

The Sabbath Recorder

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
1861-1919

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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.
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 For one year—Rev. Wm. L. Burdick, F. J. Hubbard, Allen B. West.
 For two years—Corliss F. Randolph, Rev. H. N. Jordan, M. Wardner Davis.
 For three years—Rev. Alva L. Davis, J. Nelson Norwood, Ira B. Crandall.

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Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
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 Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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Corresponding Secretary—Prof. J. Nelson Norwood, Alfred, N. Y.
Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.
Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.
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Southeastern—Mrs. M. G. Stillman, Lost Creek, W. Va.
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Southwestern—Mrs. R. J. Mills, Hammond, La.
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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.
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Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
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 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.

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Secretary—Allen B. West, Milton Junction, Wis.
Custodian—Dr. Albert S. Maxson, Milton Junction, Wis.

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Secretary—Miss Miriam E. West, Milton Junction, Wis.
 Paul E. Titsworth, Alfred, N. Y.; D. Nelson Inglis, Milton, Wis.; Orla A. Davis, Salem, W. Va.; George C. Tenney, Battle Creek, Mich.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.
 For the joint benefit of Salem and Milton Colleges and Alfred University.
 The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

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

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PLAINFIELD, N. J., MAY 5, 1919

WHOLE NO. 3,870

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 and loneliness.

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-month-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 with her family she was associated with the Piscataway 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 Loup, Neb., in 1906, and to the Plainfield Church in 1907.

She was educated in the public schools of New Jersey, in Peddie 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, W. 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 Sev-

enth Day Baptist Church, North Loup, 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, Califon, N. J.

The farewell service was conducted at the home in Plainfield on Monday afternoon, April 27. After some appropriate introductory remarks, Pastor James L. Skaggs 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 world was quiet, when the stars shone out over the tree tops, when one child could not have knelt by her window and felt the other 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 and 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 week 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 correcting such quotations.

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 unseen, unknown, 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 cleanliness and neatness, as to his occupation, and to his general standing in the world—he is estimated in 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 regard 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 Hillside Cemetery.

J. L. S.

Rev. A. J. C. Bond In Alfred Rev. A. J. C. Bond and wife and little daughter are in Alfred for a few days. Brother Bond is here to deliver several lectures before the theological class of the Seminary. His first address was given in the college assembly on Tuesday morning, April 15, on "The Challenge to the Ministry." On Sabbath Day he preached in the First Alfred Church, and next Sabbath he occupies the pulpit of the church at Nile, N. Y., where he began his work as pastor.

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 War 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 to lose 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 it 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 rally around 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, what one can be 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 advancement of Christianity as is that of God's holy day, 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 Good Cause In Dean Main's article regarding Rev. A. J. C. 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 parlors 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. Spicer 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. Branch 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 charge of the property in behalf of the Board and procure sale of same for the Board, with the understanding that whatever funds shall accrue to the Board from said sale, shall be held by the Board for aiding the White Cloud Church in erecting an edifice for its use when the time arrives that they desire one, or for other "feeble churches." Before the money is forwarded, Dr. Branch is to give the Board full information regarding the terms of the lease of land.

A letter was read from Earl P. Saunders, executor of the estate of Charity L. Burdick, asking for \$156.13 out of her estate as a special allowance covering the care of the person and property of Miss Burdick during a period of 51 months, said amount to be paid out of her estate before the proceeds of same are turned over to this

Board. 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 4¾ per cent Liberty Loan Bonds.

Voted that \$148.30, 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.

Minutes were read and approved, and the Board adjourned.

DISBURSEMENTS

Alfred University	\$875 75
Milton College	505 79
Salem College	168 30
Seventh Day Baptist Missionary Society..	101 65
Seventh Day Baptist Education Society	
(Theological Seminary)	10 00
American Sabbath Tract Society	339 94

ORRA S. ROGERS,
Secretary pro tem.

Let 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 needs improve that memory. The Church must apply herself to this important bit of business. The old Decalog has had some rough usage the past year or more. America must look out here.—
Chaplain George W. Ridout.

MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J.
Contributing Editor

MISSIONARY AND TRACT SOCIETY NOTES

SERCETARY EDWIN SHAW

Dr. Rosa W. Palmborg, 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. Palmborg, 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 when 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, from God to men, 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 churches, 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 Pentecostal 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. HURLEY, 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 Welton, and held a 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 count not less than five conversions at Gentry, including the reclaiming 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 strong young man with a heart and vision for this great work is greatly desired. Fouke, unless Professor Babcock 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 Fouke 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 \$473.75; Missionary Society \$60.48; Tract Society \$51.76; Education Society \$20.00; General Fund, \$95.61; total \$691.60. 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 have the semiannual meeting here the first or second week in June, and we wish to have both church and parsonage painted by that time.

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 soon be settled 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 helping 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 mightily 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 Corliss 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 Waloh from the grippe. Both Sister Alt and Sister Keil have been suffering, the latter seriously, and brother Graafstal 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 Schepel, a former member of the Haarlem Church, containing good news from the church there, and announcing that the General Conference in 1919 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 Schepel 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. BURDICK

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 Sabbath-keepers 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 three were awaiting baptism and membership 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 has preached. 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 those 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 decided for Christ in the closing meeting. The people out there were hungry for the gospel message, and 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. My excuse for not going 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 the annual declamatory contest of the pupils of the Academy on Thursday night. A large congregation greeted the six contestants, and heartily cheered them for their recitations, all of which were well given.

We had been invited to spend two Sabbaths at Fouke, and on Friday night began evangelistic meetings that were faithfully attended by our own people and many Sunday people. The interest and attendance increased to the closing service, but we did not see many of the unconverted take a decided stand for Christ. We feel certain, however, that much good was done in many lives, and that our own cause was strengthened.

During these days I visited chapel exercises, classes and the literary society of the Academy; met the people in their homes; saw improvements on the farms and in the town, and everywhere noted improvements since my first visit there a little over ten years ago. I felt confident that much of the progress among the people has been because of the church and the school and the faithfulness of teachers.

The new school building and the work that is being done in it surpassed my expectations. The success of our work on this field demands that the school be sustained. Probably a new teaching force will have to be secured next year, and there will be

splendid opportunity for other consecrated teachers to give of their lives to build character in these young people of Arkansas, as others of the past have been doing. And there is great need that the principal shall be a man who can build up the church as its pastor.

Our contemplated visits to the Little Prairie Church and to the Sabbath-keepers at Memphis had to be given up because of sickness at those places.

This trip gave me the first opportunity of working with Brother Van Horn that I have had since we worked together in the Morgan Park Quartet, 27 years ago. In our school days we were much together, at Milton College and in the seminary. We boarded ourselves two years when rooming together at Morgan Park, and the next year graduated in the same class from the theological department of the University of Chicago. And in the spring of 1892 we were ordained to the ministry on the same day at Milton. Because of my intimate acquaintance with him I have frequently felt warranted in speaking of him as "all gold." In 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 plan 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 can not bear to think that 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 more than this is needed faithful and inspiring 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 we have been made to rejoice 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 surprised 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 is being made to let the people know more about this very interesting field and that it is once more vacant, 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 up the work there.

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 Memphis friends, Mrs. Van Horn was my valued assistant and companion in the last visit to Clever, Mo. It was a joy to see with what avidity and interest the winsome children of the old Delaware Church took up the Bible study led by Mrs. Van Horn. One of the two families remaining here have now gone to live at Milton, and it is only a question of time when the other will move away, so that possibly the last visit has been made to this locality.

