Fourth Liberty Loan

In September the Government will offer us an opportunity to invest in Liberty Bonds of the Fourth Issue.

The purchase of Liberty Bonds does not imply a sacrifice, for they are the soundest security in the world today, and pay a high rate of interest, safety considered.

The Denominational Building offers us the opportunity of investing some of those Liberty Bonds in an undertaking that will give to posterity of this denomination the biggest returns in a general uplift. Buy Liberty Bonds to support YOUR Government. Give Liberty Bonds to support YOUR Denomination.

Mail your pledge to F. J. Hubbard, Treasurer, Plainfield, N. J.

Buy Liberty Bonds
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Battle Creek, Mich., 1919. President—Rev. William L. Burdick, Alfred, N. Y. Vice-President—William N. Stillman, Plainfield, N. J. Recording Secretary—W. C. Hubbard, Plainfield, N. J. Secretary—Mrs. W. C. Hubbard, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations required.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated 1916)

President—Carlos F. Randolph, Newark, N. J. Recording Secretary—A. I. Tittsworth, Plainfield, N. J. Financial Secretary—Anna F. Randolph, Plainfield, N. J.

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

P. J. Hubbard, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the first Thursday of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—W. L. Buckingham, H. I. Recording Secretary—A. S. Babbit, Rockville, I. Corresponding Secretary—Rev. A. L. Churchett, Plainfield, N. J.

P. J. Hubbard, Plainfield, N. J.

The regular meetings of the Board of Managers are held on the third Wednesdays in January, April, July and October.

THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whiffield, Alfred, N. Y.

Recording Secretary—Rev. Arthur G. Eakins, Main, Alfred, N. Y.

Field Secretary—Prof. Frank L. Greene, Alfred, N. Y.

P. J. Hubbard, Plainfield, N. J.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

Mrs. A. B. West, Milton Junction, Wis.

Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Secretary—Mrs. A. E. Whiffield, Milton, Wis.

Editor of Woman's Work, SABBATH Recorder—Mrs. George C. Cram, Milton, Wis.

Secretary, Eastern Association—Mrs. Edwin Shaw, Plainfield, N. J.

Secretary, Southwestern Association—Mrs. George G. Smillies, Last Creek, W. Va.

Secretary, Central Association—Mrs. Elzina Davis, Lebanonville, N. Y.

Secretary, Western Association—Mrs. Laura A. Wells, Frederick, N. Y.

Secretary, Southwestern Association—Mrs. R. J. Miller, Hammond, la.

Secretary, Northwestern Association—Miss Phoebe S. Coon, Walworth, W. Va.

Secretary, Pacific Coast Association—Mrs. N. O. Moore, Riverside, Cal.

BOARD OF PULPIT SUPPLY AND MINISTEAL EMPLOYMENT

President—Mr. Ira B. Crandall, Westerly, R. I.

Recording Secretary—Mr. Frank Hill, Ashaway, R. I.

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

Advisory Committee—All members of the Missionary Committee in each of the Associations.

The work of this Board is to help pastors and churches to find suitable men in the different denominations and to assist them in the choice of candidates.

The Board was organized in 1888 and has been a great help to ministers of all denominations who have used its services.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benevolents of Milton, Alfred, and the Seventh Day Baptist Education Society, gifts and bequests.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitfield, Milton, Wis.

Recording Secretary—Dr. A. Lovett Burdick, Janesville, Wis.

Treasurer—W. H. Greenman, Milton Junction, Wis.

Secretary—Mr. James Reene, Riverside, Cal.


declares of the unprecedented transportation conditions, and the shortage of help in the publication offices, all frequencies will frequently be late in reaching the subscriber. If you consider that the SABBATH RECORDER does not reach you the same time every week, please do not complain, as it is beyond our power to prevent it. Remember, we are all helping in some way to "win the war." Until transportation conditions are improved delays are unavoidable.

BECAUSE of the unprecedented transportation conditions, and the shortage of help in the publication offices, all frequencies will frequently be late in reaching the subscriber. If you consider that the SABBATH RECORDER does not reach you the same time every week, please do not complain, as it is beyond our power to prevent it. Remember, we are all helping in some way to "win the war." Until transportation conditions are improved delays are unavoidable.

In an earlier Recorder we mentioned the excellent program of the Sabbath School Hour on Sabbath afternoon at Conference. In that meeting the living question, "How can the Sabbath School meet the call of the new day?" was ably discussed under the following topics: (1) Needs of children and young people; (2) The organized adult class movement; (3) The Bible the indispensable textbook; (4) Training for leadership; (5) The call of evangelism through religious education; and (6) The challenge of the returning soldier.

The spirit of this meeting was in harmony with that of the Sabbath School Board, and showed a determination to meet the call of the new day as it should be met. We have received only one paper presented at that meeting. This will be found in the Sabbath School Department of this Recorder. In the following paragraphs we give a few points brought out by the other speakers.

The Bible is the textbook for religion and not for science. It is indispensable as our course. It should not be worshiped, but studied. Too many are ignorant of its teachings.

In the United States life-saving service there are two methods of saving life. One way is by the lifeboat and the other by the lighthouse. So the church throws out a life line to the shipwrecked and holds up the light in Sabbath school to keep the children from making shipwreck.

One half of our children get out of the school before they are won for Christ. If they go through our Sabbath schools un-
saved, the chances are against them. It is our duty to stop it. We must demonstrate our duty to keepers. The returning soldiers will challenge the church to a better manifestation of real Christianity, and we must be getting ready to meet that challenge.

Lone Sabbath Keepers’ Hour at Conference Our readers will see on another page some of the good things that were said in the lone Sabbath-keepers’ meeting at Nortonville. Some of our most loyal Seventh Day Baptists are living alone, so far as association with people of their faith is concerned, and some of the most cheering and helpful letters we receive come from lone Sabbath-keepers. One of our best forward movements was begun when we started the Lone Sabbath Keepers’ Association and gave it a place on the Conference programs.

Only those who have been isolated from their brethren in the faith can fully understand the pleasure Conference brings these scattered ones whenever it is held where they can attend. It does our hearts good to hear some of them tell of the spiritual uplift given them on occasions like that at Nortonville. We hope Brother Svensen and Sister Abbott will enjoy the work with the L. S. K’s as well as Brother Cottrell did.

Since writing the last paragraph a letter has come to hand from a lone Sabbath-keeper in Oregon, eighty-seven years old, with three grandsons in France. She writes of her loneliness with only one other of her faith in that section.

Concerning the visit of Brother Severance, who was sent by the Tract Board on a mission to our scattered ones, she says: "I had a great pleasure a week ago last Sabbath evening when Brother Severance came. He was on his way home from Conference. It was indeed a great pleasure and help. I am a good deal shut away; only one sister in these parts. God bless the work for it is His own."

Signs of Loyalty One impressive sign of the loyalty of the American people to the Government in its prosecution of the war is seen in the promptness with which they have responded to the order for gasless Sundays. The craze is so universal, to go whirling over hill and dale, joy riding, with gasoline at twenty-eight cents a gallon, making Sunday on the road the most hideous day of all the week, has apparently been cured in a moment. Rush and hubbub and confusion, with the jargon of hideous, ear-splitting noises, have given place to quiet, restful, old-fashioned Sundays in response to a government request that joy riders save gasoline to help win the war. What could more completely illustrate the willingness of the American people to sacrifice pleasure and luxury in order to do their bit? The general spirit of loyalty is given double emphasis when almost everybody joins in branding the one who insists on Sunday riding as a slacker or an undesirable citizen. But this is not done on religious grounds, as some would like to have us believe. The motive in both the prohibition and in the compliance therewith is purely patriotic, and can hardly be regarded as an evidence of growing regard for Sunday as a Sabbath.

Is it the "German Sunday"? In the Defender, It Can’t Be God's Sabbath a publication of the "Lord’s Day League of New England," one writer is almost jubilant over the response to the Government’s request for "Gasless Sundays." Seven reasons are given "why joy riding on Sunday should be stopped." Six of these reasons are based on purely patriotic, economic and precautionary grounds. But in the seventh, the claim is made that joy riding is opposed to the higher use of the "Lord’s Day," because "it is in line with the godless secularities of the continental and German Sunday." The writer thinks that we shall "be defeated ourselves if we graft onto America the German Sunday, which was one of the most evident causes of the continental war."

Then he goes on to say: "We are in danger of forgetting, as Germany forgot, the Decalogue with its central command, ‘Remember the Sabbath day to keep it holy.’ Whatever money and pleasure we seem to gain, we shall certainly be losers if we forget God, and his day, which has been called ‘the day of vision.’ ‘Where there is no vision, the people perish.’"

We do not know who called Sunday “the day of vision,” but we do know that the Bible says: “Where there is no vision, the people perish: but he that keepeth the law, happy is he” (Prov. 29: 18). The writer in the Defender places emphasis upon the “central command” of the law, “Remember the sabbath day, to keep it holy,” but we can find nowhere in the Bible any such law regarding Sunday.

We fear that the Germans, with other dwellers on the Continent, are not the only people who have forgotten the Decalogue. And if the continental method of spending Sunday is “one of the most evident causes of the war,” Americans must be as deeply involved as the people of Germany. The trouble lies largely in the effort to substitute a secular day for God’s holy day. People in these times are too familiar with the book upon which alone Christians base their faith and prepare to accept Sunday as a divinely appointed sacred day. And we can but feel that Christian teachings would be far more effective if the efforts to make God’s Sabbath law apply to Sunday, or Baal’s, were abandoned, and in their stead were directed to the Government’s request to make Sunday as a divinely authorized sacred day. And we can but feel that Christian teachings would be far more effective if the efforts to make God’s Sabbath law apply to Sunday, or Baal’s, were abandoned, and in their stead were directed to the Government’s request to make Sunday as a divinely appointed sacred day. And we can but feel that Christian teachings would be far more effective if the efforts to make God’s Sabbath law apply to Sunday, or Baal’s, were abandoned, and in their stead were directed to the Government’s request to make Sunday as a divinely appointed sacred day.

Seventh Day Baptists Will Heartily Respond When this paper leaves the press, the Fourth Liberty Loan drive will have begun. For several days stirring appeals from the Liberty Loan Committee have been accumulating on our desks. The Government expects every paper and magazine in the land to aid in reaching the entire people and in securing the response, without which it can not win the war. It also appeals to all ministers of the gospel to improve every opportunity to arouse their people and to secure patriotic action in this matter.

Great moral and spiritual values underlie the floating of this loan. Never has there been a war in which so much depended upon the people at home. It is a war that demands loyalty and sacrifice on the part of all citizens quite as much as on the part of the soldiers at the front. Failure in the homeland will make defeat certain in the land beyond the sea. The Government recognizes the value of the clergy as leaders whose appeals are directed to the hearts and consciences of men, and it urges that at every service between September 28 and October 10 some stress be placed, in sermon or address, upon the spiritual significance of the war. The people must feel the urgent necessity of purchasing Liberty Bonds, not merely as an investment, but also as a patriotic expression of loyalty to the Government. It is a direct act of defense.

