any other famous figure in history that doesn't owe his success to his personality, that indefinable thing we call personal magnetism, the personal equation, the human touch.

Seventh Day Baptists have a history because they have had leaders of personality, leaders who threw the influence of their personality in the direction of higher and holier things, leaders who recognized not so much the power of their respective personalities, as the obligations for righteous lives and lofty examples that their personalities, their personal influence, imposed upon them. Consider John James, the martyr; Peter Chamberlen; Samuel Stennett; Thomas B. Stillman; William C. Kenyon; William C. Whitford; Jonathan Allen; Abram Herbert Lewis. These men lived,

not in the mere scientific, animal sense; but in the sense that they were intensely human, that they accepted and drank from the cup of service held to their lips by their Master, the lowly Nazarene, and drew near enough their fellow-men to touch their hearts and influence their lives.

To what end, or for what purpose, do I dwell upon this topic on this occasion? To the end that I may, if I may, impress upon you all the importance of your individual responsibility with reference to the Sabbath of the Master. There is none of us so humble but that we may, and do, by our personality, influence some one; and there is none of us so exalted but that we may help the humblest. I am not here to suggest or offer a code of rules for the observance of the Sabbath. But I am here to beseech you to regard and observe it in the spirit of the Master to the end that his cause may be glorified. Let us not be content with assuring ourselves that we are doing no harm by our example, but let us search diligently for ways and means whereby we may be a positive influence for good in that, as in all other righteous respects. And let us remember that Paul, whom I'm sure we all regard as pretty good authority with reference to the influence of example, on a certain occasion said something to the effect that while so far as he was personally concerned it was *lawful* to do a good many things, nevertheless, for the sake of setting a good example to others whose faith might not be as strong as his, it wasn't *expedient* to do them.

I know a man and his wife—good Christian people—with no children of their own, who, while they are scrupulously careful as to the example they set before their neighbor's children in all things, are especially so with reference to the observance of the Sabbath; more so, I regret to say, than the parents of many of these self-same children often are.

I have no desire to attempt to exalt one part or one phase of our denominational work over another. It is all important. The parts all go to make up one harmonious whole, none of which could be dropped or overlooked without crippling the whole. But the fact remains that, after all, the thing for which the American Sabbath Tract Society stands is the one thing that makes us a denomination; it is

the one thing which justifies our separate denominational existence. But for that one thing, so far as I can see, there is no justifiable reason why we should hold ourselves apart from the great body of Baptists. For that reason, therefore, the American Sabbath Tract Society claims your prayerful attention today. To us is committed the task of organizing as best we can, with your cordial, sympathetic cooperation and active support, the forces of which we are possessed, to the end that we may exalt and perpetuate the Sabbath; not the *Sun's Day*, adopted as a compromise with paganism and retained under the specious plea that it commemorates the resurrection of our Lord; not merely *some day* in the week, because it is one-seventh of the time; nor yet *all days*—and, in fact, *no day*—because all time is sacred; but *the Sabbath* observed by Jesus the Nazarene, our Lord and Master, as the particular day of the week set apart for all time, on which to withdraw ourselves from our wonted daily labors and think of holy things and commune with God and worship him.

I don't believe that the future of the Sabbath necessarily depends upon Seventh Day Baptists. God will take care of the Sabbath, whatever happens; of that we may rest perfectly assured. But it does depend upon us as Seventh Day Baptists whether we make the most of the God-given opportunity before us to help bring about the restoration of the Sabbath. Let us ponder these things, and beware that, in the years to come, we do not have to cry, in hopeless despair—"We have failed because we have not done thy work, O Man of Galilee."

#### American Sabbath Tract Society Annual Statement

In coming to the General Conference of the Seventh Day Baptist Churches with this Annual Statement, the Board of Directors of the American Sabbath Tract Society takes to itself and presents to the Conference this watchword, "Faith, Trust, and Hope in God." Our best efforts directed by efficiency, pushed on by enthusiasm, controlled by system and organization, often seem to come to naught. But in the shadow of disappointment and in the stress of bitter need our faith in God and the triumph of truth are unshaken, our trust in



God and his guiding love is unfaltering, and our hope in God gives us courage and cheer to continue our best efforts bravely with patience.

#### Report of Corresponding Secretary

##### GENERAL STATEMENT

The work of the Tract Society for the year has been conducted in the usual way, through the agency of committees of the Board of Directors, and by the officers. The Supervisory Committee has charge of the Publishing House, the Advisory Committee has charge of the field work, the Committee on Permanent Investments has charge of the endowment funds, the Committee on the Distribution of Denominational Literature has the care of that work, and so on. Then the officers have the usual duties that come to their positions. Especial attention is called to the report of the Treasurer, which sets forth in clear detail the source of all income for the year, and the ways in which it has been expended, together with the condition of the permanent endowment at the present time. The report of the Business Manager likewise should be noted, for it contains the information concerning our publications that is of interest to all.

##### IN MEMORIAM

#### *Stephen Babcock*

The following minute, prepared for the records of the American Sabbath Tract Society, is an attempt briefly to express the appreciation which the Board of Directors entertains for the life and labor of Stephen Babcock.

A leader is one who inspires hope and confidence in a cause, and gives courage and loyalty to the workers. By his own example of cheerful, loving sacrifice he begets a spirit of interest in the work that leads to earnest effort. This Board of Directors is greatly indebted to Mr. Babcock for his qualities of leadership, and it desires to make this permanent record of its appreciation of the worthfulness to the Society of the time and talent and personal influence which he so willingly and gladly gave.

He first became a member of the Board in 1881, and continued a member till his death, a period of thirty-five years. He was made a life member of the Society in 1883. He was a vice president five years,

1900-1905, and president of the Society and the Board from 1905 to 1914. The last meeting that he attended was November 9, 1913, for he was stricken on Thanksgiving Day of that year and never regained his strength, departing this life, May 19, 1916.

He was a member of important special committees of the Board as follows, where his counsel and wisdom were much needed: In 1894 on the removal of the Publishing House from Alfred Center, N. Y., to Plainfield, N. J. In 1903 on the revision of the Constitution of the Society. In 1903 the committee of the Board to serve on the Joint Advisory Council of the various Boards. And in 1904 he was the chairman of the Committee on Tract Society interests at the General Conference.

In all these positions during all these years the Board depended with assurance and confidence upon the conscientious attention which Mr. Babcock always gave to these matters, and the wisdom and care with which the work was accomplished.

As a presiding officer he directed the deliberations of the Board with a courteous dignity and a clear-sighted justice that will not soon be forgotten by those who shared with him, as leader, the privileges and responsibilities of the Directors of the American Sabbath Tract Society.

His picture and autograph appeared on the front cover of the SABBATH RECORDER for May 29, 1916, with a brief editorial notice. A more complete obituary is being prepared and will be published in the SABBATH RECORDER in due time.

#### *Leander E. Livermore*

Rev. Leander E. Livermore, for so many years closely identified with the Tract Society as an officer and as editor of the SABBATH RECORDER, died at his winter home in Kissimmee, Fla., Sabbath Day, January 22, 1916. Because of advancing years he had not been actively engaged in the work of the denomination since he resigned his last pastorate at New Market, N. J., in September, 1904. A sketch of his life, and a report of memorial services, with letters of appreciation may be found in the SABBATH RECORDER for February 14, 1916, with his picture on the front cover.

#### *Joseph Denison Spicer*

Although the official year of the Society closes with the month of June, yet it seems better to include here a notice of the death

of Deacon Joseph Denison Spicer which occurred July 27, 1916. Brother Spicer, whose home was in Plainfield, N. J., had been a member of the Board of Directors for thirty-five years, continuously since 1881. He was the treasurer of the Society from 1896 to 1901. He served on important committees, and was remarkably faithful in his attendance at the regular monthly meetings of the Board. An obituary notice may be found in the SABBATH RECORDER of August 7, 1916, with his picture on the front cover.

##### CHANGE OF BUSINESS MANAGERS

Lynn A. Worden, who has been the manager of the Publishing House for nearly five years, since July 31, 1911, decided to go into business for himself, having purchased the *Brookfield Courier*, Brookfield, N. Y. He accordingly resigned his position during the winter, giving the Board ample time to find some one to take his place. Lucius P. Burch, foreman in the *Sun* office at Westerly, R. I., was secured, and the change was made the first of April, 1916.

##### SABBATH EVANGELIST

One year ago the Society announced its plan and policy of employing a Sabbath Evangelist as a field worker. Rev. Willard D. Burdick was secured to do that work and began his service for the Society August 1, 1915. His condensed report for the eleven months is found elsewhere in this report. The Society has been well pleased both with the plan and with the man. Evidence has come to the Board in many ways during the year that the work of Brother Burdick was being appreciated, and was helpful to the fields he visited, and to the denomination as a whole; for he represented in his work and his messages not alone the interests of the Tract Society, but also all the united activities of our people. His letters in the SABBATH RECORDER have been illuminating pictures of the conditions of the fields he visited, and his careful analysis of those conditions has been interesting and instructive to all concerned. See a later paragraph in this report for an outline of his work for next year.

