THE PRICE OF VICTORY

in lives and maimed and broken bodies has been enormous.

That part of the price has been paid but how about your part of the cost?

THE VICTORY LOAN IS YOUR PART

Such bonds will help build the

DENOMINATIONAL BUILDING

F. J. HUBBARD, Treasurer,
Plainfield, N. J.
ALICE CLAWSON GARDINER

Alice Clawson Gardiner, wife of our beloved editor of the Sabbath Recorder, has been called to the heavenly home. There are many who have known her and have known of her work who will feel a personal and a denominational loss. All readers of the Sabbath Recorder will feel a deep sympathy for Doctor Gardiner in his bereavement over his wife.

Her long illness and the absence of the editor who has been with her at the Sanitarium, Hornell, N. Y., and at the home of her brother, Professor Cortez R. Clawson, Alfred, N. Y., have been mentioned recently in the editorial columns. Her illness and Doctor Gardiner's four-hour watch at her bedside were brought to an end early Friday morning, April 25, when she passed away.

Mrs. Gardiner was the daughter of Randolph and Rebecca Clawson, and she was born at New Market, N. J., August 13, 1861. There she spent her early life and throughout her family she was associated with the Pisgahaway Seventh Day Baptist Church. When a young woman she became a member of that church, and throughout her life she lived in faithful adherence to the Seventh Day Baptist denomination. Her membership was transferred to North Loop, Neb., in 1906, and to the Plainfield Church in 1907.

She was educated in the public schools of New Jersey, in P_pedie Institute, Hightstown, N. J., and in Alfred University, Alfred, N. Y. For ten years she was a teacher in a school for young ladies, New Brunswick, N. J., in the public schools of New Jersey, and in Saybrook Hall School, Saybrook, Conn. For more than ten years she taught in Salem College, Salem, Va., making a total of over twenty years spent in teaching.

On October 19, 1903, she was married to Rev. Theodore L. Gardiner. Since that time Doctor Gardiner's interests as president of Salem College, pastor of the Seventh Day Baptist Church, North Loop, Neb., and editor of the Sabbath Recorder, have been her interests, and she has been a very devoted and competent helper in all his work.

Of her own family she is survived by two brothers and two sisters: Professor Cortez R. Clawson, Alfred, N. Y.; Walter Clawson, Dunellen, N. J.; Miss Loretta Clawson, Brooklyn, N. Y., and Mrs. George Weigand, Calif., N. Y.

The farewell service was conducted at the home in Plainfield on Monday afternoon, April 27. After some appropriate introductory remarks, Pastor James L. Skagg's read the following testimonial which she had dictated to Doctor Gardiner a short time before she died, and the hymn, "There's a wideness in God's mercy," which she had requested to be read:

Wordsworth says: "Heaven lies about us in our infancy," and I believe it is so. There never was a night when the wind was quiet, when the stars shone out over the trees tops, when one child could not have knelt by her window and felt the whole world so near that she could almost reach out and touch it with her hands.

Then when the real work of life began, and the routine, the vision grew dim though it never faded entirely away. Life was so sweet that the thought of leaving it brought only fear and trembling. Now in these last nights when the fever and the weakness seem to have almost done their work, that larger life has come very near again. I have no definite idea of it, but I know it is filled with the holy Trinity of the Book, and it is so rich and unspeakably beautiful that the whole soul is lost in wonder and love and praise.

In connection with this personal testimony she mentioned Revelation 7: 13, 14, "And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they? And I say unto him, My Lord, thou knowest. And he said to me, These..."
are they that came out of great tribulation, and they washed their robes, and made them white in the blood of the Lamb." 

There's a wideness in God's mercy, like the wideness of the sea, there's a kindness in his justice, which is more than liberty.

There is welcome for the sinner, and more graces for the good; there is mercy with the Savior, there is healing in his blood.

For the love of God is broader than the measure of man's mind; and the heart of the Eternal, is most wonderfully kind.

If our love were but more simple—we should take him at his word; and our lives would be all sunshine—in the sweetness of our Lord.

Rev. Willard D. Burdick read a Scripture lesson consisting of the Twenty-third Psalm and selections from the twenty-first through the twenty-second chapters of Revelation.

Rev. Edwin Shaw spoke as follows concerning her work in connection with the Sabbath Recorder:

I join with others here today in paying grateful homage to the memory of one whose daily toil was a living vital faithfulness, whose tasks, whatever they might be, when done, were embodiments of conscientious, scrupulous fidelity to the undertaking.

Mrs. Gardiner was for many years a teacher of English grammar, and rhetoric, and English composition. This training gave her a special preparation and fitness to assist her husband in his work as editor of the Sabbath Recorder.

Few of us have any conception of the careful, painstaking, patient work that is required to prepare the manuscript weekly by week for 32 pages, 64 columns, of printed matter, such as we have in the Sabbath Recorder. Few of those who send in copy show any consistent knowledge of spelling, punctuation, paragraphing, the use of capital letters, and all too often little knowledge of the simple rules of rhetoric and English grammar.

Mrs. Gardiner gave her time and skill, lovingly and freely, to the task of making the Sabbath Recorder a magazine to be proud of in its editorial appearance.

She loved consistency, and when opinions differed in regard to usages of words, or spelling, or other matters, she studied carefully the problem, and then decided, and consistently followed in actual practice that decision.

She loved accuracy. Many hours she spent in searching authority among their own books, and at the public library to decide upon the spelling of a word, or the location of a city, or the meaning of a phrase, or the significance of some unusual term. It may seem odd, but even clergymen are not always careful when they quote Scripture in sermons or other articles they prepare for publication. Many hours she has spent in verifying, and at times correcting such publications.

All of us who have written for the Sabbath Recorder during the last few years have Mrs. Gardiner to thank for changes, little touches here and there, to put in better shape our printed productions; like the master artist with his brush concealing errors, bringing out the best in the paintings of his pupils.

This is a work unknown, unseen, except by those who do the actual work of printing, but it is an important work. As a people, far more than we realize, we are judged by strangers, those who know us not, by the very appearance of our publications. Clothes do not make a man, of course, but they are a great help to him, and he is judged by others, especially strangers, in reference to cleanness and neatness, as to his occupation, and to his general standing in the world—a matter which is rendered a considerable measure by his outside appearance. We may well feel a just pride in our denominational magazine. And Mrs. Gardiner's part in making and keeping the Sabbath Recorder the worthy, dignified, commendable, correct, accurate, consistent publication that it is—her part though unseen and almost unknown—is large and quite important.

The denomination has suffered a severe loss in the death of Mrs. Gardiner. I esteem it a privilege to bring this little token of appreciation, as it were from the denomination, for her valued service, and lay it with my own personal record and esteem, a tribute of love and of honor, here with these flowers, our last poor gifts to the body of clay, to the human habitation of the spirit of her who now in sweet release abideth in realms of eternal light and peace in the home of the soul over yonder.

The service was ended with prayer by Rev. George B. Shaw. Interment was made at Hillsdale Cemetery.

Y. M. C. A. Work Well Defended

If any Recorder friends failed to read the excellent article on the question, "Has the Y. M. C. A. Failed in Its Work Program," by Orra S. Rogers, in the issue of April 21, p. 500, I hope they will turn to that article and read it now. Mr. Rogers has been in a position that enables him to speak as one having certain knowledge on this important matter. We have seen several articles written in defense of the Y. M. C. A. work, but none of them was more convincing than this one by Mr. Rogers. Furthermore, whoever reads it will obtain a clear understanding of the great work being done by the Y. M. C. A.

"Keep it Coming" Our young people have undoubtedly read their president's article on page 505 of the Recorder for April 21, in which he explains the situation as to the editorship of Young People's Work. We are all sorry that the Rev. Brother Thorngate after so many years of excellent service; but we have reason to be glad that Brother Jordan is willing to take up the work for the remainder of the Conference year.

Please take notice of all Brother Jordan says in that article, but give special attention to these words: "I'll try to supply our department with material providing you will keep its coming." Don't fail, please, to keep it coming." With the necessary work of moving and getting started in a new pastorate by June 1, Mr. Jordan will be a very busy man. Our young people must fully realize the importance of their president and keep articles for Young People's Work coming if the department is to be supplied.

Sabbath Rally Day Should be a Great Day Of all the anniversaries observed by Seventh Day Baptists, and of those which are of greater importance than our Sabbath Rally Day? In this we try to exalt the one great truth that makes us a separate people. If this important truth can not be thoroughly instilled into the hearts of our children and young people; if we can not rally with enthusiasm around the standard set up by Christ and show commendable interest in the truth our fathers held dear; if we can not devote one Sabbath a year to the special work of reviving interest in a neglected matter so essential to the advance- ment of Christianity as is that of God's holy Sabbath, how can we expect the Sabbath cause to prosper? If Seventh Day Baptists would build for the future; if they would prepare the way for a loyal generation of Sabbath-keepers in the years that are coming, they must arouse and show their children that their parents do really love the Sabbath cause.