Our soldier boys are in the thick of the fight. Every day the papers bring lists of casualties showing that they are proudly sacrificing themselves. Many of them are making the supreme sacrifice upon the altar of Liberty and will never return to us. The Fourth Loan is required to support the efforts of our army until victory is won. In this time of crisis no man or woman in America who can possibly take a hand in this struggle should try to be excused from doing so.

We have not felt the pinch of war very much as yet, and a little self-denial now will enable us to do something worth while just when our country most needs our help. Now is the time for all who bought no bonds in the first three loans, and who are able to help in this way, to prove to the world that they are no slackers.

We are glad to assure the National Committee that the clergymen in the Seventh Day Baptist Denomination will gladly respond and do their part in patriotic service to lead their people in this great movement. America has shown, the Hun that she can fight, and we will soon show him that we mean to keep on providing the sinews of war until German greed and German
might no longer menace our cherished institutions and trample upon human rights.

Responses Already

An interesting and encouraging phase of the Fourth Liberty Loan drive is to be seen in the hearty response of many clergymen.

Guy Emerson, of the Loan Committee, sent out the open letter to clergymen, a copy of which has undoubtedly been received by our church pastors. *In this letter we note the following in regard to ministers:*

- It is their privilege to interpret this hideous period of passion and grief in terms of highest courage and unaltering purpose, and to point the way in which each individual must do his part in accomplishing the great task to which the free peoples of the world have set their hand.

- Already thousands of replies have come pouring in, assuring the committee of most loyal support on the part of the clergy.

If the people are well informed as to the need, until they realize fully just how much the issue depends upon them, we have no doubt as to the outcome of this new call for money. Over the top they will go again, and that, too, with a royal good will.

Listen to the words of Premier Clemenceau before the House of Deputies regarding America's part in the recent victories:

- The French generals tell me the victory was peculiarly American in its conception and execution. I am much impressed with the magnificent discipline, daring, and bravery of the American troops.

David Lloyd George, Prime Minister of England, bore this testimony regarding our soldiers:

- We know that when they appear in the battle line they bear in them the spirit of the great traditions of their great country. This is in itself a source of support, sustenance, and encouragement to all those who with anxious hearts are watching the conflict going on in France.

In view of these testimonies and others like them, our own Government says:

- The English and French Prime Ministers have only expressed the opinion of the world of the Americans in France. Our soldiers' part in the great drive against the Germans is worthy of our gratitude. On September 30th our government published a telegram to the American people asking them to subscribe to the Fourth Liberty Loan in preference to their bonds. The result was a triumph and success. If we do our part as well as our soldiers do theirs, our response will be worthy of our great country and of our soldiers and sailors. And every good American will do his or her best to make it so.

If Germany wins, nothing of ours will be safe, not even our bank savings. Our Government now provides the safest place for what funds we can spare, and whether it shall continue to be so after the war, depends upon how we, the people, support the Government now.

- The Historical Society On another page, Needs Some Help will be found a letter from Corliss F. Randolph, president of the Seventh Day Baptist Historical Society. His message to us explains itself. The Seventh Day Baptists who have a deep interest in the history of our people. Indeed, there is little hope for any cause the supporters of which have no interest in its history; and it would be a sad condition of affairs for our own people if there were not among them a large number who cherish the memory of their fathers and who take pride in the history of Seventh Day Baptists. It is truly a history to be proud of, and if we mistake not, there are those among us who will respond to President Randolph's call for help in gifts sufficient to meet the present urgent demands.

We give here again the conditions of membership in this society, by a compliance with which you may become joint owners of the valuable collection in its possession.

Annual Membership: Five Dollars annually. Life Membership: Fifty dollars makes one a member for life, with no further payment of membership dues.

Founders of the Society: Those who contribute One Hundred Dollars before January 1, 1918, are entitled to be enrolled as Founders of the Society. Patrons: Those who contribute Five Hundred Dollars during the current year, 1918, are entitled to be enrolled as Patrons of the Society.

ANNUAL REPORT OF THE SABBATH SCHOOL BOARD

To the Seventh Day Baptist General Conference.

In compliance with the provisions of the constitution of the Sabbath School Board of the Seventh Day Baptist General Conference, the trustees herewith present their forty-fifth annual report.

Being mindful of the many blessings that have come to us in the past we desire to express our gratitude to God for his continued mercies and watchcare over us and pray that divine guidance may be given, to the end that the board may be directed in conducting the affairs that are committed to its charge. We wish also to record our appreciation of the confidence and forbearance that has been accorded us by our brethren throughout the denomination.

The natural limitations of our board render it almost impossible to do as much aggressive work as we would like. The lack of men and means prevents our going out into the wide world and prosecuting an active and energetic campaign in the interest of the religious cause, and we are forced to confine our efforts to those lines in which our energies have been expended in former years. And in this we have been hampered, for the changed industrial conditions of the country have persuaded us that it was not an opportune time to follow up the visitation work that was inaugurated a year ago and which promised large results. However, the urgency of the times impels us on to greater efforts. The obligating business of the Sabbath schools in these days is greatly augmented. Hardly a school within the confines of the denomination but what has sent forth some of its members to help in the world's defense, and they are coming back to us with a greatly enlarged vision awash with war experiences through which they are passing will have a varying effect on the minds and characters of the boys; the tendency will be to drift, and it behooves us to sit tight and to help them find their moorings and so prevent them drifting away from us.

We must show that we have the most excellent course, the most logical course and the one divinely approved.

To accomplish this we must redouble our efforts to make the Sabbath schools the force they should be. They must be real schools, supplying a genuine education; it must be a reasonable education and a virile one, suitable alike to the mental and spiritual needs of the boys and girls.

The children in our homes must face the fact that they must be prepared to defend the faith. It must be made so important to them that they will realize, even in childhood, that "to obey is better than sacrifice, and to hearken than the fat of rams."

The routine work of the board has been carried on as in former years. All of the regular and several special meetings have been held and much work has been done by the committees on publications and field work. Many circular letters, questionnaires, reports and score cards have been sent to the Sabbath-school workers and we have endeavored to keep in touch with the schools in this way. We are glad to report a good attendance at the part of the schools to reply to these reports, although there are several schools in the denomination that have never responded to any of our blanks except the statistical blanks.

Only forty-six of the seventy-six schools have paid anything on their apportionment for the budget, and had it not been for the fact that some schools greatly exceeded the amount asked of them we would have fallen far short of reaching the budget. Of those schools that have overpaid their apportionment, special mention should be made of the school at Plainfield, N. J., which has paid $134.19, almost six times its apportionment.

The budget for the year has been fully paid, and has been ample for our needs, since it was thought best to cut down the expenditures during those depressing times, although we are firmly of the opinion that such a course might be done by sending a representative of the board through the denomination to meet the Sabbath-school workers in the different associations and in the individual schools. As a consequence of this year's apportionment we have a greater surplus than has been the present time, which we are conserving for use in issuing a proposed course of graded lessons, if it shall be decided that this is
THE SABBATH RECORDER

the proper time to undertake this task. And because of this additional expense we are asking for a larger budget for next year.

PUBLICATIONS

Our publications have been conducted this year the same as last, except that Dean A. E. Main asked to be relieved from preparing the Sabbath lessons for the Helping Hand, and Rev. W. D. Burdick was secured to do this work in his stead. Despite the increased cost of publication and a decreasing subscription list the deficit on the publications has been less this year than it was last.

The Sabbath Visitor: editor, Mrs. Ina Shaw Polan; editor of Junior column, Mrs. Nettie Burdick.

The Sabbath Visitor has a paid circulation of 925 and there are 33 free subscriptions. This is a falling off of 120 names this year, the largest shrinkage in subscriptions for the last two years. The cost of the paper this year has been $932.75 as compared with $1,034.61 one year ago, a difference of $101.86 in favor of this year.

Four hundred sixty-six dollars and ten cents has been received on subscriptions and $197.40 has been paid in advance, leaving a deficit of $182.48, $5.62 less than it was one year ago. The board has paid $70.00 for editorial work, from the general fund.

OTHER HELPS

Record envelopes, treasurers' record books, home department notices and visitors' report blanks have been supplied in varying quantities as they have been called for.

These figures indicate combined deficit on all the publications of $87.05, which is about $225.00 less than it was one year ago. The annual statistical blanks show that substantial gains have been made in membership but they are far from reaching the 500 additional names that we planned to add to our rolls.

During the year the Committee on Field Work has expended considerable time and thought amplifying the ten point standard and establishing it among our schools. Together with this there has been sent out a rating card giving the credits accorded to each point, the standard. Those schools receiving full credits for each of the ten points are known as "Standard Sabbath Schools," they provide over 100 per cent of the graded lessons and will be awarded banners to indicate their proficiency. A copy of the revised standard and the rating card are submitted as a part of this report, and it is confidently hoped that many schools will conform to the standard, which is within the reach of all schools, whether large or small. Special emphasis is placed upon points 2, 7, 8 and 9.

The board is now ready to issue certificates of registration to all organized classes that are registered with the board, and the schools are urged to avail themselves of this privilege.

In accordance with the instructions from the General Conference held at Plainfield, N. J., a year ago, the board authorized the Committee on Publications to make a special study of the graded lesson principle and its relation to our schools. The committee, through correspondence, conferred with many of the schools and Sabbath-school workers. Questionnaires were sent out following by other letters explaining the matter and calling for opinions. Replies were received from a representative number of schools, expressing a variety of sentiment. Of the twenty-nine schools that replied twelve favored the closely graded system of lessons, nine the departmental graded system and eight were noncommit-

Score cards were sent out to the schools for three months during the year and were used by about the usual number of schools. Those schools that followed the scoring plan show evidences of greater growth and efficiency. The school having the highest score for the past year is the Sabbath school at Verona, N. Y.

The work in the Forward Movement scheme has not resulted in the gains that we had hoped for. The annual statistical blanks show that substantial gains have been made in membership but they are far from reaching the 500 additional names that we planned to add to our rolls.

The cost of publishing the whole series in one year would probably be beyond our means, even if the editorial work were all provided for. The introduction of denominational graded lessons would therefore necessarily have to be gradual.

Careful consideration presents several plans:

(a) Continue as we are now doing, i.e., use the uniform lessons and furnish the Helping Hand for the adult and senior classes and the Junior Quarterly for the younger pupils, leaving those schools that prefer the graded lessons to secure them wherever they wish.

(b) Accept the proposition of the Baptist Publication Society, and have them print for us for the first year a revised edition, limited in number, of the first year of the Beginners', the Primary, the Junior, and the Intermediate departments of the Keystone Graded Series, the same to have covers with our own denominational imprint.

