

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 to-day, 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

The Sabbath Recorder

WE can not have the value of religion without its truth. What we think about the origin of man and his destiny makes a vital difference in how we feel about him, and the pursuits of knowledge, beauty, and righteousness that seem to him important. God is the support, as he is the high sanction, of the moral life of man. When we regard the still small voice of the moral sense in us as only an echo of old custom, its whisper becomes faint and less commanding, and the feeling of accountability fades. Only when we find in God the sovereign keeper of those spiritual and moral ideals which he inspires men to seek and serve in their lives is our moral life strong, true, and noble. . . . Whether revival or reaction will follow the war none can tell. Rapidly we are moving into a hidden, unknown, unpredictable future. What sustains us is our faith in the final rightness of things. . . . Never was there greater need than now for this assurance, living as we are in a sorely troubled time when there is so much that is shamefully, hideously wrong. Hope and healing lie in that high thinking that grasps great issues and great outlooks, and in simple trust in a great God who has not lost control of his world.

—J. Fort Newton.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held at Battle Creek, Mich., August 19-24, 1919.
President—Rev. William L. Burdick, Alfred, N. Y.
Recording Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Executive Committee—Rev. William L. Burdick, Chairman, Alfred, N. Y.; Prof. J. Nelson Norwood, Rec. Sec., Alfred, N. Y.; Rev. Edwin Shaw, Cor. Sec., Plainfield, N. J.; Rev. Alva L. Davis, North Loup, Neb., (for 3 years); Mr. Wardner Davis, Salem, W. Va., (for 3 years); Dr. George E. Crosley, Milton, Wis., (for 2 years); Mr. Asa F. Randolph, Plainfield, N. J., (for 2 years); Rev. Henry N. Jordan, Battle Creek, Mich., (for 1 year); Mr. Ira B. Crandall, Westerly, R. I., (for 1 year). Also all living ex-presidents of the Conference and the presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Titsworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—F. J. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—William L. Clarke, Ashaway, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—S. H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.
Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.
Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.
Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

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President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Mrs. A. S. Maxson, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.
Secretary, Eastern Association—Mrs. Edwin Shaw, Plainfield, N. J.
Secretary, Southeastern Association—Mrs. M. G. Stillman, Lost Creek, W. Va.
Secretary, Central Association—Miss Ethlyn Davis, Leonardsville, N. Y.
Secretary, Western Association—Mrs. Lucy A. Wells, Friendship, N. Y.
Secretary, Southwestern Association—Mrs. R. J. Mills, Hammond, La.
Secretary, Northwestern Association—Miss Phoebe S. Coon, Walworth, Wis.
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President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—W. H. Greenman, Milton Junction, Wis.
Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

BOARD OF FINANCE

President—Grant W. Davis, Milton, Wis.
Secretary—Allen B. West, Milton Junction, Wis.
Custodian—Dr. Albert S. Maxson, Milton Junction, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Rev. Edgar D. Van Horn, Milton Junction, Wis.
Recording Secretary—Miss Beulah Greenman, Milton Junction, Wis.
Corresponding Secretary—Miss Marjorie Burdick, Milton, Wis.
Treasurer—Miss Carrie Nelson, Milton, Wis.
Trustee of United Society—Rev. William L. Burdick, Alfred, N. Y.
Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Homer, N. Y.
Junior Superintendent—Mrs. W. D. Burdick, Milton, Wis.
Intermediate Superintendent—Carroll B. West, Camp Custer, Mich.
Acting Intermediate Superintendent—Miss Verna Foster, Milton, Wis.
Field Secretaries—Edna Burdick, Dunellen, N. J.; Zilla Thayre, Durhamville, N. Y.; Mabel Jordan, Nile, N. Y.; Mrs. L. E. Babcock, Battle Creek, Mich.; Walter Rood, North Loup, Neb.; Erma Childers, Salem, W. Va.; Neva Scouten, Fouke, Ark.; Mary Brown, Riverside, Cal.

BOARD OF PULPIT SUPPLY AND MINISTERIAL 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 pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.
All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.
For the joint benefit of Salem, Milton, and Alfred. The Seventh Day Baptist Education Society solicits gifts and bequests.

The Sabbath Recorder

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

VOL. 85, NO. 13

PLAINFIELD, N. J., SEPT. 30, 1918

WHOLE NO. 3,839

BECAUSE of the unprecedented transportation conditions, and the shortage of help in the publication offices, all periodicals will frequently be late in reaching the subscriber. If your copy of 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.

GENERAL CONFERENCE

Sabbath School Board In General Conference The Sabbath School Board brought to the General Conference an important message in its annual report. Give this report careful reading. It contains data that should be considered in every Sabbath school of the denomination. What do you think of the spirit of indifference shown by thirty schools out of seventy-six that gave nothing whatever toward the work of the board? Read what the report says concerning the problems it has tried to solve during the year, and study carefully its suggestions as to graded helps and lessons suitable for Seventh Day Baptist schools. This subject of graded lessons occupied the attention of several large committee meetings during Conference, and efforts are being made to secure such helps as our children should have.

Many loyal Sabbath-keepers have long been anxious to see real Sabbath literature instead of Sunday-school lessons in the classes to which their children belong. We regard it as a misfortune—nothing short of a serious handicap in our efforts to train children to revere the holy Sabbath—that, year after year, the words *Sunday* and *Sunday* school stand at the head of quarterlies and lesson leaves in the hands of our Bible-school classes. Why should we thus appear to give our approval to the spreading of the one error of Christendom which we, almost alone, claim to stand against, and which makes it necessary for us to be a separate denomination? Every

loyal Seventh Day Baptist should uphold the Sabbath School Board in its faithful efforts to remedy this evil.

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 guide. 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 this leakage.

We need better organized Sabbath schools, especially in rural districts. There is too much organized sin, and too little organized Christianity.

In our great cantonments too many boys are unprepared for true life. But the Bible schools in Y. M. C. A. huts are doing great things for them. Many are there brought to Christ. There are Bible classes with thousands in them preparing to go to the front. When the boys come home the church will have to face wonderful problems. For these it must be prepared. We must demonstrate the brotherhood of man. 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 own 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 Swensen and Sister Abbey 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, 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"? It Can't Be God's Sabbath In the *Defender*, 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 "Gasolineless 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 Decalog 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 Decalog. 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 are 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 practice 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 day, were abandoned, and in their stead were adopted the straightforward, consistent teachings of the Bible itself. Had the world never resorted to its strenuous efforts to prove, contrary to the Bible, that Sunday is divinely authorized, we believe the nations would never have drifted so far from the Sabbath idea.

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 desk. 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 civilians 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 19 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 not sparing 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 Coming in Freely An interesting and most 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 unflinching purpose, and to point the way in which each individual must do his share 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.

It is to the credit of the American people that they have gone over the top in three great loans without any "demand under threats and penalties, as in Germany," but simply upon the announcement of our Government's needs. The offerings have been freely made, and that without stint. Every loan has been over-subscribed.

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 fight in a way worthy 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 great nation. On September 28 begins the campaign for the Fourth Liberty Loan, the drive toward victory which it is the part of the Americans at home to make 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 Needs Some Help On another page, will be found a letter from Corliss F.

Randolph, president of the Seventh Day Baptist Historical Society. His message explains itself. There are many 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, 1920, are entitled to be enrolled as Founders of the Society.

Patrons: Those who contribute Five Hundred Dollars either during their lifetime or by bequests, 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 aright 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 interests of Sabbath-school work, 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 obligation resting on 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. The terrible 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 their drifting away from us. We must show them 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 growing tendency on 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 these depressing times, although we are firmly of the opinion that much good 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 retrenchment we have quite a surplus of funds on hand at 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 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 several years. The cost of the paper this year has been \$992.75 as compared with \$1,034.65 one year ago, a difference of \$41.90 in favor of this year. Four hundred sixty-six dollars and ten cents has been received on subscriptions and \$197.40 is still due, while \$104.88 has been paid in advance. The deficit for the year is \$526.65, \$81.86 less than it was last year. The compensation for editorial work, \$120.00, has been paid by the board from the general fund.

Helping Hand: editor in chief, Rev. William C. Whitford, D. D., associate editors, Rev. J. E. Hutchins, A. M. B. D., Hosea W. Rood, and Rev. W. D. Burdick, D. D.

There are at present 3125 paying subscribers to the *Helping Hand*, 130 less than at the time of our last report. It has cost for publication this year \$1,051.93, \$46.64 more than it did last year, and nearly one hundred dollars more than it did two years ago, with about the same circulation. There has been received on suscriptions \$890.01 and \$166.03 is still due. Two hundred and nine dollars and thirty-seven cents has been paid in advance subscriptions. The deficit is, therefore, \$161.92 as compared with \$300.75 last year, a difference of \$138.83 in favor of this year. The editorial work has cost \$75.00 charged to the general fund.