##### REVISION OF LITERATURE

Owing to ill health and the press of other work of the chairman of the Committee on Revision of Denominational Literature not

very much of visible results can be reported. The three new tracts, "Baptism," "The Sabbath as the Family's Day," and "The First Day of the Week in the New Testament," published in a neat and attractive form with covers, making little booklets that people are likely to preserve, have been finished and are being distributed. The two tracts, "A Sacred Day; How Can We Have It?" and "The Question of Sunday Laws," are out of print in their form of last year, but they are being revised and will be issued in form similar to those mentioned above. The series of ten evangelistic tracts familiar to our people are also being revised for publication in a more attractive form. It has been impossible for the committee during the year to meet to consider matters, and therefore two manuscripts have been turned over to the Society, and through the Corresponding Secretary have been published, "Lovest Thou Me?" and "Not Under Law, but Under Grace." The following tracts have also been reprinted without revision by the committee: "Pro and Con of the Sabbath Question," "Bible Readings on the Sabbath and the Sunday," "Why I am a Seventh Day Baptist," "Sabbath Postcard," and "Christ and the Sabbath."

But the work of the committee as conducted by the chairman has gone on, a work of investigation and research, a finding and a preparation of material, the results of which can not now be seen and shown. It was not expected that this work could be done in a day or a year. Certain people whose assistance we feel we must have we must wait for. The work was undertaken deliberately and must be carried out with deliberation and care.

##### SABBATH RALLY DAY

A mistake was made this year in setting the Sabbath Rally Day the same Sabbath as Memorial Day Sabbath. Next year let it be the third Sabbath in May, as the other Sabbaths of May are already well taken by other interests. The Society feels that this is a worthy endeavor, and hopes that all our churches and Sabbath schools and other church organizations will make much of this annual appointment, make it a denominational day. The Tract Society gladly provides the programs to all who will use them, feeling that the work is exactly in line with the purposes for which

the Society was established and for which people have made permanent endowments.

#### THE PUBLISHING HOUSE

The Tract Society can report with satisfaction and confidence that the Publishing House is in the best condition of its history, best condition to do the work of the denomination with promptness, efficiency, economy and satisfaction. The new Business Manager, Lucius P. Burch, will attend the General Conference at Salem, and will become acquainted with the people. It is his purpose to discover the wishes and needs of the people in relation to our publications on the printers' side, and to meet those wishes and needs so far as possible, and to make the Publishing House a vital force of real service to the denomination. The Publishing House merits and wishes and needs the full support and the loyal confidence of all our people.

#### THE SABBATH RECORDER

The SABBATH RECORDER is the visible tie that binds us together, as individuals and churches and as denominational organizations. Its weekly visits to our homes make us all one people, bringing information and inspiration. It contains reading matter of the highest class, selected to meet the needs of our own people, and it comes in the dress that is an honor to the printer's profession. Its circulation is of course limited because of the size of the denomination, but it might have a thousand more paying subscribers and then not reach many of the homes among us. Can we not cheer and brighten the life of our able and devoted editor this next year by greatly enlarging the circulation of the SABBATH RECORDER to which he is giving the best and maturest effort of his life?

#### THE PULPIT

The venture of the Tract Society in beginning last year the publication of the *Pulpit* is meeting with general approval. It is being used in several localities where there is no pastor in connection with the Sabbath Day service. This alone would seem to warrant the undertaking. The subscription list has now reached almost one thousand paid subscribers. Five hundred more would make the magazine self-supporting. The present deficit is gladly taken from the fund for printing tracts, for it is felt that as a Sabbath tract it is more

likely to be read and preserved than are many other tracts. Let it have a place in every home among us.

#### A NEW BOOK

The Tract Society has just published a new book. It is a reprint of the serial story, "Lorna Selover," by Rev. Herman D. Clarke, recently published in the SABBATH RECORDER. This story has been favorably received by the readers of the SABBATH RECORDER, and many have expressed a desire to have it put in permanent and convenient form. It is hoped that it will have a large and rapid sale, and that it will find its way into many homes and lives to their lasting happiness and welfare.

#### GARDEN CITY, LONG ISLAND, CONFERENCE

The Seventh Day Baptist General Conference has a committee on the movement for a "World Conference on Faith and Order." This committee consists of seven men. The Tract Society sent two of these men, Rev. Theo. L. Gardiner and Rev. Edwin Shaw, to a preliminary North American Conference which met early in January, 1916, at Garden City, Long Island. Two other members of the committee were present, Dean Arthur E. Main and President Boothe C. Davis. It was felt that this conference resulted in real progress towards bringing about in the future a meeting of representative leaders of every denomination of Christians to consider and to discuss in fraternal spirit those things in which there is agreement and those things in which there are difference of opinions and of practice. The meeting afforded the opportunity for many leading men in many denominations to come into personal relations with these representatives of the Seventh Day Baptist people, and a way is provided for us to present when the time arrives, the truths and principles which we feel are so important to the world.

#### COLUMBUS, OHIO

The Corresponding Secretary, Rev. Edwin Shaw, attended the annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America, and the annual meeting of the Commission on Sunday Observance, held at Columbus, Ohio, the first part of December, 1915. At this and other meetings, and by correspondence, Dean Arthur E. Main and the Secretary have been enabled to exert

an influence in the commission which has prevented any action by the commission during the year in favor of Sunday legislation.

#### GERMAN SEVENTH DAY BAPTISTS

The President of the Tract Society, Corliss Fitz Randolph, has made several visits to the German Seventh Day Baptists at Ephrata, Snow Hill, and Salemville, Pa., during the year, and the Corresponding Secretary, Rev. Edwin Shaw, has made one visit at Snow Hill. The friendly and fraternal relations existing between these people and our people are more and more apparent, and growing stronger year by year.

#### GENERAL CONFERENCE AND ASSOCIATIONS

The Tract Society was represented at the General Conference at Milton, Wis., in 1915, and at the three associations held in the spring of 1916, by the editor of the SABBATH RECORDER. The President of the Society was also a representative at the General Conference. At the associations which were held in the autumn of 1915, Rev. William L. Burdick at the Western, Professor Paul E. Titsworth at the Central, the Corresponding Secretary at the Eastern, and the Sabbath Evangelist at the Southeastern, were the representatives of the Society.

#### CANADIAN BRANCH OFFICE

The Rev. George Seeley, who has charge of a branch office at Moncton, New Brunswick, Canada, reports as follows:

This is my report of tract work for the year ending June 30, 1916. During the time specified, from this office has gone forth 464,534 pages of our literature. You see it is nearly half a million, passing through Canada in all directions, to high and low among the people, also to New Foundland, West India Islands, when I could get names to send to, and also into some of the neighboring States of your own country.

I have been well supplied with materials and means to do this work. I usually have enough cash out of the income you send me for postal purposes to meet the demands for freight and customs and other minor demands, so that I do not trouble the Board with these expenses.

These tracts go from here accompanied by my poor prayers for God's blessing upon the work of the Society and my humble

part in it. I hope I have many other prayers with mine to help in this enterprise, for without God's blessing the work will amount to nothing.

I am praying and trusting in the promises of God for his blessing. His word shall not return unto him void; it shall accomplish that for which he sent it. Will not the Lord make his promises good? He always has, and he always will.

"His every word of grace is strong  
As that which built the skies;  
The voice that rolls the stars along  
Speaks all the promises."

We see that we are leaning on no uncertainty.

I hope that the General Conference will be a time of glorious refreshing, coming from the Lord. Oh, dear brothers, prayer, prayer is the strongest force that human power can use, a mighty lever in the hands of God's children. Let us use it. That is the purpose for which God has given it. It has never been used in vain. The history of the power of prevailing prayer is worth our study.

And now may the grace of our Lord Jesus Christ be with you all forever, for his name's sake, Amen.

I remain your humble brother in the Lord,  
GEORGE SEELEY.

#### THE BOODSCHAPPER

Our work in Holland under the able management of Rev. G. Velthuysen goes bravely and hopefully forward. The following are brief extracts from a recent letter to the Treasurer of the Society. "The *Boodschapper* in its new cover is printed by a brother who has been a Sabbath-keeper for more than fourteen years. He is an honest and diligent man and a good expert. I hope this will promote our endeavors to enlarge the circle of its readers. We could not have undertaken this new endeavor to promote our principles without the support of Mr. Ouwerkerk Sr."