(c) Furnish on the installment plan a graded course of our own, written and published by our own people, either as a closely graded system or as a departmentally graded system, hoping that in three or four years, the complete course would be available.

(d) Convert our present plan into a departmental course, using the improved uniform lessons, printing the course for the Beginners and the primary classes in the Sab-
bath Visitor, that for the juniors in the Junior Quarterly, and for the seniors and adults in the Helping Hand, and supplying another help for the intermediates.

There are many other problems before the board, but as in past years, those that are the most pressing have to do, first, with our publications and how to meet their ever increasing deficits, which will be even more pronounced if it shall be decided to issue a series of graded lessons under our own denominational imprint. This is not a question of expediency, we are pretty well united upon the practicability and desirability of the undertaking, feeling that the best is none too good for our children when it comes to the matter of furnishing them their religious education. It is a question of money and how to get it; and that should be the easiest part of our task. Second: How to increase our enrollment. We are not beginning to come up to our privileges in this matter. The field is wide open for work and we are neglecting our opportunities if we do not make a systematic and aggressive campaign for new members. That is the idea of great "drives." Let us adopt it as the plan to be used in every one of our schools for the coming year, and fill up our ranks, to the advantage of the whole denomination.

Third: Better organization and improved methods. Our hopes can not be realized without well directed effort. Our energies can not be used to their full advantage unless they are directed in the proper channels. Haphazard leadership accomplishes but little outside the beaten paths. Fourth: A well directed aggressive campaign for new members. To the advantage of the undertaking, feeling that the best is none too good for our children when it comes to the matter of furnishing them their religious education. It is a question of money and how to get it; and that should be the easiest part of our task.

A consideration of this whole problem by the General Conference is requested.

The Sabbath School Board presents the following budget for next year and asks for its allowance:

<table>
<thead>
<tr>
<th>Item</th>
<th>Allowance</th>
</tr>
</thead>
<tbody>
<tr>
<td>For editorial work on the &quot;Helping Hand&quot;</td>
<td>$75.00</td>
</tr>
<tr>
<td>For editorial work on the &quot;Junior Quarterly&quot;</td>
<td>$70.00</td>
</tr>
<tr>
<td>For printing of the &quot;Sabbath School Visitor&quot;</td>
<td>$100.00</td>
</tr>
<tr>
<td>For expense of membership on the Sabbath School Board</td>
<td>$50.00</td>
</tr>
<tr>
<td>For expense of S. S. Council</td>
<td>$25.00</td>
</tr>
<tr>
<td>For other board expenses</td>
<td>$20.00</td>
</tr>
<tr>
<td>Total</td>
<td>$300.00</td>
</tr>
</tbody>
</table>

WHY A STANDARD?

Our present day Bible Schools are a development of many years of experience among the evangelical denominations and they have come to be the chief recognized agency outside of the home for religious instruction and development of our children. The standard here presented has been adopted by the International and State S. S. Associations and by most evangelical denominations, including our own, as a model evolved from years of experience and the best thought of religious educators, with the object in view of obtaining the results intended in the original Bible School idea.

Every point in this standard means something and is worth while. It is not expected that every one of our schools will attain 100 per cent all at once, but a live, progressive superintendent, even in the small scale to bring his school up to a high point of efficiency in a short time, if he can first get the vision of the fundamental import of his work with all scholars in their classes; appoint the right men to head the class and then surround himself with a corps of consecrated teachers who are willing to work with him after the plans outlined in this standard.

Make a survey of your school today, placing in the blank attached here the credits deserved, and then begin working to add other points.

THE SABBATH RECORD
ANNUAL REPORT OF THE TREASURER

W. H. Greer, President; A. W. Raper, Secretary; H. D. Wiston, Treasurer.

SABBATH SCHOOL BOARD OF THE SEVENTH DAY BAPTIST GENERAL CONVENTION, MILTON, WIS., June 26, 1918

General Fund

Receipts

Washington, D. C., Church .... $663.02
Alfred, N. Y., Church .... 38.44
Alfred, W. S. Church .... 31.00
Ashaway, W. Church .... 25.00
Albion, Wis., Church .... 16.43
Andover, N. Y., Church .... 15.00
Brookfield, N. S. S. Church .... 13.88
Boudinot, S. S. Church .... 9.00
Brooklyn, N. Y., Church .... 9.00
Chicago, III., Church .... 6.00
Delaware, N. S. S. Church .... 5.00
Dodge Center, Minn. Church .... 1.00
Fairfax, Ill., Church .... 3.00
Farnam, Neb., Church .... 2.00
Garwin, Iowa, Church .... 2.00
Hammond, La., Church .... 2.00
Jackson, III., Church .... 1.00
Niles, N. Y., Church .... 1.00
Westfield, N. Y., Church .... 1.00
New Market, N. S. S. Church .... 1.00
Nortonville, Kan., Church .... 1.00
New Albin, Iowa, Church .... 1.00
Plainfield, N. J., Church .... 1.00
Brockville, Ga., Church .... 1.00
Vassalboro, Me., Church .... 1.00
Westfield, R. I., Church .... 1.00
Second Western, New York, Church .... 1.00
Walforth, Wis., S. S. .... 1.00
Waterford, N. Y., Church .... 1.00
Westboro, Mass., Church .... 1.00
Welton, Iowa, S. S. .... 1.00
Salem, N. S. S. Church .... 1.00
Shiloh, N. Y., Church .... 1.00
St. Ignatius, Kan., Church .... 1.00
Prairie, N. S. S. Church .... 1.00
Piqua, N. Y., Church .... 1.00
Eaton, N. Y., Church .... 1.00
F. E. Tappin, Dodge Center, Minn. .... 1.00
H. D. Clarke, Battle Creek, Mich. .... 1.00
J. J. Hevener, Roanoke, Va. .... 1.00
Women’s Board of Missions .... 1.00
Collection at Conference, 1917 .... 1.00
Collection at St. Paul, 1918 .... 1.00
Interest on Permanent Fund .... 29.76
$1,331.74

Disbursements

Roy F. Randolph, for sald work .... $3.25
Secretory A. L. Burdock, postage .... 1.25
Secretory A. L. Burdock, expenses to Conference .... 29.70
Pubishing Department

900 Reports to Conference .... 15.00
Proposals for Purchase .... 15.00
Distribution of “Prophecy” .... 10.00
Publication of “Prophecy” .... 19.00
Proportion of “Year Book” .... 26.19
Wm. E. Whiting, editor “Prophet’s Visitor” .... 120.00
Mrs. E. C. Burdock, secretary “Prophet’s Visitor” .... 12.00
J. E. Burdock, editor “Weekly Visitor” .... 70.00
George B. Hallowell, editor “Herald of Peace” .... 4.40
H. W. Bond, editor “Herald of Peace” .... 25.00
Wm. E. Whiting, editor “Helping Hand” .... 25.00
J. E. Burdock, editor “Helping Hand” .... 25.00
W. C. T. U. Committee .... 9.00
Journal Telephone Co., printing .... 9.00
$1,331.74

Edwin Shaw, letters and postage, Foreclosure, etc. .... 12.00
A. E. Whiting, books and supplies, Foreclosure, etc. .... 5.55
Grant Davis, legal paper, Babcock benefactions, etc. .... 50.00
S. S. Council and Lesson Committee expenses .... 26.00
E. M. Holton, expenses for convention of the International, etc. .... 56.33

Balance on hand .... 483.30
$1,815.04

Hooker Permanent Fund

Balance on hand June 30, 1917 .... 529.32
In 2nd Liberty Loan bond .... 48.40
12% War Savings Stamps .... 9.64
Cash on hand, June 30, 1918 .... 58.60
$289.00

Examined and found correct
Grant W. Davis, G. M. Ellis, Auditing Committee.

July 14, 1918.

The foregoing report was authorized and adopted by the Sabbath School Board of the Seventh Day Baptist General Conference at a meeting held on the first day of the week, July 14, 1918, at Milton, Wis.

A. E. Whiting, President.

A. L. Burdock, Secretary.

August 16, 1918.

THAT HAPPY SENSE OF “BELONGING”

Much of the discontent and unhappiness in our lives arises from a sense of being a misfit—the square peg in the round hole. To feel the true joy of life is to have a sense of being where one belongs; of being four-square with the life we have chosen. All the discontented people I know are trying sedulously to be something they are not, to do something they can not do. In the advertisements of the county papers I find men angling for money by promising to make them beautiful and men lean for rich—night—by inspiring good farmers and carpenters to be poor doctors and lawyers. It is curious, is it not, with what skill we will adapt our sandy land to potatoes and grow beans in clay, and with how little wisdom we farm the soils of our nature? We try to grow poetry where plumbing would thrive grandly, not knowing that plumbing is as important and home- orable and necessary to this earth as poetry—David Grayson.

WOMAN’S WORK

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

LETTER FROM LIEU-OO, CHINA

DEAR RECORDER READER:

Last month Dr. Sinclair wrote in my turn, as I felt I had nothing to write of any interest, and my heart was too heavy over the sickness of my girl, that I could have written only a "blue" letter. Eling returned from Shanghai after graduating from our Girls’ School, with a complete physical and mental breakdown. Besides her school work she had been worrying over some things concerning some of her friends, and to cap the climax she had the prevailing influenza just at graduating time, and was really not well enough to work. Our prayers have been answered, however, and she now seems to be quite recovered from her trouble, but is still easily exhausted with either mental or physical work. As she eats heartily and sleeps a great deal, I feel sure her strength will soon be fully recovered.

All the time I felt myself just depending on God and trusting him to bring about what was best.

Mr. Eugene Davis came with Eling and her sister, who is to help us for a while. He stayed two weeks, overseeing and working with carpenters and contractors who were remaking the verandas on the dwelling house which had become so rotten that they were really unsafe. All external woodwork rots so easily in this damp climate. The verandas really needed remodeling two years ago when the hospital was finished but we had not the money. Now most of it was paid out of the general incidental fund.

Mr. Davis was certainly a great help to me, taking the entire responsibility of that work, and also helping in other ways. One morning when I had been losing a great deal of sleep and overslept, I found breakfast ready on the table, and when I had been off on a long country trip to a home I had a nice supper cooked when I returned.

I had a perfectly raw country boy as a servant, who knew nothing about our kind of work. He is developing finely now.

While Mr. Davis was here he baptized three men and a girl, the latter being the third daughter of our evangelist. Of the men one was a graduate of a little private school here, one was an English pupil of mine, and the other a friend of his.

On the third of July, an old friend, once a missionary doctor in Shanghai, now doing independent work as a teacher, came out and spent three days with me. During that time, Mr. Crofoot came out over one Sabbath, and Miss Burdick came for nine days. So I have had a happy summer with friends here, in spite of the cloud of sickness, and now that that cloud is dispelled, I am very happy, and grateful to my kind heavenly Father.

