

The Sabbath Recorder

The value of the past lies in
the enrichment of the future

As our part let us hand on
The Denominational Building

THE DENOMINATIONAL BUILDING
A VISION IN MATERIAL FORM
F. J. HUBBARD, Treasurer
PLAINFIELD, N. J.

"Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach;
It needs an overflowing heart
To give the lips full speech.

"Think truly, and thy thoughts
Shall the world's famine feed,
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."

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ADDRESSES OF MISSIONARIES IN CHINA

Miss Susie M. Burdick, Rev. and Mrs. H. Eugene Davis, Miss Anna M. West, Pont Ste. Catherine, Shanghai, China.
 Dr. Rosa W. Palmberg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuhoo, Ku, China.
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Our Father who art in heaven, we thank thee that thou hast promised to be with thy people to bless. Help us to realize thy nearness to us, and that we are never forgotten by thee. Thou wilt lead us to victory if we listen to thy voice and obey thy call. Give us ears to hear and strengthen our hands for the good work. In our extremity we look to thee for help. Give us consecrated ministers. We need thee every day in our ministries, and pray for the grace to avoid making mistakes. Help us to realize that thou art leading and give us the witness of thy Spirit that our efforts to build up thy kingdom may be well pleasing to thee. In the name of our blessed Master. Amen.

The Christian Ministry Still a Holy Calling Much More Than "A Job"

A well known popular writer in one of America's greatest periodicals takes a clear-cut issue against the habit with some ministers of discrediting the holy calling by referring to it simply as "a job," to be regarded as being on a common level with other jobs from which to choose a life work. The point is well taken, and I wish every minister of the gospel could see that the teachings of Christ and the apostles make a clear distinction between the gospel ministry and all other professions or occupations.

It will indeed be a sad day for this old world if the time ever comes when people forget that true ministers of the gospel are called of God to be ambassadors for Christ and his kingdom, and that it is theirs to carry on the work he began and which he commissioned his disciples to carry on after his departure. There is no greater thing on earth than to be a faithful minister of the gospel standing between the living and the dead as a spokesman for the Lord Jesus Christ. And I am truly thankful that most ministers of the gospel still have this high regard for their calling, and that they sincerely accept the truth that their peculiar relationship to both God and man offers them the unlimited—the *priceless*—opportunity for good service and good leadership, such as can be found in no other calling.

It is marvelous to see what simple and

humble instruments God makes efficient in working out the salvation of mankind. It is divinely ordained that, "by the foolishness of preaching" God saves all who believe. All the Christians of the ages have come to the kingdom by this simple means. Instead of commissioning angels to proclaim the message of salvation to lost men, our blessed Master calls for good men—men who need salvation themselves; men who are tempted and tried; men who are beset with the same infirmities and needing the same help their hearers need—and commissioned them to speak for him, promising to be with them in this blessed work even unto the end of the world! Men who feel the need of a Savior, and who know the blessedness of salvation themselves, have been wisely chosen of God to lead a sin-sick world to Christ. Jehovah knew that none could speak more truly and forcefully of sin and of salvation than men who have realized both and who have heard and heeded the call to the ministry. It is the greatest thing on earth to be thus a chosen instrument of God to plead *with* men and to plead with God *for* men.

If a minister possesses sanctified common sense, is tactful in loving charity for his fellows, and keeps in touch with his divine Master, he is assured of becoming a marvelous power for good in the community where he lives. No class of men can be more sure of golden opportunities for doing good, and of more effective influence over their fellows, than do ministers of the gospel. It is a great thing to be a welcome guest at a hundred family altars and firesides; to be the friend and comforter in scores of homes upon which the shadow of sorrow's cross has fallen; to lead the services where hearts are united in happy wedlock; and to break the bread of life to congregations until scores of people, young and old, offer themselves to Christ and seek places in his Church.

The truly consecrated minister has the joy of seeing souls converted to Christ and of helping them to grow in grace and in holy living. He has the pleasure of being a bearer of help for the tempted and comfort for the

sorrowing. And best of all, he glories in the cross and delights to preach the gospel.

After all, a man's power as a minister depends upon his faithful preaching of the Word. When he ascends the pulpit and faces his congregation, waiting to hear his message, he then has an opportunity for the most far-reaching and influential work of all the week. No one can exaggerate this glorious opportunity for good given him then.

Oh! what could be better than for one to send his people, who have come with their misgivings, their burdens, and their temptations, away full of cheer, enthusiasm, and courage for life's battles?

I shall never cease to be thankful that after I had decided upon business for a life work, and after spending money and time in the most popular business college in America getting ready for business, the dear Lord brought me home just in time for a blessed revival in the home church, and that through Pastor L. A. Platts he led me to accept his call to the ministry. Now as I look back over sixty years of school life in Alfred, mission work as a student and evangelical services among the churches, the memories of a dozen precious revivals in which many souls found their Savior, and the blessed relationships of pastor and people in several churches brighten all the way. If I were back again in life's morning and could see in advance all the way to this evening time, nearing life's sunset, I should certainly choose the minister's high calling.

Why the Scarcity Of Ministers? No power in human history has wrought such mighty works as the preached word. It has driven out great evils, taught and exalted righteousness, given freedom to the oppressed, and built up nations. And yet every denomination I know of is suffering from the scarcity of ministers!

So we are not alone in seeking an answer to the question: Why do so few young men enter the ministry. When so many minds are thinking along the same line, it does seem as though some progress might be made in finding the cause and in effecting a remedy. In accord with Dr. Lynch on another page, I too do not think that doctrinal or theological differences have caused many college students to turn away from

the ministry; for the scarcity of ministers is quite as noticeable in the most liberal denominations—where greatest freedom of thought is allowed—as in the more conservative and orthodox churches.