We repeat, Sabbath Rally Day should be a great day in all our churches.

An Appeal For a Great Cause In Dean Main's article regarding Rev. A. J. Bond's lectures on "The Challenge of the Ministry," our readers will find an offer which should meet with a hearty response from those who realize something of the distress we are in for pastors and ministers.

We hope the help needed to publish these lectures for free distribution among our people will soon be furnished. The scarcity of candidates for the ministry is really alarming, and Seventh Day Baptists should allow no opportunity to pass unimproved, by which they may arouse a greater interest in this matter.

Don't do anything, till you do it; and when you've done it, stop doing it—William Gillette.

To be polite is to do and say The kindest thing in the kindest way.

Sophia Bronson Titterington.
MINUTES OF THE THIRD QUARTERLY MEETING OF THE TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

The third quarterly meeting of the Trustees of the Seventh Day Baptist Memorial Fund was held in the parlor of the Plainfield church, April 13, 1919, at 10.15 a.m. There were present: Henry M. Maxson, Joseph A. Hubbard, William M. Stillman, Orra S. Rogers, Frank J. Hubbard, Clarence W. Spencer and Accountant Asa F. Randolph; absent: William C. Hubbard, out of the city; Edward E. Whitford, who is still engaged in Y. M. C. A. work in England; and Holly W. Maxson.

The meeting was called to order by the President, Henry M. Maxson, and in the absence of the Secretary, Orra S. Rogers was elected Secretary pro tem.

The minutes of the January meeting were read and approved. The Finance Committee's report was read and approved, and the Treasurer's report for the quarter ending February 24, having been duly audited, was formally approved.

The list of delinquents in interest was read, correspondence from Rev. J. H. Hurley and Dr. John C. Franck in regard to the sale of the church at Bangor, Mich., was read and it was voted that the Secretary write Dr. John C. Branch, White Cloud, Mich., that the Board will pay off the mortgage on the Bangor church and accept a chattel bill of sale of the church, provided that he will accept chattel in lieu of property in behalf of the Board and procure sale of the same.

The request was considered and granted.

The application of Elizabeth F. Randolph for financial aid in preparing for the ministry was approved, and it was voted to send her, through Dean A. E. Main, $50.00 for this purpose for the balance of the year. It was also voted to send Dean Main $50.00 to assist John F. Randolph in preparing for the ministry.

The Treasurer was instructed to invest $1,100 of income in the Ministerial Relief Fund, in 4¼ per cent Liberty Loan Bonds. Voted that $1,482.85, the balance of the income in the George H. Babcock Discretionary Fund, be sent to Salem (W. Va.) College that $163.29, the income in the Delos C. Burdick Fund, be divided equally between the Tract Society and the Missionary Society.

The question of the leasing of 7 feet of land, covered by the Silbert mortgage, was by vote referred to the Finance Committee, with power. Voted that the matter of paying off the John A. Isbell loan be referred to Asa F. Randolph with power.

The Minutes were read and approved, and the Board adjourned.

MISCELLANEOUS EXPENDITURES

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<td>339.94</td>
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<td>Orra S. Rogers</td>
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The Church guard sacredly the things handed down to her, and let not war conditions and their cessation bring on a hysteria of liberality by which the golden law of Moses might be exchanged for expediency's sake, for something brassy, and the "old faith" substituted by a program entirely human.

War has a tendency to produce a short memory for the Ten Commandments. Peace must not impair that memory. The Church must apply herself to this important bit of business. The old Decalogue has had some rough usage the past year or more. America must look out here.—Chaplain George W. Ridout.

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Dr. Rosa W. Palmberg, our medical missionary at Lieu-oo, near Shanghai, China, has arrived in America, and will make her home for a time at Milton, Wis. She has with her a young Chinese woman, Miss Eling, whom she adopted as her daughter when the child was only a few years old. Miss Eling graduated last June at our Girls' School in Shanghai, and will enter Milton College at the beginning of the next academic year.

Another young Chinese woman, Miss Su, from our China mission, came to America in company with Dr. Palmberg, and will go to the Battle Creek Sanitarium to take a course in the Training School for Nurses.

Some things are more worth while than others, and some things are of very little relative value as compared with things that are of eternal worth. We are all ready to give our time and thought and best effort to things which we feel are really worth while, things that are important. Among these things of supreme value is the Sabbath of Christ. It is a channel of blessing from heaven to earth, a channel all too often clogged and blocked by the pleasures and selfishness of earth, the rubbish of indifference and carelessness. Let the efforts and exercises of the week of Sabbath Rally Day, May 17, prove very helpful in clearing out and deepening this channel of blessing. Let us as a people, make the observance of Sabbath Rally Day really worth while to ourselves and to the world.

The following are extracts from the reports of missionary workers for the first quarter of 1919.

REV. GEO. W. HILLS, LOS ANGELES, CAL.

During this quarter we have licensed one of our men who came to us from the First-day world some little time ago. He lives across the city, a dozen miles or more from church. He has collected a little congregation to meet with him in his own home, who seem to be somewhat interested in the Sabbath. His meetings are Sabbath afternoon. His congregation is mainly composed of Penticostal people. There are here and there some of them coming to the Sabbath, in the city and elsewhere. It is possible that Brother Howland, whom I referred to above, may bring about something tangible. We thought it worth trying. We are hoping and praying for it. I hope there may be something definite to report to you later on. We are trying in many ways to enlarge the work here, but have not seemed to accomplish much in that line thus far.

REV. JAMES H. HURLBY, WHITE CLOUD, MICH.

In January I attended the semiannual meeting of the Michigan churches held at Battle Creek. In February I went to North Loup for special work which I have reported to you. On the way to North Loup, I stopped over the Sabbath at Correspondence Sunday night service in our church. The church was well filled with attentive listeners. On account of bad roads and bridges being out, I am not sufficiently familiar with the field to state its special problems and needs. I am told its special needs are a tent and some good singers.

REV. T. J. VAN HORN, GENTRY, ARK.

The work of W. D. Burdick was a great pleasure to me. We counted not less than five conversions at Gentry, including the reclamation of one criminal. Three were baptized and joined the church. About a week was spent at Cross Roads. Two were converted early in this effort, and the last night of the service ten others came forward and professed conversion. The farewell meeting there on Sunday night, March 31, saw a full house and a high tide of interest. A young man came out after the service with his heart and vision for this great work is greatly desired. Fouke, unless Professor Lebeck can be prevailed upon to stay, will soon be without pastoral or educational leadership. The new graded school ready for occupation this fall greatly perplexes our Fouke Board
as to whether the same teaching force will be needed as formerly in the Fonke Academy.

REV. HERBERT L. COTTRELL, NEW AUBURN, WIS.

Perhaps you would be interested to hear the result of the every-member canvass. There are two or three to see yet who will give something, but I will give you the amounts subscribed up to date: Pastor's salary $47,273; Missionary Society $60,487; Tract Society $1,176; Education Society $20,000; General Fund, $56.01; total $96,501. I think with what the two or three others give, etc., they will succeed in raising the pastor's salary about $100.00. A large number of children and young people subscribed or increased their subscriptions.

Perhaps I told you in my last report that we had bought paint for the parsonage, but owing to bad weather did not get it on. Some of the parishioners came last Sunday and put on a part of the first coat. We hope to hold the semiannual meeting here only if the weather is good, and alternate frost for sleighing, and alternate frost for sleighing, and alternate frost for sleighing, and alternate frost for sleighing!

We held seven prayer meetings at the homes of the members as follows: C. J. Carpenter's, Ray North's, Bert Crandall's, Fred Tappan's, Haldane Tappan's, Glen Tappan's, Fred Greene's. We met several times for choir practice at Joe Ling's but were compelled to stop both prayer meetings and choir practice on account of a new outbreak of "flu" and then bad roads that are now almost impassable in places. For this reason we have had but nine church services. Two Sabbaths we had Sabbath school.

I am drilling the U. B. choir once a week. I also have a singing class of about twenty people who signed for twelve lessons. I gave them the seventh lesson last night. I am hoping that the roads will be clear so that I can begin having Sunday evening services at Pine Grove again.

Brothers Thorngate and Tickner, and myself, have been invited to attend the quarterly meeting at Milton Junction, April 19-21—expenses paid. I expect to go.

We wish to thank the Tract Society for that neat little rack together with the tracts. I filled the rack with some of all the different tracts and hung it in the church vestibule. I will try to encourage the people to show their appreciation by hanging themselves to the tracts and then reading them.