The Junior Quarterly: editor, Mrs. T. J. Van Horn.

The number of paying subscribers to the *Junior Quarterly* is 852. This is a decrease of 136 names from the roll of last year, and 330 less than it was five years ago. The cost of publication was \$344.87 while last year it was \$336.58, or \$8.29 more this year than last. There has been \$162.39 received on subscriptions and \$20.73 is still due, while \$48.32 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 leaflets 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 \$871.05, which is about \$225.00 less than it was one year ago. They also show a falling off in subscriptions in all publications.

This is a natural condition and expected in the case of the *Junior Quarterly* where it is being discontinued for the use of the graded lessons in many schools, and the discontinuing of 130 subscriptions to the *Helping Hand* may be attributed, in part at least, to the same cause, but in the case of the *Sabbath Visitor* this offers no excuse and the dropping of 120 names is a serious matter and calls for careful investigation and consideration. It shows either a diminishing number of children in our schools or a lamentable lack of interest on the part of parents and Sabbath school workers in the furnishing of denominational literature to our homes. It also indicates that a systematic campaign for enlarging our subscription rolls should have a large place in our next year's program.

Besides the preparation of the regular lessons the Sabbath School Board has also provided a program for Sabbath Rally Day and presented plans for special services and for relief funds to be used in the war-ridden countries of the Far East. A letter from the Relief headquarters shows that about 25 per cent of our schools responded with substantial amounts for the relief of the Armenian Christians.

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 follow out 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.

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 of the standard. Those schools receiving full credits for each of the ten points are known as "Standard Sabbath Schools," they are 100 per cent schools 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. Especial 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 followed 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-

tal, the consensus of opinion being that some form of graded lessons was desirable.

If we concede that the introduction of the graded system of lessons in all our schools is necessary for their fullest development, the board is confronted with the largest problem that it has yet been called upon to solve; that of furnishing our own denominational helps for graded instruction. An effort was made to secure from the Baptist Publication Society the material that makes up the Keystone Series of graded lessons, either to obtain the right to use it by editing it and revising it to suit our needs, or to rent their plates, using that part that would require no change and substituting our own material for those lessons that were objectionable, but we were unsuccessful in this. However, they would make the changes we wish and print it for us.

The cost of publishing the whole series in one year would probably be beyond our reach, 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 instalment 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 enrolment. 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. This is a day of great "drives." Let us adopt it as the slogan 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 except as they are directed in the proper channels. Haphazard leadership accomplishes but little outside the beaten paths. Fourth: A well equipped force of Sabbath-school teachers and workers. We need an ever increasing number of competent and consecrated young men and women to take up this work in the Sabbath schools. Our colleges have an important duty to perform in preparing their students for this service. They owe it to the denomination that furnishes the students from whom they receive their support. It is an open field and promises large returns.

The problem of how the Sabbath School Board may be of the greatest service to the Sabbath schools of the denomination in increasing their enrolment, securing better organization and adopting improved methods is one of great concern to the present members of the board. The only effective way is to employ a field secretary, at least for a part of the time, who is expert in the best things in Sabbath-school work, who shall visit the schools and stimulate them to larger efforts. Such a plan has seemed impossible to accomplish, but nevertheless it is the ideal toward which members of the board are looking. As a more practical working plan for the present it seems best to members of the board that the Sabbath School Board should have one of its active members attending every associational gathering where the program of the board could be presented and where plans could be worked out for the associational vice president to visit every school in that association.

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:

For editorial work on the "Helping Hand"	\$ 75 00
For editorial work on the "Junior Quarterly"	70 00
For editorial work on the "Sabbath Visitor"	120 00
For printing share of "Year Book"	50 00
For printing and postage	100 00
For expense of membership on International Lesson Com.	50 00
For expense of S. S. Council	25 00
For field work	300 00
For other board expenses	210 00
Total	\$900 00

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 the religious instruction and development of our children and young people.

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 smallest school, will be able 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 importance of his job, 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 hereto the credits deserved, and then begin working to add other points.

THE STANDARD—WITH EXPLANATORY NOTES

I. (5) Cradle Roll. (5) Home Department.

1. Organized Cradle Roll of children from birth to three years of age with a superintendent and such helpers as are needed to carry on the work. Recognition in the Sabbath school by public roll, recognition of birthdays, regular promotions and the keeping of permanent record of birthdays and parents' names and addresses. 2. A Working Home Department is composed of all persons in the community and non-residents affiliated with the church, who can not attend the Sabbath school session, but who have promised to study the Sabbath school lesson one-half hour each week. It is necessary to have a membership roll, a Home Department superintendent and one or more visitors. The Home Department membership may well be divided among the organized classes of the Sabbath school and the representatives of these classes compose the visitors working under the Home Department superintendent. The visitor should visit or write each member at least once a quarter, furnishing helps, collecting subscriptions and getting records of study.

II. (5) Organized and Registered Secondary Class. (5) Organized and Registered Adult Class. An organized class in both the Secondary and Adult divisions, each holding a certificate of registration from the Sabbath School Board. No class can be counted until registered.

III. (10) Teachers' Training Class. Any school having a class or even one student studying an improved course in Teacher Training and having taken at least one examination under the direction of the S. S. Board or under the direction of a State Association shall be credited with this point.

IV. (5) Graded Organization. (5) Graded Instruction. 1. The pupils should be grouped as nearly as possible as follows: Beginners, ages 4-5; Primary, ages 6-8; Junior, ages 9-11; Intermediate, ages 12-14; Senior, ages 15-17; Young People, ages 18-24; Adults, ages 25 up. 2. Graded lessons and annual promotion at least in the Elementary Division, ages 4-11.

V. (5) Missionary Instruction. (5) Missionary Offering. 1. Missionary superintendent or committee; missionary program, instruction at least once a month, so planned as to touch the interest of all ages during the year. 2. Missionary expression by definite prayer, definite giving, definite service.

VI. (10) Temperance Instruction. Observance of special temperance days; faithful teaching of temperance lessons as they occur in the course of the lessons.

VII. (10) Definite Decision for Christ Urged. The Sabbath school should observe at least one period during the year as a time of ingathering. The teachers should plan a campaign of prayer and personal work with all scholars in their classes; appoint a day called Decision Day or Forward Step Day when all who have decided for Christ may make a public confession.

VIII. (10) Workers' Conference Regularly Held. At least quarterly, preferably monthly, the officers and teachers and others interested

in the welfare of the Sabbath school should meet regularly to plan, pray and counsel together with reference to the best interests of the school. The superintendent should plan a definite program at least one month in advance of the meeting.

IX. Full Denominational Requirements. (3) Annual Report to the Board. (2) Fully Meeting the Apportionment of the Board. (4) Percentage of Attendance equal to 70 per cent of the enrollment. A full and accurate report made out on blanks furnished by the secretary of the S. S. Board should be returned promptly not later than July 15. 2. The apportionment made by the Board of Finance to the local church for the S. S. Board should be fully met, either by the church or by the Sabbath school or by both jointly. 3. The secretary of every Sabbath school should keep an accurate roll. This should be revised at the beginning of every quarter and the average percentage of attendance computed for the previous quarter. In order to secure uniformity throughout the denomination in computing the percentage of attendance, the enrolment for any one quarter should include only those who have been present not less than three Sabbaths during that quarter. To compute the percentage of attendance for the year, average the percentages for the four quarters, from July 1 to June 30.

X. Full Association Requirements. (3) Annual Report to the State Association. (4) Delegates at Association Convention. (3) Offering for State Association Work. 1. Make a report on blanks provided for that purpose annually to the secretary of the County S. S. Association. 2. Send one or more delegates to the district, county or state convention. 3. Make an offering for the support of organized state association work.

HOW WE STAND

School .....	.....
Supt. ....	.....
Sec'y .....	.....
Treas. ....	.....
Date of annual election.....	.....

STANDARD CREDITS

(5) Cradle Roll.....	.....
(5) Home Department.....	.....
(5) Organized, Registered Adult class.....	.....
(5) " " Secondary class.....	.....
(10) Teacher Training class.....	.....
(5) Missionary Instruction .....	.....
(5) Graded Instruction.....	.....
(5) Graded Organization .....	.....
(5) Missionary Offering.....	.....
(10) Temperance Instruction .....	.....
(10) Decision for Christ urged.....	.....
(10) Regular Workers' Meeting held.....	.....
(10) Denominational Requirements .....	.....
(3) Annual Report to Board .....	.....
(3) Financial Apportionment met .....	.....
(4) Average Attendance 70 per cent.....	.....
(10) Associational Requirements.....	.....
(3) Annual Reports made.....	.....
(4) Delegates to Conventions.....	.....
(3) Offering for Association Work.....	.....
Total.....	.....