"On April 30, 1916, at my home in Amsterdam the 'Alliance of Seventh Day Baptists in the Netherlands and Colonies' was founded. Besides the churches of Haarlem, Arnhem, and Groningen, only the group of Seventh Day Baptists at Amsterdam was represented. Rev. Lucky from Rotterdam was present but did not represent the church there. Perhaps they will join afterwards. The other small groups

in Terschelling and Breslens had sent letters to state their consent to the constitution of the alliance. I hope to send you a translation of the statutes if we succeed in obtaining incorporation. The new Central Committee, elected on the lines of the statutes, now consists of these brethren: Rev. Gerard Velthuysen, President, Amsterdam; Rev. W. A. Vroegop, Secretary, Groningen; Rev. D. P. Boersma, Arnhem; J. M. Spaan, Haarlem; and A. Bakker, Apeldoorn, members.

"Regularly two or three times a month I go to The Hague on the invitation of a group of Sabbath-keepers there, the average attendance is about twenty. Brother Spaan is meanwhile serving the Haarlem Church. There are many proofs the Lord is working in our cause in Holland, and I think it the greatest joy and honor when I may be enabled to the privilege of being his unworthy fellow-worker, diligently looking where my service may be of use, and praying for the guidance of his Holy Spirit in everything. All your remittances have come to hand."

SOUTH AMERICA

The Tract Society is helping in publishing the *Gospel Herald* at Georgetown, British Guiana, managed by Rev. T. L. M. Spencer, of the Seventh Day Baptist Missionary Society. The following are brief extracts from a recent letter to the Corresponding Secretary:

"I think the Sabbath Rally Day programs an excellent method of emphasizing the Sabbath truth. My heart dances for joy over the splendid work done by the Board. Without our publications we could not exist. The dear old RECORDER is always brimful of interest to me. Sometimes I read an editorial on prayer meeting night. Once a month we hold a missionary meeting at which articles are read concerning the work on different fields. Our people enjoy such, and they act as a missionary stimulus. It would be a backward step for the publication of the *Pulpit* to cease. I am always anxious to get it, and I prize it very much."

"We are scattering the literature everywhere. Many good words are continually coming about the *Gospel Herald*. The precious seed sown will doubtless bring forth fruit in due season." "My report for the past month is as follows: 8 sermons, 8 prayer meetings, 27 visits, 922 pages of

tracts distributed. For the year I have distributed 6,297 pages."

MILL YARD CHURCH

It has been the policy of the Tract Society for the past few years to maintain a friendly and helpful official relation with the Mill Yard Seventh Day Baptist Church in London, England. This church is the mother church of Seventh Day Baptists of the present time. There are matters of historical interest, of sentimental value, and of a financial bearing important to our people that we should cherish and guard. The pastor of the church is Rev. Thomas W. Richardson, to whom the Society makes a small quarterly appropriation. Brother Richardson publishes a quarterly magazine called the *Sabbath Observer*, and prints and distributes large quantities of Sabbath and other literature. Throughout the British Isles there are many independent Sabbath-keepers, and the matter of the Sabbath is arousing considerable attention and discussion. The Mill Yard Church is the only organization in the Isles with which we are in any way officially connected. If funds were available and a man was ready who felt a special call to this work, the Tract Society might consider that it was in its province to suggest a reinforcing of the Mill Yard Church in its efforts for the truth of the Sabbath as it is in Jesus Christ.

HUNGARIAN AND ITALIAN MISSIONS IN AMERICA

Jointly with the Seventh Day Baptist Missionary Society the Tract Society has been maintaining a mission for Hungarians in Chicago, Ill., under the leadership of Rev. J. J. Kovats, and a mission for Italians in New York City and in New Era, near New Market, N. J., under the leadership of Rev. Antonio Savarese, both of these men being regularly ordained, accredited clergymen of the Seventh Day Baptist General Conference. In connection with the mission at New Era a Sabbath school conducted in the English language is supported by able workers of the New Market Church. Brother Savarese makes monthly reports to the Tract Society. The January, 1916, report is about the average and is as follows:

Attendance in New York City--Sabbath morning:
First Sabbath ..... 10
Second Sabbath ..... 5

Third Sabbath ..... 12
Fourth Sabbath ..... 4
Fifth Sabbath ..... 11
Average .. ..... 8
Attendance at New Era Sabbath afternoon:
First Sabbath ..... 32
Second Sabbath ..... 32
Third Sabbath ..... 34
Fourth Sabbath ..... 27
Fifth Sabbath ..... 30
Average .. ..... 31

Prayer meetings held, 10; average attendance, 8; visits and calls, 137; papers printed, 2,000 copies of the *L'Ape Biblica*; money raised on the New York field, \$4.05; expenses to New York, \$4.00.

Brother Savarese preaches in New York City Sabbath morning and at New Era in the afternoon. Besides paying half of his salary, the Tract Society keeps him supplied with paper, ink, and other material for running a little printing-press which the Society secured for him several years ago.

Brother Kovats publishes a little paper called *A Biblia Jelenete*, with an outfit furnished by the Tract Society a few years ago. He is interested in trying to publish a song-book in the Hungarian language, as he is himself a musician. He does not make reports to the Tract Society. It is hoped that the two Societies jointly may be able to provide a better and more helpful supervision of these two missions, a supervision that will give sympathetic direction to the work of the missions, and a clearer and more definite knowledge of the work to those who support them.

HEBREW WORK

Through Dr. E. S. Maxson, of Syracuse, N. Y., the Society has been distributing among the Hebrews of the city copies of the *Helping Hand*, American Revised Versions of the Bible, Hebrew New Testaments, and the Yiddish tract, "The Only Way." Financial assistance has also been sent to our Brother Ch. Th. Lucky, who at the beginning of the war was stranded in Holland and has not been able to return to his home and people at Stanislau, Galicia. In the meanwhile he has been working in Rotterdam and in Amsterdam in connection with our people there.

JAVA

For several years the Tract Society has made an annual appropriation of \$150.00

for Miss Marie Jansz, of Pangoengsen, Java. As a general rule about that amount has been sent to the Treasurer for that special purpose; and so for next year instead of making an appropriation the Society will gladly welcome contributions, and will forward quarterly to Miss Jansz whatever is thus given, hoping that the amounts may far exceed the usual appropriation, for this is a worthy cause, conducted by a consecrated, soul-loving woman.

LOS ANGELES AND LONG BEACH

For several years the Tract Society has jointly with the Missionary Society assisted the small churches at Los Angeles and Long Beach, Cal., in the support of their pastor. In the interests of a better adjustment of denominational activities the Missionary Society will take full management and responsibility for that work after the first of January, 1917. The Tract Society will continue its annual appropriation of \$100.00 for traveling expenses of the secretary of the Pacific Coast Association in visitation on that field.

PLANS AND POLICY

The Board of Directors comes to the Conference this year with at least an outline program for the future.

I. A continuance of the work of the Sabbath Evangelist. Brother Burdick has been engaged during the summer in a Sabbath evangelistic campaign in Wisconsin, one series of meetings at Grand Marsh and one at Exeland. These meetings have been held in a tent. Three other men working under the support of the Northwestern Association have, with the evangelist, formed a quartet. They have a smaller tent where they live. This method has been found very satisfactory.

Now the plan is for Brother Burdick to join with the evangelist of the Missionary Society, Rev. D. Burdett Coon, in a similar campaign soon after Conference, one series to be at Shepherdsville, Ky., and another at Athens, Ala., to continue till about the first of December. This will make expenses less, as each man working alone in such a campaign would have to have helpers. Then at the beginning of 1917 Brother Burdick expects to come to New York State for a visitation, parlor-conference, and Sabbath-institute work for about three months, visiting so far as possible the churches and lone Sabbath-keep-

ers of New York. Then after about two months at his home for rest and writing and planning, another summer with a quartet in tent work. Such is the general plan, subject, of course, to changes.

2. An increased paid circulation of the SABBATH RECORDER and the *Pulpit*.

3. The Publishing House up to date in equipment and in management, in vital sympathy with the denomination, and receiving a loyal denominational support.

4. Publication and circulation of literature in tract and pamphlet form proclaiming the obligations, privileges, and value of the Sabbath of Jesus Christ.

5. The providing of programs for Sabbath Rally Day, a denominational anniversary the third Sabbath in May.

6. A continuance of the work of historical research in the preparation of denominational literature.

7. Visitation by the President, the Editor of the SABBATH RECORDER, the Corresponding Secretary, or some other person as delegate, at conferences and gatherings where matters of interest to the denomination are being considered, as seems wise from time to time.

8. Fostering and supporting in every right way the spirit of unity and co-operation among us as a people.

#### DENOMINATIONAL PROGRAM

In the midst of the perplexities of our many problems we are constantly reminded that from our point of view a centralized management for our denominational affairs becomes increasingly desirable, if not necessary. We are pleased to note that our churches in Holland have formed an organization which they are trying to have incorporated, and that the organization provides for a central committee for its management. We are in favor of the proposition that is being presented to the General Conference this year by the Executive Committee providing for the appointment of a committee "who shall make a careful appraisal of all the work of our denomination and report at the next Conference, recommending changes which in their judgment would secure greater efficiency," a movement which looks toward a real denominational policy, with the prospect of a real denominational program.