REV. W. D. TICKNER, GRAND MARSH, WIS.

How to enter the open door is the great problem. There is no Protestant minister at Adams or Friendship. The Congregational minister at Grand Marsh is soon to move to a distant field. This leaves the First-day churches at New Chester, Easton, White Creek, Quincy and Grand Marsh pastorless, except the Lutheran. How long this condition will continue is uncertain. Davis Corners church is unoccupied and has been for a long time.

To make it possible for me or someone else to enter the open door, I would like to have some strong man like W. D. Burdick, with a quartet, come to Friendship with the tent this summer. Of course this is only a suggestion, but I believe great good might result.

PASTOR WARDNER T. F. RANDOLPH, HARTSVILLE, N. Y.

The interest in the regular morning service is good. The roads were very bad during the past winter months. There was no snow for sleighing, and alternate frost and thaw made them so bad that even a buggy had difficulty in getting over them; yet the more faithful came out very regularly, on horseback, on foot, and when they could, in buggies.

There are only six Sabbath-keeping young people, and during the school year only two or three. We find it impossible to have regular Christian Endeavor prayer meetings with so few, but we keep up the organization and the affiliation with the Local Union, and have meetings at intervals.

There is no regular mid-week prayer meeting. Last summer our people took part in a series of cottage prayer meetings on Crosby Creek. We hope to get something of the sort started again this summer.

We are mighty pleased with the tract rack sent by the Tract Society, and the people show interest in the tracts-themselves.

LETTER FROM HOLLAND

DEAR BROTHER SHAW:

Many thanks for your kind letter of January 7th. Meanwhile I trust you will have read my letter of January 10th to you and one of January 28th to Brother Corlis Randolph. Today I received the Recorder of January 27th containing my letter of November 15th. The Sabbath Recorder arrived here irregularly, sometimes five or six at a time after a long waiting; but only a few copies have been lost.

We have been profoundly struck by the loss of Brother Lester C. Randolph and other valuable workers. Where are the men to fill the ranks? I pray God may urge laborers and send them forth in his vineyard and that he may preserve our people from further blows! We are anxious to know if Brother Frank Hubbard is recovered from his serious illness.

I just received a letter from Sister Slagter telling me that eight persons had died at Gambong Walsh from the grippe. Both Sister Alt and Sister Kell have been suffering from fever, and Brother Davis Graafslaat was near death; God has preserved their precious lives.

Brother Taekema feels quite at home in his new church in Groningen.

I received a letter from Battle Creek from Brother Scheel, a former member of the Horace Church, containing good news from the church there, and announcing that the General Conference in 1910 probably would be held there. He said they would very much rejoice if I should be able to attend that Conference. I do not know whether this was a private desire of Brother Scheel or a desire of the church there, or elsewhere. At any rate I beg to tell you that the difficulties for such an undertaking would be very great this year.

The expenses are very heavy and there are many other impediments. I hope you will excuse my writing you this beforehand.

The letter from Java did not contain any intelligence concerning the intended visit of Brother Davis. I hope soon to hear more about it.

With very cordial greetings to you and all friends in Plainfield,

Very truly yours in Christ,

G. VELTHUYSEN.

AMSTERDAM, HOLLAND,

MARCH 9, 1919.

A TRIP TO THE SOUTHWEST

REV. WILLARD D. BURDICE

In harmony with plans made by Secretary Shaw I spent several weeks in February and March with Brother T. J. Van Horn in meetings in Arkansas.

My first visit to the State was in 1908, when I went as delegate to the Southwestern Association at Fouke. My second visit was to different places in the State in 1915, a few months before Brother Van Horn became our General Missionary on that field.

At Springfield, Mo., Brother and Sister Van Horn joined me, they having spent several days very profitably with Sabbathkeepers not far from there. We reached Gentry Friday morning, and that night began meetings that lasted over two Sabbaths. On the second Sabbath a Sabbath institute was held. Here meetings were held each afternoon and evening. The interest was good, and there was waiting baptism and membering in the church when I left.

The roads were too bad for us to go to Beck's Prairie, where Brother and Sister Van Horn have done good work, but on the second Sunday we went to the schoolhouse at Cross Roads, another place where Brother Van Horn was preaching. A union Sunday school is held at this place, and we were so encouraged by the interest shown in the meeting which we held, that we promised to return and hold meetings on Monday and Tuesday nights. At these services the interest increased, and we postponed our trip towards Fouke that we might remain and hold a few more meetings. Several asked for prayers, and at least two made their decisions for Christ before the closing meeting on Sunday night.

The house was full on the closing night; the people were very attentive to the message of the evening; friends from Gentry joined with the people of the neighborhood in personal work in the after-meeting; and God wonderfully blessed us. I think that ten or twelve decided for Christ in the closing meeting. The people out there were very hungry for the gospel message. Brother Van Horn conducted the after-meetings with skill and power, so that good results were realized. The people appreciate the work that Sabbath-keepers have done among them, and
this will be a good place for our new missionary on the field to visit regularly.

On Monday morning we started for Fouke, planning to spend a few days with Sabbath-keepers at, and near, Belzoni, Okla. We reached Antlers in the afternoon, and Brother Van Horn walked out a mile or so to call on a family—and kept walking, and got his foot tingling with him was sore feet, due to much walking in new shoes the previous week. The next day the mail man refused to take me with him to Belzoni because of the bad roads and the large amount of mail that had been accumulating for some weeks, so I had to give up the trip, and started for Fouke. Brother Van Horn walked all of the way to Belzoni and back, a distance of 28 miles, I think, and did much valuable work while gone.

Connections were so poor that I had to spend two nights on the way from Antlers to Fouke, but I reached there in time to attend services. They greatly appreciated this experience that I have been privileged to have with him my long-time confidence in him has been confirmed, and I have not been surprised to hear people tell of their love and respect for him and for Mrs. Van Horn, and of the good work they have done on this field.

I trust that in the near future the Missionary Society can place another man on the field, and give him such financial support as will make it possible for him to visit other places in Oklahoma, and have the work so thoroughly organized that he can regularly visit and supervise the work in the different places where we have interests.

As Stone Fort, Ill., was but little aside from my route home I decided to spend a few days with the people there. I was able to call on nearly all of our people in their homes and to preach at four meetings.

For many years Dr. F. F. Johnson and Elder Robert Lewis were the pastors of this church, but Dr. Johnson died about a year ago, and Elder Lewis is too feeble to attend services. They greatly need ministerial help. Elder Seager, of Farina, visited them the Sabbath before I went there, and in his anxiety for the work he wrote me, urging that I help them work out some plan for securing ministerial help. As it seems impossible to secure a resident pastor now, the people heartily entered in to the plans of having Elders Seager and Greene, of Farina, visit them once a month, alternating when possible. The church agrees to pay them $10.00 for each visit, and asks the Missionary Society to pay their traveling expenses on these visits. I cannot bear to think of this field where there are 30 or 40 children and young people that should grow up and become loyal and true Sabbath-keeping Christians, should be lost to us.

Stone Fort needs regular ministerial help, but, as it stands now, they have done an inspiring work and inspired conduct, and increased interest and activity on the part of the people living there.

At all of the places visited I have had the opportunity of preaching to unconverted people. They have shown unusual interest in the gospel messages, and have manifested a seriousness that is characteristic of many people at this time. Brother Van Horn and I have tried to present the gospel story in a plain, convincing and appealing way, and have made it clear that so many have accepted discipleship.

I should be glad to write of many experiences that I had on the trip, but my letter is already too long, and I must close.

GOOD-BY TO THE SOUTHWESTERN FIELD

REV. T. J. VAN HORN

One of my familiar friends, and a reader of the Sabbath Recorder, seemed surpris-
ed when I met him in Chicago recently to learn that the Southwestern missionary had resigned his work and was leaving the field. This suggests possible neglect on my part and this letter is an effort at reparation.

It is possible that the assumption that the work in the Southwest was being closely watched by all our people is without sufficient ground, and so during the stages of this long journey an honest effort was made to give the people more about this very interesting field and that it is once morevacant, and open for a more competent worker.

If West Hallock, Albion, Milton and Jackson Center do not now have a vision of the whitening harvests on this wide field, I can not be held entirely responsible for it. And if some one of our workers, consecrated and competent, can get the vision of this needy territory, he will feel that it is a step up, and not down to take the way the Lord would have him go.

I suppose that opportunities never seem so golden as when they are slipping from your grasp. For this reason I may be in danger of giving false impressions to write about the closing days of the work in the Southwest, made doubly interesting and precious because my esteemed brother and classmate, Rev. W. D. Burdick, was my congenial and efficient co-worker. Through the interest and generosity of our Mephitis friends, Mr. and Mrs. Hallock, Albion, Milton and Jackson Center do not have their danger of being left out.