Brother Burdick was on the train at Springfield as we started on our return to Gentry. The stirring messages he delivered during the weeks he was with us were a means of awakening and inspiration to all who heard them. One poor soul was made happy in his restoration to the Father's house and love during the few days' work at Gentry. Before the final leave taking of the missionary three dear children were baptized and added to the church. It was the plan to spend the last days of March at Belzoni, but the interest aroused by two meetings held at Cross Roads indicated so strongly that we ought to continue there for a longer period that the appointment at Belzoni was cancelled. Brother Burdick gave a powerful message before a crowded house on Sunday night. Such a scene is rarely witnessed as cheered us in the after-meeting that night when eight or ten souls bowed in penitence and surrendered to their Savior, Jesus. We decided after all, to spend a day or two at Belzoni on the way to Fouke, but on reaching Antlers it was found impracticable for both of us to get across the country to that place. I sent Brother Burdick on to Fouke while I made my way on foot over the unspeakable roads to make final calls on the friends along the Belzoni route. Two very encouraging meetings

were held at the Belzoni schoolhouse. Little Clara Aulgur 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 to this field for these weeks of splendid service.

On my final visits at Beck's Prairie and at Cross Roads there were sufficient tokens of appreciation 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?

"IT'S JEWISH"

(Suggested as a recitation on Sabbath Rally Day in Sabbath school)

"When we present God's holy law,
And arguments from Scripture draw,
Objectors say, to pick a flaw,

'It's Jewish.'

"Though at the first Jehovah blessed
And sanctified his day of rest,
The same belief is still expressed—

'It's Jewish.'

"Though with the world this rest began,
And thence through all the Scriptures ran,
And Jesus said 'twas made for man,

'It's Jewish.'

"Though not with Jewish rites which passed,
But with the moral law 'twas classed,
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 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 recollect
They're Jewish.

"Thus the apostles, too, must fall;
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 a "victory chorus concert," home talent. A union temperance rally came just before the state election. After the State went over the top for temperance a union jubilee meeting was held; and tomorrow evening another public meeting for the entire town. One night we were rained out entirely. That is the record for two weeks and two days.

I am not complaining, but I have never been able to bring definite results out of any meeting broken into in that way.

They all say we had a good meeting. I think the church people have enjoyed it. The weather has been bad. Several nights the people have come in the rain. It has been storming all day, and it looks as

though we would go in the rain again to-night.

It is still unsafe to make any long drives by auto unless you have state roads all the way. Every little while Dr. Branch tells me, he has to be pulled out by team while out in his practice. I am acting on the advice of Dr. Branch and his brothers in waiting for more settled weather before starting out over the State.

J. H. HURLEY.

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 the 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.

In our country in these last days of the legalized traffic in liquor we are witnessing some happenings that help the cause of prohibition. At the celebration of Victory Day in Chicago, New York and other cities the saloon-keepers ignored the law against selling liquor to the soldiers.

The greatest source of German propaganda in the United States was the German-American Alliance, which had branches established all over the country. The investigations of the judiciary committee of the United States Senate shows that the Alliance was linked up as a partner of the United States Brewers' Association, and that the brewers agreed to a tax on every barrel of beer to help this propaganda. This money was used to purchase newspapers, to corrupt public officials, to break up efforts to interfere with war preparations, to destroy munitions factories and to create sentiment against the war and prohibition. The proverb, "Whom the gods would destroy they first make mad," is appropriate to those who incited the world war and also to the greedy liquor makers and liquor sellers and their allies.—*Duncan C. Milner, in National Advocate.*

THE BATTLE CREEK SANITARIUM AND HOSPITAL TRAINING SCHOOL FOR NURSES

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 its great need at the present time, and are willing to meet its demands. Enrolling classes during the year 1919, April, June, August and September 1st. For catalogs and detailed information apply to the Nurses' Training School Department, Sanitarium, Battle Creek, Michigan.

WOMAN'S WORK

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

ROCK ME TO SLEEP

(This poem is by Elizabeth Akers, who lived from 1832 to 1911)

Backward, turn backward, O Time, in your flight,
Make me a child again, just for tonight!
Mother, come back from the echoless shore,
Take me again to your heart as of yore;
Kiss from my forehead the furrows of care,
Smooth the few silver threads out of my hair;
Over my slumbers your loving watch keep—
Rock me to sleep, mother—rock me to sleep!

Backward, flow backward, O tide of the years!
I am so weary of toil and of tears—
Toil without recompense, tears all in vain—
Take them and give me my childhood again!
I have grown weary of dust and decay—
Weary of flinging my soul-wealth away;
Weary of sowing for others to reap—
Rock me to sleep, mother—rock me to sleep!

Tired of the hollow, the base, the untrue,
Mother, O mother, my heart calls for you!
Many a summer the grass has grown green,
Blossomed and faded, our faces between;
Yet, with strong yearning and passionate pain,
Long I tonight for your presence again.
Come from the silence so long and so deep—
Rock me to sleep, mother—rock me to sleep!

Over my heart in the days that are flown,
No love like mother love ever has shone;
No other worship abides and endures—
Faithful, unselfish and patient like yours;
None like a mother can charm away pain
From the sick soul and the world-weary brain.
Slumber's soft calms o'er my heavy lids creep—
Rock me to sleep, mother—rock me to sleep!

Come, let your brown hair, just lighted with gold,
Fall on your shoulders again as of old;
Let it drop over my forehead tonight,
Shading my faint eyes away from the light;
For with its sunny-edged shadows once more
Haply will throng the sweet visions of yore;
Lovingly, softly, its bright billows sweep—
Rock me to sleep, mother—rock me to sleep!

Mother, dear mother, the years have been long
Since I last listened your lullaby song;
Sing, then, and unto my soul it shall seem
Womanhood's years have been only a dream.
Clasped to your heart in a loving embrace,
With your bright lashes just sweeping my face.
Never hereafter to wake or to weep—
Rock me to sleep, mother—rock me to sleep!

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 Eastertide 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, let us 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 Palmberg and her adopted daughter, Miss Eling, and Miss Su have been at Milton a week now. They have rented rooms and Dr. Palmberg 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. Palmberg 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 Seventh 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 to 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.

NETTIE O. STILLMAN,
ABBIE M. BURDICK,
ZAMA C. FELTON.

THE BOY SCOUTS AND THE CHURCH

The war has raised anew the whole question of the education and development of our boys, physically, morally and spiritually. It is a problem and an opportunity for our churches.

Today, as never before, the nation has begun to realize the potentiality of its boyhood. Pertinent indeed is the question: What will be the effect of this when, in a few years, it becomes dynamic? We wonder whether our boys are being prepared for the unparalleled responsibilities so soon to be theirs.

We feel the need of providing our boys with a training that will give them physical preparedness for the service of the nation without the spirit of militarism. The Boy Scout Movement meets this need. It has had its effectiveness during the war and has won for itself a large place in our national life. It is a movement which, while emphasizing physical development and moral principle, also deepens the relationship of the boy to the church. Its statement of principle, its forms of obligation, and its whole spirit are such as to attach the boy more closely to the church. Its administrative machinery is so adjusted as to make effective this relationship.