#### IN CONCLUSION

In presenting this summary of the work of the Tract Society for the year, the Board

is keenly aware that mistakes have been made and that much has been left undone. The mistakes, however, have not resulted from wilful carelessness or indifference. They have come from a lack of good judgment and wisdom in coping with the problems that have arisen. The members of the Board are all men busy in other lines of work, and their labor of love for the Tract Society is of necessity limited.

But the Board has no note of discouragement to sound, no suggestion of faltering in the work. We are living in times that make heroes and martyrs. The spirit of living and sacrificing, of struggling and dying for truth and for right is the spirit of these days. We believe in a great truth and principle that is not generally recognized by the world. To that truth and principle as a people we have committed ourselves and our best efforts. And our message to the Seventh Day Baptist Conference is, "Let us go forward," with the watchword, "Faith, Trust, and Hope in God."

On behalf of the Board, subject to final approval before printed in the *Year Book*.

EDWIN SHAW,

*Corresponding Secretary.*

*Plainfield, N. J.,*

*Aug. 7, 1916.*

#### **Report of Willard D. Burdick to the American Sabbath Tract Society for the Eleven Months Beginning with Aug. 1, 1915, and Closing June 30, 1916**

When I began work for the Tract Society in August I was engaged in tent work with a male quartet at Stone Fort, Ill. Immediately following these meetings I attended the meetings of the Committee on Revision of Denominational Literature held at Lake Koshkonong, near Milton, Wis., and then attended Conference at Milton.

After Conference the Tract Society granted the request of Pastor L. C. Randolph, that I be permitted to supply the Milton Church during a part of his absence in California to visit his son who was seriously sick, and I remained in Milton till I went to West Virginia the first week in October. This visit was made upon the invitation of Pastor A. J. C. Bond, who asked that I assist him in work following up the union tabernacle meetings held in Salem. While in West Virginia I attended the session of the Southeastern Association, held

with the church at Berea, and I then visited the Lost Creek, Roanoke, Greenbrier, and Middle Island churches, and visited lone Sabbath-keepers in two other places.

The second week in November I went to Plainfield, N. J., that I might attend a meeting of the Tract Society. This visit made it possible for me to spend a Sabbath with each of the following churches,—Piscataway, Shiloh, Marlboro, New York City and Plainfield.

Upon invitation of Pastor Hutchins, I conducted a Sabbath Institute in the Marlboro church from November 28 to December 5. Pastor Hutchins had charge of the music during the institute. Pastor E. E. Sutton, of Shiloh, and Pastor E. D. Van Horn, of New York, gave two addresses each at the institute, and I gave two addresses and conducted five afternoon Bible readings and conferences.

The week before Christmas was spent with the churches at Ashaway and Westerly. Rains hindered many from attending the meetings at these places, but those held in the interest of the Forward Movement were especially helpful.

After spending the holidays at home I started, January 11, on a trip in the interests of our people south of the Ohio River. The first Sabbath was spent at Shepherdsville, Ky., where I preached several times, and became better acquainted with the field. Brother and Sister T. H. Wise are the only Sabbath-keepers left on this field, but their faithful service has made this an inviting field for us to labor upon, and I hope that we can hold meetings there this fall.

My next stop was for a week in the home of D. C. Dorsey at Seaville, Ky., about 90 miles from Louisville. Brother Dorsey and wife have been Sabbath-keepers for about 15 years. Mrs. Kurtsinger, a relative of Mr. and Mrs. Dorsey, who accepted the Sabbath a few years ago, lives in this place. I was the first Seventh Day Baptist that these people had ever met. I hope that the meetings held in this place both encouraged these Sabbath-keepers and gave other people a better understanding of the beliefs and work of our people.

The next two Sabbaths were spent with the Sabbath-keepers at Daytona, Fla., and the days between these Sabbaths at points along the east coast of the State, at Ft. Lauderdale, Boynton, Stuart, and New Smyrna. The following week I called on

lone Sabbath-keepers at Volusia, Welaka, Orlando, St. Cloud, Kissimmee, and reached Tampa for the Sabbath. The remainder of the month that I spent in Florida was with our people at St. Petersburg, Ocala, Panama City, Cromonton, and St. Andrews.

From Florida I went to Hammond, La., to assist in the ordination of a deacon. It was thought best to hold evangelistic meetings in the church while I was there. I was at Hammond three Sabbaths. The church was encouraged and numerically strengthened by these meetings.

The last State visited on this trip was Alabama, where I called on our people in Birmingham, Whitney, Attalla, Athens, Plevna, and Paint Rock. I spent about a week at Attalla in calling and holding meetings. At Athens I preached in two schoolhouses, giving, at one, an evangelistic and a Sabbath sermon, and speaking for a few minutes on the Sabbath question in connection with an evangelistic sermon at the other. I regard this place as a promising field for us to work upon.

A brief visit in the home of Brother M. G. Marsh, near Plevna (postoffice, Flintville, Tenn.), gave me the opportunity to become acquainted with this family that recently accepted the Sabbath, and to baptize the oldest son, and it gave them an opportunity to meet a Seventh Day Baptist.

At Paint Rock I visited a daughter and a son (and his family) of Brother T. J. Bottoms, of Athens, finding them promising factors in our work in northern Alabama.

The remainder of the year was spent in Wisconsin, Illinois, and Iowa. One week was spent on the Chicago field; three Sabbaths were spent in Iowa; and the remainder of the time was spent at Milton and the churches around Milton.

The following summarizes the work of the year: Places where I have called or preached, or both, during the year,—Stone Fort, Ill., Milton, Wis., Salem, Buckeye schoolhouse, Berea, Clarksburg, Lost Creek, Roanoke, Greenbrier, New Milton and Kanawha, W. Va., Plainfield, New Market, Shiloh, Marlboro and Newark, N. J., New York, N. Y., Ashaway and Westerly, R. I., Indianapolis, Ind., Louisville, Shepherdsville and Seaville, Ky., Daytona, Daytona Beach, Ft. Lauderdale, Boynton, Stuart, New Smyrna, Volusia, Welaka, Sisco, Orlando, St. Cloud, Kis-

simmee, Tampa, St. Petersburg, Ocala, Panama City, Cromont and St. Andrews, Fla., Hammond, La., Birmingham, Whitney, Attalla, Athens, Plevna and Paint Rock, Ala., Milton Junction, Rock River and Albion, Wis., Chicago, Ill., Garwin, Marshalltown, Des Moines, Marion, Delmar Junction and Welton, Iowa, and Hartland, Wis.; distance traveled, about 10,000 miles; visits and calls made, about 500; letters (210) and cards (39) in the interest of the work, 240; wrote ten letters for publication in the SABBATH RECORDER; gave about 100 sermons and addresses, including several sermons on the Sabbath question; two ordination sermons; addresses on Sabbath-school work, missions, and before public schools; conducted one Sabbath Institute; taught Sabbath-school classes in ten places; attended meetings of the Tract Society, the Sabbath School Board, the Woman's Board, the Board of Finance, and several committee meetings of different boards and of the Missionary Committee of the Northwestern Association; attended 15 parlor conferences for the discussion of questions of denominational interest; visited the Italian Mission at New Market and the Hungarian Mission in Chicago; distributed, and sent out from my home, upwards of 17,500 pages of tracts, and many copies of RECORDER, *Pulpit*, Sabbath-school paper, etc.; secured several subscribers for the RECORDER and the *Pulpit*, and I have sent the RECORDER and the *Pulpit* to several persons from a fund placed in my hands for the purpose; money received on the field for different societies and objects, \$126.56; traveling expenses, \$231.21.

In reviewing the work of this period I am made to feel the largeness of the fields visited, and the varied lines of work touched upon, which have made the results somewhat unsatisfactory, but I realize as never before the great importance of such work to our denomination. Universally I have been cordially received as your representative, and the words spoken and written to me about our denominational activities have filled me with hopefulness for our future. We have many consecrated men and women in our churches and scattered through the land who are deeply concerned as to our future and the work entrusted to us. Let us seek to encourage each other in the work God has given us! Let us plan and work for permanent results on all fields! Let us humble ourselves before the

Lord, and permit him to use us in the ways of his own choosing! Let us gain for ourselves the blessings that God has in store for us in Sabbath-keeping, and show those about us the Bible teachings about God's holy day!

WILLARD D. BURDICK.