The Southwestern missionary had resigned his work, and the interest and generosity of our Mephitis friends, Mr. and Mrs. Hallock, Albion, Milton and Jackson Center do not have their interest in the work of the Lord suffer. I am heartily entered in feel and will pray for you all, and for the work and the people of this field.
were held at the Belzoni schoolhouse. Little Clara Aurigur became a subscriber to the Sabbath Recorder while I was in this neighborhood. She is able to give an intelligent reason for her belief in the Sabbath. The next missionary will probably find her a willing candidate for baptism and membership in a Seventh Day Baptist church.

According to the popular methods of counting, about six would be included in the number of converts as a result of the meetings held in Fouke. Aside from this and what gave much satisfaction, was the removal of some difficulties that stood in the way of effective work in the church. The Fouke School is doing excellent work through the excellent teachers under the efficient direction of Professor Fred Babcock.

The trustees are, at present, struggling with some perplexing problems, and they need your sympathy and prayers. The work at Fouke was the last with Brother Burdick, and I wish here to express my gratitude to the Tract Board for giving him the sufficiency of kindliness it was difficult to say good-by, from the field.

"When we present them with the Gospel, Teacher's plain expression, That 'sin is of the law transgression,' seems not to make the least impression—It's Jewish.

"They love the rest of man's invention; But if Jehovah's day we mention, This puts an end to all contention—It's Jewish.

"O ye who thus God's day abuse Simply because 'twas kept by Jews, The Savior, too, you must refuse—He's Jewish.

"The Scriptures, then, may we expect, For the same reason you'll reject, If you but stop to collect They're Jewish.

"Thus the apostles, too, must fail; For Andrew, Peter, James, and Paul, And Thomas, Matthew, John and all Were Jewish.

"So to your hapless state resign Yourself; in wretchedness to pine, Salvation surely you'll decline—It's Jewish."

WHITE CLOUD, MICH.

As I wrote you, we began meetings here two weeks ago last night. One night we were asked to omit our service because of some perplexing problems, and they expressed that courage and grace may be trying of all.

"Though not with Jewish rites which passed, But with the moral law twas class'd, Which must endure while time shall last, It's Jewish."

"If from the Bible we present The Sabbath's meaning and intent, This answers every argument,—It's Jewish.

"Though the disciples, Luke and Paul, Continue still this rest to call The 'Sabbath Day,' this answers all—It's Jewish."

"The greatest source of the work that had been done at these points during my occupancy of the field. In view of these expressions of kindness it was difficult to say good-by, realizing that it was a final parting with these friends.

Gentry is feeling keenly the deprivation of the work that has been supplied during these years and the final parting here was the most trying of all. Shall we not unite in the prayer that courage and grace may be supplied to them for the work of the coming days, until another helper shall arrive."

REV. ROLLO J. SEVERANCE CALLED TO THE SOUTHWEST FIELD

The Board of Managers of the Seventh Day Baptist Missionary Society, at its quarterly meeting in April, extended a call to Rev. Rollo J. Severance, now the pastor of the Riverside (Cal.) Seventh Day Baptist Church, to become the missionary evangelist to take the place made vacant by the resignation of Rev. T. J. Van Horn on the Southwest field, a district which includes the State of Arkansas and the borders of adjoining States. It is expected that Mr. Severance will accept the call and enter upon this work July 1, 1919.

THE CHALLENGE OF THE MINISTRY

The Rev. A. J. C. Bond, of Salem, W. Va., has just closed a series of six very strong sermons and addresses on the "Challenge of the Ministry," at Alfred and Alfred Station. Two were given at his college assembly; one at Alfred Station; one at Alfred, Sabbath morning; and two on Sunday morning.

The Christian ministry challenges young men and women of strength and loyalty to enter a high and holy calling; to help satisfy the spiritual needs of a troubled world; to enter extending fields of co-operative Christian effort; to help men and nations safely through great crises; to proclaim the greatly needed Sabbath truth; and to preach the gospel to the uttermost parts of the earth.

That competent and well qualified young men and women are needed for the ministry and for the growing field of religious education is plainly seen and deeply felt. To help meet this demand the Seminary would like to publish these sermons in a neat book form for free distribution among young people and also parents who will promise to read the book with thoughtful attention. The object is to make this a campaign on behalf of more students for the ministry.

Every reader who is willing to aid in financing this campaign is invited to correspond with the undersigned.

ARTHUR E. MAIN.

Alfred, N. Y., April 27, 1919.

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL

Medical, Surgical, Obstetrical, Children, Dietetics, Hydrotherapy and Massage. (Affiliation three months Children's Free Hospital, Detroit.)

This school offers unusual advantages to those who recognize the noble purposes of the profession and those who are willing to meet its demands. Enrolling classes during the year 1919, April, June, August and September 1st. For catalog and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan.
PSALM CXXIV
The godly bless God for a miraculous deliverance
1. If it had not been the Lord who was on our side, now may Israel say;
2. If it had not been the Lord who was on our side, when men rose up against us:
3. Then they had swallowed us up, quick, when their wrath was kindled against us.
4. Then the waters had overwhelmed us, the stream had gone over our soul:
5. Then the proud waters had gone over our soul.
6. Blessed be the Lord, who hath not given us as a prey to their teeth.
7. Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped.
8. Our help is in the name of the Lord, who made heaven and earth.

Out of the mighty torments of war, out of the hideous flare of battle and the dreadful slaughter of our fighting men, this Easter we have a new spirit of devotion and of thanksgiving. For our miraculous deliverance from the sword, for the half million of our stalwart sons whose lives were saved by the early ending of the war, for the kindness and mercy of a just God to a free people, we let thankfully subscribe to the Victory Liberty Loan.—Chicago Tribune.

The psalm that appears in this column recently occupied a prominent place in one of the great dailies of the Middle West. A full page was given to the Victory Liberty Loan, and in the center of the picture was printed this psalm.

Not often do we read such passages in the secular press and so it seems to impress us the more.

While we are investing in the Liberty Loan bonds, of our Government, as we all are, I trust, let us not forget the work of our denomination. We have not been ashamed to go without many things because “our country is at war and needs our money.” Let us not be too proud to sacrifice for the kingdom of God. Many, many fields are needing our help right now.

Just read over the reports of the Tract and Missionary societies and see the calls that come for help, and not enough money to spread over all the needs. Soon the Conference year will be closed. If you have done as well as you can, see if you can’t do a little better. That is the way we all worked during the war, and treasures in heaven will pay bigger dividends than even the United States Government. I think the censor will admit the truth of that statement, even though the United States Government is the best government on earth.

Anyway, why not find out if your society has sent its apportionment to Mrs. Whitford—if you have already done so maybe you will have time before the year closes to send a little more for some special interest that you have on your hearts.

Dr. Rosa Palmborg and her adopted daughter, Miss Eling, and Miss Su have been at Milton a week now. They have rented rooms and Dr. Palmborg plans to keep house and place Miss Eling in school next fall. Miss Su plans to enter the Nurses’ Training School at Battle Creek about May first. The doctor’s many friends are glad to greet her again, and to meet her Chinese girls. We are all hoping that their stay among us will be a happy one for them.

Dr. Palmborg is not yet as strong as we hope she will become as time passes. Just now she is suffering from a severe attack of lumbago, but she assures us that she “will be all right in a few days.” We trust that after a few days of rest she will be herself again.

A TRIBUTE
The Ladies’ Aid Society of the Seventeenth Day Baptist Church at West Edmeston, N.Y., has met with a great loss in the passing away of Mrs. W. Delos Crandall, on March 13, 1919.

Since the society was first organized she has been a faithful, loyal member, taking a deep interest in all work pertaining to the society and the church, always ready and eager to do her part, always generous and helpful to any one in need, a true friend and those who knew her.

She never failed to attend the meetings when her health permitted, and with gracious hospitality often opened her beautiful home to the society. She loved the Sabbath truth, and her example and influence will long be felt by all who came in contact with her.

We desire to express our sympathy to her dear ones, in their sorrow, which we as a society share.
of God and derives untold inspiration from it, when rightly guided.

An outdoor life, led wisely, gives rise to many good works. The ideal of service to others stands out prominently in the Scouting program. Before a boy can officially become a Scout, he promises on his honor to do his best.