During that month I also had several serious cases in the hospital, and a crazy man in the insane ward. Those cases have gone home. I hear that one has died, and I suppose another has. The insane man has returned home much improved. Since then we have had only a couple of children for a few days. I have not encouraged patients to come in this month. I am not sorry for the chance to have something of a vacation. Of course the clinics have been conducted as usual, but I stopped teaching for July and August, except the day school, which did not close till July 20. On that day I invited them all over here, treated them to melon and sponge cake, and had them play games. We had twenty-five of the pupils at the last, most of whom have promised to come again.

This month the girls and I have been cleaning the hospital. We have also on hand a baby, not a patient, but it takes as much time as one. It is a little twin, a little over three months old, belonging to one of our church members. When the twins were born the mother, who is not a Christian, wanted to give the girl away, as they already had one girl, and she dreaded the work of rearing another. One morning when I had been losing a great deal of sleep and overslept, I found breakfast ready on the table, and when I had been off on a long country trip to a home I had a nice supper cooked when I returned.

I had a perfectly raw country boy as a servant, who knew nothing about our kind of work. He is developing finely now.
that the society has issued, [5x864], [10x864]: 1

\[ \text{dieters of his kingdom'} \] is the prayer of your that it will meet a prompt response.

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\[ \text{EXPLORERS IN CHRISTIAN UNITY} \]

\[ \text{The preparation for the World Conference on Faith and Order is not only revealing} \]

\[ \text{many parts of Christendom, but is affording opportunities to make this unity more visible.} \]

\[ \text{One of the most notable instances of this is the recent statement (published on page 350) of the} \]

\[ \text{had} \]

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\[ \text{will have to return} \]

\[ \text{promptly do something for our depleted treasury?} \]

\[ \text{THAN MISSIONARY NOTES} \]

\[ \text{SECRETARY EDWIN SHAW} \]

\[ \text{As a member of our denominational committee on a movement to hold a World} \]

\[ \text{Conference on Faith and Order I am interested in a recent report of a committee in} \]

\[ \text{article is entitled "Explorers in Christian Unity." It is interesting reading as showing} \]

\[ \text{I am also much interested in what is called} \]

\[ \text{the "New Era Movement" among Presbyterians. Apparently the same purpose is} \]

\[ \text{But in all our efforts through our deno} \]

\[ \text{EXPLORERS IN CHRISTIAN UNITY} \]

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Report by this joint sub-committee the subjects dealt with agreements on matters of faith and order, as well as a statement of differences relating to matters of order. This second Interim Report deals with the Episcopate and in such fine spirit and unusual fairness, both to the Episcopal and non-Episcopal communions, that whatever may be one of the signatories is an official spokesman in this matter for any of the communions represented, thereby attempting to bind any of the communions, nevertheless the distinguished leadership of the signatories in their respective communions, as well as in British Christianity in general, makes this a distinctive historic document which can be ignored by any Christian who thinks along the paths of reconciliation in the divided Church.

Just as in their first report they did not attempt to draw up a creed because they formulated certain definite agreements of faith, so in this instance they disclaim any intention of formulating any basis for the reunion of Christendom; but, as explorers, they are seeking to make such preparation for the consideration of a basis as must receive consideration in the proposed conference.

The report sets aside matters relating to the origin, history and authority of the Episcopate, and seeks to maintain only the fact "not as a basis for immediate action, but for the sympathetic and generous consideration of all the churches." Then, speaking for the Episcopal and non-Episcopal divisions, it says:

"The second fact which we agree to acknowledge is that there are a number of Christian churches not accepting the Episcopal order, which have been used by the Holy Spirit in his work of enlightening the world, converting sinners, and perfecting saints. They came into being through reaction from grave abuses in the Church at the time of their origin, and were led in response to fresh apprehensions of divine truth to give expression to certain types of faith and devotion were channels through which divine life flowed from generation to generation, whether amid elaborate ritual or amid the plain worship of singing hymns and witnessing one to another of that heavenly grace that makes men free. All of these have their offerings to make for a united Christendom, for a permanent unity can not come by compromise or elimination, but must come by comprehension and all of the accumulations of faith, freedom, brotherly kindness and love that each possesses. The united Church can not afford to lose anything in the past that has given enrichment to human life, whether its custodians be Greek, Roman, Anglican or Protestant.

It is not a question of whether Protestants shall be converted to Episcopacy, as the London Church Times intimates, or whether the walls of Episcopacy are crumbling by incorporating the term "constitutional," but it is sufficient that the signatories of this report advise that the Episcopate assume "a constitutional form, both as regards the method of election of the bishops as by clergy and people, and the method of government after election," which is the practice of the Protestant Episcopal Church in America. This is significant especially in England, both because of the exploratory charter of the statement as adapted to these times and the tendency to return to the primitive ideals and practices of the Episcopacy. We must find our way out of where we are with our multiplicity of divisions to both an atmosphere and basis that will indicate the possibilities of unity for the whole Church. Under the leadership of Christ these adjustments are altogether possible, for back to him and around him toleration, courtesy and brotherly kindness prevail. One man directing with infallibility what others shall do is tyrannical; every man doing that which is right in his own eyes is anarchy. There is right or middle ground somewhere and that middle ground is right or else we destroy thousands of human possibilities in the finest art of which we dream.

The days of monarchical governments in state affairs are shortened. Political democracies are widening the channels of human activities. The Church, sad to say, but always the last to give a way for these widening currents, must gradually give a way and the report of this sub-committee is one of the indications. It will hardly come as a revolution. The human mind is better prepared for changes in this day than it was in either the sixteenth or seventeenth century, when Protestantism and Non-conformity swept their way like forest fires. Adjustments of the future will come gradually; a more comprehensive organization will find itself; orderliness will seek adjustment to the needs of the times; and the whole Church shall bring its wealth of holiness to a common altar. The time is already at hand. Rev. Peter Ainslie, D. D., in Christian Work.

FORREST GERALD FITZ RANDOLPH

Forrest Gerald, son of Ises and Louisa Lavernia (Lippincott) Fitz Randolph, was born in Logan County, near Jackson Center, Ohio. May 16, 1899. When he was about two years of age, he removed with his parents to New Market, N. J., where he grew to manhood. Though uneventful, his life was one of ceaseless activity, as that of any normal American boy brought up on a farm like himself. This kind of life
was attractive to him, and he determined to devote himself to it.

With the entrance of his country into the war a year ago last spring, he was called into service, and enlisted in the New Market division of the Piscataway Township Home Defense League; and soon evinced a desire to enlist in some branch of the regular service. This step, for various reasons, was delayed; but last August he determined to wait no longer, and enlisted. He left home September 4, and the following day was formally sworn in as a member of the New Market division of the regular service.

Brother Ingham thinks the war crisis has done much toward making men 100 per cent loyal to God. In Y. M. C. A. work it is wonderful to see how many soldiers are serious in the matter of religion. This seriousness is due largely to the war, which seems to be drawing many hearts together and also toward God.

We can not give too much thought to the matter of denominational loyalty. As a people we have not done our best. We are only just beginning to do what we can. We do not need to shut ourselves out from other Christians and refuse to co-operate in the great world's work, in order to be 100 per cent loyal to our own beloved cause.

CANNING THE KAISER

REV. GEORGE M. COTTRELL

In his imminent jingling way Walt Mason has just given this indictment of the Kaiser:

The Kaiser makes me wear old duds, and drink the cheaper grades of soda.

And smoke punk torches, that are, taste like a shoe or rubber tire.

Oh, once I always smoked the best; I had an ample treasure chest.

I dressed for Cuba for Cheroots, and sent to Lunn for my boots;

A Paris triumph was my hat; the Kaiser put a stop to that.

I buy my things in pawnshops now; a battered derby shades my brow;

A suit of mobhair drapes my frame—the hanged old war lord is to blame.

I used to scan the bill of fare and choose the richest viands there;

A big planked steak was just my size, topped off with divers kinds of pies.

Now to a chophouse I repair, and eat the cheapest victuals there.

They will not let me have a steak, they have no flour to make a cake;

They dole out sugar with a spoon, and cut in halves the luscious prune.

The Kaiser’s hand is everywhere; it surely grips the bill of fare.

The Kaiser’s landed on our shore, his shadow darkens every door.

Your every care and every ill, you may charge to Kaiser Bill.

He will do as he pleases; and you may charge it to Kaiser Bill.
we trust, will 'soon be over, this nasty war."

No, if there are activities with the Kaiser in these operations, we must search back in the pagan mythologies for the gods of war, the Mars and Jupiters, whose business was right in line with that of the Kaiser—war-making for conquest. This is the business for which Germany has been preparing for forty years, until poet and philosopher, teacher and preacher, ruler and the ruled all became inoculated with the war-mad germ. Let me read you a German poem written forty years ago (by Felix Dahn, 1898), which is both mythology and prophecy, whose attempted fulfilment we are witnessing today.

THOR'S HAMMER CAST

Thor stood at the midnight end of the world, His battle-mace flew from his hand: "So far as my clangorous hammer I've hurled, Mine are the sea and the land!" And onward hurtled the mighty club O'er the wide, wide earth, to fall At last on the Southland's farthest edge In token that his war is done. Since then 'tis the joyous German right With the hammer lands to win. We mean to inherit world-wide might As the Hammer-God's kith and kin.

And the thing has happened, or almost happened, on schedule time. Their hat was in the ring, their hammer cast, and their armies, came marching on, a conquering host, to follow the hammer to the boundary coasts. Like the blatant Goliath they defied the nations, until the allied peoples were put to their wit's end to devise ways to circumvent, arrest and destroy this beast and enemy of mankind. We have been told (1) that ships would win this war; (2) that aeroplanes would win it; (3) that the army with the heaviest guns and the most munitions would win it; (4) that wheat and food would be the deciding factor; also that it all depended upon the man power of the allied armies. In the final analysis the man power must surely determine it. It is our man power that build the ships and man them; that build the aeroplanes and fly them; that sow the wheat and reap it; that make the guns and fire them. Men consecrated on the altar of our country and the altar of humanity, and in overpowering numbers, must and will win this war against this ambitious, conscienceless Hohenzollern, or highway robber. And already as I write, the tide has turned, 'cause your Uncle Sam is there; and we feel like shouting: "Get your gun, get your gun; for the fun is on the run." And we must keep him running till he gets some of the crazy notions out of his head, and some sense in; some idea of justice, honor and righteousness; till he recognizes that other nations have a right to an existence, and are not placed here simply for him to override and conquer; and that their freedom and liberty are dearer to them a thousand times than his boasted glory.

When the Kaiser has been brought to his knees, and his armies driven back to Berlin; when finally the nations gather around the peace table to decide the terms and conditions of peace, among other things that the Kaiser must accept are:—

1. The democratic principle that the governed have a right to a voice and choice of the government under which they shall live.