#### A Suggested Tract Society Outlook Program

- 1.—Continuation of the work of the Sabbath evangelist. Preaching and teaching, visitation, parlor meetings, Sabbath institutes, etc.
- 2.—An increased paid circulation of the SABBATH RECORDER and of the *Pulpit*. For the RECORDER 1,000 new subscribers, and for the *Pulpit* 500.
- 3.—A denominational publishing house, up-to-date as to equipment and management, in vital sympathy with the people and receiving a loyal, united support.
- 4.—Publication and distribution in tract and booklet form of literature proclaiming the obligations, privileges, and value of the Sabbath of Jesus Christ.
- 5.—Providing programs for Sabbath Rally Day, a denominational anniversary, the third Sabbath in May.
- 6.—A continuance of historical research in the preparation of denominational literature.
- 7.—Sending chosen special delegates, as seems wise from time to time, to conferences, meetings, legislative halls, etc., where matters of interest to the denomination are being considered.
- 8.—Advocating and supporting in every wise and right way the principle of unity in spirit and action among us as a people.
- 9.—A firm stand against civil legislation in support of sacred observance.
- 10.—A denominational library in every church.
- 11.—A larger spirit of sacrifice, a considerable more of Dr. Post's "gumption," and the purpose to stand by the cause "to the very end."

#### Can You Remember?

Look at a silver quarter—a twenty-five-cent piece. Look just as long as you like. Now put it away and try to answer these questions:

- How many stars has it?
- How many letters are there in the scroll held in the eagle's beak?
- How many feathers on the edge of each wing?
- How many bars straight across?
- How many arrow-heads?
- How many letters in its name?—*The Mayflower*.

#### WANTED

Two young men to learn printing trade. Davis Printing Co., Milton, Wis.

## WOMAN'S WORK

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

#### Out In the Field

The little cares that fretted me,  
I lost them yesterday  
Among the fields above the sea,  
Among the winds at play;  
Among the lowing of the herds,  
The rustling of the trees,  
Among the singing of the birds,  
The humming of the bees.

The foolish fears of what might come—  
I cast them all away  
Among the clover-scented grass,  
Among the new-mown hay;  
Among the husking of the corn,  
Where drowsy poppies nod,  
Where ill thoughts die and good are born,  
Out in the fields with God.

—Elizabeth Barrett Browning.

#### Alice in Wonderland

I was attending the first exhibition of the Alice in Wonderland motion pictures. I had come into the small cool little theater from the heat and dust of Broadway, but as I watched Alice—the same Alice that Lewis Carrol made famous—wandering through the very marvelous forests and gardens of a very marvelous wonderland, I forgot that Broadway with its dust and heat and noise was so near. I saw the White Rabbit and the Wolves and the Carpenter all come to life as I had dreamed them when I was a child. I saw the Grifon, and the Dormouse, and the Mock Turtle, and the Blue Caterpillar. I saw the Mad Hatter and the March Hare and Tweedledum and Tweedledee. I saw the Duchess, and the King and Queen, and the Cheshire Cat.

One scene impressed me especially. Alice, running away from the crowd, comes to a little forest. Near the edge of said forest, sitting on the lowest branch of the lowest tree, she spies the Cheshire Cat. She stops and speaks to him.

"Which way do I go?" she questions anxiously.

The Cheshire Cat looks dreamily up through the lovely sun-splattered leaves. Then, "Where do you want to go?" he questions languidly.

Alice seems to be thinking hard. At last she speaks.

"Why," she says, "it doesn't matter as long as I get somewhere!"

The Cheshire Cat curls up lazily on the lowest branch of the lowest tree. After a moment his answer comes, triumphantly. "Well, you'll get there if you only walk long enough!" says the Cheshire Cat.

And so Alice wanders away through the wonderful forest. And in time she comes to many strange places, for, by walking long enough, she gets somewhere. And then finally she wakes up with a start and discovers that she had been dreaming. . . .

And the audience gave a pleased sigh and woke up too. And, because it was a grown-up audience, it knew that it, too, had been dreaming of the days when wonderlands were real and the city with its heat and noise was make-believe.

On the way home after the lights had flashed up and the wonderland folk had gone back to dwell between the covers of the green and gold book, I remembered, most of all, the conversation between Alice and the Cheshire Cat.

"It doesn't matter," said Alice, "where I go—as long as I get somewhere!"

"Well," answered the Cheshire Cat, "you'll get there if you only walk long enough!"

I once knew a girl who wanted to go to college. All through her primary and grammar school days her dream had been with her, and when she finally reached high school she still longed for the fulfilment of it. But money was not so very plentiful in her family and going to college would mean many little personal sacrifices—no pretty clothes, no spending money, nothing but her tuition and the bare necessities. So during the third year of high school the girl suddenly dropped out of her classes and went to work in a doctor's office.

"Why are you leaving now?" questioned her teachers. "You love your school so; why don't you keep on with your studies? You have the best record in the class."

"Oh, what's the use?" the girl answered wearily. "If I go to college I'll have to give up so many things that I won't enjoy myself. It costs so very much just to get in! It's better to give up the idea now and take a position."

So the girl went into her work sadly, with the fragments of her broken dream

piled neatly in the darkest corner of her heart.

Next year came—the year that would have seen the girl's graduation from high school. And toward the end of it, as final examinations were coming on, the Board of Education announced what they had long been keeping a secret. They announced that the two students—a boy and a girl—with the highest marks for the four years of high school would receive scholarships to college.

A few days later when the girl was coming home from work she met the winner of the girl's scholarship. Congratulations were hard to voice, but she managed them.

"It must be wonderful," she said finally, "to know that you are really going to college. I've always wanted to—" Her voice broke, and she didn't finish.

The winner of the scholarship was kind—more than that, she was a good friend. She laid her hand on the girl's arm.

"I know how you wanted to go," she said softly, "and I wish that you were going in my place. . . . Isn't there any way?"

The girl shook her head. "I couldn't make up the work that I missed," she answered, "I couldn't! I haven't touched a book for over a year!"

"I'm sorry," said the other girl. "If you'd only kept on! Why, you were at the head of the class. You would have won!"

That girl was an Alice, wandering in a strange, vague wonderland—a wonderland made up of forests and winding paths. She lost her way and didn't know where to go, and there was no friendly, grinning Cheshire Cat to tell her to keep on walking. So she stopped walking and gave up—and was mighty sorry afterward.

We are all Alices, at one time or another. It doesn't matter whether we're boys or girls or men or women. It doesn't matter whether we're six, or sixteen, or sixty years old. At some time we're bound to come to a place when we will be forced to ask, as Alice asked, "Which way do I go?"

Perhaps it will be business, or home affairs, or religion that is puzzling us. Perhaps there will be two paths to choose from, or perhaps there will be a perfect labyrinth of roads, or perhaps we will have to blaze our own trail through the trackless forest of a vast wonderland. And, very likely, there won't be any Cheshire Cat to give advice and directions.

When you were tiny did you ever fol-

low a rainbow? It was always just beyond, over the top of the next hill or around the next curve in the road. So finally you—being tiny—grew tired, and gave up, and went home.

Did you ever feel that had you walked a bit farther—only a bit—you might have reached the end—and found the pot of gold?

Oh, friends of mine, when you come to the place where you are tired and lost and a bit puzzled and maybe a little discouraged, don't give up! If you come to the forest of doubt where you have to ask the way, don't get discouraged because there isn't some one to point out your road to you. Remember the Cheshire Cat's advice to Alice, and you'll find that it holds good in most any case.

"Well, you'll get there if you only walk long enough!" said the Cheshire Cat blandly.

You'll get there if you only walk long enough! That's the secret of success—any kind of success—I think! The Napoleons, and the Washingtons, and the Lincolns of this world had to do some walking before they reached their goal. Look into the lives of great people—your own special hero or heroine, for instance—and see if they didn't have to do a bit of hard traveling before they became great.

And then, while your soul and heart are full of brave deeds and great courage and beautiful thoughts, look into your own lives and see if you can't get somewhere—if you only walk long enough. You'll find that you can.—Margaret E. Sangster Jr., in *Christian Herald*.

### Worker's Exchange

Welton, Iowa

The Ladies' Benevolent Society of Welton is holding all-day meetings once in two weeks, meeting with different members each time. The hostess serves dinner to all who will attend, charging the small sum of ten cents, the proceeds going into the treasury. As many as sixty have been served at one of these meetings.

During the day our time is spent in making articles for a sale to be held some time in the future, and at two p. m. we have devotional service and business meeting. Business meeting is sometimes followed by a short program.

Several First-day ladies have become interested in our meetings and meet with us and also entertain the society, donating the dinner the same as our own people.

Our society having realized quite a sum from our sale of aprons and fancy articles at the time of our chicken-pie supper last fall, has been able to pay our apportionment to the board, five dollars to the H. Eugene Davis Fund, helped to place cement porch, walks, landing, and approaches about the church. We have also purchased a new individual communion service and done a small amount of work at the parsonage. This with the usual neighborhood work has kept the society busy and interested.

At one meeting we had the pleasant experience of having our dinners served in a new barn.