Of all the many-good movements engaged in the arduous task of boy training, there is, perhaps, none quite like the Boy Scouts of America. This movement has mapped out a thoroughly feasible plan, practical in every application, whereby boys will be inspired with a real desire to become good Christian citizens. The Scouting program offers the boy a host of wholesome activities in which, he, as a natural boy, is intensely interested. It stresses particularly life in the open—woodcraft, camping, hiking and other pursuits, whose enjoyment requires an intelligent acquaintanceship with nature. A Scout does not take up these things in a haphazard fashion; he soon grows to look upon nature as the handiwork

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 acres of black walnut 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, in his environment. 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 boys who are eager 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 have no fear that it is directing its energies in the wrong direction. A prominent clergyman of Oklahoma City said 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 clearly 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 week-day 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.*

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, April 13, 1919, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Clarence W. Spicer, Edwin Shaw, Asa F. Randolph, William M. Stillman, Esle F. Randolph, Marcus L. Clawson, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Alex W. Vars, James L. Skaggs, Willard D. Burdick, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitor: Laverne Langworthy, of Westerly, R. I.

Prayer was offered by Rev. James L. Skaggs.

Minutes of last meeting were read.

The Advisory Committee presented the following recommendation:

We recommend that Secretary Shaw be requested to visit our three schools, spending a week in each during the present academic year, and that this Board ask the Pawcatuck Church to give its pastor, the Rev. Clayton A. Burdick, leave to make the trip with Secretary Shaw, and that the expense be shared equally by the Tract and Missionary societies, the Missionary Society concurring.

After explanatory remarks by Secretary Shaw as to the object of these visits the resolution was adopted.

REPORT OF COMMITTEE ON DISTRIBUTION OF LITERATURE

Your committee would report that during the past month, we have sent out the balance of the racks to the various churches making a total of 37, at a cost of \$169.90 for manufacture and transportation to destination. These racks have been well received by several of the churches, those who have acknowledged them commenting favorably on their appearance, and promising to install them and keep them filled with Sabbath literature.

The committee have sent out 127,000 pages to 21 churches, and there is yet due them 50 "Sabbath" postcards, and 50 cards, "Why We Are Seventh Day Baptists," a total of 3,150 pages. The "Sabbath" postcard is being printed and we believe you will have a suggestion from Secretary Shaw regarding a re-wording of the card "Why We Are Seventh Day Baptists." We are also printing a small edition of "Pro and Con" to conform with the tracts "Bible Readings on the Sabbath and Sunday," and "A Sacred Day, How Can We Have It?"

Appended hereto is a report received from the office.

Respectfully submitted,
WILLIAM C. HUBBARD, Chairman.

The report from the office showed a net gain of 14 subscriptions to the SABBATH RECORDER and ten books sold of the large editions.

The Committee on the SABBATH RECORDER "Drive" reported having sent out 200 letters, 150 reply postcards and 1,400 sample copies of the SABBATH RECORDER.

The Treasurer presented his report for the third quarter, duly audited, which was adopted. He reported a total of \$4,700.00 in the Denominational Building Fund.

REPORT OF THE JOINT CORRESPONDING SECRETARY Third Quarter, January-March, 1919

The work of the quarter as carried on by the Secretary was interrupted by illness, and several weeks were spent at the Battle Creek Sanitarium. All his expenses at Battle Creek were taken care of through the abounding goodness and generosity of a group of friends at Plainfield. He himself met the traveling expenses.

During the illness of the Secretary, Rev. Willard D. Burdick and Rev. George B. Shaw gave valuable assistance in looking after matters of business and correspondence connected with his work at the office.

During the first twenty days of January the Secretary attended various committee meetings, board meetings, and informal conferences among our own people at Plainfield, Newark and New Market, N. J., Alfred and Alfred Station, N. Y., and Westerly, R. I. He preached once on Sabbath morning in New York City, and attended the funeral services of Rev. Andrew J. Potter at Noank and Waterford, Conn. He also attended meetings in New York City of the Missionary Education Movement, and a meeting representing the Student Volunteer Movement and the College Student Department of the Young Men's and Young Women's Christian Associations, and at New Haven, Conn., the annual three-day meeting of the Foreign Missions Conference of North America.

Since returning from Battle Creek he has made visits to Westerly and Ashaway, R. I., Newark, New Market, Shiloh and Marlboro, N. J., and New York City.

For some reason the Secretary's office has become the place to which are sent all sorts of communications from other religious denominations, and from inter-denominational or non-denominational religious organizations—communications addressed to Seventh Day Baptists as a people. It requires considerable time to attend to this one part of the work at the office.

Then there are many people who write for samples of denominational literature and ask for information about us as a people. Such communications as seem to merit personal replies are turned over to the Secretary's office.

Then the general correspondence with our stated workers at home and in foreign lands, though it be but two or three letters a quarter to each worker, takes time. Besides this there is quite a body of correspondence with pastors and others. The production of original material,

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 expense account for the three months, for traveling and office expense of postage, stationery and incidentals, amounted to, for the two boards together, \$72.33.

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

EDWIN SHAW.

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

For quarter ending March 31, 1919

To the American Sabbath Tract 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
Expense of trip \$67 77
Money received for Tract Society \$29 75
Subscriptions for RECORDER—3 new ones, 2 renewals.

Pages of tracts distributed 1,520

WILLARD D. BURDICK.

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 Boothe 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 send 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 over 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—I ain't rude."—*Tit-Bits*.

THE BATTLE CREEK SANITARIUM WANTS AT ONCE

Fifty young women between eighteen and thirty-five years of age to take a 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, c/o the Nurses' Training School Office, Battle Creek, Mich.

YOUNG PEOPLE'S WORK

REV. HENRY N. JORDAN, Battle Creek, Mich.
Contributing Editor

THE SCHOOL OF GOD

REV. R. R. THORNGATE

Christian Endeavor Topic for Sabbath Day,
May 17, 1919

DAILY READINGS

Sunday—God's testings (Job. 1: 1-12, 22)
Monday—Fiery trials (Isa. 43: 1-7)
Tuesday—Strong support (Isa. 42: 1-9)
Wednesday—Lesson in patience (Jas. 5: 10-20)
Thursday—Lesson in humanity (Luke 14: 1-6)
Friday—Lesson in trust (Matt. 14: 25-33)
Sabbath Day—Topic: Life, the school of God, and its lessons (Ps. 119: 1-8, 33-40)

Life's lessons grow out of the circumstances and experiences of life. Though we may be largely the masters of our own circumstances we are not entirely so, for each and every one of us are subject to the laws of existence, of life. Call them what you may, they are all God's laws. We can not escape our liability to them. There are some things that happen in our lives that we must frankly admit we can not understand—can not give an answer to. There are experiences which come to us that we must accept on faith as did Job of old. We shall all have our testings, and the lesson that we shall learn from them is that when accepted in faith there is no experience so painful but what it may result in strengthening, broadening and deepening life. Perhaps this is the hardest of life's lessons. Though we shrink from it, we shall learn sooner or later that "into each life some rain must fall." The testings which God permits are for our good.

But often we learn from life the things that are unnecessary. We can largely choose the things which we wish to learn. We can learn evil, or we can learn good. As young people we can learn the things that in the end will yield regret and put emptiness into life, or we can learn those things that enrich life for ourselves and for others. A young man may "sow his wild oats" and learn the things that are disgusting and character-destroying, or he may learn the things that make for clean, noble manhood. Life's experiences hold both possibilities. From which shall we choose to learn?