ANNUAL REPORT OF THE TREASURER

W. H. Greenman, Treasurer, in account with the Sabbath School Board of the Seventh Day Baptist General Conference, July 1, 1917, to June 30, 1918

General Fund

Receipts	
July 1, 1917, balance on hand	\$ 505 02
Alfred, N. Y., Church	33 44
Alfred Station, N. Y., Ch. \$1.05, S. S. \$24.00	25 05
Ashaway, R. I., Church	4 30
Albion, Wis., S. S.	18 63
Andover, N. Y., Church	1 72
Berea, W. Va., S. S.	7 38
Brookfield, N. Y., S. S.	5 88
Second Brookfield, N. Y., S. S.	11 50
Boulder, Colo., S. S.	9 75
Berlin, N. Y., S. S.	4 00
Chicago, Ill., Church	6 00
DeRuyter, N. Y., Church	7 75
Dodge Center, Minn., Church	10 88
Farnam, Neb., Church	1 25
Farina, Ill., Ch. \$2.50, S. S. \$16.04	18 54
Gentry, Ark., S. S.	5 75
Garwin, Iowa, S. S.	7 75
Hammond, La., S. S.	4 00
Fouke, Ark., S. S.	6 00
Independence, N. Y., S. S.	2 15
Jackson Center, Ohio, S. S. (Primary helps)	2 25
Lost Creek, W. Va., Church	8 63
Los Angeles, Cal., S. S.	1 50
Little Genesee, N. Y., Ch. \$6.83, S. S. \$22.13	28 96
Leonardsville, N. Y., S. S.	14 38
Milton, Wis., Ch. \$4.50, S. S. \$49.64	53 66
Milton Junction, Wis., Ch. \$9.88, S. S. \$9.87	19 75
Nile, N. Y., Church	14 47
North Loup, Neb., S. S.	38 88
New Market, N. J., S. S.	10 00
New York City, Church	36 80
Nortonville, Kan., S. S.	20 88
New Auburn, Wis., S. S.	9 00
Plainfield, N. J., Ch. \$116.73, S. S. \$17.46	134 19
Rockville, R. I., S. S.	8 00
Riverside, Cal., Church	18 47
Verona, N. Y., S. S.	8 63
Westerly, R. I., Church	53 32
Second Westerly, R. I., Church	2 25
Walworth, Wis., S. S.	9 12
Waterford, Conn., Church	4 75
Welton, Iowa, S. S.	6 00
Salem, W. Va., Church	8 63
Shiloh, N. J., Church	47 48
Salemville, Pa., Church	6 00
Syracuse, N. Y., S. S.	2 00
Mrs. Elma Cockerill, Berlin, Wis.	1 00
F. E. Tappin, Dodge Center, Minn.	2 00
H. D. Clarke, Battle Creek, Mich.	5 00
J. J. Hevener, Roanoke, W. Va.	7 38
Woman's Board	7 80
Collection at Conference, 1917	23 00
Collection at Eastern Association, 1918	7 06
Interest on Permanent Fund	20 76
	\$1,331 74

Disbursements

Roy F. Randolph, for field work	\$ 3 95
Secretary A. L. Burdick, postage	18 25
Secretary A. L. Burdick, expenses to Conference	39 70
Publishing House:	
300 Reports to Conference	15 00
Primary Helps	6 75
Proportion of "Year Book"	26 19
Mrs. Herbert Polan, editing "Sabbath Visitor"	120 00
Mrs. T. J. Van Horn, editing "Junior Quarterly"	70 00
Davis Printing Co., printing and postage	4 40
H. W. Rood, editorial work on "Helping Hand"	25 00
Wm. C. Whitford, editor "Helping Hand"	25 00
J. E. Hutchins, editorial work on "Helping Hand"	25 00
W. C. Whitford, expenses Int. Lesson Committee	9 00
Journal Telephone Co., printing	2 25

Edwin Shaw, letters and postage, Forward Movement	5 13
A. E. Whitford, books and supplies (mineograph)	5 85
Grant Davis, legal paper, Babcock bequest	50
S. S. Council and Lesson Committee expenses	25 00
E. M. Holston, expenses to convention of the International S. S. Association	56 33
	\$ 483 30
Balance on hand	848 44
	\$1,331 74

Hocker Permanent Fund

Balance on hand June 30, 1917	\$ 519 28
Invested in 2nd Liberty Loan bond	484 68
8 War Saving Stamps	33 04
Cash on hand, June 30, 1918	1 56
Total	\$ 519 28
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. WHITFORD,
President,
A. L. BURDICK,
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 women beautiful and men learned or rich—overnight—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 natures? We try to grow poetry where plumbing would thrive grandly, not knowing that plumbing is as important and honorable and necessary to this earth as poetry.—David Grayson.

WOMAN'S WORK

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

LETTER FROM LIEU-OO, CHINA

DEAR RECORDER READERS:

Last month Dr. Sinclair wrote in my turn, as I felt I had nothing to write of any interest and my heart was so 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 painters and carpenters who were remaking the verandas on the dwelling house which had become so rotten that they were really unsafe. All external wood-work rots so easily in this damp climate. The verandas really needed remaking 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 when I went down, and once when I had been off on a long country trip to a hard case, he had a nice supper cooked when I returned!

I had a perfectly *razu* 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 teacher 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 weeks 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 indeed, 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—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 two babies and extra feeding which must be done. The father, however, felt as a Christian, he ought not to give his child away, except to responsible people, so he would not consent to its being sent to the orphanage. Several times on calling there I noticed that the little ones looked poorly nourished. I sent them goat's milk every day for a time, but they seemed to think the babies did not like it. Really it was the

mother who would not trouble with it.

On a call during the latter part of July I noticed again the famished condition of the babies, especially the girl, who got only what was left after the boy had been fed. It troubled me and I went again, and offered to take her here and care for her till she could eat ordinary food. They were very glad and she came on August 1. During this half month she has so improved, on her diet of goat's milk and rice gruel, that she does not look like the same baby. As I take care of her at night and in the early morning, her little bed is in my room, but her bathing, day feeding, and washing is shared by our helpers in turn, so she is everybody's baby, and I think all love her.

We have had a wonderful summer, with hardly a night too warm for comfort, and a cool breeze somewhere nearly every day. So far, too, we have had no very severe storms but as yesterday's paper tells of typhoons in other places, our turn may be coming yet, but I hope not.

I am thinking of the Conference soon to come and the debt of the Missionary Board, due indirectly to the war, which makes me sorry. But after all it is not so bad as it might be in war times. Perhaps people will so learn to give and economize during these hard times that when the war is over (may it be soon!) giving for the upbuilding of Christ's kingdom on earth may be easier and on a larger scale than ever before.

That we may all be more devoted soldiers of his kingdom is the prayer of your friend,

ROSA PALMBORG.

SEVENTH DAY BAPTIST HISTORIC SOCIETY

DEAR FRIEND:

The Historical Society is in immediate need of Five Hundred Dollars (\$500).

More than a year ago, the society borrowed One Thousand Dollars to pay for the Sachse Collection of German Seventh Day Baptist Historical Material. The value of this collection can hardly be over-estimated, and circumstances made it necessary for the society to purchase the collection at once if it was not to be lost forever to Seventh Day Baptists.

Through the generosity of friends, the

debt of One Thousand Dollars (\$1000) has been reduced to Three Hundred Dollars (\$300), the last Fifty Dollars (\$50) of which is already pledged by another loyal friend.

At the beginning of its existence occurred the usual expense attendant upon the incorporation and organization of such a society, as well as subsequent current expenses, printing, etc., besides the purchase of rare books for its library as the market has offered opportunity. Among the latter, there was recently purchased in London an exceptionally fine copy of Nicolas Bownd's celebrated book on the *Sabbath*, of which Dr. A. H. Lewis knew of but two copies. This is a third.

Other valuable books are offered that the society has been unable to acquire for lack of funds. Among these is a unique collection in the library of one of our ministers who retired some years ago, after a long life of useful service. He would gladly give the books to the society, but the necessities of life compel him to feel that he ought not—in fact, can not afford—to do so. Funds are needed; therefore, for their purchase.

Will you not present this matter to your people at once, and urge the immediate assistance of the society to the extent of sufficient funds to cancel the note for the Sachse Collection at its next maturity, October 11, 1918; and the balance of the \$500 in the very near future.

This is the first general appeal for funds that the society has issued, and it is hoped that it will meet a prompt response.

Funds should be forwarded to Frank J. Hubbard, Treasurer, Plainfield, N. J., to whose order all checks and drafts should be drawn.

Faithfully yours,

CORLISS FITZ RANDOLPH,
President.