We are rejoicing over some very refreshing showers which have broken a very long dry and dusty spell.

We hope to hear from others who have never sent in anything to the RECORDER.

HATTIE LOOFBORO,  
Corresponding Secretary.

### Rev. Edward B. Saunders

The funeral services of Rev. E. B. Saunders were held in the Milton Seventh Day Baptist church Sabbath afternoon, August 10. Although the day was excessively hot, the church was crowded, people being present from Janesville, Albion, Rock River and other places, as well as from the town villages. The college male quartet sang "Beautiful Land," "The Glory Song," "The Riches of Love in Christ Jesus." Pastor H. N. Jordan read the Scripture lesson. Rev. Geo. W. Burdick led in prayer. Pastor L. C. Randolph preached the funeral sermon. Pastor Jordan spoke of Brother Saunders as leader of Christian Endeavor, and Rev. W. D. Burdick spoke in behalf of the Missionary Society. Pastor C. S. Sayre, of Albion, led in the closing prayer. Pastor C. B. Loofbourrow, of Walworth, participated in the services at the cemetery.

#### Pastor's Randolph's Sermon

Text: But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. Gal. 6: 14.

"I can not say, and I will not say  
That he is dead, he is just away.

With a genial smile and a wave of hand  
He has gone on into the morning land,  
Leaving us thinking, how very fair  
It needs must be since he lingers there."

We have something better than James Whitcomb Riley, however.

"He that believeth on the Son of God hath everlasting life."

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

In April, 1904, Edward B. Saunders, E. Adelbert Witter and I spent a Sabbath morning in an open tomb very near the spot where Jesus' body was laid—some believe it to be the identical tomb—and there read the accounts of the burial and resurrection of the Savior as recorded in the gospels. Brother Saunders' trust was in that Savior who said to one on a companion cross, "Today shalt thou be with me in paradise."

Brother Saunders is not dead. He has been promoted to the immediate presence of the King.

Quickly the end came. He was on his way to the Seventh Day Baptist General Conference by automobile with family and friends. They had arrived in Washington, where they were to be pleasantly located. At 5 p. m., August 16, he began to feel ill. At 7.15 p. m. the spirit was gone.

Death was not strange to him. He had been facing it for years. On the cruise of 1904, he was very near the border line. Again after his return to the homeland life hung in the balance. I think he had something of the feeling of Hezekiah when several years was added to his life by the gracious Jehovah. An extension of time in which to work in Christ's kingdom.

It would be contrary to his wishes to have any eulogy pronounced today. He was a man of common clay, with human limitations, weakness and temptation. Whatever he became he became by the grace of God. No more appropriate text could be chosen as the keynote of his life than Galatians 6: 14. "God forbid that I should glory save in the cross of our Lord Jesus Christ." He had unbounded faith that Christ would save to the uttermost all who came to him by faith. He had experienced that wonderful grace, and he had a passionate longing to bring others into the light and joy.

Edward Bates Saunders was born in Ber-

lin, N. Y., June 7, 1851, the fourth child of Truman and Phebe Wilcox Saunders. Truman W. and Holdane C. have passed away. The survivors are Mrs. A. R. Crandall, of Milton, Charles Saunders, of Farmington, Ill., John Saunders, of Bay Minnette, Ala.

When he was three years old the family moved to West Hallock, Ill.

He was ambitious for an education, but he was thwarted by trouble with his eyes. He attended school at Milton, Alfred and normal schools at Peoria and Bloomington, but again and again was compelled to stop. He studied law three years in Janesville and was admitted to the bar in 1875. When he left Janesville after a year's practice, it was not because he did not still believe he could be true to his religious principles in that profession, but because he felt he was needed by his father on the home place. After five years at West Hallock he moved his home to Milton and entered the bank.

He was married to Flora Bond, January 30, 1878. Their children are Howard Saunders, of Nortonville, Kan., Mildred, whose home has been with her parents, and an adopted daughter, Irma, Mrs. Ira Blinn, of Wildwood, N. J. There are two grandchildren.

Brother Saunders was baptized in his early teens by Elder James Rogers and joined the South Hampton Seventh Day Baptist Church. He was active in church and Sabbath school. His disappointments in gaining an education and the testing experiences through which he passed, worked to deepen his religious life and to awaken strongly that evangelistic spirit, the passion for soul-winning, which came to possess him. He could help burdened men because he had passed through similar experiences. When he saw through the bank window faces full of spiritual hunger, he felt that he must go out and help.

He was interested in the little struggling churches. For years he held services at Rock River, acting as a kind of lay pastor. The spare hours of a busy life were spent with his Bible preparing for the Sabbath meetings.

He enlisted many young people in Christian work, and had a powerful influence in shaping their lives in the missionary line. Some of us preached our first sermon in the old Rock River church under his direction.

He taught us valuable lessons and fired our souls with confident faith. He saw

beneath the surface the longing of men for better things. He taught us to see it and to expect a response to the preaching of the Good News.

His religious life ran deep. After he yielded his heart to God that night under a tree down on the old farm, the door latch of his home glowed with light to his boyish eyes. When he passed through the severer trials of later years, he had dealings with God. When he described with such power the wrestling of the angel the night when Jacob became Prince of God, the sermon was an autobiography.

About twenty-five years ago at the association at North Loup, he had charge of the closing meeting. He felt moved to give the invitation, when about forty young people came down the aisle he was staggered. He felt unequal to the situation and wanted some one else to take the meeting. But his coworkers insisted that since the movement had begun under his leadership, he was the one to continue it. Experiences like this made him feel that he ought to give all his time to religious work. The great revivals at Alfred, Alfred Station, Westerly, Ashaway, Little Genesee, Richburg, Leonardsville, Brookfield and other places are well remembered. No complete tabulation of results has ever been made, but the number of conversions doubtless ran up into the thousands who feel today a sense of personal loss; for no man is so cherished in gratitude as the man who helped us to find peace with God through our Lord Jesus Christ.

Feeling the need of more thorough Bible study and the more permanent experiences of pastoral life, he accepted the charge of the Shiloh Seventh Day Baptist Church, with which he remained seven years. In October, 1905, he became corresponding secretary of the Seventh Day Baptist Missionary Society, which office he has since held. "He died in the harness," as he hoped to do.

For a number of years he was the choice as denominational leader of our Christian Endeavorers. He had much to do with preparing the way for the student evangelistic movement and it is eminently appropriate that one of these quartet sings today songs that he loved. There are many here today whom he led to Christ. There are many of you whom he inspired and teamed for Christian service. There are many of you for whom he has prayed.

His voice still comes back to us pleading for a full surrender of the life to God. This is not a day of gloom, but a day of consecration.

"At right and left, tho many fall,  
Close up the lines, O, hear the call;  
And round your colors nobly stand,  
Keep rank, keep rank, make Jesus King."

#### Abstract of Remarks by Rev. Willard D. Burdick

I regret that Brother S. H. Davis, treasurer of the Missionary Society, who asked me to represent the Missionary Board in these memorial services, is not here to give the message of love and respect for their corresponding secretary who has passed on before, and in whose memory we are gathered.

Mr. Saunders took up the work of missionary secretary January 1, 1906. He had many qualities that admirably fitted him for this position, among which I will mention a few.

He had a firm belief in God.

He believed in and loved the Bible as the word of God.

He placed a high valuation on human life,—and upon *every* life.

He believed that God is able and willing to save sinners—a prime qualification for a missionary secretary to have.

He believed in the Bible teachings of the importance of obedience to God.

Mr. Saunders had been a business man before taking up his duties as secretary. This, too, was an essential qualification as he led in directing our missionary interests in this and other lands.

Mr. Saunders came to this work with a rich experience in soul-winning. Pastor E. M. Dunn once said to me that "Mr. Saunders is a good 'fisher of men.'" Truly a great word to have said of one! The many experiences that he had all over our country were of inestimable value to him as he was called to advise with other soul-winners with whom he was continually in communication. His evangelistic work also acquainted him with the conditions, needs, and possibilities of these fields, and increased his sympathy for the churches and peoples on the fields.

As pastor at Shiloh he also gained help for his future work, for there he took more time for Bible study, and he had as pastor rich experiences in the different lines of

church work that build up Christian character.

When Brother Saunders entered upon this work he was not a physically strong man. Last night I went over his annual reports and was astounded at the immense amount of work that he did. His correspondence was large; he attended meetings of his board, other boards, Conferences, associations; visited the churches; supplied the little churches around his home in Ashaway; and when appeals came to him to hold evangelistic meetings he did not resist his longing to save men, and his reports show that he conducted more than a score of revival meetings during his secretaryship.

When he entered the work as secretary our Missionary Society was burdened with a long-standing debt, but under Secretary Saunders' leadership we raised the debt. It was then his purpose to keep the society out of debt, but the calls for help have been so many and the work so urgent that it seemed impossible to remain true to the work without again running in debt.