We must look elsewhere for the main reason. Of course the wide-spread interest in all lines of worldly business, the call of big things and large enterprises, the attractions in the world of science, and the drawings toward remunerative professions with almost unheard of opportunities for gaining wealth—all of which fill the world with the atmosphere of materialism—must have some effect upon young men who are deciding upon their life work.

But these things do not seem to affect the question of choosing the ministry, as such, any more than they do the whole matter of choosing the Christian life, at all. In all too many cases these materialistic influences take young men entirely away from the church—even after they have become members. Nothing short of a great general revival of religion can remedy this matter. The multiplication of various societies for human betterment outside the churches may also have something to do with the choices of men who long to do good—may indeed turn some away from the ministry, as such. But I am sure that we must seek elsewhere for the main causes that keep our boys out of the ministry. I can not avoid the feeling that if the parents in our homes today had, for the past few years, possessed the same spirit of consecration and devotion to the church which characterized their fathers and grandfathers, the mere matter of more money, or of worldly gain, would not be keeping young men out of the Christian ministry. I may be mistaken, but I feel sure that if the parents in these years had possessed the burden of soul for the lost—the genuine *missionary* spirit that longs to see God's cause prosper and souls saved—there would not be the lack of ministers and missionaries that troubles us today.

Look at it a moment; what is the spiritual atmosphere out of which ministers are always born? You must find it first in the home and then in the church. You would hardly look for candidates for the ministry to come from worldly, godless homes or from churches where spirituality is at a low ebb. If we examine the records in our own

denomination, we find that the ministers have come, almost without exception, from the small churches where in the absence of regular pastors, fathers and mothers have carried the burdens of church life upon their hearts, and where they together have knelt around family altars and in the church, and in agony of soul have prayed and exhorted and pleaded for God's cause, and for ministers to be raised up. The atmosphere of the homes has been strongly devotional. The church has been the one thing for which fathers and mothers have been anxious; and children were born into this all-pervading spiritual atmosphere. They were consecrated to God before they were born, and breathed the very spirit of consecration in home and church after they were born. Show me such a church today, surrounded by such homes, and I will show you the full quota of consecrated boys looking toward the ministry.

What changes modern business conditions and modern ambition of parents for their boys have brought upon most of our churches! In these days the mad rush for money has crowded out of our home life the thought of almost everything else.

Spiritual life is almost entirely crowded out. *And spiritual life is the real thing out of which ministers are born.* What can be more deadening to religion than a home where the Bible is neglected, the sanctuary forsaken, and the name of God and the interests of the church are seldom mentioned? Ministers are born first in the home and second in the prayer meeting. Can you expect the hearts of young men to turn strongly toward the ministry in homes where prayer is unknown? Can you look for them to come out of churches where their parents never attend prayer meetings, and where they never hear any agonizing prayer for God to send forth laborers to his harvest? There are hundreds of young people among us who never saw father and mother active in prayer meetings. There are too many homes where the only interest children see parents take in the church, is to find fault with those who do work for God. What can be expected from homes where the main ambition is to have the children get rich, and where parents talk always as if it were a sacrifice almost too heavy to

be borne for young people to keep the Sabbath. If children spend all their early years in such an unspiritual atmosphere, what else but worldly ambitions can be expected in them? Can we expect young men's hearts to turn toward the ministry when their childhood and youth have been spent under such deadening influences? By what unheard-of miracle shall we look for ministers to come from worldly homes and dead churches! The mad rush for business in this money-making age has captured our hearts.

It is folly to ignore the power of environment and years of training, and expect God to overrule all and start our boys toward the ministry. The boys would have to go against the preponderating influences thrown about them all their years, if many of them entered the ministry.

Let us have a thousand praying mothers who, Hannah-like, will consecrate their boys to God's service before they are born; and let us have a few years of such church life as only such parents can make for us, and ministers and missionaries will come forth in abundance.

Shall We Gain The Victory? We do not know at this time just how our churches throughout the land are coming up with their budgets for denominational work for this year which ends with the month of June. I do know that the poorest church among us has the opportunity for great spiritual enrichment and peaceful satisfaction through sacrificial giving for the Lord's cause. And the wealthier churches have the splendid chance to go the second mile by doing more, if need be, in order to lighten the burdens of the poorer ones.

One thing is sure: to fall behind this year and leave the cause with heavy deficits will act as a discouragement that will certainly deaden our spiritual life and decrease our confidence in our God-given ability. This will tend to disintegrate rather than to strengthen and unify.

On the other hand, if within the next few weeks the news could go from Rhode Island to California that all our dear churches have fully met their apportionment and prevented the possibility of any debt at Conference time, the whole tendency will be to unify and to draw all hearts together in

bonds of love and rejoicing which will start us on a new period of successful work. It will put heart into hundreds of workers, soften the spirit of criticism, drive away misgivings, allay our fears, and fill us with hopes of victory.

Just think of what it would mean for every church to report a completed budget when Conference comes! Everybody and every group would be glad, and "the joy of the Lord would be our strength."

What Should Be Expected Of Our Schools? Some great educators are wondering if American schools are not making rather too much of the mere physical development of the students to the neglect of the mind and heart. It is a great thing to develop strong, healthy bodies. An athlete is indeed one to be admired. The best possible development of the physical is desirable, but if this is the only result of school life, the school makes a complete failure as to the real thing required.

It is the main task of every school to endow the student with an enriched and enlarged personality, and to send him back to the world with a mental and spiritual dynamic that will help lift humanity to a higher experience, and to truer conceptions of what God requires for the Church and for the nation.