2. That right not Might is to be the ruling principle.

3. That international treaties are binding and must be observed, man to man.

But, friends, this Conquering of the Kaiser, we trust, will soon be over, this nasty job be done, when we can turn to our more regular business, which is the same as that of the boy Christ 'in the Temple—our Father's.' We will try and do our duty in this war, but we are in another war and service that has no end, and here the weapons of our warfare are not carnal but spiritual. Once in his memorable sermon on "Conscience," I heard Henry Ward Beecher say: "I wish every man would hate the Pope. But who is the Pope? Every one who tries to force his conscience on another. So I say, I wish every man would hate and fight the Kaiser. Not alone King William, for his sins and crimes are only human after all, and long after this is conquered, there will be little to keep the kaisers to rise up and obstruct the path of the righteous. Men with unholy ambitions, with greed and pride, who lust for power, and trample the rights of their fellows under foot to attain their selfish ends. Here again we are in a holy war. And consecrated manhood must win the conflict. Let me illustrate in verse again, taken from Lucille, by Lord Lytton:

"In Rome—in the Forum—there opened one night A gulf. All the Angurs turned pale at the sight. In this omen the anger of Heaven they read. Men consulted the gods; then the oracle said:—'Evermore this gulf shall endure, till at last That which Rome hath most precious within it be cast.

The Romans threw in their corn and their stuff; But the gulf yawned as wide, Rome seemed likely enough To be ruined, ere this rent in her heart she could choke.

Then Curtius, revering the oracle, spoke: 'O Quirites! to this Heaven's question is come; What to Rome is most precious? The manhood of Rome? He plunged, and the gulf closed. The tale is not new; But the moral applies many ways, and is true. How, for hearts rent in twain, shall the curse be destroyed? 'Tis a warm human life that must fill up the void. Through many a heart runs the rent in the fable; But who to discover a Curtius is able?"

It is ours to find, arouse and enlist with every brave and consecrated Curtius in this holy war to fill and close the chasm that the wicked kaisers may open for the ruin of the world. In the present world war it is a conflict between democracy and autocracy. In our spiritual warfare it is not for democracy, as such, that we contend, but for the principles and seed truth that gave birth to democracy; for the gospel is highly democratic, and following its spread has always been lighted the fires of liberty.

Moses contended against the Kaiser of Egypt, demanding that he let God's people go, and end their misery and suffering. The kaiser, in the name of conscience, in the service of their God. The prophets preached righteousness and against tyranny and oppression. The Son of Man came to set men free, to break every yoke, to lead them into the truth which could make them free indeed. Christ loved the individual, and respected his rights and liberties. And wherever God's word and the gospel of Christ are allowed to grow and prevail, the democracies, republics, liberty, freedom and the rights of men will thrive and be recognized.

This world war is bringing us to see the justice, and rightness, and beauty of the old fundamental truths that many had come to neglect or scorn, and more than ever it is now our high privilege and duty to ask for the old paths and walk therein. It is ours to proclaim to the world the three great mountain doctrines of truth. 1. From Sinai, the moral law, the law of justice, and equity, of love to God and love to man; the law to guide the action both of men and of nations, the law of righteousness.

2. From the Mount of Beatitudes, the ethical teachings that should govern our human relationships. The beautiful and wonderful messages that fell from divine lips for the instruction and guidance of human life.

3. From Golgotha, the mount of sacrifice and service. A million of our brothers are across the sea today on their mount of Golgothan sacrifice, to make the world free and preserve the liberties of men. We must count on real soul sacrifice and service if we would heal the soul-sickness of the world.

May we not from this vision today appeal to the consecrated manhood and womanhood of this denomination, to cast itself into the yawning chasms made by sin, to avert the impending ruin, and save the world.

IN THE "FRONT LINE TRENCHES"
REV. THEODORE J. VAN HORN

My missionary journeys are sometimes made by mail, sometimes by horse and buggy, sometimes by auto and sometimes on foot. Since, today, we are to make such a rapid survey of the front line trenches, we must vary the program a trifle and go by aeroplane. Getting our start from Springfield, Missouri, in the direction of the Ozarks, we flew south-easternly and obtained successive views of Fayetteville, Eureka Springs, Bald Knob, Stuart and Crowley's Ridge, places of interest to
us as the homes of lone Sabbath-keepers. Our flight being limited to ten minutes we shall be obliged to alight at the latter place only. This was the scene of what was probably the last stand of Seventh Day Baptists where, for so many years, our beloved Sister Ellis held out the light of Christian Sabbath-keeping. The “Pentecostal” people are now strongly entrenched on Crowley’s Ridge. These people although giving hearty assurance of the Civil War song held by Evangelist Coon and myself, were so ultra-fantastic and picturesque in some performances in our presence, that we had to tell them that such doings were not related to the gospel of Christ preached. But here we came to a close our Sister Ellis left the place to take up her final residence with her daughter in northeastern Texas. A clear and convincing presentation of the Sabbath question was submitted to the people for their prayerful consideration before leaving here.

Our next lighting place is at Memphis. A few days spent here will assure us that the 13-16 people who are Sabbath-keeping witnesses living in this city are of the right kind. Under pressure from these people work and will be found ready for organization and building when the time arrives for that. Regular meetings are held on the Sabbath for Bible study and mutual encouragement. A brief survey as we pass over DeWitt, Ark., shows faithfulness on the part of the two Monroe families in this locality. The Little Prairie Church is here in this peninsula between the Arkansas and White rivers. Our rapid fire gun, Evangelist D. B. Coon, was so effective in the five weeks’ campaign with the little church at Nady, that nine were added to the Sabbath, “Uncle Billy” Gardiner, a lifelong Methodist, was one of the happy eight, who rejoiced in escape from the deep trenches of Sunday observance into the joy of true Sabbath-keeping. “Uncle Billy,” now a picturesque figure in the neighborhood life of Nady, and my father, were soldiers of the Civil War and appeared in the campaign in eastern Arkansas in 1862. It is, perhaps, worthy of record as a matter of sentiment, that fifty-five years afterward, the “middle wall of partition” between the North and South being broken down, I, a minister of the gospel of peace, had the joy of baptizing my father’s war enemy into the fellowship of the church of my father. We shall be obliged to pass rapidly over Foahe and the line of trenches in southeastern Oklahoma. Sabbath-keepers at Bel- zoni, White Church and Greenwood are bravely showing a line of light for the truth in this section.

Returning to our base at Gentry, we will fly twelve miles westward into Oklahoma. Here on Beek’s Prairie, Mrs. Van Horn and I carried on a mission of three weeks’ duration for the benefit of the children of the neighborhood. Our tent was pitched under the shade trees of the school ground. Unprecedented heat of 112 degrees in the shade, and clouds of dust rendered our summer outing here less than comfortable. In spite of all this eighty-seven people, old and young, were enrolled as scholars and visitors in the religious school that we conducted. There was an average attendance of twenty-six. The meeting included a course of lessons in practical Christian living, books of the Bible by sections, hero stories and vocal music, etc. A series of about sixteen evangelistic meetings were held, mostly held in foyers for young people, given to a full house where many tracts were taken from the table and cordially received. Joyful conversions were witnessed here, and the last meeting on Sunday night, August 11, was with a densely packed house and one-third of the congregation outside.

In the spirit of my theme we must not forget that preparation must be made for poisonous gases in the “front line trenches.” You must have our gas mask ready at hand. Military tactics during these our times is largely concerned with how to meet the gas attacks of the enemy. “If it is right to keep Saturday why do so many excellent Christians reject it? Is it that they have not enough Scripture for it, and much Scripture against it. Your field is a very restricted one; “Think of the good you could do if you were not a Seventh Day Baptist”; “You are magnifying one point of doctrine (Continued on page 410)
THE SABBATH RECORDER

program of work. Let each one resolve to help make his or her society stronger.

If there is an acknowledged weakness in your society, to what extent are you responsible for that weakness? Is there any way in which you can help to make your society stronger?

ANNUAL MEETING AMERICAN SABBATH TRACT SOCIETY

The seventy-fifth annual meeting of the American Sabbath Tract Society was held on Sunday, September 15, 1918, at 2 o'clock p.m., in the Seventh Day Baptist church, Plainfield, N. J., Vice President William C. Hubbard in the chair.


By vote, William C. Hubbard, Orra S. Rogers and Asa F. Randolph were elected the Committee on Nominations for the year 1919.

The special annual report of the Treasurer to the Corporation as required by Section 3 of Article IV of the Constitution was presented and adopted.

The report of the Committee on Nominations was received and adopted, and the persons elected as named:

President—Corliss F. Randolph, Newark, N. J.; Vice President—Arthur L. Tittleworth, Plainfield, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.; Recording Secretary—Arthur L. Tittleworth, Plainfield, N. J.

Asa F. Randolph, Newark, was elected to the Board of Directors.

The minutes of the annual meeting of the Corporation were presented and the minutes of the last meeting of the Board of Directors were read. Secretary Edwin Shaw for the Advisory Committee outlined some of the work arranged for Evangelist Burdick for the present month and more, in South Dakota, Idaho, and Wisconsin.

In the absence of President Randolph it was voted that he be requested to name a Nominating Committee for the standing committees of the Board, such committee to report at an adjourned or the next regular meeting of the Board.

The committee on Italian Mission reported for the month of August; an average attendance at New York of 7 and New Era 25, and tracts distributed 300.

The Committee on Distribution of Literature reported 455 tracts sent out, and two of Dr. Lewis' books sold during the month.

Correspondence was received from Marie Jansz and Thos. W. Richardson, the latter embodying his report for the quarter.

After explanations by Secretary Shaw relating to a manuscript memorial prepared by George A. Main entitled "Seventh Day Baptist churches to the Protestant churches of America," it was voted that the Tract Board agrees to aid the General Conference in the printing and distribution of said memorial when ready for publication.

Secretary Shaw stated there was no report in from Rev. George Seeley, but word had been received that he has been ill, and we extend to him our sympathies.

THE SABBATH RECORDER

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session, Saturday, September 14, 1918, at 2:30 p.m., following the annual meeting of the Corporation, Vice President William C. Hubbard in the chair.

The minutes of the annual meeting of the Corporation were presented and the minutes of the last meeting of the Board of Directors were read. Secretary Edwin Shaw for the Advisory Committee outlined some of the work arranged for Evangelist Burdick for the present month and more, in South Dakota, Idaho, and Wisconsin.

In the absence of President Randolph it was voted that he be requested to name a Nominating Committee for the standing committees of the Board, such committee to report at an adjourned or the next regular meeting of the Board.

The committee on Italian Mission reported for the month of August; an average attendance at New York of 7 and New Era 25, and tracts distributed 300.

The Committee on Distribution of Literature reported 455 tracts sent out, and two of Dr. Lewis' books sold during the month.

Correspondence was received from Marie Jansz and Thos. W. Richardson, the latter embodying his report for the quarter.