1. To do his duty to God and his country, and to obey the Scout law.

2. To help other people at all times.

3. To keep himself physically strong, mentally awake, and morally straight.

It should be noted that the boy is not obliged to promise to do all these things, but to do his best to do them. This of course means that he will try all the harder to do them, for to do otherwise would be to confess being only one's second best. Practically, this pledge takes the form of the daily good turn and larger acts of service. Throughout the war, Scouts did yeoman service in all the Liberty Loan and Thrift Stamp campaigns. They collected carloads of fruit pits for gas mask manufacture; they located trees for use in making airplane propellers; they circulated literature broadcast for the Committee on Public Information.

Such an influence as this brings out the best in any community. The boy takes pride in himself and, as a natural consequence, he straightway sets out to better the conditions which he finds round about him. Clean-up, safety first, health and other similar drives have been pushed to a successful conclusion by Boy Scouts in numerous cities and towns. Scouts tackle these things, not as matters of necessary routine, but with a spontaneity and enthusiasm that inevitably brings results.

The plea of those who have this movement nearest at heart is not so much for more boys—it is for leadership for the many ways to become Scouts. The need for scoutmasters was never so urgent as it is now, at the dawn of a veritable new era. If Scouting is to expand until it becomes a factor in the development of the American youth, leaders of the highest caliber must step forward.

The church is the obvious place to turn for such leadership, and the church need not fear that it is directing its energies in the wrong direction. A prominent clergyman of Oklahoma City stated recently: "I regard the Boy Scouts of America as being worthy of the fullest endorsement of the church. It is a part of the church of God without any denominational brand upon it. Character construction on righteous lines is the biggest job of the church, and that is the dominating purpose of the Boy Scout Movement. If we pay more attention to this work of construction at the beginning of the boy-life we shall have less reconstruction work in the lives of moral and spiritual wrecks."

It is equally incumbent upon the churches of America to answer the appeal now being made by Scouting officials for Christian leadership. It is an opportunity for the churches to make their influence felt in a tangible way.

Many churches, to be sure, have already incorporated Scouting in their regular activities. It has fitted in admirably with the weekly program. Troop meetings are held on appointed nights in church parlors and parish houses and the boys have unconsciously been led to take a renewed interest in the church.

There is, however, room for a much wider support of Scouting on the part of the churches. If the citizen of tomorrow is to be a leader in the church, the church must not fail him now. In furnishing the right sort of leadership to the Boy Scouts of America, the church will fulfill a great trust.

I urgently advise our pastors to make a thorough and immediate study of the Boy Scout Movement in conjunction with the work of their churches, not only on account of the wonderful record of the Scout Movement, but also to interest the churches in providing Christian leadership with a live successful program for their boys.

For further information and for literature address Lorne W. Barclay, Director, Boy Scouts Education, The Fifth Avenue Building, New York City.

A. E. MAIN.

Alfred, N. Y.

A man is not a man by virtue of his face and body, but by virtue of his understanding and will.—Swedenborg.
and the selection and preparation of other matter for the Commission's Page and the department of Missions and the Sabbath in the Sabbath Recorder occupies time and effort.

Since the absence of Editor Gardiner from Plainfield because of the illness of Mrs. Gardiner, the Secretary has been trying to help a little at the publishing house, in reference to the matter of the Sabbath Recorder in general.

No statistical statement of this varied work at the office has been made for the quarter.

The Secretary's expenses account for the three months, for traveling and office expense of postage, stationery and incidentals, amounted to, for the two boards together, $27.33.

Edwin Shaw.

Plainfield, N. J., April 1, 1919.

Voted, That this Board pay one-half of the traveling expenses of Secretary Shaw to Battle Creek and return on the trip recently made.

Sabbath Evangelist W. D. Burdick presented the following report for the quarter, and spoke very interestingly and hopefully of his visit to the Southwest.

REPORT OF WILLARD D. BURDICK

Quarter ending March 31, 1919

To the American Sabbath Society:

During the quarter I assisted our missionary, the Rev. T. J. Van Horn, in work in Arkansas, and visited Stone Fort, Ill. We held evangelistic meetings at Gentry, Cross Roads schoolhouse, and at Fouke, Ark. There were conversions at each of these places, and plans were made for baptism at Gentry and Fouke. On my way home I spent a few days at Stone Fort, visiting our families and speaking at four meetings. On Sabbath morning I assisted them in starting plans to secure regularly monthly visits from Elders L. D. Seager and L. O. Greene, of Farina, Ill.

Distance traveled. 3,200 miles

Expenses of trip. $39.77

Money received for Tract Society. $20.75

Subscriptions for Recorder—new ones, 22 renewals.

Pages of tracts distributed. 1,200

New Market, N. J.

April 13, 1919.

Secretary Shaw reported informally for Sabbath Evangelist George B. Shaw, that he is now visiting churches in the Northwestern Association.

By general approval the usual arrangements will be made again this year for Sabbath Rally Day.

Voted that new editions of the card entitled "Why we are Seventh Day Baptists" be printed in editions of 3,000 in card form, and 5,000 in leaflet form.

Correspondence was presented from President Booth C. Davis, relating to the publication of a series of his sermons, and it was voted to publish the same with the understanding that the author purchase $100.00 worth of the edition at cost price.

Correspondence was received from J. A. Murray and T. L. M. Spencer, with requests for literature, and by vote the requests were granted and literature will be forwarded.

Correspondence and manuscript from Rev. G. E. Fifield were referred to Rev. W. D. Burdick for examination.

Request for literature from Edward W. Perera was granted.

Correspondence was also received from F. W. Burnham, Brody F. Randolph, Mrs. Mary E. Fillyaw and Editor Theodore L. Gardiner.

The latter expressed the gratitude of himself and Mrs. Gardiner for the resolution recently passed by the Board, and the kind words of appreciation embodied therein for the valued dual services rendered to this Society and our people.

By vote of the Board the Recording Secretary was requested to make a reply to Brother Gardiner on behalf of the Board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Mamma—"Now, Freddy, mind what I say. I don't want you to go out into the next garden to play with that Binks boy; he's very rude."

Freddy (heard a few moments afterward calling over the wall)—"I say, Binks, ma says I'm not to go in your garden because you're rude, but you come over here into my garden—ain't rude."

The Battle Creek Sanitarium

Wants at Once

Fifty young women between eighteen and thirty-five years of age to take six-months course in Hydrotherapy with practical experience in the Hydrotherapy Department of the Sanitarium.

Requirements: Good character; physically able to work; at least a grammar school education.

Permanent positions guaranteed to those who prove a success.

Those interested in this course of training are requested to make application to the Battle Creek Sanitarium, 30 East Michigan Ave., to the Nurses' Training School Office, Battle Creek, Mich.

SUGGESTIONS METHODS IDEAS FOR C. E. WORK

A booklet of 16 pages published by Riverside (Cal.) C. E. Society especially for the use of Seventh Day Baptist C. E. societies—"but good for ANY society. Every page has "live" matter in it that YOU can use in YOUR society. Price 10 cents per copy, postpaid—but worth a dollar. Order from Mary G. Brown, Secretary, 161 E. Date Street, Riverside, California.

The edition is limited—order at once. 3-31-19.
The ideal. If we fight as only a chaplains do—God's glory.

-- cherished ideal. The potter how all-powerful they are devotion we may for a moment imagine - the embodiment of our fondest Imagma- strains of poetry and shaping life and conduct.

us in the every breath and have, soul has, in the words of the poet, paid their imagination - conceives a great bridge that spans a wide direction of his fondest ImagmatlOn. 

We look upon a = a world.

We have heard that they fight as only a chaplains do—God's glory.

E蓬勃 ideal. If we fight as only a chaplains do—God's glory.

An ideal. If we fight as only a chaplains do—God's glory.

The potter how all-powerful they are devotion we may for a moment imagine - the embodiment of our fondest Imagma- strains of poetry and shaping life and conduct.

us in the every breath and have, soul has, in the words of the poet, paid their imagination - conceives a great bridge that spans a wide direction of his fondest ImagmatlOn. 

We look upon a = a world.
SABBATH SCHOOL

PRESENTING THE SABBATH SCHOOL LESSON TO THE JUNIORS*

RUTH MARION CARPENTER

One of the simplest ways for me to treat this subject was to be as nearly as possible the methods used in my own class work in presenting the lessons of the last quarter to my Junior girls. Most of my ideas grew out of suggestions found in the helps, the Junior Quarterly, published by the Seventh Day Baptist Denomination, and the Junior Teacher, published by the American Baptist Publication Society. Sometimes the suggestion was a mere word or clue which I enlarged upon upon until it would scarcely be recognized by the authors of the helps.

Perhaps you will want to get acquainted with my little class. There are ten of us, their ages averaging eleven years. A year and a half ago, there was one professes Christian in the class. Now there are seven. At first, of course, the problem was to lead them to the Master. This did not prove difficult for children are naturally attracted to their Savior when he is presented to them simply and earnestly. “For of such is the kingdom of heaven.” Now the problem is to keep their interest alive and teach them how to live a practical Christian life. To me the latter problem is much more difficult, entailing more responsibility, more thought, more self-consecration.