Genuine Referendums Tell the Story After all the rejoicing by the wets over their recent so-called referendum by newspaper votes, we have seen something of what a *genuine* referendum will say to the world on the prohibition question.

The April 24 issue of the *Union Signal* tells of the recent elections in Wisconsin, where the people had their first chance to vote on the direct wet and dry issue. The result was that a notoriously wet judge, who had been entrusted with the supervision of some liquor law enforcement, was voted out of office by a majority of two to one.

Some such result as this is all but certain to be the verdict of the American people at large whenever they have a chance to speak through the ballot box. Some cities may still go wet, but the United States of America will stand before the world as irrevocably dry. It looks now as though this might be the main issue in the next presidential election.

Report Number Seven Last week we reported a total of pledges and gifts amounting to \$12,819 for the new building. Today, April 27, we can add pledges and cash from seven different persons, amounting to \$625, thus making a total of \$13,444.

This week's record shows a smaller amount than any week since the canvass began. Please do not forget that it is very desirable to secure the pledges as early as possible so we can know better how to plan. Remember also that all pledges for \$25 and up, can be paid in five semi-annual payments, thus making it easy as possible for our good people to take a generous part in securing this long needed denominational home.

For your encouragement we are able to say that one person has offered to give \$5,000 when the pledges reach the amount of \$60,000. I wonder if some one will be willing to pledge another \$5,000 when we get \$50,000.

Can you think of anything that would do more to arouse interest in our good cause than would the completion of this building? For the first time in all our history we have an up-to-date printing house, equipped with the very best modern machinery. It stands on the back of a fine lot all paid for, in the best section of the city, awaiting the erection of the main building.

This is to be known and labeled as the Seventh Day Baptist Headquarters, or some such name, and money put into it will speak for our good cause and for our faith in its future as nothing else can. It will bear our testimony to Sabbath truth before the world after we are gone from earth.

Why would it not be a splendid thing for some of our aged friends who can not expect many years longer here, and yet who would like to leave their money where it will speak for them in the years to come, to sign one of these pledge notes for \$5,000 or \$10,000, payable out of their estate after their death? I am sure the Tract Board would gladly accept such a pledge from any who have the money to leave for the cause after they are gone and after they need it no more.

Friends, whatever we do, please let us not lose interest in this building. After so many years of effort it must not fail again.

ANNUAL MEETING OF THE PLAINFIELD CHURCH

[The annual meeting of the Seventh Day Baptist Church of Christ in Plainfield, N. J., is always an occasion of much pleasure to both old and young, and this year was no exception. It was held on the afternoon and evening of April 4, and was well attended. Clarence W. Spicer was moderator and Asa F. Randolph clerk.

The afternoon session was given to business, in which the reports of officers and committees were followed by the election of pastor, trustee, clerk, treasurer, auditors, and ushers, all of which was promptly done.

The hour from six to seven was a busy and pleasant social hour, in which more than one hundred fifty persons were served to a good dinner which had been prepared by the ladies of the church.

In the evening Pastor Bond's summary of the year's work, and a summary of work by the different societies in the church, together with the reading of letters from absent members, made a most interesting service. The last address was a "Summary and Forward Look" by Mrs. Henry M. Maxson, and the closing song was "Forward Be Our Watchword."

The various reports are given below.—
T. L. G.]

PASTOR BOND'S ANNUAL REPORT

During the few years that I have been a member of the Plainfield Church I have discovered that the annual meeting in April is one of the most important dates in the calendar of the church. It is a day looked forward to with pleasant anticipation, and looked back upon with satisfaction. It is profitable as a time to review the year's work and to note the progress made, and it affords an occasion to look forward and to plan for the future. The supper and social hour is enjoyed alike by old and young.

In preparing the annual report of the pastor I realize that much of the work of the church will be reported by others, and that it is mine to report more particularly my own activities.

It may be well to remind ourselves again that the pastor is at present rendering a joint service to the Plainfield Seventh Day Baptist Church and to the American Sabbath Tract Society. Obviously the work in either interest can not be as efficiently done

as it might be if conditions were different. This joint relationship makes more difficult the tasks of the one who renders the service, and calls for patience and charity on the part of those to whom he is responsible for the work done. I desire to record here my sincere appreciation of the sympathetic cooperation and the cordial support I have received during the year.

I find that during the year I have preached from this pulpit but thirty-two times. I have been present, however, and had charge of the service on eight of the other Sabbaths; viz., upon the occasion of the rendering of both the Easter and the Christmas cantatas, at the time of the Eastern Association which was held with us, at the joint communion service when the members of the Piscataway Church were our guests, on Children's Day, and when the following persons were present and spoke, respectively: Mrs. Nina G. Frantz, president of the New Jersey W. C. T. U.; Rev. Edwin Shaw, representing Milton College; and Rev. Noah C. Gause of the Anti-Saloon League. Pastor Van Horn gave the address at the joint communion, and the pastor of this church gave the Children's Day address.

Those who have supplied the pulpit in the absence of the pastor are Dr. Theodore L. Gardiner, Dr. Willard D. Burdick, Rev. Howard E. Clarke, Dr. Walter J. Swaffield, Rev. Oscar L. Joseph, Lester G. Osborn, and Rev. LeRoy W. Warren.

During the year I have preached in five of the Plainfield churches, and in the following Seventh Day Baptist churches: Shiloh, N. J.; Marlboro, N. J.; Salem, W. Va.; Farina, Ill.; Battle Creek, Mich.; and Berlin, N. Y. No service was held here Sabbath morning, May 9, at which time the congregation attended the installation services at New Market for their new pastor, Rev. Theodore J. Van Horn. By invitation of the church at New Market the pastor of this church had charge of that service.