Life, when used as God intended it should be used, teaches us the nobility of developing all our powers for the greatest usefulness. We should learn that the more we put into life, the more we give of ourselves for the sake of others, the more will life yield of real satisfaction for us. We should learn that selfishness and wrong doing in the end spoil life, and that on the other hand clean, noble living makes life sweet, even though we may encounter hard things along the way. Let us learn to live life in the right way.

What lessons have we already learned from life?

What is the greatest aid to teaching us life's lessons?

INSPIRATION OF IDEALS IN WAR LITERATURE*

C. R. CLAWSON, A. M.
Librarian, Alfred University

"Work, toil and struggle with the brush and pen,
Revel in rhyme, strain intellect and ken;
Live on and hope despite man's sceptic leers;

*Read before the Amandine Club and published in the "College Magazine." Requested for the "Sabbath Recorder."

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-tf

Praise the ideal with your every breath.
Give it life, youth and glory, blood and tears,
And to possess it pay its tribute—death”

Ever since the war started our soldier boys have been justifying their manhood by devotion to ideals. Since war literature furnishes us with so many examples of this devotion we may for a moment discuss these subtle forces and later prove by excerpts how all-powerful they are in directing and shaping life and conduct. Our ideals are the embodiment of our fondest imagination-models, if you please, of our standards of perfection. We may never claim for them objective reality, nevertheless they may be considered the motive power that enables us to strive toward higher attainments, the angels that walk beside us invigorating, strengthening and establishing us in the face of opposition. Our soldiers have praised their impelling force with every breath and have given them glory amid the stern realities of war and many a soul has, in the words of the poet, paid their tribute—death.

The bare canvas has untold possibilities of color, beauty and proportion to the artist in whose soul there burns for expression a cherished ideal. The potter gives embodiment to his ideal as he molds the plastic clay; under his magic touch what was crude and unshapely takes on the beauty and perfection of his fondest imagination. The civil engineer through his constructive imagination conceives a great ideal which is later wrought out in the symmetrical bridge that spans a wide chasm or in a tunnel that pierces beneath its surface.

We look upon a beautiful cathedral towering forth in all its massive grandeur and little think perhaps that this structure was the result of an ideal long held within the breast of a great architect.

The soul of the musician is touched by heavenly harmonies and obedient to his inner prompting he pours forth his sweetest strains in a great oratorio.

In the life of every man whatever may be the discords and tumults that besiege his soul there is a craving for the beautiful and the noble. His opportunities may be restricted by his environment until his fondest hopes are almost crushed or his possibilities may be limited by adverse circumstances yet, like the springtime flower that pushes itself toward the sunlight, he may

rise on the wings of his ideal and give the world some real constructive work.

It is the brave idealism in this Great War that is going to give us a new world order. Common necessity and suffering have welded men together as nothing else could have done. It is very pleasing to record that amid the welter of war and blood the men can turn aside to poetry and constructive literature. Out of the trenches have come, wrung from the very souls of men through the exigencies of war, some of the finest strains of poetry and some of the noblest sentiments, expression to which has been given in fiction and personal letters.

One of the most popular of the war books is "Over the Top" by Empey. Guy Empey is an American who served eighteen months in the trenches. He relates his experiences in a matter of fact way; was wounded seven times; lived with mud, rats and shells; went over the top in a bayonet charge; was entangled in barbed-wire and lay thirty-six hours wounded in "No Man's Land" before being rescued. He speaks of his experiences thus:

"Tommy admires Albert of Belgium because he is a pusher of men, he leads them. With him it's not a case of 'take that trench,' it is 'come on and we will take it.'"

"The spirit of sacrifice is wonderful. For all the suffering caused this war is a blessing to England—it has made new men of her sons; has welded all classes into one glorious whole. And I can't help saying that the doctors, sisters and nurses in the English hospitals are angels on earth. I love them all and can never repay the care and kindness shown to me. For the rest of my life the Red Cross will be to me the symbol of Faith, Hope and Charity."

In his other and more recent book Empey speaks to American mothers in his "First Call":

"It is needless to advise mothers not to worry while their sons are away, because if they did not worry they would not be real mothers. My intention is to show the American mothers why they should not suffer unnecessary worry.

"War at its best is a horrible thing, but not as horrible as most mothers imagine. Your son will suffer certain hardships and at times be exposed to danger, but not to the extent that you think. He will be fed and well looked out for. If he falls sick

or is wounded he will receive the best of medical attention and care.

"A mother need not fear for her son's faith. Each regiment has a chaplain whose duty it is to look after the spiritual welfare of the men and to promote harmony—and, mothers, these chaplains do their duty. They are wonderful men."

Actual experiences of war put all men on a level and it brings out the best in their lives. Sharing common dangers they are formed into a closer comradeship. Donald Hankey, who was a member of Kitchener's mob, represents a type of unselfish soldier who shows perhaps more than his brother writers the spiritual side of his comrades dealing as he does not so much with war as with the soldier's attitude toward life, God, and the beyond, the church, religion and the relation of one to another. Listen to his own words:

"On the whole, though, actual experience of war brings the best men to the fore, and the best qualities of the average man, officers and men are welded into a closer comradeship by dangers and discomforts shared. They learn to trust each other, and to look for the essential qualities rather than for the accidental graces. One learns to love men for their great hearts, their pluck, their indomitable spirits, their irrepressible humor. One sees men as God sees them, apart from externals such as manners and intonation."

In speaking of the days which will follow the war and commenting on how the war experiences will affect their after life he says:

"In those days there shall be no more petty strife between class and class, for all shall have learned that they are one nation, and that they must seek the nation's good before their own. In those days men shall no longer pride themselves on their riches, or on their material possessions which distinguish them from their brethren, for they shall have learned that it is the qualities of the heart which are real value."

Hankey believes in the inherent force in every man. His ideal is courage, generosity, honesty, and persistence in doing the right thing. Of the religion of the inarticulate he says:

"As a matter of fact, I believe that in a vague way lots of men do regard Christ as on their side. They have a dim sort of

idea that he is misrepresented by Christianity, and that when it comes to the test he will not judge them so harshly as the chaplains do. They have heard that he was the friend of sinners, and severe on those who set to be religious. But however that may be, I am certain that if the chaplain wants to be understood and to win their sympathy he must begin by showing them Christianity is the explanation and the justification and the triumph of all that they do now really believe in. He must start by making their religion articulate in a way which they will recognize. He must make them see that his creeds and prayers and worship are the symbols of all that they admire most, and most want to do."

A New York clergyman in commenting on this book said that there was never a more timely gift to the world; that it introduced one to the trenches in which life's problems are really being fought out and worked over and if one wanted his religion brought down to the ground on which ordinary men walk he must read Hankey's book.

Again the author says:

"Suppose the church were mobilized so that the majority of the younger clergy were set free for service in the army, the situation at the end of the war might be very different from that which we have been anticipating. . . . They would have appreciated their greatness in the life of the trenches. They would know their potentialities and understand their limitations. They would be able to link the doctrines of religion to the lives of men, and to express them in language which no one could fail to understand. With such men as clergy a new era might dawn for the church in this land and the kingdom of heaven be brought very nigh. . . . the same good Father has laid it on men to offer their life for an ideal. If we fight as only a Christian may, that friendship and peace with our foes may become possible, the fighting is our duty, and our fasting and dirt, our wounds and our death, are our beauty and God's glory."