He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.—*John 14: 21.*

In the Bible and elsewhere great emphasis is placed upon the importance of the present. The present is always greater than the future.—*William J. Burtscher.*

TRACT AND MISSIONARY NOTES

SECRETARY EDWIN SHAW

As a member of our denominational committee on a movement to hold a World Conference on Faith and Order I am interested in a recent report of a committee in England, and I have asked Editor Gardiner to reprint in the *SABBATH RECORDER* a brief review of the report as given in the *Christian Work* by Rev. Peter Ainslie, D. D. The article is entitled "Explorers in Christian Unity." It is interesting reading as showing the trend of things today among Christians of widely differing opinions.

I am also much interested in what is called the "New Era Movement" among Presbyterians. Apparently the same purpose is back of this movement that prompted our people three years ago to start our denominational "Forward Movement Plan," and that caused our General Conference at its recent session to inaugurate plans for our Commission of the Executive Committee so it could be in a situation to do better and more definite work. Perhaps by keeping in touch with this movement, and with the work of the Joint Centenary Committee of the Methodist Episcopal Church, and the Five Year Program of the Baptist churches, we may be able to be helped in making our own work more effective.

But in all our efforts through our denominational Forward Movement, and our new plans for the Commission of the Executive Committee we must keep carefully and prayerfully in mind that a spiritual center is the all-important concern. Our efforts can be crowned with success only through a renewed and constant recognition of Jesus Christ and his kingdom as the hope and salvation of the world.

The other day I was informed by letter that all special rates to missionaries traveling to Asia would cease November 1, and that we should have to pay the full fare, \$175.00, from Vancouver to Shanghai, for our reservations, made for Dr. Grace I. Crandall and Mrs. J. W. Crofoot, on which we had made a joint deposit of \$75.00. Now word comes from Mrs. Crofoot that she has been informed that the British government has requisitioned the steamer on which the reservations had been

made, and consequently our missionaries will have to return by some other line; and at this late date it may be difficult to secure passage by any line for some considerable time. Thus all of us enter into the measures for war, and take our part in the increased expense, and the delays, with cheerfulness and willingness.

And, by the way, the last remittance made to our people in China shows that in order to keep the rate of exchange up to 175 it required an advance of a little over 50 per cent on the regular appropriation. In other words it required an addition of \$452.23 on the appropriation of \$879.87. Or to put it in another way it took \$1,332.10 to meet the appropriation of \$879.87. This is a war measure, a war necessity. But our treasurer has to borrow at the bank, and we have to pay interest, unless our people quickly come to the rescue and send in largely increased contributions.

The Missionary Society should have no debt and would have none if the contributions which are in arrears \$3,000.00 was paid. All of us are paying almost double what we paid a few years ago for practically everything we buy. Shall we forget our missionary work and continue our contributions on the same old basis of several years ago? Or shall we stand by our workers on the fields at home and across the seas generously and loyally? Pastors, church officers, everybody, will you not please think on these things; and having thought, then *promptly do* something for our depleted treasury?

EXPLORERS IN CHRISTIAN UNITY

The preparation for the World Conference on Faith and Order is not only revealing the unity that already exists in many parts of Christendom, but is affording opportunities to make this unity more visible. One of the most notable instances of this is the recent statement (published on page 350) of the Second Interim Report of a sub-committee appointed by the Archbishops of Canterbury and York's Committee and by representatives of the English Free Churches' Commissions in connection with the proposed World Conference on Faith and Order. In the First Interim

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's opinion he can not resist commending the spirit and giving himself sympathetically to that atmosphere where friendly agreements rise above acrimonious controversies.

The appointment of this joint sub-committee was one of the results of the visit of the second deputation appointed by the Protestant Episcopal Church to visit Great Britain and Ireland in 1913-14 in the interest of the proposed World Conference. While no 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 not 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 both 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

Christian experience, aspiration and fellowship, and to secure rights of the Christian people which had been neglected or denied."

"The first fact which we agree to acknowledge is that the position of Episcopacy in the greater part of Christendom, as the recognized organ of the unity and continuity of the Church, is such that the members of the Episcopal churches ought not to be expected to abandon it in assenting to any basis of reunion.

This is well said, but the question arises, Is the Episcopate the organ of the unity and continuity of the church?

Regarding its unity, as a matter of fact the Episcopate is not the organ of unity. There are no wider divisions in Christendom today than between the three great divisions among the Episcopal churches—Greek Orthodox, Roman Catholic and Anglican. There is a far greater likelihood of the organic unity of all Protestantism than of these three branches of the Episcopacy.

Regarding its continuity, this has been one of the streams of continuity which, in an historic document signed some years ago by a group of Episcopalians and Disciples in New York, it was recognized "that from very early times" there was a common succession of orders. The second specification is more tangible, however, than the first, but we are not quibbling over words and phrases. We rejoice over every indication of progress toward reconciliation.

The second fact is likewise a decided advance. Because Protestantism reacted from Roman Catholicism and Non-conformity dissented from the Establishment is no reason that they were any less churches because of their abuses. Said one of the prime ministers of England in the midst of a discussion on international relations. "Gentlemen, we must study larger maps. It is no less pertinent in our discussions of problems bearing on Christian unity. The Greek, Roman, Anglican and Protestant, irrespective of their theories regarding the priesthood, are the great divisions of Christendom. They are all churches, but churches divided. They have had their abuses, which should serve as lessons to cause us to avoid like abuses in the future. They have all had their illustrious histories and these histories will never be disowned as long as memory holds in its embrace our heroic forebears, whose

faith and devotion were channels through which divine life flowed from generation to generation, whether amid elaborate ritual with smoking incense or amid the plainer 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 instead it 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.

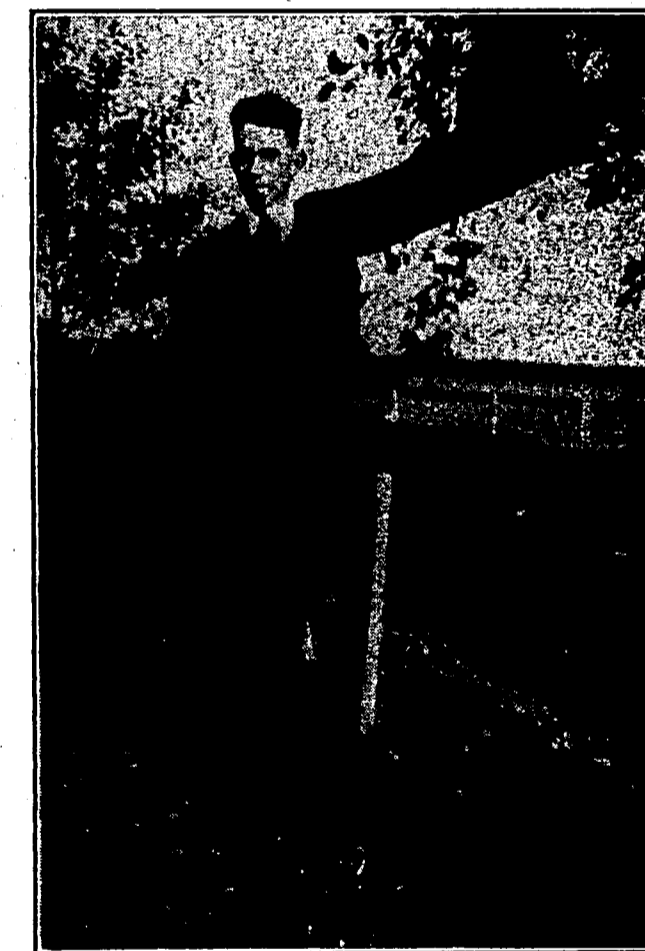
It is not a question of whether Protestants shall be converted to Episcopacy, as the London *Church Times* intimates, or whether the walls of Episcopate are crumbling by incorporating the term "constitutional," but it is sufficient that the signatories of this report advise that the Episcopate assume "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 practise of the Protestant Episcopal Church in America. This is significant especially in England, both because of the exploratory character of the statement as adapted to these times and the tendency to return to the primitive ideals and practises 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 Iseus and Louisa Lavernia (Lippincott) Fitz Randolph, was born in Logan County, near Jackson Center,



Forrest Gerald Fitz Randolph

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 fired with patriotic zeal and became a member of 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 accepted and assigned to duty as a seaman in



Forrest Gerald Fitz Randolph
As a Member of the Home Defense League

the Merchant Marine, at East Boston, Mass. Three days afterward, he was taken ill with the grippe. Owing to the prevalence of the disease aboard his ship, he was sent, in company with some thirty others, to the Haines Memorial Hospital, at Brighton, a suburb of Boston. This was on Sunday, September 8. The following Wednesday he wrote a letter home from the hospital saying that he had the grippe, but that he was said to be doing well. Six days later, a telegram came saying that he was seriously ill with pneumonia. His parents hastened to his bedside, where they arrived only a very few hours before his death

in the early hours of the morning of September 18.

The body was promptly shipped home, where, in the absence of his pastor, farewell services were conducted by Dr. Theodore L. Gardiner; after which, attended by the family and friends, the body was laid away in the beautiful Hillside Cemetery at Plainfield.