The anxieties connected with these things are little realized by those of us who have not been connected with him in the work of the board. The past year has been one especially heavy for him, for with the many anxieties about fields, workers, and adequate financial support, have been the anxieties of pushing the Forward Movement, and raising the debt against the Missionary Board. Let us quickly pay the remainder of that indebtedness, and meet the wish of Secretary Saunders in this.

Our missionary secretary has passed on before us! We shall never more hear his prayers for laborers to gather in the ripened harvest! His counsels about our missionary interests are ended! The work is left us to carry on! Who will help in doing it?

The Missionary Board holds in loving memory this good man who has been their corresponding secretary for more than half a score of years.

#### Tribute to Brother Saunders by Rev. Henry N. Jordan, President Young People's Board

A passage from the Holy Bible fittingly states the connection of Brother Saunders' life work with, and interest in, the young people as he now rests from his labors and gives into their hands the completing of tasks he left unfinished. The message is, "Others have labored and ye are entered into their labors." It is a big legacy he

has left them which demands consecrated effort and promises rewards of immeasurable value.

I can not tell when the young people of the denomination were organized for active Christian training and service, nor at what time Mr. Saunders came into intimate official relationship with the young people. The record that I find is that in 1895 and in the three following years he was elected president of the Young People's Permanent Committee, the organization out of which has grown the larger, more fully developed Young People's Board.

It was not until 1893, that I came to know Mr. Saunders intimately. Since then, our relations have been close. Before I had ever seen the man I had read his messages to the young people of the denomination and had been drawn to him by the real interest he showed in young people, their problems, their possibilities and their aspirations. He seemed to be able to get close to their lives and to share with them the earnestness of his own purposes and his longings for them to do their level best, to accept no deals as worthy of notice or action except those which would result in the noblest and purest manhood and womanhood.

Mr. Saunders was well fitted to be a leader of young people. He had a way of encouraging the timid, of being sympathetic with the slow so as to develop them and fit them for better service. He believed in young people and this inspired their confidence in him. He always gave them large credit for any honest endeavor or intention, though both might have flaws in them, for he considered the motive, not the actual deed alone.

I recall that he once wrote in the RECORDER of how the young people of his church had given him some books for which he longed but had felt unable to secure. Their love-gift touched him deeply for he felt unworthy of all their kindness. He said, "Now what should a pastor do under such circumstances? There is only one thing that I can think of to do; that is, to use the good I can gain from the books to make myself a better pastor to them."

He was always sympathetic with the young people in their efforts to make something of themselves. While he unsparingly denounced sham he always encouraged the genuine desire and effort. He was ever a

staunch friend of the deserving in every sense of the word. "He being dead, yet speaketh" is literally true. The influence of his manly character will be multiplied many fold by the faithful witness of those whom he has helped to know and live the life more abundant.

#### His Palestine Trip, by Rev. E. Adelbert Witter

In the afternoon of March 8, 1904, Edward B. Saunders, in company with Lester C. Randolph and E. Adelbert Witter sailed from Hoboken, N. J., on the *Grosser Kurfurst* on what is known as the cruise of the world's fourth Sunday School Convention held in Jerusalem, Palestine, the middle of April.

The manifest purpose of Brother Saunders in taking this cruise was to come into personal knowledge of the moral and spiritual conditions of the world with which he would become conversant in such a cruise rather than for any personal interest.

To him the trip across the sea, the visit to Funchal, Gibraltar, Algiers, Malta, Greece, Constantinople, with a day at the American College on the Bosphorus, a day at Ephesus and Smyrna, a delightful day of just quietly drifting along the coast of Cyprus where was had a full view of the Isle of Patmos—these scenes, so many of which are rich in the history of the religious development of the world, were to him a constant source of meditation on, and increasing interest in, the works of God.

At the Bay of Acre we disembarked and with two hundred of the passengers of the cruise took horses for an overland trip to Jerusalem. On this trip the unselfish spirit and helpful nature of Brother Saunders was manifest again and again, but it never stood out more beautifully than in the first day of this journey. He had secured a good and safe horse for the journey. We had not proceeded on our way more than a mile when one of the ladies of the party was thrown from her horse, which proved to be a vicious, unsafe animal. Saunders gave this lady his horse and took his place in a wagon that was being driven to Nazareth to carry those who did not want to ride a horse. At Nazareth he secured another, but very poor, horse. In this way he made his journey in discomfort, manifesting his readiness to

(Continued on page 383)

## YOUNG PEOPLE'S WORK

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

### Consecrated School Life

STELLA CROSLY

*Christian Endeavor Topic for Sabbath Day,*  
September 30, 1916

#### Daily Readings

Sunday—Consecrated study (2 Tim. 2: 19-26)  
Monday—Power of influence (Rom. 14: 13-23)  
Tuesday—Worthy behavior (Eph. 4: 1-6)  
Wednesday—Witnessing for Christ (Luke 12: 1-9)  
Thursday—Truth-speaking (Mal. 2: 1-9)  
Friday—Honesty (1 Sam. 12: 1-5)  
Sabbath Day—The consecration of school life  
(Prov. 4: 1-13). (Consecration meeting)

#### SUGGESTED THOUGHTS

Many people look back upon their school days as the happiest of their whole life. Probably there is no time when the world looks quite so bright to an ambitious young person as at the beginning of the school year. Then he plans his year's work and looks forward to its completion. In the past few weeks, pupils have been entering upon the year's work in graded schools, high schools, colleges and technical schools. A large majority are starting out with eyes bright, with steps alert and the mind eager and active for the problems it is to solve. Is not this the best time to form plans for spiritual development and service?

You can not consecrate your school life unless you take Christ with you wherever you go and into whatever you do.

Few students realize the opportunities they have for Christian service. The young person in high school or college can often influence his classmates as no one else can.

I have heard students say, "When I get through school I'm going to do this or that thing differently." To be sure the method of life may be entirely changed, but the habits formed will be hard to shake off. The school age is the most impressionable time of the whole life, and habits formed during that period are likely to be permanent. The chances are that if the student has been careless as to his duties in school he will be so in his work in after

life. On the other hand, if he has formed habits of thoroughness and thoughtfulness he will find it much easier to perform the later tasks well.

School life should not be confined to mental training alone. True education combines the mental, the physical and the spiritual.

In school life as in all else we can not get anything worth while for nothing. The value received from school life is in proportion to the time and effort put forth.

Education is broadening and yet the student needs to watch himself lest he become narrow. Sometimes he is tempted to look down upon those who have not had the opportunities he has. The world has a right to expect tolerance of the person who has received a liberal education.

#### QUESTIONS

What is your motive in school life?  
Why is it important that the school life should be consecrated to God's service?  
How may we honor Christ in the school life?  
How will a consecrated school life help others?

#### QUOTATIONS

The great end of a good education is to form a reasonable man.—*Whately*.

#### PRAYER FOR A COLLEGE GIRL

So dear, so dear she is to me,  
This child who leaves my side today!  
Yet dearer still, O Lord, to thee;  
And so with confidence I pray.  
She'll weary as the weeks go by,  
And gay adjustment lose its zest;  
Be sure of thine approving eye  
May she have quiet rest.  
If disappointment's sword should fall,  
Or sorrow flash from a clear sky,  
May she have grace to suffer all  
Sure of thy sympathy.  
She will have hours of lonely doubt;  
Let her be calm through all suspense,  
And work her own salvation out,  
Sure of thy providence.  
If to the battle she must thrill,  
Then may she fight right faithfully;  
Or tempted in the desert, still  
Be sure of victory.

—*Ella Broadus Robertson*.

No man can ever go forward to a higher belief until he is true to the faith which he already holds. Be the noblest man that your present faith—poor and weak and imperfect as it is—can make you to be. Live up to your present growth, your present faith.—*Phillips Brooks*.



## SABBATH SCHOOL

REV. LESTER CHARLES RANDOLPH, D. D.,  
MILTON, WIS.  
Contributing Editor

One of the most profitable sessions of the Northwestern Association was an impromptu one. The regular afternoon program had already lasted two hours. The day was warm and the flies, realizing that their opportunity with these delegates would soon be gone, were improving each shining moment. People were tired.

This was the situation which faced the president of the Sabbath School Board, as he planned to call a meeting of the Sabbath-school workers for consultation. Then, to further complicate the problem, Loyal Hurley announced that the men's chorus would meet to practice at the close of the meeting. A less resolute man than Professor Whitford would have said in his mind, "O, let it go. Some other time will do." But he knew that "some other time" might mean no time at all. The opportunity must be grasped now. Here is where mathematics and psychology came to the rescue. "Let the chorus practice for a few minutes first," he said. "The rest of you can visit and move around. In this way we will become rested and fresh for the meeting of Sabbath-school workers. We will call that in about twenty minutes. I will not hold the meeting long."