We call ourselves the Glad Game Girls or the Joy-Makers and it is our aim to spread joy and gladness wherever we go. We have pledged ourselves to be on the watch for chances to do little deeds of kindness. When one child discovers sickness or distress, she reports it to the class at once and they decide what can be done to cheer the sufferer or make the burden lighter. In this way they are teaching themselves to recognize opportunities for making practical application of the lessons taught in the class hour. Our class song is “Help Somebody Today,” and our class motto is Ephesians 4:32: “And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”

In teaching the lessons of the last quarter a point was made to teach the story thoroughly, because children should know these good old Bible stories, first as history, and second as stories from which to draw daily help. In telling the story, it is necessary for the teacher to know it first, know it so well that notes are not necessary. Do not be obliged to look at your helps, just look at the children in their eyes, you not only hold their attention better but you have the chance to watch the play of expression on their faces which will be a guide to you every time in driving home the truth, for not every child will grasp every truth. After having taught the story as history, if it is a good one to dramatize we choose characters and act it out, usually referring to the Bible and using the actual Biblical language as far as possible in carrying on the conversation of the story. They enjoy the play and at the same time it is familiarizing them with the use of the Bible phraseology. The third part of the lesson hour is devoted to practical applications or as the children express it, “Something to do.”

I am in the habit of taking a little basket to Bible school with me holding my Bible, pencils, scissors, paste, chalk, paper, damp wash clothes for wiping sticky fingers, and other accouterments. When I come into the room with this basket, one or more are sure to exclaim, “Oh, goody, we are going to do something this morning.” But if I do not have the basket, they crowd around me with long faces saying, “Miss Carpenter, aren’t we going to do anything today?” So I have learned that unless you do “something” the hour is not quite complete for them.

Another reason for preparing something for them to do is this: If they have made something that is attractive and full of meaning to them, they want to take it home and show it to mother. This makes it possible for the mother to know what her child is being taught, besides fixing the facts in the child’s mind by the necessity of explaining to her mother.

I assume that you have been teaching this last quarter and that you are familiar with the lessons, so that I shall only give you my methods of application work. You remember the first story tells about the babyhood of Moses. Why did God think it necessary for Moses’ mother to hide him? Why did he put it into the heart of the Egyptian maiden to adopt him as her son? Simply that he could help his people, most by saving them. For this reason he was put up in the environment of the Egyptians and learn their way of living and their skill in leadership, so that in his mature years when he was to deliver his people from their bondage, he would understand the conditions from all sides and become a great leader. Of course, neither Moses nor his mother knew they were fulfilling a great plan. They were obedient to God’s commands.

Many of God’s plans today are not understood by children or even their parents, but we have to trust God that he has all sufficient reasons and that he will work these out for The Great Good, “All things work together for good to them that love the Lord.” Very few of you children like to practice on the piano regularly and it is hard for you to understand that you must do it while your hands are little, so you will not as later on you are more grown; that you must grow into your ability; but you accept mother’s reason for insisting and do it without understanding why. So it is with God’s plans, do as he says and never mind the why.

The children were especially interested in the story of the ten plagues and after they had made pictures of the things representing the different plagues, such as lice, frogs, hail, grasshoppers, etc., it was not at all difficult for them to remember them. Of course, I dwelt mostly on the last one, or the Passover. Absolute obedience was the lesson for them here. Each one was asked to draw three doors; on one door they did not indicate any blood at all; that was to represent the scoffer, he who thought such commands foolish and entirely useless. On the second door they indicated the blood in red crayon on the sides of the door only, because it was too much trouble for the man to get a chair or stool and climb up to put blood on the top. This represented the man who did not see the necessity of absolute obedience, arguing that the angel of death could see the blood on two sides just as well as on three. But he was mistaken; God told him to put it on three sides and because he put it on two only, he was not obeying in full. I told the children that partial obedience was as bad as no obedience and referred them to James 2:10, “For whatsoever shall keep the whole law, and yet offend in one point, he is guilty of all.” This verse they copied under the picture of the door with blood only on the sides. Then on the third door they indicated the blood just as God commanded and under it copied the verse found in James 1:25, “But whoso looketh into the perfect law of liberty, and continueth there- in, this man shall be blessed in his deed.”

In the story of Jethro, Moses’ father-in-law who visited him on his way through the wilderness, Jethro watched Moses through one day’s work, when Moses answered questions, settled disputes, taught his people, preached to them and kept them in the attitude of rightful worship to God. Jethro watched all this with interest when he watched Moses completely worn out with the enormous amount of detail work. Jethro most earnestly advised him to call in helpers. Of course, nobody could help his people much by saving himself, Jethro told him to appoint leaders and sub-leaders and even other helpers under these. Then Moses should let these leaders judge the people, settle the disputes, do the teaching and preaching and that Moses should hold himself ready to step in and do such part of the work as should
prove too difficult for the under helpers. I drew a diagram on the board and gave each child a large piece of paper and after I had drawn from them by questions the points I wished emphasized, I filled in the outlines and they did the same on their papers.

After talking about the story of Moses and the Ten Commandments we learned them by heart. I divided them in two parts, our duty to God and our duty to Man. I wrote the commandments on the blackboard leaving out the principal word in each case, then handed to the children little slips of paper each one with a Bible reference on it which they were to find in their Bibles. These references were the commandments as found in the Bible and from them the children were able to dis-

You remember when the Israelites were fleeing from the Egyptians that they had a bright pillar of fire to show them the way. Little girls and little boys have a bright pillar of fire to show them the way to Christ. It is the Holy Bible. The Israelites had to have a great deal of faith to go through the Red Sea. How did they know the waters would not roll together and drown them all? They did not know, but they trusted God. There are a great many dangerous things around us. Why are you little children willing to cross a bridge? Might it not break with you? Yes, it might, but you trust it because it was made by men who knew how. So can’t you trust God who knows how to protect you from all danger of sin? The chief thought brought out was God our helper. Several verses were referred to illustrating this thought and the children were asked to choose the one they liked best, copy it on a little card, and use it as their comforting motto throughout the following week.

Right here I want to digress a bit from my topic and make an explanation. Miss Flora Burdick, our Primary Superintend-ent, has already told you about the contest which she is running as an incentive to the children to bring their Bibles to class. It seems to me that when they come with their Bibles it is up to the teachers to find some definite use for these Bibles each week; if they do not, the bringing of the Bibles is just a mockery to the children even though they are not able to express it as such. This is the reason, therefore, that I have so many references for the children to look up, aside from the fact that I hope it is familiarizing them with the use of the Bible.

There was the story of the spies or scouts who went into the land of Canaan to see what it was like. There were twelve of them, but only two brought back encouraging reports. These spies seemed to be greatly impressed with the size of the men they saw in the promised land; they called them giants. They considered them enemies, as they were, and they were afraid to go ahead and fight them. We as children and grown people have giants to overcome before we can get to our promised land. Depending upon the children’s imag-ination I described some of the giants and as the children guessed their names I wrote them on the board. There is the giant who says, “Let your mother do the dishes and you finish your book, she can do it much better and quicker than you.” This giant’s name begins with L. Yes, his name is Laziness.

Now here is another giant and he whispers in your ear, “Tell father the dog broke the cellar window, he will never know the difference.” His name begins with L. Too. That is right, Lying.

There is a spy giant who says, “You need not tell mother that you left the baby alone yesterday afternoon while you played across the street; if you just keep quiet, she won’t know and you won’t be telling any wrong stories.” His name begins with D. Right again, his name is Deceit.

This is a very dangerous giant, he is always saying, “I won’t, so there. Yes you will or I’ll slap you.” His name begins with T. That is harder to guess, isn’t it, because he doesn’t bother you as much as the others do. His name is Tem- per.

An ugly giant always sneaking around and suggesting little mean things to do like this, “Johnny is so little that he really ought not to have the biggest apple, give him the other,” or “I am afraid Dorothy will break the big doll, I think I better play with it.” His name begins with S. You guessed him right away—Selfishness is his name.

I told more stories until there was a list of giants on the board including irreligiosity, jealousy, rudeness, dishonesty, tardiness, etc. Giving the children paper and pencils I had them make a diagram something like this:

<table>
<thead>
<tr>
<th>Caleb &amp; Joshua</th>
<th>The Other Ten</th>
</tr>
</thead>
<tbody>
<tr>
<td>With God’s Help</td>
<td>We Are Not Able to Overcome</td>
</tr>
<tr>
<td>Are able to Overcome</td>
<td>These Giants</td>
</tr>
<tr>
<td>These Giants</td>
<td></td>
</tr>
</tbody>
</table>
ing to state those four reasons, using the name of Christ in place of the words, 'my country.' For some minutes the young man stood silent, then he said reverently:

"Jesus Christ needs me."