He was baptized by Rev. Henry N. Jordan, his pastor at that time, June 12, 1909, and a week later became a member in full standing of the Piscataway Church. He was active in the Sabbath school and Christian Endeavor society. Sometime before his enlistment he had been made secretary of the Young Men's class in the Sabbath school.

His bright, sunny nature, with a broad, happy smile for everybody, made him a pleasant companion for any in whose company he might chance to be.

Despite his constant outdoor life, he was never very rugged, and last winter a severe attack of pneumonia threatenend his life at that time. Although he felt that he had fully recovered from this, he did feel that perhaps he was physically better fitted for some phase of non-militant duty than for service in the army; and for that reason enlisted in the Merchant Marine.

Forrest was the youngest of a family of four brothers and one sister. His three brothers are all in their country's service. Leslie, the oldest, is in France, and when last heard from was nearing the trenches. The other two, Milton and Elston Glenn—one in the Naval Militia and the other in the Merchant Marine—both were at home on furlough when their brother was laid to rest. His sister Merle was hastening home with her husband from Camp Gordon, in Georgia, but did not arrive in time to see her brother.

Forrest's cousin Franklin Fitz Randolph died at Camp Greene, in North Carolina, last January, after less than a month's service. Forrest lived less than two weeks after he was assigned to duty.

CORLISS FITZ RANDOLPH.

"God loved the world so well that he gave. Giving is the test of love. He who loves gives."

L. S. K'S AT CONFERENCE

MARTIAL AND PATRIOTIC PROGRAM

—by—

Our L. S. K. Ally

August 20, 2 p. m.

1. Music—"America"
 1. "Canning the Kaiser"—G. M. Cottrell, Topeka, Kan.
 2. "Over the Top" in Memphis—Mrs. C. H. Threlkeld
 3. "Scouting in No-Man's Land"—Rev. R. J. Severance, Riverside, Cal.
 4. "In the Front Trenches"—Rev. T. J. Van Horn, Gentry, Ark.
 5. "Help from Scandinavia"—Timon Swenson, Viborg, S. D.
 6. "100 Per Cent Loyal"—Prof. Harold Ingham, Kansas University
- Music—"Battle Hymn of the Republic"

The RECORDER has received but two of the addresses for publication that were given in carrying out the Lone Sabbath Keepers' program at the General Conference, one by Secretary George M. Cottrell and the other by Missionary Theodore J. Van Horn. We give them in full below, and hope to receive others later.

Some excellent points were made by the speakers. Brother Severance related experiences and observations in cantonment and camp where the boys were practicing for service in no-man's land and the trenches. When our boys overseas are going over the top, and one falls wounded and becomes stranded on no-man's land, great care is taken to search him out and to nurse him back to life and health.

How about those in Seventh Day Baptist no-man's land? What duty do we owe to them? They are to be found from Maine to California. Some one has called the great West a "Seventh Day Baptist burying ground." Shall we leave these scattered ones to die or shall we go out and scout for them, and try to nurse them back to life where there is a spark of life left? Some of these may be saved. If we reach only here and there one, is the task too great? No, not if they are our children. We can do more for them if we will, and the work will strengthen us as a people.

Brother Harold Ingham made a strong plea for men who are 100 per cent loyal to God first, then to the nation, and to the denomination.

Brother Ingham thinks the war crisis has done much toward making men 100 per cent loyal to God. In Y. M. C. A. army 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 inimitable 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 suds,
And smoke punk torches, that afire, taste like a shoe or rubber tire.

Oh, once I always smoked the best; I had an ample treasure chest;
I drew on Cuba for Cheroots, and sent to Lunnon 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 mohair 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 eveywhere; 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 up to Kaiser Bill.
And he'll o'ershadow every heart, until we wipe him off the chart;
All other chores we must eschew, until that mighty task's put through.

We have all been surprised and shocked at the German Emperor's assumption on all occasions that he and Gott were work-

ing hand in hand in this world-wide onslaught against the nations. This was no God that we knew. We can not conceive that our God was backing him in sinking the *Lustania*, sending a thousand innocent men, women and children to a watery grave; devastating neutral Belgium; burning homes and villages; destroying cathedrals; shooting down old men and children; outraging women, putting out the eyes and cutting off the hands of prisoners, and many other outrages contrary to the laws of civilized nations; and treating international treaty obligations as only so many scraps of paper.

No, if there are deities 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, 1878), 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 sledge
O'er the wide, wide earth, to fall
At last on the Southland's farthest edge
In token that his will was all.
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 Hun 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 and beastly kultur.

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.

But, friends, this Canning 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 was 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 he is conquered, there will be little kaisers to rise up and obstruct the path of the righteous. Men with unholy ambitions, with greed and pride, men 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 Augurs 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 it 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 have always been lighted the fires of liberty.

Moses contended against the Kaiser of Egypt, demanding that he let God's people go, and enjoy their liberties and a freedom 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 go and prevail, there 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 so rapid a survey of the front line trenches, we must vary the program a trifle and go by aeroplane. Getting our start from Gentry in northwestern Arkansas, on that elevated tableland of the Ozarks, we fly south-easterly and obtain successive views of Fayetteville, Heber 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 assistance in the meetings 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 which we preached. Before this work 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 type. They are eager for aggressive 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 River. 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 church, eight of whom were converts 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 on opposite sides 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 Fouke, and the line of trenches in southeastern Oklahoma. Sabbath-keepers at Belzoni, 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 Beck'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 instruction 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 at night. One Sabbath sermon given to a full house where many tracts were taken from the table was 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 your gas mask ready at hand. Military tactics during these war 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 people, including great preachers, keep Sunday?" This question was put to me by a bright young woman after other arguments had been met. "You have suggested the strongest possible argument for Sunday observance," I said to her. And the best answer to the argument is that there is no 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)

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.
Contributing Editor

WEAK POINTS

Christian Endeavor Topic for Sabbath Day,
October 12, 1918

DAILY READINGS

Sunday—Weak in participation (1 Cor. 12: 1-11)
Monday—Weak in prayer (Luke 22: 39-46)
Tuesday—Weak in democracy (Jas. 2: 1-10)
Wednesday—Weak through worldiness (1 John 2: 12-17)
Thursday—Weak through strife (Jas. 4: 1-5)
Friday—Weak in new work (Jer. 1: 4-10)
Sabbath Day—Topic, Weak points in our society to be strengthened (1 Chron. 28: 1-10)

ARE THERE WEAK POINTS

Are there weak points in your society? And if so, do some of the things that are enumerated below apply to your society? Perhaps your society has no weak points. If it has none, the probabilities are that its members are faithfully applying the Christian Endeavor pledge to their lives. Would there be any weak Christian Endeavor societies if the members all without exception faithfully kept the pledge?

SOME WEAK POINTS

Probably the most noticeably weak point in many Christian Endeavor societies is the lack of spiritual interest, that is, a lack of whole-hearted concern for the things for which religion stands. The things that do not have very much to do with religion often make a far greater appeal to us. Now this lack of interest in spiritual things manifests itself first of all in a lack of enthusiasm for the things for which Christian Endeavor stands, and in turn results in lifelessness and monotony in our meetings. This is about what happens.

First of all, the meeting never begins on time, because few of the members are ever there on time, if they conclude to endure the meeting at all. They come straggling in, two or three at a time, and in the course of a half hour or so perhaps there are enough present to attempt to begin. Perhaps a hymn is sung in a lagging, sort of way. Perhaps one or two prayerless prayers are offered.

Then in the second place, in the same

half-hearted, dull way the leader begins. And that, too, often in an apologetic sort of way because he has not had heart enough in the task that has been assigned him to make sufficient preparation to lead either with ease or interest. The topic is not presented in an attractive or interesting way, and no new nor stimulating thought is offered because the leader has not taken the time nor pains to think out any.

The same is true of the members. They are equally at fault. Most of them have taken no time for preparation and thought beforehand. If they speak at all on the topic, they expect to speak on the spur of the moment from the few little crumbs that they may gather from what some one else may say during the meeting. The result is that the meeting is dull and monotonous, and all are more or less bored, so that when the leader announces that "the time has come when we should close the meeting," all feel more or less relieved.

Another weak point which results from the same cause is our lack of loyalty. Not that we are very often intentionally disloyal, but it amounts to that, for very often we give our society and its work a secondary place in our plans. We seem to think that it does not matter so very much if we fail to be present "just this once," if there is something in a social or other way that will furnish more fun and amusement. The result is that often enough members are absent so that the whole program may be disarranged, even though the leader may have made faithful preparation for an interesting and helpful meeting. Are we as loyal as we ought to be if we absent ourselves from Christian Endeavor meeting to attend festivals, entertainments, shows, and the like? Think it over.