I have conducted a pastor's preparation class for church membership, of five members. Two of these young people had joined the church the previous year, and the other three were baptized and joined the church at the May communion. Those joining this year by baptism are Iva Ellis, Charles North, and Eleanor Olsbye. The following persons have joined by letter: Mr.

and Mrs. Clarence Olsbye, Mrs. Everett C. Hunting, and Miss Bertha Gaby.

I have performed one marriage ceremony, uniting in wedlock Miss Isabelle Randolph of this church and Mr. Archibald Young.

Three members of the church have died within the year; viz., Miss Lucie Dunham, Mr. Christian Warbach, and Mrs. Louisa Stillman. I conducted the funeral service of Mr. Francis Williams, a member of the Verona Church, who had been a faithful attendant here, and had brief services with Mrs. Amanda Maxson at the hour of the funeral service for her son at his home in Freeport, L. I.

I represented the church as chairman of the delegation to the General Conference at Salem, W. Va.

The Plainfield Church assisted the Piscataway Church in entertaining the Teen-age Conference at New Market, July 8. Seventy teen-age young people attended this conference, eighteen of whom were from this church.

The church has joined in the following union services: Holy Week services with the First Baptist Church and the Park Avenue Baptist Church; Thanksgiving Day services with the "down town" churches; and the Week of Prayer with the other Protestant churches of the city. The pastor of this church preached the Thanksgiving sermon in the First Presbyterian church.

I assisted at the dedication of a chapel at Irvington in which worships a Sabbath-keeping congregation, and preached by invitation of the pastor at Mt. Zion chapel in Elizabeth, another Sabbath-keeping congregation.

While the auxiliary organizations of the church will make their own reports, I feel justified in mentioning here the reorganization of the Senior Christian Endeavor society. I believe the revival of this organization was a very important move in the interest of the development of the Christian life of our young people. The Intermediate society has been reduced in numbers on account of the starting of the new society, and its personnel has been completely changed, but it has been a joy to work with this group of boys and girls and to note their loyalty and faithfulness. The pastor is their superintendent.

I have continued as teacher of the young

men's Sabbath school class. Although this class is pretty well broken up during the school year, when some are away attending school, the class prefers to hold together and to meet together for Bible study at least during vacations. For the most part, those who are here during the year have met with Dr. Gardiner's class. During the quarter just closed I have had the pleasant privilege of teaching Mrs. William C. Hubbard's class, using the Sabbath lessons.

My record of the prayer meeting attendance is not quite complete, but it is sufficiently so to indicate that the average attendance is about thirty.

As the time comes to make this report, and I look back over the year's work of the church, I realize that my part of it is not what I would like it to be. There are certain lines of pastoral work which I feel are very important that have been neglected. Some of this failure of which I am very conscious is in the nature of the case unavoidable. It is my purpose, however, to try to balance up the work more in harmony with my own ideal by stressing that form of service which seems to me to have received too little attention.

There is another important phase of the work in which the members of the congregation may bear an important part. For those who are able to attend the regular services of the church there is nothing so helpful as the regular attendance upon divine services in the house of God. As we enter upon a new church year may we not, many of us, resolve to attend more faithfully the meeting for prayer, the Sabbath morning service of worship and praise, and the weekly sessions for Bible study. If it is our habit to attend these services regularly let us invite others. Sometimes we have a go-to-church day; last fall our Sabbath school observed a "rally month." Why not make this a go-to-church year? For the most of us, I am glad to say, our slogan would be "Come to church." Shall we make that our slogan for the year?

With gratitude to God for his loving leadership through another year we face the future with a deeper desire and a stronger purpose to live true to him who will not fail us.

Respectfully submitted,
A. J. C. BOND,
Pastor.

THE S. D. B. SOCIETY

During the year ending March 14, 1926, the S. D. B. society has held eleven meetings, with an average attendance of fourteen.

The meetings have been made very interesting by special reports given from the book, *Ming Kwong*, which has been used as a basis for study this year.

Last year's obligation for the education of a Chinese girl has been met, and this year's obligation paid in full.

Two showers have been held for members of the society.

A candy sale was held under the direction of Mildred Greene and two cake sales under supervision of special committees.

The Refreshment Committee of the society took charge of the annual church meeting supper of 1925.

On May 27, the committee served at the Joy Givers' drill, netting \$4.35 toward the plan for refurnishing the present church parlor.

A picnic supper for twenty-five was served June 7, at the last meeting of the S. D. B.'s for the summer.

In co-operation with the Men's club, a general get-together supper was given November first, at which only expenses were met.

The Entertainment Committee working with the Program Committee has arranged for time and places of meeting for the year.

Four members represented the society in the pageant given by the Federation of the Women's Missionary societies.

The society earned \$25 by taking one hundred visitors through the Van Doren Laundry.

Receipts

Balance on hand in the treasury,	
March 7, 1925	\$ 42.96
Collections during year	11.65
Dues paid	7.37
Candy sale	6.00
Cake sale, October 11, 1925	20.95
Check, Van Doren Laundry	25.00
Cake sale, January 24, 1926	18.33
	<hr/>
	\$131.96

Disbursements

Salem College	\$ 5.00
Federation Women's Missionary Societies	1.00
Book, <i>Ming Kwong</i>50
Annual church dinner	7.43
Treasurer's account book10

Programs	3.65
Flowers and plants	5.25
China draft	102.00
Postage15

Balance

	\$125.08
	6.88

Total

	\$131.96
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Respectfully submitted,
BERTHA L. GABY,
Secretary-Treasurer.