I certainly wish we might have had Paul Burdick present with his facile pen to take down and preserve all the splendid suggestions which came flying for a half-hour.

The Cradle Roll was emphasized as providing a link between the home and the church during the four years when the parents' hearts are especially susceptible. The question was asked, "Shall we have non-residents on the roll?" and the answer was, "By all means."

It was found that about all the children of our societies are enrolled in the Bible schools, and that the increase asked for this year by the Forward Movement will have to come largely in the adult division. The organized class was put forward as a great means to that end.

Professor A. E. Whitford's Baraca Class at Milton, with an attendance of about

twenty-five during a large part of last year, furnished an example. Special courses of study were chosen which had an appeal to the interest of young men choosing a life work.

Professor J. N. Norwood told about that splendid Bethel Class at Alfred which has taken up among other things a series of studies in church history. Norwood thinks that lessons for boys in their teens must not be too sanctimonious. He says that when he was at that age, he would rather have had a tooth pulled than stand up in meeting and talk about his soul.

These are only samples from the basket of suggestions. This was really a workers' meeting such as every Sabbath school should have once a month. Get your teachers together, Mr. Superintendent, and thresh things out. There are plenty of ideas and resources lying latent in your parish waiting to be brought to the surface by tactful leadership and stimulating interchange.

### Lesson I.—September 30, 1916

A PLOT THAT FAILED.—Acts 23

*Golden Text.*—"They shall fight against thee: but they shall not prevail against thee: for I am with thee, saith Jehovah, to deliver thee." Jer. 1: 19.

#### DAILY READINGS

Sept. 24—Acts 23: 1-13. The plot  
Sept. 25—Acts 23: 14-24. Plot made known  
Sept. 26—Isa. 7: 1-9. Futile plotting  
Sept. 27—Matt. 10: 16-23. Comfort in Persecution  
Sept. 28—Gen. 45: 1-15. A plot overruled  
Sept. 29—Ps. 3. Morning prayer of trust  
Sept. 30—Ps. 4. Evening prayer of trust  
(For lesson notes see *Helping Hand*)

"It is hard to see how we can expect to become successful workers for Christ elsewhere—to win the favor of our brothers in India or our sisters in some distant school, church or home mission field—if we can not retain the approval of the brother and sister whom we see every day."

"O Lord, make me easy to live with," was the heartfelt prayer of one fervent Christian.

#### WANTED

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(Continued from page 380)

sacrifice for the sake of others less fortunate than himself.

The trip across the country to Nazareth, Cana, Galilee, Samaria, Shechem, Shiloh and other places visited on the way was rather hard for him and brought him to the time and place of the convention in a weary condition of body.

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So deeply were the needs of the people

in the different countries through which we passed impressed upon his soul that on one occasion he said, "I can not think upon these things but that it seems to me I can see everywhere along the line of our travel multitudes with hands held out to me for the Bread of Life."

While my mind was many times filled with anxiety because of his physical condition I, nevertheless, felt that I was much indebted to him for lessons of faith and real Christian trustfulness. That cruise was the means of helping me to know him as I could not have known him otherwise, and the twelve years of acquaintance since have been but a season of strengthening confidence in his heart devotion to, and love for, the Master's work. He has gone but his works do follow after and beckon us to a renewed consecration to the work of winning men to Christ.

The new patriotism will begin to transform the world when one nation makes her own people see that to love one people truly is to love all peoples, and that the loss of a nation's honor is infinitely worse than the loss of land, and that her service to other States is the measure of her greatness.—*Macfarland.*

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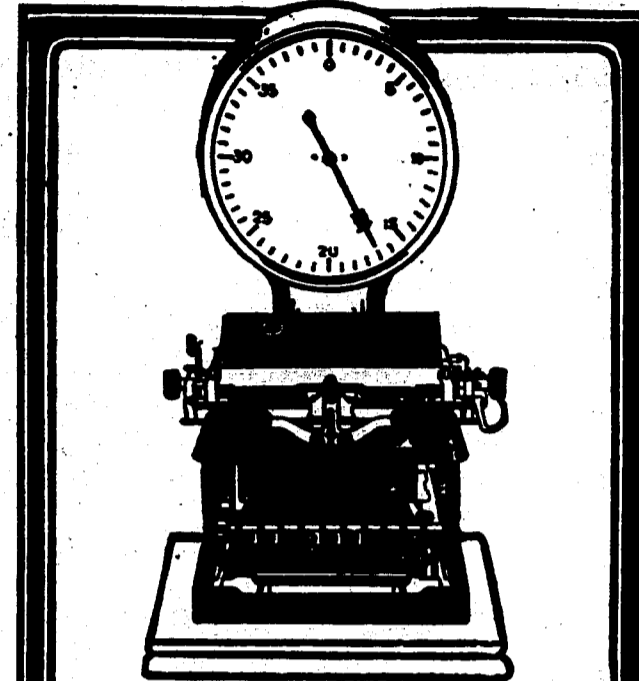
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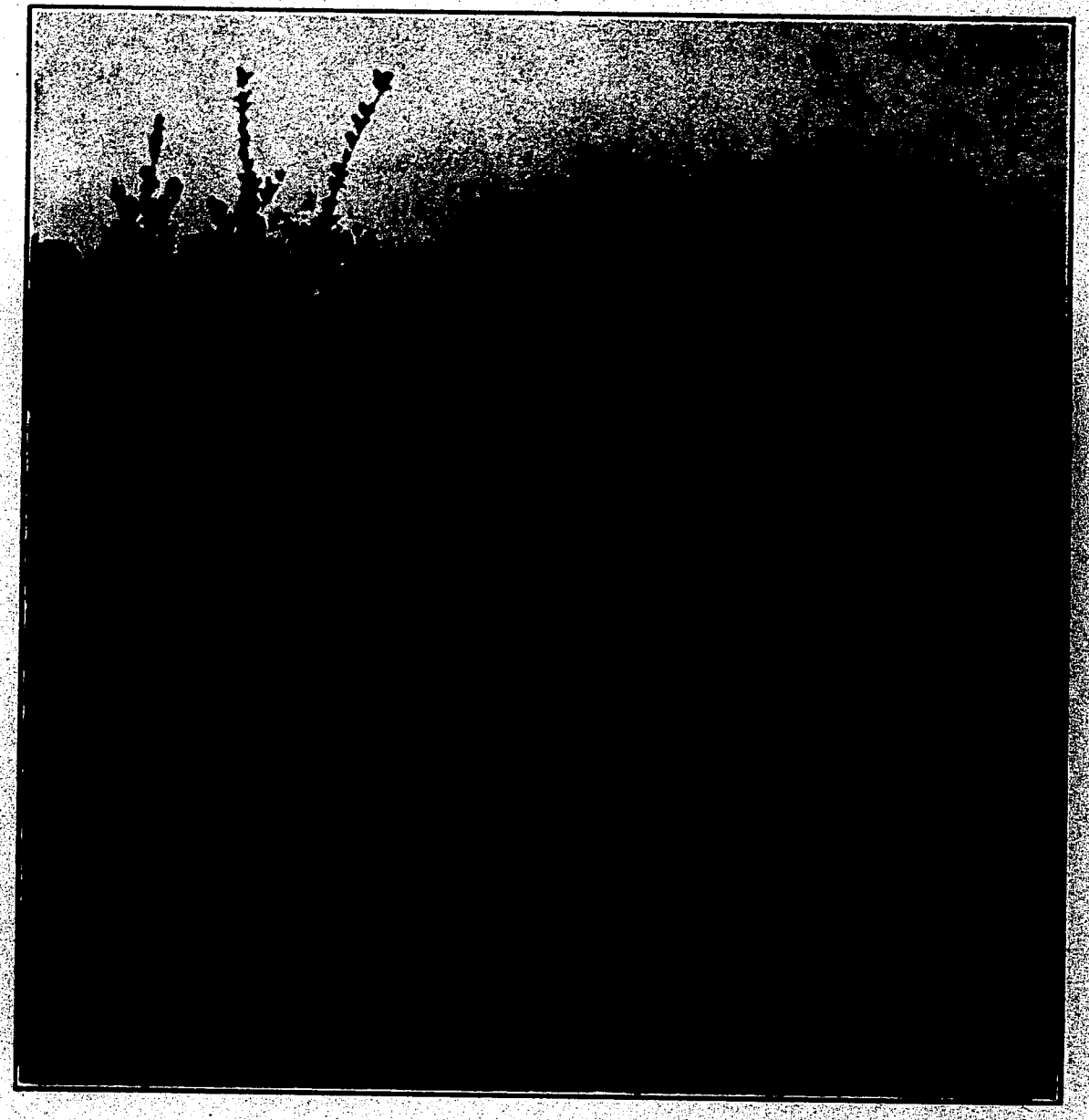
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