(To be continued)

To gain the war, talent was necessary.
To gain peace, genius will be necessary.—
Gustave Le Bon.

SABBATH SCHOOL

PRESENTING THE SABBATH SCHOOL LESSON TO THE JUNIORS*

RUTH MARION CARPENTER

One of the simplest ways for me to treat this subject will be to describe 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 clause which I enlarged 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 professed 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

*Paper read before the Allegany County Bible School Convention held in Wellsville, N. Y., April 9 and 10, 1919.

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 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 so 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 accoutrements. 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 we "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.

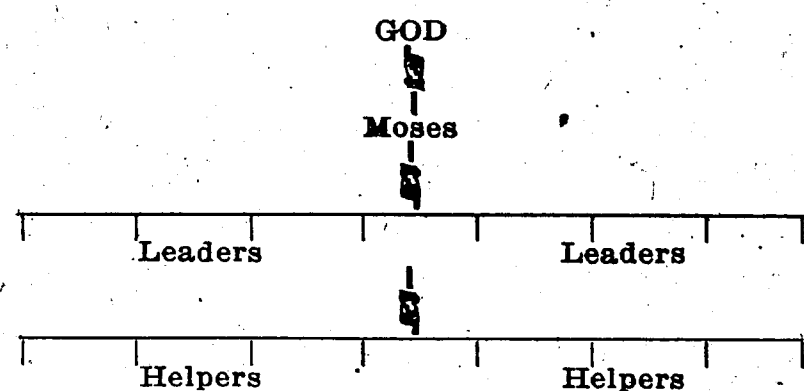
I assume that you have been teaching this last quarter and that you are familiar with the lesson stories, so that I shall only give you my methods of application work. You remember the first story tells about the babyhood of Moses. Why did God think it necessary for Moses' mother to hide him? Why did he put it into the heart of the Egyptian maiden to adopt him as her son? Simply that Moses might grow 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 understood this at that time, but they accepted God's plans with faith that he had some very good reason that he did not think best to disclose. 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; that you can not learn after you are 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 whosoever 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 therein, this man shall be blessed in his deed."

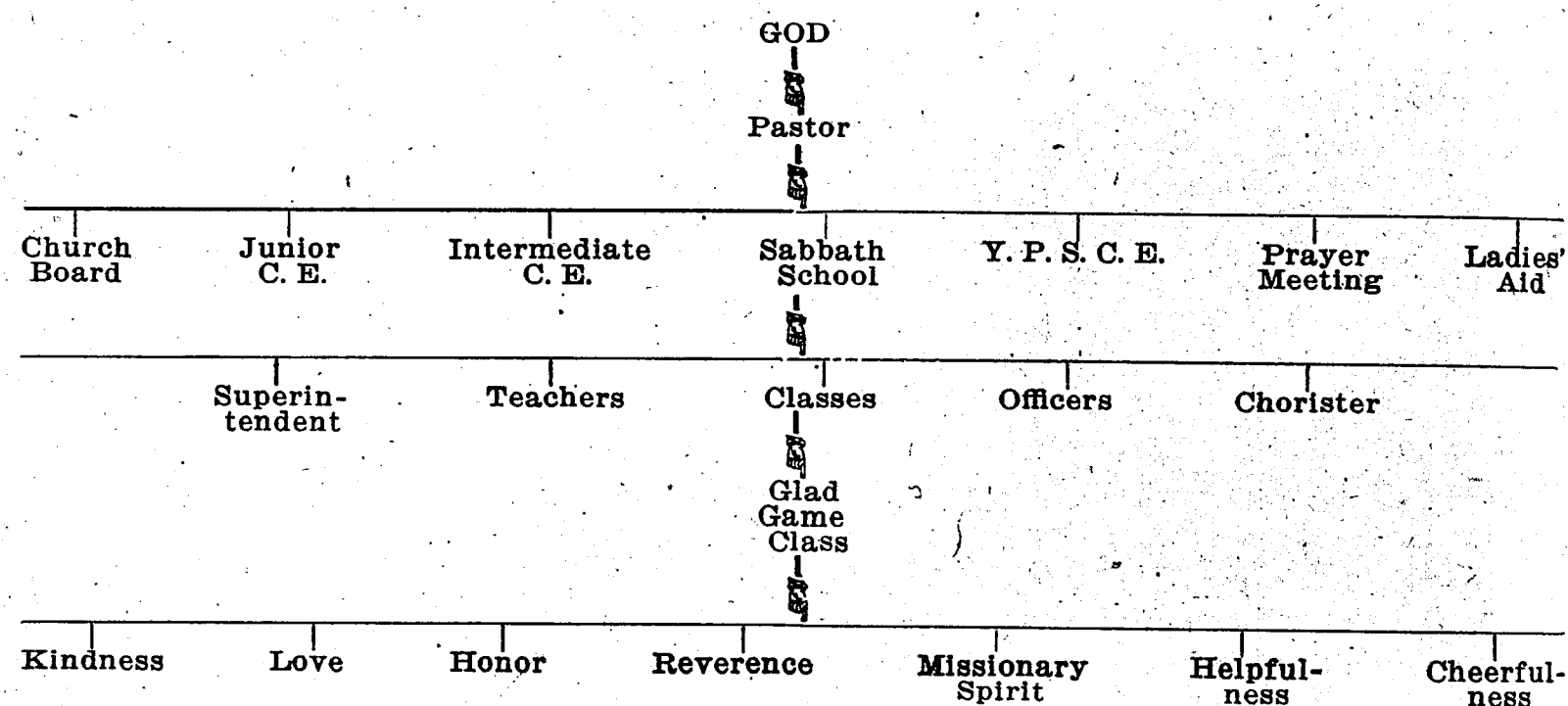
In the story of Jethro, Moses' father-in-law who visited him on his way through the wilderness, Jethro watched Moses through one day's work, when Moses answered questions, settled disputes, taught his people, preached to them and kept them in the attitude of rightful worship to God. Jethro watched all this with interest and when night came saw Moses completely worn out with the enormous amount of detail work. Jethro most earnestly advised him that he should not do thus any more; that he could help his people most 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.



choose the one they liked best, copy it on a little card, and use it as their comforting motto throughout the following week.

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

cover the omitted word. They were then to find which commandment their slip referred to and supply the missing word on the board in yellow chalk. When all had done their part, the key word of each commandment stood out in bright color and it was easy to grasp and remember them as a whole. I also pointed out to them that the last six were arranged in the Bible like an anti-climax, that is, the worst offense came first and the least came last; that made one other way by which they could fix the order in their minds. Next everything was erased from the board, they were told to close their Bibles and they were handed typewritten copies of the same thing which had just been on the board. They were asked to supply the missing words in colored pencil entirely from memory. These papers went home with them to be shown to mother.

Right here I want to digress a bit from my topic and make an explanation. Miss Flora Burdick, our Primary Superintendent, 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 imagination 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 sly 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 still, 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 Temper.