THE SABBATH SCHOOL

The school has held forty-nine Sabbath sessions during the past year including the Children's Day exercises, but in addition to the special Christmas service Friday evening, December 25. There were no sessions on May 9, on account of the installation of Rev. T. J. Van Horn as pastor at New Market; on June 13, because of the Eastern Association held with this church; nor on August 22, because of the absence of so many at Conference or on vacations.

The average attendance for the year has been seventy-four, the total number on the roll now being one hundred eight, in addition to twenty in the home department under Miss Nancy Randolph, and four on the cradle roll. Three members have been added during the year, and two have passed away, Miss Lucie M. Dunham and Mr. Francis Williams. Nine have been perfect in attendance—Wilma and Nellie Bond, Etta, Violet, and Lenora North, Mr. and Mrs. I. A. Hunting, E. C. Hunting, and Miss Ruth V. Hunting. The class taught by Miss Frances Kinne holds the attendance record for the past five years, having had over ninety per cent attendance for this period. It is closely followed by Miss Virginia Bond's and Miss Marjorie Burdick's classes. These three classes have been perfect in attendance, thirty-five, thirty, and twenty-eight times respectively during the year.

Events of special interest are as follows: May 16—Pageant, "Mother Church and the New Americans," directed by Miss Kinne.

June 6—Children's Day service, directed by Mrs. N. E. Lewis.

September 19—City Bible School Parade.
September 20—Picnic in co-operation with the New Market school at the Walker farm.

The five Sabbaths of October—"Rally Month."

November 21—Thanksgiving program by the children.

December 25—Christmas vesper service.

Among those addressing the school at various times have been: Pastor A. J. C. Bond, Dr. H. M. Maxson, Dr. T. L. Gardiner, Mr. A. W. Vars, and Mrs. Ruth Aughtree of Plainfield; Miss Ruth Phillips of Pittsfield, Mass.; Dr. Theodore Whitford of Westerly, R. I.; Miss Mable Rogers of Daytona, Fla., and Rev. Edwin Shaw of Milton, Wis.

The treasurer reported a balance one year ago of \$53 (omitting the cents), receipts of \$292 for the year, expenses of \$195, and benevolent gifts of \$74, leaving a balance of \$76.

The music has been up to the usual high standard under the excellent chorister, Mrs. A. J. C. Bond. The choir of Intermediate girls has rendered special music on numerous occasions, and the school is especially proud of its six-piece orchestra.

Let us consistently support the Sabbath school each week by our attendance and interest, and so make it more than ever a worth while part of our church life.

Respectfully submitted,

EVERETT C. HUNTING,
Secretary.

WOMAN'S SOCIETY

The Woman's Society for Christian Work has an active membership of sixty, and eleven nonresident members.

Our hearts were saddened last July by the tragic death of Miss Lucie M. Dunham, for many years one of our most faithful members.

Last autumn our sympathies were aroused for Mrs. Henry and her eight children. Her husband was seriously injured in an auto accident. Many new garments were made and used clothing fixed over, and a quilt was given them. The society has also sewed for the Children's Home and Charity Organization. Our efficient Quilting Committee has been very active and by its work has added over \$50 to our treasury. For some time the number of church dishes and kitchen utensils has been inadequate, and this spring the society is spending about \$200 to replenish our supply. Ten dollars in addition to individual gifts, has

been donated to the Salem College Aid society.

There have been one pay dinner and several get-together suppers, which have brought us together as one big church family; and in January a novel entertainment of pantomime and music was given.

The Tract Committee had a most enjoyable tea at which time Mrs. W. D. Burdick told us of the work of our Woman's Board.

Last month the Missionary Committee invited the women's societies of the Plainfield churches to a missionary tea, at which time Mrs. Edmonds gave us a most fascinating account of the work of International House in New York. The Missionary Committee has also presented short missionary programs at two regular meetings.

One day last fall we enjoyed having luncheon with the woman's society of the New Market Church. The luncheon for the Executive Committee and chairmen of committees, and the preliminary meeting at the parsonage gave us fine opportunities for considering plans for work.

This year two important changes were made in our by-laws. It was decided to hold our meetings the first and third Wednesday each month from October to June inclusive, instead of every two weeks, as formerly. It was also voted to change our annual meeting from October to the first Wednesday in May.

Christmas letters to our missionaries were written; flowers and notes of sympathy have been sent to those in sorrow; many calls have been made on those who were ill; and in various ways we are trying to be of use in the Master's service.

Respectfully submitted,

IDA S. HUNTING,
April 1, 1926. Secretary.

YOUNG PEOPLE'S SOCIETY

Early in the autumn of 1925, the young people of the Seventh Day Baptist Church of Plainfield met at Pastor Bond's house, to consider the reorganization of the Young People's Senior Christian Endeavor society. A Nominating Committee was appointed and it was decided at this time to ask the former Intermediate society to join our group.

The following officers were nominated and elected: president, Everett Hunting; vice-

president, Marjorie Burdick; recording secretary, Gladys Greene; corresponding secretary, Dorothy Hubbard; treasurer, Charles Post.

The following committees were appointed: Prayer Meeting, Flower, Missionary, Pastor's Aid, and Social.

We have had four business meetings and twenty prayer meetings. The average attendance has been about twelve.

We voted to take up the new Efficiency chart and handbook. We entered the RECORDER Reading Contest with Virginia Bond as chairman.

We have had three socials, one in December, one in February, and one in March.

The constitution was amended and revised under a special committee composed of John Reed Spicer, chairman; Marjorie Burdick, and Virginia Bond.