After explanations by Secretary Shaw relating to a manuscript memorial prepared by George A. Main entitled "Seventh Day Baptist churches to the Protestant churches of America," it was voted that the Tract Board agrees to aid the General Conference in the printing and distribution of said memorial when ready for publication.

Secretary Shaw stated there was no report in from Rev. George Seeley, but word had been received that he has been ill, and we extend to him our sympathies.

Secretary Shaw outlined some of the work it seems desirable to accomplish this year by the committees and his office, showing his usual ambition to enlarge our forward movements.

It was voted that when we adjourn it be to meet the first Sunday in October at 2 o'clock p.m.

Voted that the matter referred to us by the Corporation, relating to the Joint Secretary, be approved by the Directors of the Board.

Voted that the manuscript of Arthur L. Manous presented by Editor Gardiner be referred to him and Secretary Shaw with power.

Minutes read and approved. Board adjourned.

ARTHUR L. TITTLEWORTH, Recording Secretary.

THE SOUND OF THUNDER

It is to Professor Trowbridge that we owe an experiment to explain the noise of thunder. It has usually been thought that the noise created by the closing up of the vacuum created by the passage of the lightning, the air rushing in from all sides with a clap; but the intensity of the noise is rather disproportionate, and it is now supposed that the thunder is due to the intense heating of the gases, especially the gas of water vapor along the line of the electric discharge, and the consequent conversion of suspended moisture into steam at enormous pressure.

In this way the crackle with which a peal of thunder sometimes begins might be regarded as the sound of steam explosions on a small scale caused by inductive discharges before the main flash. The rumble would be the overlapping steam explosions, and the final clap, which sounds loudest, would be the steam explosion nearest to the auditor. In the case of rumbling thunder the lightning is passing from cloud to cloud. When the flash passes from the earth to the clouds the clap is loudest at the beginning.

Professor Trowbridge gave substance to these suppositions by causing electric flashes to pass from point to point through terminals clothed in soaked cotton wool, and he succeeded in magnifying the crackle of the electric spark to a terrifying extent.—London Daily Graphic.
CHILDREN'S PAGE

SERMON FOR CHILDREN: GIANTS

There were giants in the earth in those days—Genesis 6:4.

I REMEMBER well when I was a very little lad that my father took me to see the wild animals in a traveling caravan. I was intensely interested in seeing the lions, tigers, bears, cougars, leopards, elephants and many other fierce denizens of mountain, jungle and forest, but what made the deepest impression on my mind was no wild beast, no quadruped, but a man, a giant, of about eight feet in height. He was called the Belgian giant and seemed to be very proud of his vast size, as proud as the Philistine giant Goliath, who challenged the warriors of Israel so many days in vain. He allowed us to feel of his great legs, which were as large in circumference as an ordinary man's body.

You have all read the story of the giant-killer and remember how difficult Jack found it to put to death Giant Pride. Often when he thought he had him slain this giant would come to life again. You may be a very little boy or girl but doubtless you are feeding some giants who in the future may get the best of you. Here is Giant Selfishness, the most common of all, and one hardest to kill. Giant Selfishness makes children want the largest apple, the longest piece of pie. This giant makes children, and grown people as well, very disagreeable and difficult to get along with. They get to be so greedy for the best of everything that they push and pull and try to get to the public dinner table first and find the choicest place. Children under the sway of this giant do not think of anybody but themselves. Then a bad temper is a great giant and rules many a boy and girl, as well as grown-ups, with a high hand. This giant is never good-natured unless everything goes his own way. And in man's service there may be a beauty higher than glory, and deeper than tears.

Florence Earle Coats

"Success, it's found in the soul of you. And not in the realm of luck. The world will furnish the work to do, but you must furnish the pluck."—Shakespeare.

"American Red Cross representatives are at work in fifty-eight of the unoccupied departments of France."

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THE SABBATH RECORDER

ADAMS CENTER, N. Y.

Carley, Francis
Green, Charles
Horton, Corp. Kenneth
Lancaster, Capt. W. S. Urgil
Wright, Capt. E. May
Williams, Captain
William, Ernest
Ayers, Elsworthy D.
Babcock, Fred J.
Green, Capt. A. W.
Stillman, Mahlon
Stumm, Geo. G.

ALFRED, N. Y.

Ayers, Capt. Emerson W.
Babcock, Corp. Ronald P.
Beadle, Chester
Burdick, Capt. George E.
Curtis, Capt. Arthur M.
Coon, Lance Corp. Aaron Mac Donald, 1st Lieut. Chester
Davies, Capt. W. T. Field
Davis, Capt. W. D.
Davis, Capt. W. B.
Dunn, A. A.
Giles, Allan B.
Fenner, Glenn R.
Greene, Sergt. Edward F.
Green, Lieut. Ernest G.
Greene, Sergt. Robert A.
Hall, Horace A.
Martin, Howard
Meritt, Capt. Walter D.
Phillips, 1st Lieut. Kent
Ponzi, Sergt. Gerald O.
Pottier, Capt. Clifford M.
Buckmaster, 1st Lieut. W. F.
Shaw, Sergt. Lyle L.
Shepherd, 1st Lieut. Corp. Mark
Leonardo, George E.
Roseberry, Capt. Calde E.
Straight, Lieut. B. D. Thompson
Tatum, Lieut. D. C.
Troy, Lieut. Forrest E.
Sanders, Harold B.
Avery, Lieut. Adrian E.
Wilson, Elmer N.

ALFRED STATION, N. Y.

Allen, John B.
Allen, Joseph L.
Bennett, Corliss M.
Champlin, Capt. E. V.
Chapman, Capt. E. V.
Palminter, Elinor G.
Rollins, Capt. C.
Smith, Claude G.
Worrell, Capt. Charles Elden Worrell, Herman L.
Worrell, Francis

ASHAWAY, R. I.

Briggs, Charles B.
Briggs, Frank A., Jr.
Cook, John T.
Langworthy, Lloyd
Pitt, Capt. E. B.
Smith, Arthur M.
Wells, Alfred R.
Wells, Maj. Stanley

BAYTAVIA, Ill.

Clément, Neal Gilbert
Bottoms, Lieut. Roger
Chapman, Capt. Roy W.
Ellsworth, Carlton
Evans, William C.
Evans, Capt. J. E.
Hart, Capt. David D.
Kocerka, J. B.
Kolvoord, D. Benjamin
Kolvoord, Paul

Kolvoord, Lieut. Theodore
Lippincott, Rev. G.
Rogers, Capt. G.
Tyrrell, A. Lee

BEREA, W. Va.

Brussey, A. F. Turner
Groves, R.
Brown, Capt. George E.
Brussey, William

BRAVO, R. I.

Mother, Floyd C.
Till, J. E.
Varn, Jesse D.

BOLDOUR, Colo.

Irish, George W.
Jeffrey, W. M.
Jones, Rev. Ralph
Curtis, Charles

BRADFORD, N. Y.

Newton, Harold S.
Brookfield, N. Y.
Spooner, Malcolm G.
Stillman, Lyda A.
Todd, Sergt. Leon J.

BROOKLYN, N. Y.

Crosby, Capt. Leonard G.
Debeyer, N. Y.
Wing, Archie L.

DODGE CENTER, Minn.

Crandall, Illery
Daggert, Q. M., Sergt. C. S.
Langworthy, Floyd B.
Langworthy, Ed
Lewis, Clinton

FARMS, Colo.

Crosby, Capt. Leonard G.

FAYETTEVILLE, N. C.

Fayette, W. Robert
Watson, Walter Jackson
Pouke, Ark.

Davis, Karl
Sanders, Capt. J. T., Jr.

CARY, N. C.

Ford, John P.
Saunders, Geo. W.
Smith, George W.

GREAT GRASS, Wis.

Bosma, Capt. Stephen

GRAND MARISH, Wis.

Bosma, Capt. Stephen

GREAT KILLS, STAYEN ISLAND, N. Y.

"Bosma, Franklin Flt.

HARLEYS, N. Y.

Clarke, Charles G.
Mills, Corp. Harold A.

HARTSTOWN, N. Y.

Elsie, Cleon M.

HARVARD, Ill.

Mason, Capt. Joseph
Hoogam, Wash.

Hurley, Dr. George L.

Hoover, W. F., N. Y.

Clarke, Howard M.
Kemp, Capt. Elmer

Kolvoord, N. Y.

Bennett, Ralph C.
Coon, Capt. Ralph M.
Avery, Capt. Ralph G.

KOLVOORD, D. W.

Brown, William B.
Clarke, Capt. Ralph
Maxson, Leslie B.

LOST CREEK, W. Va.

Batten, James
Williams, William
Birky, John
Davis, Max H.
Ralph, Brooks F.

MILL FORD, CHURCH, ENGLAND

Richards, Capt. Robert

Richards, 2d Lieut. Robert

Richardson, Corp. W. Albert
Freeman, George H.
Johnson, Hunk

SUN, Wis.

Sutton, Fustace

WAS., Wis.

Willis, Harry
Willis, Robert

MILTON, WIS.

Ayers, E. H.
Bennett, Capt. Laurence H.
Berkalow, George
Birky, John
Burdick, Clifford F.
Burdick, Capt. Robert C.
Burdick, Corp. William D.
Campbell, Howard
Carter, Capt. John
Carver, Leslie
Clifford
Crandall, George H.
Crum, Robert
Daland, Alexander K.
Davis, E. L.
Davis, Ezra M.
Dun, 1st Lieut. Charles E.
Dunham, Capt. Charles G.
Dunham, 1st Lieut. Charles E.

Paxton, Iowa

Ford, John P.

PARKS, W. Va.

Bassett, 1st Lieut. L. C.
Bee, Charles R.
Boud, Howard
Clarke, Capt. George
Crandall, C.
David, Marion
Kelly, Kebo
Reynolds, Simon R.
Seager, Harry Bernard
Smith, Clark

PENFIN, N. Y.

Patterson, Capt. George

POULSBO, W. Va.

Poucher, Capt. John

Potter, Capt. Charles E.

ROBERTS, W. Va.

Randolph, Paul

ROCKFORD, Ill.

Roberts, Capt. Stephen

SATURDAY HOMES

SAYRE, A. Gerald

Thomson, Capt. John H.

MILTON JUNCTION, WIS.

Ait. S. David
Bono, Capt. John
Coon, Capt. Ralph M.

WASH., D.C.

Carley, Francis

Rockyard, Capt. George R.
West, Capt. Robert H.