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 irreverence, jealousy, rudeness, dishonesty, tardiness, etc. Giving the children paper and pencils I had them make a diagram something like this:

Caleb & Joshua		The Other Ten
With God's Help We Are Able to Overcome These Giants	Laziness Lying Deceit Temper Tattletale Selfishness Irreverence Jealousy Rudeness Dishonesty Tardiness	We Are Not Able to Overcome These Giants

When they had their papers completed, I asked them which side of the giants they would rather be, that I wanted them to put their names on the side they chose. Of course, they chose to go with Caleb and Joshua. But they were not quite satisfied even then, one of them suggested that they put G. G. G. for the Glad Game Girls on the board under Caleb and Joshua. I find they like to do team work as well as individual work.

After telling the children how the Israelites chose Joshua to be their new leader in place of Moses, I talked a little about our choice of leaders, our choice of companions and our choice of a Master. After dismissing them I handed each one a copy of the following story taken from one of my helps and asked them to read it after they reached home; my idea being to carry this lesson into the familiar environment of their own homes.

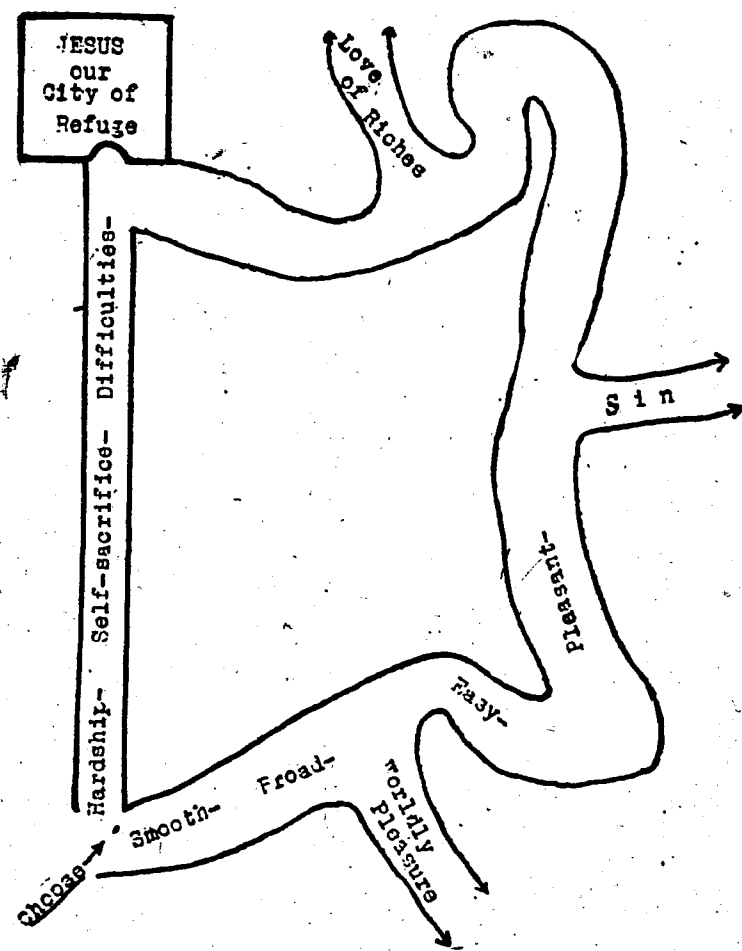
When war was declared a young man went to his mother and said, "Mother, I want to enlist. I've four good reasons. First, my country needs me. Second, my country has called me. Third, I am strong and able to serve my country. Fourth, I am willing to give myself to the service of my country. With four such good reasons, will you consent?"

Then his mother replied: "Yes, son, I give my consent; but I want to ask you if you are will-

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.



I wished the children to see that the man who was fleeing to a place of safety would choose the shortest road, even if it were the more uncomfortable. Then I asked them to change this city of refuge to their own City of Refuge and they were not long in divining my meaning and calling it Jesus. I showed them that the straight and narrow road was full of hardships, self-sacrifice and difficulties but that it led straight and quickly to the place of safety for every one if he would choose it. But that the other road, which was smooth, delightful and attractive had all its hardships, self-sacrifice and difficulties hidden by sin and deceit, and

that while this road in the end might lead to Jesus, the City of Refuge, very few people were able to resist the temptation to go off on one or more of the side paths which led away from Jesus, such as Love of Riches, Worldly Pleasures, Sin, etc. These by-paths never reached the City of Refuge and the only way for a person to get there after he is started on one of these roads is to turn completely around and retrace his steps until he can get back to the cross roads and choose the straight and narrow road. When we had discussed the matter thoroughly, the children drew a picture of what I had done on the table, naming the different places and at my request put their names on the road that they were going to choose to take them through life and eventually lead them to their City of Refuge. Just another paper to carry home to mother.

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 disgracing God and insulting him by worshiping 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 what 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 word 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 were made large in red ink. 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 my neck whispered, "Is it '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:

CHOOSE TO	COME
	HONOR
	REVERENCE
	IMITATE
	SERVE
	TRUST

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 quarterly 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 we 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. These I 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 at a time. Children love secrets 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 asked if I were 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

comes?" I replied, "That is splendid, let's do it, and I won't tell one of the girls." She danced away with the joy of happy service on her face.

I have found by experience that this idea of secrets leads to serious confidences between teacher and pupils. When I say to a girl, "I'll not tell," she trusts me, she knows absolutely that I mean what I say, and then she confides to me the little life problems that are very real to her.

So I repeat, make concrete applications; teach from the heart, and love your pupils. They will respond to each whole-heartedly and your harvest will be rich.

Sabbath School. Lesson VIII—May 24, 1919

REPENTANCE. Jonah 3: 1-10; Luke 13: 1-5; Acts 2: 37, 38

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

DAILY READINGS

May 18—Jonah 3: 1-10. Repentance
 May 19—Luke 13: 1-9. Results of impenitence
 May 20—Isa. 1: 10-20. Necessity of repentance
 May 21—Psa. 51: 1-17. David's repentance
 May 22—Luke 15: 11-24. The prodigal's repentance
 May 23—Luke 3: 1-14. John preaching repentance
 May 24—Acts 17: 22-31. Paul preaching repentance

(For Lesson Notes, see *Helping Hand*)

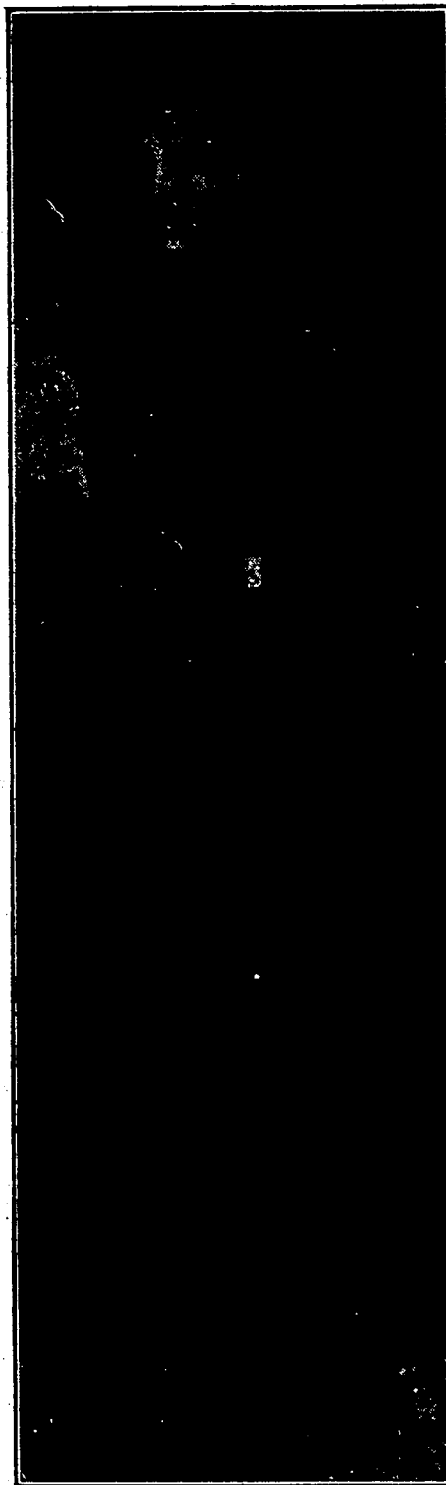
Shakespeare raised the question:

"Upon what meat doth this our Cæsar 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, which ye have of God, and 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 prominent professor of a famed 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 requirement, 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 a time his folks moved 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, 1912, 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 post-graduate 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, caring for 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 27th 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 in a drive on June 24th.