Another common weakness is a failure to fully understand the greatness of the work for which Christian Endeavor stands. Often we see the work of Christian Endeavor only as it is related to our own society. Getting into touch with the work in a larger and wider way, informing ourselves as to what is being done by world-wide Christian Endeavor, will increase our enthusiasm. Then every society needs to more fully understand its own work, the things that are required of its officers, committees, and members. Too often there is no definite

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.

Members present—Joseph A. Hubbard, William C. Hubbard, Edwin Shaw, Asa F' Randolph, William M. Stillman, Henry M. Maxson, Theodore L. Gardiner, Marcus L. Clawson, Jesse G. Burdick, Irving A. Hunting, James L. Skaggs, Lucius P. Burch, Arthur L. Titsworth.

Prayer was offered by the Rev. James L. Skaggs, followed by the Lord's Prayer in concert.

The Recording Secretary stated that notices of the annual meeting had been published in the SABBATH RECORDER for two weeks, as required by the constitution of the Society. The annual report of the Board of Directors, prepared by the Corresponding Secretary, the Treasurer, the Business Manager of the Publishing House, and the Sabbath Evangelist was presented and adopted.

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

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

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

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

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

Directors—Corliss F. Randolph, Newark, N. J.; Joseph A. Hubbard, Plainfield, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer,

Plainfield, N. J.; Rev. Edwin Shaw, Plainfield, N. J.; Arthur L. Titsworth, Plainfield, N. J.; Asa F' Randolph, Plainfield, N. J.; Frank J. Hubbard, Plainfield, N. J.; William M. Stillman, Plainfield, N. J.; Henry M. Maxson, Ped. D., Plainfield, N. J.; Rev. Theodore L. Gardiner, D. D., Plainfield, N. J.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Ped D., Great Kills, N. Y.; Dr. Marcus L. Clawson, Plainfield, N. J.; Prof. John B. Cottrell, Plainfield, N. J.; Jesse G. Burdick, Dunellen, N. J.; Dr. Franklin S. Wells, Plainfield, N. J.; Theodore G. Davis, Plainfield, N. J.; Charles P. Titsworth, Plainfield, N. J.; Dr. Harry W. Prentice, New York City, N. Y.; Irving A. Hunting, Plainfield, N. J.; Arthur J. Spicer, Plainfield, N. J.; Jacob Bakker, Plainfield, N. J.; Prof. Edward E. Whitford, New York City, N. Y.; Alexander W. Vars, C. E., Plainfield, N. J.; Rev. George B. Shaw, Yonkers, N. Y.; Rev. James L. Skaggs, Plainfield, N. J.; Dr. Otis B. Whitford, Plainfield, N. J.; Rev. Willard D. Burdick, Dunellen, N. J.

Vice Presidents of the Corporation only—Rev. Ira Lee Cottrell, Rockville, R. I.; Rev. Arthur E. Main, Alfred, N. Y.; Rev. William C. Daland, Milton, Wis.; Dr. George W. Post, Chicago, Ill.; Rev. Henry N. Jordan, Battle Creek, Mich.; Rev. E. Adelbert Witter, Hopkinton, R. I.; Rev. Eli F. Looffboro, Little Genesee, N. Y.; Frank L. Greene, Alfred, N. Y.; N. Gardner Williams, Pueblo, Colo.; M. Gardner Davis, Salem, W. Va.; Prof. Alfred A. Titsworth, New Brunswick, N. J.; Rev. Boothe C. Davis, Alfred, N. Y.; J. Alfred Wilson, Dunellen, N. J.; Rev. Thomas W. Richardson, London, Eng.; Rev. Gerard Velthuysen, Amsterdam, Holland; D. Sherman Burdick, Alfred, N. Y.; Nathan H. Randolph, Plainfield, N. J.; Rev. Herbert L. Polan, Nortonville, Kan.

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

Secretary Edwin Shaw presented the action taken at Conference as follows:

"That the Joint Secretary of the Missionary and Tract Societies shall also be the Secretary of the Commission of the Executive Committee of the General Conference and the Corresponding Secretary of the General Conference, the Missionary and Tract Societies concurring in this action."

It was voted that we concur in the action above cited, and refer the same to the Board of Directors of the Society.

Minutes read and approved—

CORLISS F. RANDOLPH,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

*See forthcoming "Year Book" for these reports.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 15, 1918, at 2.30 p. m., following the annual meeting of the Corporation, Vice President William C. Hubbard in the chair.

Members present—Joseph A. Hubbard, William C. Hubbard, Edwin Shaw, Asa F' Randolph, William M. Stillman, Henry M. Maxson, Theodore L. Gardiner, Marcus L. Clawson, Jesse G. Burdick, Irving A. Hunting, Alex W. Vars, James L. Skaggs, Arthur L. Titsworth and Business Manager Lucius P. Burch.

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 or more, in South Dakota, Minnesota 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. TITSWORTH,
Recording Secretary.

THE SOUND OF THUNDER

It is to Professor Trowbrige that we owe an experiment to explain the noise of thunder. It has usually been thought that the noise is caused 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 Trowbrige 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 crack 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 over 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 Jack 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 finest toy, the biggest 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 haul 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 way, and the moment he is crossed he flies into a passion and vents his rage in a very unbecoming manner. Few people enjoy the presence of Giant Ill-temper. Giant Exaggerations seems amusing at first, but he soon gets to be a downright liar. This giant soon be-

comes such an expert in story telling that you can not believe a word he says. Giant Exaggeration has many warm friends, but after he has come to be a confirmed liar his 'friends wax cool and keep their distance. No liar can keep friends for any length of time. Another giant who gives children a deal of trouble is Mr. Self-importance. He struts and puts on airs whenever he finds himself dressed in a new suit of cloths, or whenever he reflects on the riches his father owns, or how superior is the family to which he belongs in comparison with all others. He looks down on poor people and has never learned what Robert Burns taught, that a "man 's a man for a' that." Time would fail me to tell of many other giants that children must encounter and slay if they would be free and not slaves. It is said that an ounce of prevention is worth a pound of cure; so giants should be slain before they are grown. But if a boy or girl finds he has a giant to contend with, his only safety is to flee to our Lord Jesus, who can arm his soldiers so well that they will be able to put to death their worst enemy.—*Rev. George L. White, in Christian Work.*

UNDER THE FLAG

Under our own flag, still we will sail her—
Gallantly sail her, our own Ship of State;
Faiths we have lived by still shall avail her,
Hope at her prow, wing'd, expectant, elate!

Over the deeps of a perilous ocean,
Honor compelling, we still will sail on;
Giving, unfeared, a loyal devotion,
Until, in life—in death, danger is gone.

Deem not that we, whom our fathers before us
Taught to love freedom and died to make free,
Coward shall fly, while the heavens are o'er us,
Craft of the ether or boats under sea;

There is in valor that hearkens to duty—
Something that dearer may be than long years;
And in man's service there may be a beauty
Higher than glory, and deeper than tears.
Florence Earle Coates

"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."

MEN IN THE SERVICE FROM SEVENTH DAY BAPTIST HOMES

ADAMS CENTER, N. Y.
Carley, Francis
Greene, Carlton
Horton, Corp. Kenneth
Langworthy, Virgil
Williams, Clayton
Williams, Ernest

ALBION, WIS.
Ayers, Elsworth D.
Ayers, Elton
Babcock, Fred I.
Green, Sidney C.
Stillman, Mahlon
Stillman, George

ALFRED, N. Y.
Ayers, Capt. Emerson W.
Ayers, Lister S.
Babcock, Corp. Ronald
Bass, Corp. Elmer
Beach, Rolland P.
Burdick, Corp. Arthur E.
Burdick, Capt. George E.
Clarke, Lieut. Walton B.
Coon, Lance Corp. Aaron Mac
Cottrell, Capt. Arthur M.
Crandall, Lieut. Winfield R.
Davis, B. Colwell, Jr.
Davis, Stanton H.
Dunham, W. E.
Ells, Alton B.
Fenner, Glenn B.
Greene, Sergt. Edward F. R.
Greene, Lieut. Ernest G.
Greene, Sergt. Robert A.
Hall, Horace A.
Martin, Howard
Meritt, Carl L.
Phillips, Lieut. Kent
Poole, Lieut. Cleson O.
Potter, Clifford M.
Randolph, Lieut. Winfield W.F.
Shaw, Lieut. Leon I.
Sheppard, Corp. Mark
Stevens, George P.
Rosebush, Capt. Waldo E.
Straight, Lieut. B. D.
Thomas, Herbert
Truman, De Forrest
Saunders, Edward E.
Saunders, Harold B.
Vars, Otho L.
Witter, Adrian E.
Witter, E. Allen

ALFRED STATION, N. Y.
Allen, John R.
Allen, Joseph L.
Burkhart, James
Champlin, Capt. E. V.
Ormsby, Orson C.
Palmiter, Elson G.
Roberts, Guy
Smith, Claude C.
Woodruff, Corp. Charles Eldon
Worrell, Herman L.
Worrell, W. T.