THE SABBATH RECORDER
(Continued from page 401)

beyond due proportions." These are some of the samples of stupefying gases that put over our lone Sabbath-keepers. But these are old and well-known fires arising out of the devil's laboratory. The Germans have been beaten in the invention of new gases that are deadly. It taxes the ingenuity of the allies to neutralize them. But we have to hand the means of countering the influence of these ancient arguments. The Bible, "the sword of the Spirit"; "the shield of faith"; "whereby we shall be able to quench all the fiery darts of the wicked"; "praying with all prayer and supplications"; intimate communion with God, where we may breathe the absolutely pure air of God's presence,—these are the divine equipments, provided for us all. Let us, therefore, take upon us, "the whole armor of God."

"He who accepts Christ at nineteen and follows him stands a good chance to live long enough to accept heaven at ninety."

THE SABBATH RECORDER

NEW AUBURN, WIS.

Babcock, Edgar S. .
Coom, Claude W. .
Childers, George F. .
Greene, George M. .
Hutchins, Charles
Ling, Phiha .
Mack, Rev. A. Stanley
NEW MARKET, N. J.
Burdick, Russell W.
Randle, Leslie
Randolph, Milton Fitis
NEW YORK, N. Y.
Chipman, Lieut. Charles C.
NILE, N. Y.
Burdick, William J.
Campbell, Geo. C.
Green, Paul D.
Borden, George C.
Whitford, Lieut. W. G.
NORTH LOUP, N. B.
Babcock, Babcock, Eick:
Babcock, Zeno A.
Babcock, Zeno M.
Babcock, Edwin J.
Brannon, Riley U.
Brown, Alex .
Burdick, Edwin C.
Clement, Ned .
Davis, Frank L.
Davis, Rees.
Eaglefield, Ralph .
Goodrich, Lorenzo G.
Goodrich, Harold.
Hemp, Paul .
Hurler, Elso C.
Larkin, George
Maxson, Edie
Pierce, Earl .
Rood, Bayard A.
Baker, Elmer J.
Stillman, Archie L.
Turley, Henry A.
Van Horn, Henry .
Rutledge, John
Wright, Everett.

EARLY DAY, KAN.
Babcock, Islomb.
Coom, Sergt. Edgar R.
Childers, Lieut. E.
Childers, Lieut. W. J.
Davis, Capt. Edward, Surgeon.

Everly, Lieut. Toma
Hart, Capt. E. W. .
Jeffrey, Lieut. J. Bobs
King, Hurtle R.
Knight, Rudder Raymond
Kreig, Roy .
Stephan, Alfred D.
Stephan, Corporal. Earl D.
Stephan, Corporal. Thomas A.
Stillman, Ralph .
Wait, Earl .
Woodworth, Cecil
Oxford, N. Y.
Stueyk, Donald.
Fayette, Minn.
Peterson, Lester W.
Davis, Max H.
Plainfield, N. J.
Barker, Egnat Eris P.
Hunter, Bungee Leonard
Spicer, Harold .
St. John, Lieut. Milton W.
Tittsworth, 1st Lieut. Sydney R.
North, N. C.
Hamilton, Sergt. Clinton
Buchburg, N. B.
Saunders, George W. Jr.
Riverside, Cal.
Davis, Charles L.
Crandall, J. Howard.
Davis, T. Boggs.
Payrow, Harold .
Coburn, Lester G.
Sweet, Lawrence E.
Koanoke, W. Va.
Bend, Ian H.
Bend, Grass.
Bend, Orren H.
Reyners, Watson.
Brockville, R. I.
Barber, Wilford B.
Burkett, Evertco W.
Jordan, Allen E.
Kenyon, Clayton C.
Whitford, Marcus
Woodhouse, Lloyd E.
Salems, W. Va.
Bee, Carl
Childers, Sergt. A. W.
Childers, Lieut. E.
Childors, W. J.
Davis, Courtland Y.
Davis, Capt. Edward, Surgeon.
Davis, Coral
Davis, John Huffman
Kelley, Sergt. Audra M.
Randolph, Harold C.
Sutton, Sergt. Earnest
Swigert, Capt. Fred E.
Warren, Corp. Henry B.
West, W. E.
SAVEMILE, PA.
Thorngate, Roxanne M.
Bonham, Clarkson Sanders.
Rood, Stillman, E.
Rood, Stillman, N.
Nineteen .
Cranland, J. Howard.
Tomlison, Raymond J.
Davies, Theodore R.
Irish, Lieut. Harold R.
Stone Fort, Ill.
Johnson, Hubert
New York, N. Y.
Clayton, Howard.
Ellison, W. A.
Davis, Sergt. Walter H.
Walworth, W. E.
Clarke, Capt. Charles P.
Clarke, Charles P., Jr.
Clark, Harry
Larkin, Charles
Smith, Raymond
WATERFORD, CONN.
Brooks, Albert
Berkery, N. Y.
Burdick, Percy Witter
WELTON, IOWA
Bentley, Roy .
Hurler, Francis
Burkett, Evertco W.
Saunders, Ernest W.
Van Allen, W.
Westfield, R. I.
Babcock, Major Burton A.
Burdick, Charles G.
Burdick, Lieut. Amos E.
Chapman, Sergt. George
Coom, Raymond H.
Hemp, Harold .
Hiscoe, Raymond H.
Kenyon, Harry
Loobor, Lloyd C.
Nash, Major Arthur N.
Peabody, T. Edward
Stillman, Sergt. Karl G.

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

SAVEMILE SCHOOL

REV. EDGAR D. VAN HORN

TRAINED FOR LEADERSHIP

Given at the Sabbath-school Hour at Conference

I need not stop to argue the point that the present world crisis has created in every community a special need for trained leaders. Not merely the fact that many prominent Christian workers and ministers have been called into army service but that the fact that the world has opened the floodgate of sin and immoralities impels us to the conviction that now—if ever—we must have trained religious leaders.

From the reports of the International Sunday School Convention recently held at Buffalo come these startling statements: "Juvenile crime has increased from 38 to 102 per cent since the war began;" "Runaway girls have increased fifty per cent." "Sixty homes in an American city were visited one evening by Christian women. In each there were girls between the ages of fifteen and twenty-five. In five of these the girls were home, in eight others the mothers knew where their girls were, but in the other forty-seven homes, the parents were totally in the dark as to the whereabouts of their daughters."

And the reason given for this terrible increase in crime is because so many fathers of families and leaders, especially younger leaders in Bible-school work, have enlisted for the war. And we must meet this appalling condition now or God will take away from us our opportunity. Mr. Alexander declared, "Only heroic effort will keep us from suffering severe loss in useful moral, such as has occurred in England, France and Germany."

The need is for "adequate Trained Leaders intensified now a thousand fold with the enlistment with our new National Army of the flower of the leadership of our boys' Bible-school organized classes. It would be little short of a catastrophe were we to purchase world liberty at the price of the moral and religious development of the boys under draft age. What shall it profit a nation to win the war, or a place in the sun, and lose its boys?"

Mr. Alexander further stated that thousands of boys from the high school are being called to farm duty by the Government. They are being paid good wages, and some of them have considerable leisure. Do you know of any formula that will bulk a boy to the devil rather than lots of money and lots of leisure?"

"The Bible school has got to look after these boys."

Dr. Edgar Blake, of the Methodist Episcopal Denomination, said in this convention, "Twenty-eight leading denominations in the United States and Canada are the work of the one fifth of the gains in 1917 that they had in 1916. They barely held their own. Some even reported losses. The year 1917 was most disastrous in Sunday-school history. Dr. Blake said, "My own church will show a loss of 100,000 in average attendance and 40,000 loss in accessions to the church from the Sunday school."

These are only a few of the significant and alarming statements made at this notable convention which deepen the conviction that we are in a great moral and religious crisis, a crisis which calls for leadership.

'It has truly been said that "Our religion, our reforms and all our service to humanity rest ultimately upon the firm foundation of worshiping assemblies instructed in the word of God." And the one institution which is unreservedly and exclusively committed to the task of instructing our children, young people, and adults in the truths of God is the Sabbath school. It therefore follows that if we are to be prepared to cope with the evils that are beginning to manifest themselves in our communities our Sabbath schools must be awake to their opportunities. It is not my purpose in this short address to discuss methods of training for leadership but to present the challenge and if possible to make it in the name of God to these unprecedented opportunities. The call is for leaders equal in capacity to those in great business and in national affairs. Somebody asked the other day, in a religious gathering, why it was that some leaders would do the service of their country for war yet the call to Christian service did not arrest their attention. Perhaps the call has not
been presented to them in all its prophetic and commanding outlook. Perhaps we have not glorified the task of combating evil in its commoner forms and in its personal relationships as we have its national form. Perhaps we have not taught our youth that it is just as patriotic to organize against our domestic foes as it is to shoulder the sword and gun and go forth to conquer the foes of democracy. Perhaps we have not taught our youth that true greatness is ruling one’s own spirit and then joining the ranks to clean up the moral cesspools in our American life. Why fight so heroically and valiantly the foes of democracy and let the hideous monster of vice, greed, graft, corruption and ineptness live in our midst and destroy our American homes and institutions?

I am grateful that in our religious training we are beginning to relate our teaching to the working out of these great problems; that in every community representatives from our Sabbath schools are leading in the fight against the evils of community life; that, here and there, there are young men and women who with prophetic vision are accepting the divine task of caring for and leading great boys and girls in their social and recreational activities, helping them to solve their personal and peculiar problems—in short helping them to get the right perspective of life and to so relate themselves to that life as to make it better and safer for others. This is a hard task fraught with bigger problems than we are wont to think but it is imperative and must be considered not in the light of its problems but in the light of its opportunities.

To my mind the great question is not whether we are going to win the war we are now engaged in but whether we are going to prove masters of ourselves and evils already threatening us within. The challenge is not to the faint-hearted, but to the big brave souls, who are willing to train and grow into spiritual gianthood.

Do you know how God is leading you into the great fields of Christian leadership today?

Think of the men, women, and children to whom must be presented the ideals for which we are fighting—and for which, please God, we may win—ideals of Christian citizenship, the right kind of politics, throughout the world.

We have a task no less sublime than that which Palestine faced in the days of Jesus. If Palestine taught the world of a righteous God demanding righteousness in his children, we must teach the world the brotherhood of man, that brotherhood which Jesus taught.

What more glorious task could our young people look for than that growing out of the enlarging ethical ideals. We are coming to appreciate the possibility of a single ethical standard, that not only the individual but nations belong to God. The laws that govern one individual toward another must govern one nation toward another. If public sentiment forbids the settlement of personal disputes by means of physical force, it must forever forbid the settlement of national disputes by any other than the law of reason and Christian kindness. This must be the last war that shall disgrace a civilized world. The impact of Christian ideals must make itself felt so that Christian law shall forever make impossible a recurrence of war.

These are the ideals and tasks which challenge the Christian leadership of our youth today. Let us go into training for this work, as our officers went into the training of this country. And let us like them submit to this training until we too shall be able to lead the Christian forces of America to a victorious settlement of the great issues which America now faces. Let us rally to the cross of Jesus Christ until the kingdom of God shall reign supreme throughout the world.