About the middle of July he received his commission as 2nd Lieutenant and his division was transferred to the Old Fighting 9th 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 batallion 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 speaks of him as one who was "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, as 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 parts of God's Big Plan and that it was "All right" no matter how it 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 hard our little part in the big game, and that little part, too, done well was worth a long life. And we shall not have lived in vain." "Our cook 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, why, 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.

WM. 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*.

OUR WEEKLY SERMON

AN OCCASION AND ITS CHARACTERISTICS

REV. R. J. SEVERANCE

TEXT:—*And the power of the Lord was with him to heal.*—Luke 5: 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 noised 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 the 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. But in every age of Christianity, since John the Baptist drew crowds into the desert, there 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 grandest 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 not only 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 considered very 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 in the usual way they went onto 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 when Jesus walked the roads of Galilee. Why should it not be the usual thing for those who have been made whole through the blood of Jesus Christ to be seen bringing their unsaved friends to the throne of grace? If we could see more of that faith and zeal we should be made to rejoice in the power of the gospel.

This was not only a common preaching occasion, but it was a critical occasion. Every occasion is a critical occasion, but especially true is this concerning a preaching occasion. For at every preaching occasion, destinies are at stake. At this time there were undoubtedly Pharisees and Scribes and common people. Some were honest seekers after truth. Others had come to criticize and oppose Jesus, trying to catch him in his talk that they might find some charge against him. And how quick they were to accuse him of blasphemy when he said to the sick man, "thy sins are forgiven thee." We are not told how many other afflicted people there were in that congregation. It is possible that there were a great many and perhaps some of them were in a more serious spiritual condition than the man who was healed. Some of them may have received help; may have gone out from that house healed; made new men in Christ Jesus through their contact with him that day. Others may have refused the truth; their hearts became more hardened and they went away worse than when they came. Oh, it was a critical occasion and we know not the results. There was never another like it in all the world! not just like it—the same people, the same conditions, the same surroundings. Jesus knew all this, he felt it and he improved his opportunity. The success of his mission in the world depended somewhat upon this occasion. Some of those present may have been a trifle disturbed to have the service broken into by the unceremonious act of those four men, but not so with Jesus.

"Here was an opportunity to practice as well as preach and he was anxious to save a lost soul." Everything else could wait,

for this was a critical occasion and he must improve it. It was not only a critical occasion for Jesus, it was a critical occasion for the sick man. It may have been "now or never" with him, we know not. His whole future life was to be influenced by this one occasion. 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 more critical than this. Here is a common preaching occasion and it is a critical 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 doing my part. I am depressed when I think of how critical every common preaching occasion is. But it is not alone a critical occasion for the preacher, it is a critical occasion for those who sit in the pews. Jesus was not to blame because some of his hearers murmured and found fault with what he said and did. It could not be charged to him that some went away from that meeting with harder hearts than when they came. Much of the preaching today may be faulty, but for those who are seeking the truth, I believe every sermon has something helpful.

The context tells us something more concerning this occasion—it was a saving occasion. Luke, you remember, was a physician and therefore in describing the power of Jesus used the medical term "heal," "the power of the Lord was with him to heal." But when Jesus saw the helpless man lying there on the couch before him, his first thought was of his soul's need and he said, "Man, thy sins are forgiven thee." Jesus made no reference to the physical affliction of the man, but dealt immediately with his spiritual condition. How much greater, how much grander, how much more important to heal the deep disease of the soul than to heal any or all of

the diseases of the body. This man had found the "lamb of God that taketh away the sin of the world." He had found him of whom the prophet says, "The forgiveth all our iniquities and healeth all our diseases." What a wonderful saving occasion,—a man made whole, soul and body. Jesus healed the man's soul for the sufferer's sake, he healed his body because of the unbelief of the onlookers. He says, "that ye may know that the Son of man hath authority on earth to forgive sins.—I say unto thee. Arise and take up thy couch, and go unto thy house." Luke adds, "Amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things today." The great need of the church today is that preaching occasions may be saving occasions. And why should they not be? Is the fault all with the preacher? Is there no responsibility resting upon the lay members. If those who sit in the pews should pray earnestly during the sermon that God would use the message for the saving of souls, think you not there might be greater results from preaching?

STRONG TESTIMONY FROM STRONG PREACHERS

Two of our ablest Baptist preachers—Dr. George W. Truett, of Texas, and Dr. James A. Francis, of Los Angeles—have recently returned from a six months' speaking service in Europe. It is safe to say that no other men sent over from this side under the auspices of the Y. M. C. A. have devoted themselves more assiduously and untiringly to the work they set out to do—that of reaching the largest number of men possible with a straight gospel message. They took no hour for sight-seeing, not even in Paris. They held meetings everywhere and under all conditions, including most exciting and perilous ones at the front. They visited the training camps in England, all the points in Ireland and Scotland where troops were, and were for weeks with the men in France 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

in England and France, and had remarkable opportunities for observation.

The one point of their testimony that is of special interest here is that never had they known such a readiness to receive and respond to the fundamental truths of the gospel of salvation through Jesus Christ. They spoke as dying men to dying men; spoke with constant realization of the vital need of the men before them; wasted no moment in persiflage or camouflage; and had experiences they will never forget. They were able to meet between 200,000 and 300,000 of the soldiers, their audiences often numbering from two to ten thousand men—men who frequently stood in mud and rain to listen. At one of these great meetings nearly 1,000 declared their acceptance of Christ as a personal Savior. Both of these preachers—who know how to bring the truth home to men—declared that they would have crossed the ocean in face of the perils of submarines and storms many times rather than have missed some single half-day experiences. Only duty to their home interests pulled them away from the army of occupation, where the homesick men need help even more than in the days of conflict. As for the Y. M. C. A., they say that of course there were some unsuitable men and some errors, but that in comparison with the immense 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*.

THE ROOSEVELT NOBEL PRIZE CHANGED

The Roosevelt Nobel peace prize of about \$40,000 was awarded to Roosevelt when President, in recognition of his foremost part in bringing about peace between Russia and Japan. In 1907 Colonel Roosevelt got Congress to pass an act by which this money was to be used for an industrial peace commission. The matter was sidetracked, however, and recently Colonel Roosevelt asked Congress for authority to put the fund to good use, by devoting it to Red Cross and other war relief purposes. This was agreed to.—*The Pathfinder*.