Respectfully submitted,

GLADYS GREENE,
Recording Secretary.

April 4, 1926.

INTERMEDIATE SOCIETY

Last fall the juniors divided into two groups, the older ones forming the Intermediate society. These are Helen Whitford, Iva Ellis, Wilna Bond, Helen Davis, Charles North, Kenneth Lewis, and Eleanor Olsbye, with Pastor Bond as superintendent.

We hold our meetings Sabbath afternoon at a quarter past three, and the members all take turns leading.

Flowers and books have been sent to the sick.

We have been invited to attend several socials given by the Senior society, for which we were very thankful.

Though we are few in number we are trying to do the same work as a larger society.

Respectfully submitted,

ELEANOR OLSBYE,
Intermediate Secretary.

JUNIOR SOCIETY

In the fall the juniors divided into two groups, the intermediates and the juniors. The juniors have a membership of nine, with an average attendance of eight. In February Ellen Olsbye joined the society.

The members take turns in leading the meetings and take full charge. This year we have been reading a missionary book

on South America, "The Land of the Golden Man."

At Christmas time letters were sent to the Davises and the Thorngates in China, also Christmas boxes filled with games, soaps, tooth paste, Christmas cards, blotters, and toys.

Since October the offerings have amounted to \$13.85.

Respectfully submitted,

EVELYN HARRIS,
Secretary.

THE JOY GIVERS

The Joy Givers, who will celebrate their second birthday anniversary the latter part of this month, now have fourteen members, but two are away at school. The president is Virginia Bond, and the secretary-treasurer, Frances Wells.

Our chief project last spring was that of presenting on May twenty-seventh, with the aid of the children and others, an entertainment, a May-time garden. A silver offering taken then amounted to \$34, which was added to our fund for furnishing the church parlor as a social room. It may be of interest to know that \$228 has been raised by the efforts of the Joy Givers and by gifts of friends, for this purpose.

During the summer months we held no meetings, but in October we met again and made plans for our year's work.

A number of features have added interest to our regular meetings. First, we have learned to repeat from memory the thirteenth chapter of First Corinthians. Then, at the roll call each member has responded sometimes with a stanza of a poem or a selection appropriate to the time of year, or again with a favorite Bible verse. Also, we have enjoyed very much the reading of chapters from the book, *Foreign Magic*, which tells of the experiences of a missionary family in China.

At Thanksgiving we co-operated with another organization of the church in supplying a dinner for a needy family.

Following the plan of the previous year, we secured subscriptions and renewals to *McCall's Magazine*. Each member has promised to earn a dollar and contribute it to the treasury, and the girls are working to do this now.

Also we are planning and working for
(Continued on page 556)

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
926 Kenyon Avenue, Plainfield, N. J.

OUR BULLETIN BOARD

May 15 is *Sabbath Rally Day*.

Two churches have more than paid their quotas on the denominational budget this year—the Little Prairie Church in Arkansas and the Roanoke Church in West Virginia.

Only two more months in this Conference year! Make them the banner months of the year!

IN KANSAS AND NEBRASKA

Pastor H. L. Cottrell of Nortonville, Kan., invited me several months ago to spend a few days during the winter in assisting him in special meetings in the church.

The first two weeks in April seemed to be the best for holding the meetings, but I reached Nortonville on the day that the worst snow storm known in that section for a dozen years was drawing to a close.

Pastor Cottrell had planned to meet me at Atchison with his car, but the concrete road between the two places was impassable on Friday.

Because of the storm most of the families living on dirt or *mud*-roads were unable to attend the meetings while I was there. But, nevertheless, the attendance at the meetings was good.

Interest in the meetings was increased by the music by the male quartet and because new singing books for congregational singing had recently been purchased. At different times their orchestra assisted in the music.

The sermons were given with the desire to deepen the spirituality of the church membership, to increase the consciousness of our privileges and responsibilities as Christians, and to give a better understanding of our denominational interests and our opportunities and our needs.

On my first Sabbath afternoon at Nortonville I met with and spoke to the Inter-

mediate Society of Christian Endeavor, and on the second I met with the juniors.

On the first Sunday night the Nortonville Choral Union gave in the town hall portions of an Easter cantata, and I gave a short sermon from the words, "He is risen."

It was also my privilege to address the high school pupils and teachers one morning at their chapel exercises. It was an inspiring group of young people to speak to, and caused me to wish to respond favorably to their "Come again."

The Nortonville Church, located in a beautiful agricultural section and with many staunch Christian men and women and with children of promise, should realize its greatest growth and exert its best influences for good in the days that are ahead of them.

Leaving Nortonville on April 15, I reached North Loup at twelve-thirty that night. This was possible by taking the "Pop Corn Bus" that runs regularly between Grand Island and Ord. I was surprised to find the splendid road running into North Loup, gravel surfaced from Grand Island to St. Paul, and that doubtless will be completed before the General Conference again goes to North Loup.

There was no snow at North Loup—in fact they have not had enough snow and rain for grain and grass.

Pastor Polan had planned to keep me busy while there; but on Sabbath morning, because of a telegram from Plainfield, I decided to return home on Sunday on account of the illness of my wife; consequently Pastor Polan and I crowded the meetings into closer compass, giving up the Sunday and Monday night meetings that we had planned.

Weather conditions were ideal, and the people responded well to the invitations to attend the various meetings on Friday night and Sabbath day.

On Sabbath morning and Sabbath night I laid on the hearts of the people the great need of our being true to God, and of saving our children; told of some of the doors that are opening to us; and explained our denominational interests and needs.