ASHAWAY, R. I.
Briggs, Charles B.
Briggs, Leverett A., Jr.
Coon, John T.
Hill, Frank M.
Langworthy, Lloyd
Riffenberg, Fred
Smith, Arthur M.
Wells, Edward
Wells, Forest
Wells, Nathanael

BATAVIA, ILL.
Clement, Neal Gilbert

BATTLE CREEK, MICH.
Bottoms, Lieut. Roger
Confer, Oren
Elsworth, Carlton
Evans, Leslie D.
Evans, William C.
Hargis, Gerald D.
Hoekstra, John
Kinney, Corp. C. B.
Kolvoord, D. Benjamin
Kolvoord, Paul

BEREA, W. VA.
Brissey, A. G. Thurman
Brissey, Grover S.
Brissey, Reuben M.
Brissey, William
Davis, 1st Sergt. Arthur G.
Maxson, Forest
Maxson, Guy
Sutton, Guy T.
Sutton, Holley

Kolvoord, Lieut. Theodore
Lippincott, Herbert
Stockwell, Guy
Tyrrell, A. Lee

BERLIN, N. Y.
Moshier, Floyd C.
Tift, L. B.
Vars, Jesse D.

BOULDER, COLO.
Irish, Glenn W.
Jeffrey, W. M.
Jones, Rev. Ralph Curtis
Weaver, Charles
Wing, Hubert B.

BRADFORD, R. I.
Newton, Harold S.

BROOKFIELD, N. Y.
Spooner, Malcolm G.
Stillman, Lynn A.
Todd, Sergt. Leon J.
Worden, Dean

CAMARGO, OKLA.
Estee, James L.

CHICAGO, ILL.
Leach, Lieut. Floyd Dewitt
Platts, Lieut. Lewis A.

DENVER, COLO.
Crosby, Capt. Leonard G.

DERUYTER, N. Y.
Wing, Archie L.

DODGE CENTER, MINN.
Crandall, Ellery
Daggett, Q. M. Sergt. C. S.
Langworthy, Floyd E.
Langworthy, Reginald
Lewis, Clinton

FARINA, ILL.
Bassett, 1st Lieut. L. C.
Bee, Charles
Bond, Howard
Clarke, John Milton
Crandall, C. L.
David, Marion
Kelly, Kelso
Rogers, Shirley Z.
Seager, Harry Bernard
Seager, Ross
Smith, Clark

FAYETTEVILLE, N. C.
Fillyaw, Walter Judson

FOUKE, ARK.
Davis, Karl
Sanders, Capt. J. Y., Jr.

GARWIN, IOWA
Ford, John P.
Saunders, Ora E.
Saunders, S. Perry
Saunders, William M.
Van Horn, Harold A.
Van Horn, Harold E.

GRAND MARSH, WIS.
Babcock, Stephen

GREAT KILLS, STATEN ISLAND,
N. Y.
Randolph, Franklin Fitz

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

HARTSVILLE, N. Y.
Ells, Cleon M.

HARVARD, ILL.
Maxon, Capt. Jesse G.

HOAQUIM, WASH.
Hurley, Dr. George I.

INDEPENDENCE, N. Y.
Clarke, Howard M.
Kemp, Capt. Elmer

LEONARDSVILLE, N. Y.
Bennett, Ralph C.
Coon, Corp. Leland A.
Coon, Robert M.
Greene, Stuart Faye
White, Ernest
Williams, G. Grover

LITTLE GENESEE, N. Y.
Burdick, Harold L.
Burdick, Lucian T.
Burdick, Lieut. Phillip C.
Burdick, Sidney D.
Brown, William E.
Clarke, Vergil
Maxson, Leslie B.

LOST CREEK, W. VA.
Batten, James William
Curry, John
Davis, Max H.
Randolph, Brooks F.

MILL YARD CHURCH, ENGLAND
Richardson, 1st Lieut. Ernest
Gilbert
Richardson, 2d Lieut. Robert
Harold
Richardson, Corp. W. Albert
Vane, George H.

MIDDLE ISLAND, W. VA.
Sutton, Eustace
Willis, Clifford
Willis, Harry
Willis, Roy

MILTON, WIS.
Ayers, E. H.
Babcock, Sergt. Laurance E.
Berkalew, George
Burdick, Allison
Burdick, Clifford H.
Burdick, Lieut. Paul
Burdick, Corp. William D.
Burnett, George C.
Campbell, Howard
Cartwright, Frank
Cartwright, Leslie
Clarke, William Aden
Crandall, George H.
Crumb, Fred
Daland, Alexander K.
Davis, Earl F.
Davis, Ezra M.
Davis, Elmer M.
Dunn, 1st Lieut. Charles E.
Ferguson, Glenn
Fox, Howard
Greene, Ralph
Hall, Gregory
Hurley, Francis H.
Hurley, Lieut. George I.
Hurley, Victor
Kelley, Sergt. Albert L.
Kumlien, L. L.
Lanphere, 2d Lieut. Leo L.
Maxson, Charles S.
Maxson, Roland H.
Nelson, Julius S.
Oakley, Carroll E.
Post, Charles E.
Randolph, Paul
Rasmussen, Orville
Sayre, A. Gerald
Stillman, Claire L.
Stringer, L. H.
Thorngate, Sergt. John H.

MILTON JUNCTION, WIS.
Atz, S. David
Bond, Dewey L.
Coon, Carroll L.
Greenman, George R.
West, Carroll E.

NEW AUBURN, WIS.

Babcock, Earl
Coon, Claude
Crandall, Ellery F.
Greene, George M.
Haskins, Claude
Ling, Philip
Mack, Lieut. Stanley

NEW MARKET, N. J.

Burdick, Russell W.
Randolph, Leslie Fitz
Randolph, Milton Fitz

NEW YORK CITY, N. Y.

Chipman, Lieut. Charles C.

NILE, N. Y.

Burdick, William J.
Canfield, Paul C.
Green, Paul L.
Greene, Corp. William C.
Whitford, Lieut. W. G.

NORTH LOUP, NEB.

Babcock, Albert
Babcock, Earl
Babcock, Edwin J.
Babcock, Iven
Barker, Lieut. Frank M.
Brannon, Riley U.
Brown, Alex
Burdick, Edwin
Clement, Nell
Davis, Frank L.
Davis, Reed
Eglesfield, Ralph
Goodrich, Lorenzo G.
Goodrich, Harold
Hemphill, Paul H.
Hurley, Elno C.
Larkin, George
Maxson, Eslie
Pierce, Earl
Rood, Bayard A.
Sayre, Walter D.
Stillman, Archie L.
Stillman, Clarence
Thorngate, Arthur
Thorngate, George
Thorngate, John
Thorngate, Walter
Tucker, Henry A.
Van Vorn, Beecher
Van Horn, Dale R.
White, George
Wright, Everette

NORTONVILLE, KAN.

*Babcock, Iradell
Coon, Sergt. Edgar R.
Eckles, Fayette

Eyerly, Lieut. Tema
Hurley, Alvin
Jeffrey, Lieut. J. Robin
Knight, Saddler Raymond
Knight, Roy
Stephan, Alfred D.
Stephan, Corp. Earl D.
Stephan, Corp. Thomas A.
*Stillman, Ira Orson
Stillman, Ralph
Van Horn, Earl
Woolworth, Cecil

OXFORD, N. Y.

Stukey, Donald

PIPESTONE, MINN.

Peterson, Lester W.
Davis, Max H.

PLAINFIELD, N. J.

Barker, Ensign Erle F.
Hunting, Elmer Leon
Spicer, Harold W.
St. John, Lieut. Milton W.
Titworth, 1st Lieut. Sydney R.

PORTVILLE, N. Y.

Hamilton, Sergt. Clinton

RICHBURG, N. Y.

Saunders, George W., Jr.

RIVERSIDE, CAL.

Davis, Charles L.
Crandall, J. Howard
Davis, T. Eugene
Furrow, Harold F.
Osborn, Lester G.
Sweet, Lawrence E.

ROANOKE, W. VA.

Bond, Ian H.
Bond, Oras
Bond, Orson H.
Hevener, Walton

ROCKVILLE, R. I.

Barber, Wilfred E.
Burdick, Elverton C.
Jordan, Allen D.
Kenyon, Clayton C.
Whitford, Marcus
Woodmansee, Lloyd E.

SALEM, W. VA.

Bee, Carl
Childers, Sergt. A. T.
Childers, Lieut. E. W.
Childers, W. J.
Davis, Courtland V.
Davis, Capt. Edward, Sur-
geon
Davis, Coral
Davis, John Huffman

Kelley, Sergt. Audra M.
Randolph, Harold C.
Sutton, Sergt. Earnest
Swiger, Capt. Fred E.
Warren, Corp. Hurley S.
West, W. Robert

SALEMVILLE, PA.