"Jesus Christ calls me.

"I am strong and able to serve Jesus Christ."

"I am willing to give myself to the service of Jesus Christ."

"Go, my son, and may God bless you."

The story of the cities of refuge was a very interesting one. With little scraps of paper I made two roads leading to a certain city. I laid the papers on the table like making a map. One road was rough, rocky, muddy, hilly, etc., but the other road was smooth, macadamized, avoiding all the hills. The first road was short and straight; the latter long and crooked with many by-paths leading from it.

You will remember the story of Joshua, when he was old and about to die that he called all the leaders of the Israelites together, told them that they were whispering God and insulting him by worshipping idols, etc. I asked the children if they wouldn't like to be the Israelites and I would be Joshua and scold them as he scolded. They thought that would be great fun. I began by asking such questions as these: Don't you remember the man who had a little boy named Isaac? What happened to Isaac? When Isaac grew up what were his children's names? How did these two get along together? What was the result? After many years did Jacob and Esau do? How many children did Esau have? What happened to Joseph? Do you remember how the family was reunited? Who was the beginning of the Israelites? Why were they called Israelites? By these questions and many more I drew from them the outline of the whole history from the time of Abraham down to the time of Joshua. This lesson, like the previous one, was a lesson of choice. Should the Israelites choose to serve the idols or choose to serve their God who had been with them through all their conflicts with the Egyptians and who had given them victory in the Promised Land? We talked about good and bad choices again this week and I gave them some references to look up about good choices. I had them read aloud their references and tell me what they were to choose to do from their verse. For instance, one verse said, "Choose ye this day whom ye shall serve," and they quickly guessed that they were to choose to serve. Some of the other choices suggested in their verses were trust, imitate, honor, come and reverence. As they decided what each verse meant, I wrote the words on the board. A card had been prepared for each child with the words "Choose to" printed in fancy letters on the left hand side. On the right hand side were slots made to insert six strips of paper. On these six strips of paper respectively were printed the words, "Come, Honor, Reverence, Imitate, Serve, Trust." The initial letters of these six stripes were TRUST. I passed a set to each child and asked her to arrange the slips of paper in such a way that the initial letters would spell a word. Perfect quiet reigned for two or three minutes. Little heads were bent over the table and little fingers busy placing the words this way and that. All at once one girl jumped up and throwing her arms around her neck whispered, "It is 'Christ'!"

In another minute two more girls had guessed it and then the secret was out. Then they inserted these strips in the slots and they had a card which read like this:

<table>
<thead>
<tr>
<th>COME</th>
<th>HONOR</th>
</tr>
</thead>
<tbody>
<tr>
<td>REVERENCE</td>
<td>IMITATE</td>
</tr>
<tr>
<td>SERVE</td>
<td>TRUST</td>
</tr>
</tbody>
</table>

When all had finished they read in concert the complete sentence thus: Choose to Come to Christ; Choose to Honor Christ; Choose to Reverence Christ; Choose to Imitate Christ; Choose to Serve Christ; Choose to Trust Christ.

My review of the quarter's work was very simple but easily grasped as a whole. I tore from the quarter's the pictures illustrating each lesson and asked the children to cut them out neatly. While they were cutting, different children recalled the story of their picture in sort of a social way, that is, not talking to me but to their neighbors; I had an oversight of it all and made corrections where necessary.

I had a large mounting-board measuring about 30 inches by 24 inches. Across the top were outlined in large letters, "The Israelites." This title I asked one girl to color nicely in blue. In the upper left hand corner I pasted a picture of Moses in the rushes. In the lower right hand corner we pasted a map illustrating the journey of the Israelites. In the space between we arranged and pasted the pictures chronologically. In one of my helps I found a two-line couplet fitting each lesson. Some were scattered among the girls and suggested that they fit them to the pictures and paste them alongside. In the very center of the board another girl colored and pasted a motto of large red letters reading, "Love the Lord thy God." We called that the keynote of the quarter's work. When it was finished, the girls insisted that we hang it up in our "Corner" and call the superintendent to see it. They were very proud of their quarter's work and they felt it was their own, I did not do a thing but outline the big letters for them to color.

Now in conclusion, I wish to emphasize one or two things. First, in preparing your lessons for the children, make concrete applications of the truths you expect to teach. Plan something tangible for them to make, something that they can see and feel, for finger-work is oftentimes the straightest and shortest road to their understanding. Such teaching makes a much deeper impression on a child's mind.

Second, when teaching, do not fail to use the eye-to-eye method. A well-prepared lesson is always weakened, if not entirely spoiled, by constant reference to notes and helps. Let your heart do the teaching.

Third, love your pupils; love them hard; let them know you love them; love them every day in the week. Plan surprises for them, as a class and as individuals. Have secrets with this one and that one or with two or with three at a time. Give them a secret and they feel so near their teacher if they can have a secret with her all alone. As for instance, only last week one girl came to my home on Tuesday and at home I was willing for her to put a picture of an Easter lily on our class board. I told her it was a very sweet idea and she said, "Oh, can you and I have it for our very own secret and surprise all the rest when Sabbath
Sabbath School. Lesson VIII—May 24, 1919

Repentance. Jonah 3: 1-10; Luke 1: 5; Acts 2: 37, 38

Golden Text—“Repent, ye, and believe in the gospel.” Mark 1: 15.

DAILY READINGS

May 21—Ps. 51: 1-17. David's repentance.

(For Lesson Notes, see Helping Hand)

Shakespeare raised the question:

"Upon what meat doth this our Caesar feed That he hath grown so great?"

Paul, too, inclined the physical system in his gospel far more than we give him credit for. "What! know ye not that your body is the temple of the Holy Ghost, which is in you, ye which in God, ye are not your own?" Scientists declare that we eat too much, that we eat too fast, and masticate too little, ignoring the quality of food required to make muscle, bone and brain. A nation professing a great university was once refused an insurance policy because he was "certainly going to an early grave," but he gave careful attention to the subject of food preparation, and is still filling an honored position. If intoxicating drink is sweeping a mighty army annually to premature graves, what is defiance of the food régime doing along the same line?

Hamilton Review.

LIEUTENANT BURR DEXTER STRAIGHT

Lieutenant Burr Dexter Straight was the son of Olin L. and Ida Aletta Willey Straight and was born in Burns, N. Y., October 26, 1889. After moving to Nunda, N. Y., where he attended the public school and graduated from the high school in June, 1907. The following September he entered Alfred University and graduated with the class of 1911. The two years following his graduation he was principal of the West Valley (N. Y.) High School. Commencing September, 1913, he was principal of the high school at Port Leyden, N. Y., for three years. August 28, 1914, he was united in holy wedlock with Miss Fanny Luella Hood, of Alfred, N. Y.

During the school year of 1916-1917 he took a postgraduate course at Columbia University from which he received the master's degree. The following summer he and his wife were engaged at Hope Farm Community Home for children near New York City. While there he was superintendent of a cottage of small boys and supervising some educational projects.

In his work as a teacher he was successful and held in high esteem by his pupils and the school authorities in the communities in which he taught.

Although he might have claimed exemption from the army he did not do so, feeling that it was his duty to do his part in the great struggle which was going on for human liberty. Therefore he waived exemption and on the 25th of September, 1917, he was called to the National Army and went to Camp Upton, L. I. Here he soon became corporal and then sergeant. On January 5, 1918, he was chosen from his company to enter the officers' training camp at Camp Upton.

April 7th he sailed for France in Co. B, 308th Infantry, 77th Division. With this division he was in a few minor engagements, then went to Camp Upton.

About the middle of July he received his commission as 2nd Lieutenant and his division was transferred to the Old Fighting of the 2nd Division. The 2nd Division was in the midst of the hottest fighting on the part of the American forces and his company (Co. I) was the first company of the American Expeditionary Forces to be decorated.

He was in the drive at St. Mihiel, his division forming part of the front line. In this drive, he came out unscathed. Later, however, at the Champagne drive, east of Rheims, he was not so fortunate. Here, on October 3rd, just as he was getting his platoon ready for the advance, they were met by a counter barrage and a piece of high explosive shell struck him in the breast, causing instant death. Three other officers in the battalion fell at the same place. He was buried in a soldier's grave and the spot was marked and recorded.

In youth he became a member of the Methodist Episcopal Church at Nunda. A few years ago his membership was transferred to the church of like faith in Almond, N. Y., where he remained a member until the time of his death, though he considered Alfred his home and always worshiped when in Alfred with the First Seventh Day Baptist Church of which his wife is a member.