At three o'clock on Sabbath afternoon the Junior room was crowded—there were twenty-eight juniors, their superintendent, four teachers, and ten visitors present.

The good work of the society was evident in the Scripture finding exercise at the

opening of the meeting. Those who first found the passage stood and read, others joining them as they found the passage.

Of course it was a pleasure to speak to the juniors.

From the Junior meeting I went to the Intermediate meeting, where I spoke of the value of the Intermediate society, and on the subject of the lesson for the afternoon—Sabbath keeping.

The Intermediate superintendent, Mrs. Hemphill, says that the intermediates are doing splendid work.

A good number of persons accepted the invitation to attend the Y. P. S. C. E. meeting at four o'clock. Most of the time was given to me to speak on the Sabbath question, which was the topic for the meeting.

At the evening meeting I used charts to present our denominational work and needs. Several accepted the invitation to ask questions, and we continued the meeting till near ten o'clock, but many remained for the social hour and the refreshments that were served at the church.

I was saddened by the thought that several of the influential members of the North Loup Church have recently died, but I was heartened by the sight of so many earnest men and women and children in their places in church on Sabbath morning, and in attendance at the Sabbath school and Christian Endeavor societies.

I was especially glad to learn of the group of people who are so much interested in *personal work*. Denominationally, we need to be burdened in heart for the salvation of the lost, and permit God to use us in saving such and to lead many into the truths of the Bible.

I wish here to testify to the pleasure and help that I have received during these days that I have spent in the homes of Pastors Cottrell and Polan. I prize these opportunities of meeting our pastors in their homes, where we talk over our interests, privileges, opportunities, problems, and duties. This fellowship gives us a better understanding of our common interests, and makes us more sympathetic about the local and the denominational work.

This is the first time in the eleven years that I have been doing some field work that I have had to cut short a trip because of illness in my family. I am glad that I came home this time.

I have been at home nearly a week and am glad to report that Mrs. Burdick is feeling better, though she improves slowly.

A BEAUTIFUL LETTER FROM A CONSECRATED LONE SABBATH KEEPER

EDITOR GARDINER:

As pastor of one of our small churches I recently wrote to one of our nonresident members, a lone Sabbath-keeping mother, who lives several miles from her home church and from the nearest Sabbath-keeping person. The letter was not written for publication, but it is such a sweet Christian letter and so filled with the spirit of faith and trust and consecration that her pastor feels that he is doing the readers of the *RECORDER* a favor by sharing the letter with them:

The letter follows:

"DEAR ELDER:

"I can not tell you the gladness your kind letter brought to me. I am so hungry for the fellowship of my own people of like faith. To have a cheery letter right from the heart of the little church that I love best on earth, makes me feel at once as if I had been among the friends again, and the homesickness is somewhat gone.

"Indeed I thank you for your kind interest in me and my family, and I will tell you about our attempt at a Sabbath school.

"On these bright Sabbath mornings, when my heart just aches to go back to church, I tell the children to listen now; the bell over at — is ringing. Then I tell them how all the little boys and girls are putting on their prettiest clothes and taking their books and pennies to Sabbath school. I go over each detail of the Sabbath school so they may come to love the little school, as I love it. Then we have a little school of our own with little prayers and songs and questions on the Bible, and also bring our pennies. . . . But we have not had a Sabbath school for several weeks, as I have been too busy with a cross baby. I am going to begin again, because baby is much better and is growing older.

"I realize that other things will be taking the place, in the children's hearts, of the Sabbath school no matter how busy I am, and their little hearts will grow; and it is up to me, and me alone, whether they have

the rock foundation of the dear old Sabbath or not.

"Oh, pray for me that I may not leave a stone unturned in leading them the right way. When the weather is nice we are coming out to church. It will be a job to watch five little ones, but it will be a joy to be back again in the little home church.

"I sometimes wonder why God has led me out here away from the Sabbath influence and keeps me here, with no chance to live by the little church again. But I believe he is testing me, or it must be he wants me to send out my light, and I am not afraid to do it. I always say 'Sabbath day' to everybody with whom I talk, and I have let my light shine in every way I could since the first day I came here. I always do my purchasing on Friday and all extra work on Friday, and people who know me do not expect any settlements upon the Sabbath. A great many people have told me they know I observe the right day, but they do not keep it.

"I know, however, the people here respect my views, but one person, alone, can not do very much, when she is tied at home as I am. . . . You ask if I teach the children evening prayers? Yes, I have taught them that Jesus waits outside the door each evening for their prayers and, if they forget to pray, Jesus keeps waiting out in the cold. They gladly pray, 'Now I lay me down to sleep,' even little —, only three years old, says her prayers without help and loves to do so. If they forget their prayers, when I am too busy with baby to help them, we have a 'Morning Light' prayer which they pray in the morning. It is as follows:

"Father, we thank thee for the night
And for the pleasant morning light,
For food and rest and loving care
And all that makes the world so fair.
Help us to do the things we should,
To be to others kind and good,
In all our work and all our play
To grow more loving every day."

"I am so glad I have instilled into their little hearts a love and a reverence for God and Jesus. We have a picture of Jesus hanging on the wall, and they all love it.

"I am sorry I have not more time to write, but all the family are fast asleep, and it is midnight now. When they are all quietly asleep is the only time I can write or read or think; so you see, Elder —,

this is valuable time, as a mother is always worn out at evening.

"But I have deeply enjoyed this quiet hour with you and I shall be more than glad to hear from you often and I shall answer you promptly, if it does take the midnight hours to do so.

"I thank you very much for your kind interest in me and I feel that you are a connecting link between me and the church, by your letter. I hope you may be able to come and visit us before long.