DEATHS

fully decorated with ferns, wild honey-suckle, and roses. Interment was in Grace Memorial Cemetery. S. S. P.

WALTERS.—George Frederick Walters was born at Lynn, Walworth County, Wis., January 25, 1847, and died at his home near Albion, Dane County, Wis., April 11, 1919.

He was a son of Thomas Walters and Alzina Maxson. His mother came from Leonardsville, N. Y., and his father from Worcester, England.

When about ten years of age he removed with the family to Juneau County, Wis., and here the mother died, leaving a family of six children, he being the third child. His father then with the family removed to Walworth with ox teams, passing by the site of his late home, and stopping over night with Jesse Saunders, well-known to many of the citizens here.

At Walworth he was engaged for some three years working on a farm by the month, then as an apprentice under William Higbee. He then moved to Albion where he engaged in labor for Billings Lanphear, and later for Thomas Stillman, of Edgerton. At Edgerton he became very prominent and influential in the Good Templar organization and it was here that he became acquainted with Frances Potter to whom he was united in marriage late in July, 1876. Mrs. Walters passed into the glory land in 1905, leaving one son, George L., who has been his father's stay during his declining years.

When but a boy Mr. Walters was converted to the faith of Christ, and became identified with the Walworth Seventh Day Baptist Church, but in May, 1892 changed his membership to the Albion Church where he has remained a faithful and consistent member to the day of his death.

He possessed a loving and genial character, winning friends wherever he went. He possessed the delightful quality of always looking on the bright side of things. A friend who has lived a close neighbor from childhood said of him, "He was a good neighbor, one who could always be depended upon in any time of need. He was a loyal friend, seldom, if ever, speaking ill of any one, and hardly ever showing any signs of uncontrolled passion." Thus he impressed himself upon all, ever ready to lend a helping hand, especially in time of sickness or bereavement, always comforting the bereft.

He was a good story-teller, and often delighted his companions with a story to fit the occasion, and this gift served him to the last. No father could hardly be more self-sacrificing than he.

He loved his home and family, and in return he had the love and respect of every member. The daughter-in-law proved her loyalty by her love and devotion to him during his illness, patiently and tenderly ministering to his wants to the last and was with him, trying to make him more comfortable when his spirit went home.

He leaves to mourn their loss, the only son, George L., and wife Ella, and two grandsons, La Clede and Fred; two sisters, Mrs. Susan Green, of Chicago, and Mrs. De Ett Randolph, of Walworth; two brothers, Herbert, of Chicago, and Eugene, of Walworth; also one half-

GARDINER.—Alice Clawson Gardiner, daughter of Randolph and Rebecca Clawson, wife of Rev. Theodore L. Gardiner, was born at New Market, N. J., August 13, 1861. She died at Alfred, N. Y., April 25, 1919.

(Her photograph appears on the front cover of this issue of the SABBATH RECORDER, and a biographical sketch and report of farewell service are to be found on another page.) J. L. S.

MUNCY.—Orson J. Muncy, March 19, 1919, in Sarasota, Fla., in the seventy-fourth year of his age.

Orson J. Muncy was born in DeRuyter, N. Y., July 29, 1845, wherein all of his early life was spent. His entire educational training was received at the DeRuyter Institute. At twenty-seven years of age he was married to Miss Charlotte B. Crandall, of Brookfield, N. Y., and resided at the latter place one year. Thence the two moved to West Hallock, Ill., where their two and only children were born, and where they resided six years. The children were Mrs. Alice Wallace, now of Hammond, La., and Mary Anna, the latter departing this life fifteen years ago in Hammond.

From West Hallock the family moved to Nortonville, Kan., where they lived eighteen years, Mr. Muncy conducting a mercantile business and a successful farm. At length it became apparent that the health of the wife and mother required a change of climate, and after considerable investigation it was decided to move to Hammond. The determining factor was, without a doubt, the religious one, that in Hammand 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.

Seven years ago Mrs. Muncy departed and went to her heavenly home. She was greatly missed.

About four years ago Mr. Muncy went to reside in Sarasota, Fla., where he entered into the sacred relation of marriage with Mrs. Emma Collins, of that place.

At nearly every place where Mr. Muncy resided through his whole life he had the privilege of attendance upon Seventh Day Baptist worship. He was a devoted attendant upon and a strong supporter of the Seventh Day Baptist church. A man of strong character, with high ideals as to right and wrong. He was unswerving in the path which appeared to him to be the course of duty.

Mr. Muncy leaves a devoted companion, a sister, Mrs. Libbie Hayes, of DeRuyter, N. Y., a daughter, Mrs. Alice Wallace, of Hammond, La., and two grandchildren, Clyde and Charlotte Harriett Wallace.

The funeral was at the Seventh Day Baptist church in Hammond, March 23, conducted by the pastor, who spoke from St. James 4: 14 to a large audience. The church was very beauti-

brother, Clarence, of Rhinelander, Wis., also one brother-in-law and wife, Mr. and Mrs. W. S. Potter, of Beloit, Wis.

Funeral services were held at his late home at Albion, conducted by his pastor, Rev. C. S. Sayre. Interment was made in the Evergreen Cemetery by the side of his beloved wife.

C. S. S.

GREENE.—Albert H. Greene, son of Thomas H. and Martha A. Greene, was born June 2, 1880, and passed away in the early morning of February 17, 1919, in the hospital at New London, Conn., as the result of an injury received while at work in the ship yard at Stonington.

He was baptized and united with the Second Hopkinton Seventh Day Baptist Church April 6, 1895, with which he continued his membership through life. For a number of years he has lived so far away he has not attended church services here.

He was married to Ella Champlin March 7, 1903. He leaves a wife, a father and mother, three brothers and three sisters to mourn their loss, all of whom were present at the farewell services held at the parental home the afternoon of April 21, and the remains were laid to rest in Oak Grove Cemetery.

The services conducted by Rev. E. Adelbert Witter, were attended by a large number of friends and the members of Junior Mechanics, an order to which he belonged.

E. A. W.

GREENE.—Samuel A. Greene, son of Benjamin and Lydia F. Larkin Greene, was born June 4, 1848, and passed away at his home in Hope Valley, R. I., the early morning of March 31, 1919.

He was baptized and united with the Second Hopkinton Seventh Day Baptist Church May 5, 1866, of which he continued a faithful member during his life time.

He was married to Martha A. Lewis February 11, 1873. He lived on the home farm till after his parents died. For the last twenty-nine years of his life he lived in Hope Valley, working at various kinds of business. For the last few years he served as janitor of the Hope Valley High School.

He was a loyal Sabbath-keeper and while living several miles away from the church he was often present at its services, making a walk of about ten miles.

Burial services were had from his late home the afternoon of April 3, conducted by the pastor, E. Adelbert Witter, and the remains were laid to rest in the Old Hopkinton Cemetery. He leaves an invalid wife and two brothers to mourn their loss.

E. A. W.

"Our knowledge of the future is small,
The eye of faith seems dim;
But 'tis enough that Christ knows all,
And I shall be with Him."

—Selected.

THE SABBATH RECORDER

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

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YESTERDAY AND TOMORROW

O where, my heart, is the peace you knew
When the winds were fair and skies were blue?
You then were young, and your throb was light
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 all in a breath
Went hurtling away on 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-glisten in human eyes.

—James Harcourt West.

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