Lesson II—October 12, 1918


Golden Text—“A friend loveth at all times; And a brother is born for adversity.” Prov. 17: 17.

D A Y L Y  R E A D I N G S


Oct. 8—Gen. 18: 16-23. The Need of Others

Oct. 9—Gen. 18: 23-33. Abram praying for Others


(For Lesson Notes see Helping Hand)

Let honesty in matters great and small be your life’s trade-mark.”

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**OUR WEEKLY SERMON**

**WE OUGHT TO STUDY THE BIBLE**

GEORGE C. TENNEY


It would be impossible in this discourse to examine the many claims which the Bible has upon our most serious consideration. It does not require much thought and study, however, to place it in a class by itself. It is indeed The Book. In every feature it far transcends all other books. In every literary merit, it has no peer. Its style is unequalled, its field is inaccessible to human genius. In fearless and positive terms it penetrates the realms of the future and speaks in the same certain tones as when speaking of the past. Its romance is unapproached by the most crafty fiction, its eloquence and oratory put to shame all comparison. But its literary glories are perhaps the least of its claims upon our attention.

Its spiritual qualities give to the Bible a position that is of superlative importance in our lives. “The word of God is quick” (living). It lives forever. It has never been outlawed or superseded by later investigation or by more recent discoveries, or by improved systems of philosophy. It stands at the head of the march of human progress, just as perfectly adapted to the needs of this generation as of those generations in which the various parts of the Scripture were produced. Not a moral precept has become obsolete. Not a promise has lost an atom of its value. Not a statement or claim has been disproven.

Science, by many supposed to be the antagonist of revelation, is now laying its laurels at the feet of the Bible and as never before men who have sought their inspiration and obtained their data from other sources are recognizing the authority of the sacred writings.

The Word of God is “powerful.” It is like the “hammer that breaks the rock in pieces.” It falls upon the human conscience gently like the sunshine and the rain, but like them it results in miraculous transformations. Nations are molded and remodeled by its influence. Communities are new created by the power of the Bible. Schools spring up, education, culture, progress, science, literature, art, kindliness, civility, sympathy spring up like blossoms in a meadow wherever the Bible is known. The individual heart and life are completely changed by its presence, the intelligence is increased, the way of life is altered, and all the virtues spring forth luxuriantly wherever the seed of God’s Word has taken root.

The Word of God is sharp—“sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, of the joints and the marrow, and is a discriminator of the thoughts and intents of the heart.” Human words are superficial, they can not discover the deep recesses of our nature; they may appeal to our sentiment and feelings and play upon our emotions, but these things are not the real depths of our hearts. Principles and motives lie below our thoughts and purposes. The actuating springs of thought and action can be reached only by spiritual forces.

Paul tells us that “the Spirit of the Lord, searching all the depths of the heart, makes them manifest.” Abraham’s faith is the actuating spring of his action. "It is not that which is seen that is of use, but the unperceived, that which is unseen that is true." The Word of God is the Word of God. So that, actuated by the Spirit, who is the author of the Word, the Word probes deep into our secret nature, revealing ourselves to ourselves as no other agency can do.

Now, we all have this sacred treasure placed within our easy reach. It lies upon our tables, perhaps, or upon our shelves; or, if we do not actually possess a Bible, we may purchase one almost anywhere; or if we are very poor the Bible societies will actually give us one, so that we are without excuse in neglecting this wonderful Book. The Savior admonishes us to "search the scriptures"; the word the apostles uses is "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." In the days when these and other admonitions in reference to studying diligently the Word of God were given it did not exist in its present complete form. A great mass of professed sacred writings claimed the attention of the devout, but copies were rare, and but few could read,
and there existed a misty uncertainty as to the real value of the various manuscripts in existence. Yet under these favorable conditions God's people are continually directed to the written Word, which was declared to be able to make them wise unto salvation, which were "profitable for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." At the present time these are very different and much more satisfactory. We now have a collection of sacred writings arranged in a single volume, which we call "The Book." It has passed through the crucible of persecution and withstood the forces of opposition, by the experiences of many centuries; it has been sanctioned by the experiences of God's people. It is no longer questionable that it has in the providence of God been preserved for such a time as this. "The youth and children among us need to be nurtured and fortified for their struggles with sin and temptation by a working knowledge of what God has given us in his Word. If men of the world see the necessity of military preparation in a world that is already wrecked by military agencies, and insist upon our drilling our men and boys in anticipation of a war which we all believe to be impossible for generations to come, how much more is it imperative that the Christian forces should make thorough preparation for a campaign that we are sure is just before us. In order that we may be capable of doing the will of our great Captain in this impending crisis let us address ourselves most earnestly to the work of preparing for it by becoming familiar with our code of discipline and our manual of arms, that we may "quit us like men.""---Van Dyke.

"He hath lived much—for all he lived not long. For he hath realized, in one brief strife Such pulse and flame and sacrifice and song. As none may know who live to save their life. Leave we his soul to God. We bear in mind The duty simply done, the danger braved; Trust in the larger heart and wait to find— For him who loseth life shall life be saved."—Fitz Randolph.

For the balm of the breezes that brush my face with their fingers.
For the vespers hymn of the thrush, when the twilightingers.
For the long north, the strong breath, the breath of a heart without care, I would give thanks and adore thee, God of the open air.---J. Van Dyke.

Customer—You have placed all the large berries on top.
Fruit Pileder—Yes, lady. That saves you the trouble of hunting through the box for 'em.—Boston Transcript.

"We can not serve God and mammon; but we can serve God with mammon."---J. E. H.

MARRIAGES

WASHBURN—Bliven—July 27, 1918, at the Seventh Day Baptist parsonage, Arthur J. Washburn and Ruth H. Bliven were united in marriage by Pastor Jesse E. Hutchins.

COTANCHE—Camenga—September 18, 1918, at the home of Mr. and Mrs. John D. Camenga, C. Arthur Cotanche, of Cortland, N. Y., and Mary M. Camenga, of Brookfield, N. Y., were united in marriage by Pastor Jesse E. Hutchins.

VAN SAGE—Stebben—In Alfred, N. Y., September 25, 1918, by Dean A. E. Main, Mr. Paul Van Sage of Alfred, and Miss Laura Middborough Stebben.

DEATHS

Fitz Randolph—Forrest Gerald, youngest son of Isaeus and Louisa Lavemna (Lippincott) Fitz Randolph, was born May 16, 1899, in Logan County, Ohio, and died July 18, 1918, of diabetes, in the Haines Memorial Hospital, Brighton, Mass., September 18, 1918. C. E. S.

Glasspy—Myrtle Glasspy, infant daughter of Arthur and Hattie Glasspy, was born in Shiloh, N. J., March 31, 1897, and died in Shiloh, September 22, 1918, aged 1 year, 5 months, and 21 days. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."—E. E. S.

Davie—Albino W. Davis was born near Shiloh, N. J., April 28, 1851, and died at the home of his daughter, Mrs. George H. More, September 20, 1918, in the 81st year of his age. He was one of a family of eight children born to Abel and Mary A. Barrett Davis of this family but two remain, Enoch D. Davie, of White Cloud, Mich., and Mary Ella Davie, of DeGraff, Ohio.

When he was about five years old his parents moved to Ohio, where he remained until about twenty years old, when he returned to Shiloh, where he since resided. For several years he taught public school in his native state. He was well versed in history, especially the history of South America, being able to give accurate information concerning individuals or families. On March 10, 1865, he was united in marriage to Miss Phoebe A. Davis, who passed on, February 23, 1917. To them were born six children, five of whom are still living: Samuel V. Davis, of Shiloh, Mrs. E. M. Holmes, of Bridgeton, N. J., Walter G. Davis, of Ridgefield Park, N. J., Mrs. Mattie Z. Moore, of Shiloh, and Mrs. Francis M. Fraelinger, of Bridge ton.

Mr. Davis united with the Shiloh Seventh Day Baptist Church March 21, 1853. He was always greatly interested in the work of the church and tried to do his part, and to the end he was faithful. He perhaps knew more of the history of the church and of those connected with it than any one else in the community.

The large number of friends who attended the funeral services, held in the Shiloh church on Sunday afternoon, September 22, testified to the esteem in which he was held. These services were conducted by his pastor, Erle E. Sutton, who used as a text the words, "Mark the perfect man, and behold the upright; for the end of that man is peace." (Psalms 37: 37.)

E. E. S.

Ayars—Cornelia G. Ayars, daughter of Benjamin C. and Anna B. Ayars, was born in Shiloh, N. J., November 25, 1838, and died in Shiloh, April 9, 1918, in the 80th year of her age.

Mrs. Ayars spent almost her entire life in the vicinity of the place of her birth, much of the time on a farm near the village, where she and her husband, George Ayars, to whom she was married May 19, 1860, reared their family of nine children. All the children of the Ayars family cherished the memory of a loving mother and were near her during her last days to comfort and care for her. She was a member of the Woman's Christian Temperance Union. Being of a cheerful disposition she was always helping not only in work of this kind, but had a kind word for all and was always ready to help in time of need.

Farewell services were conducted in the home by her pastor and the body laid to rest in the beautiful Shiloh Cemetery. E. E. S.

WASHBURN—Sarah Elizabeth Washburn was born August 3, 1838, and died July 23, 1918.

Mr. Washburn was the youngest child of Stephen O. and Adeline Marjan Seaman, and was born at Altmar, Oswego County, N. Y. She was married to Edwin Washburn, of Brookfield, whose death occurred in 1902, who were the parents of Arthur Washburn. Mrs. Washburn by her kindnessness won a warm place among the people of her neighborhood, who always found her a friend in time of need.

Funeral services were held at her late home July 25, conducted by Pastor E. E. S. COTANCHE-CAMENGA—September, 1918, at the home of Mr. and Mrs. John D. Camenga, C. Arthur Cotanche, of Cortland, N. Y., and Mary M. Camenga, of Brookfield, N. Y., were united in marriage by Pastor Jesse E. Hutchins.
BUY More BONDS

The purchase of Liberty Bonds does not imply a sacrifice, for they are the soundest security in the world to-day, and pay a high rate of interest, safety considered. Back up the "Boys Over There" and Buy Bonds of the

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By mailing one or more of these Liberty Bonds to F. J. Hubbard, Treasurer, Plainfield, N. J., to be used after the war for the erection of the DENOMINATIONAL BUILDING you will be "Doing Your Bit" for the boys and for YOUR Denomination. Do it NOW for the sake of "The Boys" and those that come after us.

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A MESSAGE FROM THE PRESIDENT

After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial, social, and civic life, but for a very high average of intelligence and preparation on the part of all the people. I would therefore urge that the people continue to give generous support to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions to the end that no boy or girl shall have less opportunity for education because of the war and that the nation may be strengthened as it can only be through the right education of all its people.

-Woodrow Wilson.

The Sabbath Recorder

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