He was very much admired and respected by his fellow-officers and men as many letters written by them to his family clearly witness. One of them says: "Admired for his high personal standards and was a true soldier in the high sense of the word." Another says, "It is terribly hard to admit that he is dead but I expect the Colonel is right; Straight was, as I have often said, a fine friend, a fine thinker and a wonderful idealist. Although he had to die for his ideal, he never did try to make some people do, to take away all the satisfaction one can get out of the war by claiming that there was no ideal involved."

Though he was particularly fond of his home and family, he felt that it was only right for him to take his place in the great struggle against injustice, that his plans were just part of God's Big Plan and that it was "All right" no matter how he turned out. His many letters make very interesting reading; they not only show scholarship, depth of thought and clear understanding of world conditions, but they also breathe the spirit of a true Christian patriot.

In one of his letters he says, "Now, Dad, don't you conduct any funeral exercise over any of us until you know it is absolutely sure; and then don't feel bad, for you can know that we played our part a little part in the big game, and that little part, too, done well was worth a long life. And we who have lived, may, as O'Connell said today that I was a far different creature than when I came in nine months ago. 'Then you taught thou shalt not kill, now you are teaching us how to kill.' He was right, but you know that if I had not taken my little chance to stab at this hellish system, we would all the rest of my life I would have felt as I used to when I had smashed the nail box or grindstone. Why, the whole system I was in was wrong; so no matter what comes I'm going to be glad I'm here."

Besides his wife, who is a teacher in the public school in Alfred, and parents, whose home is in Almond, he is survived by two brothers, LeRoy O. Straight and George A. Straight, both of whom served with the American Expeditionary Forces in France, a sister, Miss Edna Straight, a student of Alfred University, and a host of friends.

Farewell services, conducted by President B. C. Davis of Alfred University, assisted by Pastor William L. Burdick, of Alfred, N. Y., were held in Almond, November 10, 1918. W. M. L. B.

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips (Proverbs 28: 2).

If you have knowledge, let others light their candles by it.—Thomas Fuller.
AN OCCASION AND ITS CHARACTERISTICS

REV. R. J. SEVERANCE

Text:—And the power of the Lord was with him to heal.—Luke 3:17b.

Jesus had been spending some time in Galilee, in the vicinity of Capernaum and the Lake of Gennesaret. People in great numbers came to hear him. At one time when he was down by the lake the crowds pressed upon him until it became necessary for him to get into a boat and row out a little from the shore and there he preached to them the words of truth. But upon this occasion about which we are to speak this morning, Jesus was in a house, probably in Capernaum. Mark says concerning it, “It was noisier that he was in the house. And many were gathered together, so that there was no longer room for them, no not even about the door.” Our text says concerning this occasion, “and the power of the Lord was with him to heal.”

First let us note that it was a preaching occasion. The great appointed means of spreading the truths of the Christian religion is preaching. Paul says “it was God’s good pleasure through the foolishness of preaching to save them that believe.” The pulpit is a product of Christianity, no other religion has ever employed this method of presenting its claims, to any great extent. The Hebrew religion was kept alive principally by the use of ceremonies—feasts and fasts, sacrifices and offerings. Occasionally a prophet would resort to preaching for the purpose of instituting a reform; but such was not preaching in the sense in which we know it today. The essence of Christianity, since John the Baptist drew crowds into the desert, has been no great spiritual awakening, no important reform, no seeking after the hidden truths of God’s Word, and no marked advancement in genuine piety, except as it has come, largely at least, as a result of preaching. “Spiritual life has always kept pace with the power of the pulpit; the times when preaching has been the most highly exalted have been times of growth in Christian principles.” How necessary, then, is preaching! What wonder that Jesus gave himself up almost entirely to this grantelest of all occupations! So important was it in his estimation that he took it upon himself to start a theological seminary, that he might train others in this holy calling. And what preachers he made of some of them! But we must not speak of them now. To return to this “preaching occasion,” here was Jesus, the perfect pattern for all preachers, “and the power of the Lord was with him to heal.” It was a preaching occasion, it was a common occasion. There was nothing extraordinary about it as far as Jesus was concerned. He was accustomed to teach whenever people came to him. To be sure it was not a regular appointment; it was not an appointment at all; the people heard that this marvelous preacher was in the house and they flocked together to hear what he might have to say. Should such a thing happen to one of us ordinary preachers today, we would think it strange indeed; it would be uncommon. But not so with Jesus, wherever he went people came to hear him; not because they believed his teachings or agreed with what he said, but there was a magnetism about him that they could not resist. Perhaps if we had preachers like him today, we would have more such congregations. On the other hand, if people today were more interested in hearing the truths of God we might have better preachers. On this common preaching occasion the house was full to overflowing. People crowded about the doors. And there came four men carrying a friend upon a cot. Not being able to gain access to the house, into the usual way they went up to the roof, and tearing away the tile they let the sick man down into the room where Jesus was. It was not uncommon to have the sick brought to Jesus. He had cured many others. In fact we have no record that he ever turned away a needy one who came to him for help. Why should it seem strange that these men were persistent in getting their friend into the presence of the Savior of men? They had confidence to believe that his need would be met; that he would be cured of his malady. But has Christ ever turned a deaf ear to any honest seeker after truth since that day? Is he not just as able and willing to help the needy today as he was 2,000 years ago? Yet it is not so common to see men persistent in bringing their sin-sick friends to the house of God where they may come in touch with the Spirit of Christ. The power of the Lord is in the world to heal today just as it was yesterday. It was a critical occasion for every man, woman or child present, for, as I said before, there never would be another like it. Some one’s destiny was made sure that day, nay, perhaps many were. But who dares say that the occasion we have just been considering was no more critical than this. Here is a common occasion for every one to consider. Here is a normal occasion. It makes my heart faint and sick to know that the words which fall from my lips today can never be recalled. Oh, that they may indeed be the words that God would have me speak. More than that, it is an opportunity to fulfill my mission, the mission of every child of God, being the medium through which the Holy Spirit may save a lost soul. It may be the last opportunity to save some one. God forbid that I should fail in my doing my part. I have been warned to say that I am a lost soul. Everything has been invested in me; the undoings of the past have been thrust upon me; I am a lost soul. I have no record of anything that I have done in this world to save a lost soul. I am a lost soul. If I am not saved, I am lost. And I cannot be saved. I have no other hope. I have been waiting for just such an occasion as this. It is a critical occasion. It is a critical occasion. Jesus has been here before. He has healed the sick. We have been waiting for the sick to come. We have been waiting for just such an occasion as this. It is a critical occasion for every one to consider. It is a critical occasion. It is a critical occasion. It is a critical occasion. 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He was a son of Thomas Walters and Alzina Mascon.

We have seen strange things today. The great need of the

In the church should pray earnestly during rather than have missed some single

A friend who has had a

Mr. Muncy leaves a devoted companion, a

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about forty thousand was awarded to Roosevelt when

The author implies that the work undertaken and performed all this is negligible. And they add that as for the other organizations, which had no canteen work thrust upon them and therefore escape criticism, our people should know that outside of the Y. M. C. A. and the Red Cross, all the other welfare work done for our men abroad was so small as not even to furnish a basis for comparison. — The Standard.

Mr. Muncy leaves a devoted companion, a

The determining factor was, without a doubt, the religious one, that in Hammond was a flourishing Seventh Day Baptist church. November 1, 1896 was the date when Mr. Muncy and family began life here, making a period of about twenty-three years.

Mr. Muncy leaves a devoted companion, a

the laughter and tenderness of one s
good neighbor, who one could always be depended upon in any of need. He was a loyal friend, seldom, if ever, speaking ill of any one, and hardly ever showing any signs of uneasiness or affection. He was a man of

THE ROOSEVELT NOBEL PRIZE CHANGED

They spoke from

they gloried in God; and they were filled

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The church was very beauti-

furnished a basis for comparison. — The Standard.

They visited the training camps in England, all the points in Ireland and Scotland where troops were, and were for weeks with the army during the most momentous days of the war. They went to Germany with the American army of occupation. They spoke from two to six times a day; came into contact with leading officers and civilians and government officials

Alfred, N. Y., April 25, 1919.

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O where, my heart, is the peace you knew When the shadows of care were fair and skies were blue? You then were young, and your thrall was bright And the future of love and vision was bright.

Red horror descended and men went mad, Fair fields with millions of slain were clad, The beauty of centuries in breath Went hurrying away the pinions of death.

Be strong, my heart! 'tis a world of change, And the struggles of Man have a long wide range! Though the darkness fell, sun again shall rise And courage re-glits in human eye.

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