Thorngate, Roscoe M.

SHILOH, N. J.

Bonham, Clarkson Saunders,
Second Mate Machinist
Campbell, Francis E.
Davis, William J.
Glaspey, Roy B.
Harris, Lawrence F.
Kuyper, William
Randolph, Capt. J. Harold
Tomlinson, Raymond J.

SILVERTON, ORE.

Irish, Lieut. Harold R.

STONE FORT, ILL.

Johnson, Robert

SYRACUSE, N. Y.

Clayton, Howard

SMITHTON, W. VA.

Davis, Sergt. Walter H.

WALWORTH, WIS.

Clarke, Capt. Charles P.
Clarke, Charles P., Jr.
Clarke, Harry
Larkin, Charles
Smith, Raymond

WATERFORD, CONN.

Brooks, Albert

WELLSVILLE, N. Y.

Burdick, Percy Witter

WELTON, IOWA

Bentley, Roy
Hurley, Francis
Hurley, Victor
Saunders, Ernest W.
Van Horn, Floyd

WESTERLY, R. I.

Babcock, Major Bordon A.
Burdick, Charles G.
Burdick, Lieut. H. Russell
Chapman, Sergt. George
Coon, Howard Ames
Coon, Raymond H.
Hemphill, Russell
Hiscox, Raymond H.
Kenyon, M. Elwood
Loofboro, Lloyd C.
Nash, Major Arthur N.
Peabody, T. Edward
Stillman, Sergt. Karl G.

SABBATH SCHOOL

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

TRAINING FOR LEADERSHIP

REV. EDGAR D. VAN HORN

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 the fact that the war itself has opened the floodgate of sin and immoralities impel 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"; "Run-away 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 at 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 morale, 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 send a boy to the devil quicker 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 had only 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 you feel the call 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 our young men would enlist in the service of their country for war and yet the call to Christian service did not arrest their attention. Perhaps the call has not

(Continued from page 404)

beyond due proportions." These are some of the samples of stupefying gases that are put over our lone Sabbath-keepers. But these are old and well-known fumes arising out of the devil's laboratory. The Germans have him beaten in the invention of new gases that are deadly. It taxes the ingenuity of the allies to neutralize them. But we have ready to hand the means of counteracting 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."

*Died, January 12, 1918, at Camp Green, of cerebro-spinal meningitis.

*Killed in action on the Ypres Front, in France, November 6, 1917.

*Died, November 17, 1917, at Fort Sill, Okla., of cerebro-meningitis.

*Died at Spartanburg, S. C., April 29, 1918, of pneumonia.

*Died at Jackson Barracks, Mo., February 9, 1918, of measles and pneumonia.

*Died from wounds received in action on the Western Front, France.

*Died in France May 28, 1918, from effects of gas.

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, corrupt politics and intemperance 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 groups of 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 from 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 feel the call of God 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 towards another must govern one nation towards 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 so felt 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 camps in 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

ABRAM HELPING LOT. Gen. 13: 5-11; 14: 14-16
Golden Text.—"A friend loveth at all times; And a brother is born for adversity." Prov. 17: 17.

DAILY READINGS

Oct. 6—Gen. 13: 5-11; 14: 14-16. Abram Helping Lot
 Oct. 7—Gen. 13: 12-18. Abram Rewarded for Help
 Oct. 8—Gen. 18: 16-23. The Need of Others Revealed
 Oct. 9—Gen. 18: 23-33. Abram praying for Others.
 Oct. 10—Rom. 12: 9-21. Serving Others.
 Oct. 11—Matt. 15: 1-9. Devotion to Parents.
 Oct. 12—I Tim. 5: 1-8. Providing for the Home
 (For Lesson Notes see *Helping Hand*)

"Let honesty in matters great and small be your life's trade-mark."

OUR WEEKLY SERMON

WE OUGHT TO STUDY THE BIBLE

GEORGE C. TENNEY

Text: *O earth, earth, earth, hear the Word of the Lord.* Jeremiah 22: 29.

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 unearthly, 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 consideration. "The word of God is quick" (living). It lives forever. It has never been outlived or superseded by later investigation or by more recent discoveries, or by improved systems of philosophy. It still 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, kindness, 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 intellect is cleared, wisdom, sagacity, courage, 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 the spirit, of the joints and the marrow, and is a discerner 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 searcheth all things, yea, the deep things of God." The sword of the Spirit 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 conditions 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 evil bent on its destruction; it has passed the ordeal of criticism, it has proven its divine mission; it has been sanctioned by the experience of many centuries; it has been used of God as the most effectual instrument in promoting his kingdom on earth; it has been miraculously preserved in its purity as attested by the closest inspection when the Revised Version was produced. And now, by the aid of modern facilities for publication, this Book is placed in our very hands, and we can but believe that it has in the providence of God "come to the kingdom for such a time as this."

The clouds of contumely and reproach which for many ages have covered the fair name and divine character of the great Book have, under the light of recent discoveries and sober and candid reason, lifted. Its reproach has been taken away, and belief in God and in his Book is no longer regarded as a sign of mental deficiency. More and more the Book is sure to be vindicated and the glory of God to be seen in its pages.

There has never been a time that will so try the faith and sincerity of Christians as will the days that are before us. The awful chasms rent in this suffering, bleeding world by this war will require the most careful treatment for their healing. Naught but divine grace and creative power can ever restore the wrecked and almost ruined world. The Church of Christ and every lover of men must act the Good Samaritan's part. Our world has fallen among thieves who will have left it wounded and bleeding, half dead.

To prepare us for this great task we

need as never before to be instructed and strengthened by such an acquaintance with God through his Word as will equip and fortify us for the emergency. Those who have in the past wrought most effectually for establishment of the kingdom of peace have used the Bible as their base of supply. They have drawn therefrom rich, precious promises; they have there found wisdom for guidance and principles upon which to act.

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."

"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 hope and wait to find—
"For him who loseth life shall life be saved."

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

Customer—You have placed all the
large berries on top.

Fruit Peddler—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."

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 the bride's father, 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—STEBEN—In Alfred, N. Y., September 22, 1918, by Dean A. E. Main, Mr. Paul Van Sage of Alfred, and Miss Laura Middlebrough Steuben.

DEATHS

FITZ RANDOLPH—Forrest Gerald, youngest son of Iseus and Louisa Lavernia (Lippincott) Fitz Randolph, was born May 16, 1899, in Logan County, near Jackson Center, Ohio, and died of pneumonia, in the Haines Memorial Hospital, Brighton, Mass., September 18, 1918.
C. F. R.

GLASPEY—Myrtle Glaspey, infant daughter of Arthur and Hattie Glaspey, was born in Shiloh, N. J., March 31, 1917, 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.

DAVIS—Albino W. Davis was born near Shiloh, N. J., April 13, 1830, 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 Azel and Mary A. Barrett Davis. Of this family but two remain, Enoch D. Davis, of White Cloud, Mich., and Mary Ella Davis, 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 Jersey, 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. Mary E. Holms, of Bridgeton, N. J., Walter G. Davis, of Ridge

Field Park, N. J., Mrs. Mattie Z. More, of Shiloh, and Mrs. Francis M. Fralinger, of Bridgeton.

Mr. Davis united with the Shiloh Seventh Day Baptist Church March 21, 1863. He was always greatly interested in the work of the church and tried to do his part until failing health prevented. 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, Erlo 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 Titsworth West, 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 five children. All the children are left to cherish the memory of a loving mother and were near her during her last days to comfort and care for her. Mrs. Ayars was of robust body and was rarely sick until the illness which took her away.

"Aunt Cornelia" was baptized and received into the Shiloh Seventh Day Baptist Church, March 22, 1851, or sixty-seven years ago. She was active in the work of the church and its affiliated organizations, being a member of the Female Mite Society, the Ladies' Benevolent Society and 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, 1858, and died July 23, 1918.

Mrs. Washburn was the youngest child of Stephen O. and Adaline Marian Seaman, and was born at Altmar, Oswego County, N. Y. She was married July 3, 1876, to C. Edward Washburn, of Brookfield, in which town they have made their home. To them were born three children, Mrs. Addie Fancett, Merton and Arthur Washburn. Mrs. Washburn by her friendliness 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 J. E. Hutchins. Burial was made in Brookfield Cemetery.
J. E. H.

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, Treasurer,
Plainfield, N. J.

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 106 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry Street.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

Do you ask to be the companion of nobles? Make yourself noble and you shall be. Do you long for the conversation of the wise? Learn to understand it and you shall hear it.—*Ruskin*.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D. Editor
Lucius P. Burch, Business Manager

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The Sabbath Recorder

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.

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