"With kindest regards,
"_____."

ANNUAL MEETING OF THE PLAINFIELD CHURCH

(Continued from page 553)

an entertainment which we expect to give before June.

Since our organization, the keen interest and enthusiasm in this group have never lessened, as is shown by a nearly perfect attendance at the two meetings which are held every month. In addition to these regular meetings, we have enjoyed a number of purely social gatherings.

We have learned to work and play happily together, and we are trying to interpret our name and motto in terms of love and service.

A little prayer with which we closed the devotional service at our Joy Givers' meeting this afternoon seems to express our sincere hopes for the future:

"Our Father, help us to root our lives as deeply as thy trees, which grow so grandly; to rise straight and true as thy grasses, which grow so simply; to make the results of our living as beautiful as thy flowers, which blossom so radiantly."

Respectfully submitted,
FRANCES WELLS,
Secretary-Treasurer.

The Russian czars, from Peter the Great to Nicholas, accumulated crown jewels of the value of \$264,000,000. The Soviet revolution destroyed the czar and confiscated his property and crown jewels; and now, it is said, they are trying to trade the crown jewels for American plows and other agricultural implements. The crown jewels could not be put to better uses.—*Norfolk Journal and Guide*.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

THE VALUE OF THE SMALL COLLEGE

Here and there come suggestions that the larger universities are driving out the smaller college. Some would even hint that the small college does not serve so well as the larger university. Proofs, however, have not as yet been offered for such mere personal ideas. Two states, Michigan and New York, do have, it is true, a majority of large schools, but that leaves forty-six states that are not in the same position. In these two states, it has been proved that such a fact as the existence of a majority of large universities has not shown that the growth of these schools has been at the expense of the small college.

Institutions for higher learning are being most severely criticised for turning out graduates who have no sense of responsibility and who are not thinkers. In spite of all that can be said to the contrary, the possibility of more intimate associations between students and professors in the small college aids materially in creating a greater sense of responsibility. Here professors are given a chance to understand individual peculiarities and needs, and work can be given to help the student to really advance and to conquer weakness. An inferiority complex is not easily cured in a large university.

Larger colleges must admit more than smaller institutions the charge, that influenced by the materialistic trend, colleges are turning into almost trade schools and are doing away with the old liberal education.

A large number of the total number of college graduates are from small colleges. It would be impossible to separate from a large group of graduates those who have graduated from a small college. All colleges have, of course, those students who will never have a college education; but one type of school is no more bothered with such things than another. Large colleges claim that a minimum of this type of students is admitted to their courses because

of the rigid entrance examinations. Among many, the idea stated by one great university professor can be used as illustrative of fact, at least in many cases. This professor of a California university says, that to get an education it is best to go to a small college because the large school is more interested in the numbers that attend than in the quality of teaching. Lenient entrance examinations often pay for themselves because there are many very serious young people, as well as many careless ones, who enter a school that uses this method for testing entrants. The idea suggested by the professor about the quality of teaching in the small college is another point in favor of the small college. The small college has a reputation that is more difficult to maintain than the large institution. It is easy to see and trace weakness in the small college, and the public is not backward about looking into such weakness, while the larger university is allowed to go without such careful scrutiny by patrons. So the small college must offer in exchange for size and money value a splendid quality of teaching.

No college student or graduate would leave out of consideration the importance of fellowship and friendship in college. In the small college, as is often stated, "everyone knows everyone else," and friendship comes easily, and there are wonderful possibilities of meeting and knowing many different kinds of people. In the large numbers in the large institution there is liable to be so much class distinction that there is no real widening of experience with people of different types.—*Salem College, Green and White*.

EDUCATION SOCIETY—EXECUTIVE BOARD MEETING

The Executive Board of the Seventh Day Baptist Education Society met at Alfred, N. Y., April 11, 1926.

Members present: E. D. Van Horn, A. E. Main, B. C. Davis, Mrs. B. C. Davis, A. B. Kenyon, Dora K. Degen, J. N. Norwood, C. F. Randolph, W. E. Phillips, E. P. Saunders.

Prayer was offered by President B. C. Davis.

The treasurer presented his quarterly report, an abstract of which follows here:

I. REVENUE.

<i>Receipts</i>	
Balance January 1, 1926	\$ 581.93
Interest	801.13
S. D. B. Memorial Fund	9.79
Onward Movement	210.88
Rent of the Whitford garage	15.00
	<u>\$1,618.73</u>

Disbursements

Printing	\$ 2.50
School tax, Whitford property	68.73
School tax, M. C. Burdick farm	17.68
Expense of Corresponding Secretary to convention	37.77
Treasurer's salary	25.00
Accrued interest on bonds bought	32.22
Alfred University	319.55
Theological Seminary	616.79
Milton College	10.00
Salem College	2.74
Balance March 31, 1926	485.75
	<u>\$1,618.73</u>

II. PRINCIPAL

<i>Receipts</i>	
Balance January 1, 1926	\$ 112.81
W. S. Emerson mortgage	925.00
Difference in bonds exchanged	30.00
Balance, overdraft March 31	29.69
	<u>\$1,097.50</u>

Disbursements

Bonds bought	\$1,097.50
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The report was adopted, and the treasurer's distribution of the net income to the several beneficiaries was approved.

The committee in charge of the Jessie B. Whitford property reported the prospect of the need of two apartments in the house for theological students next year; whereupon the committee was authorized to have the needed changes and repairs made.

Upon request of the Council of Church Boards of Education it was voted to add \$25 to the \$50 already contributed to the work of the council for the year.

It was voted to pay the bill for fifteen copies of *Christian Education* subscribed for by the society.

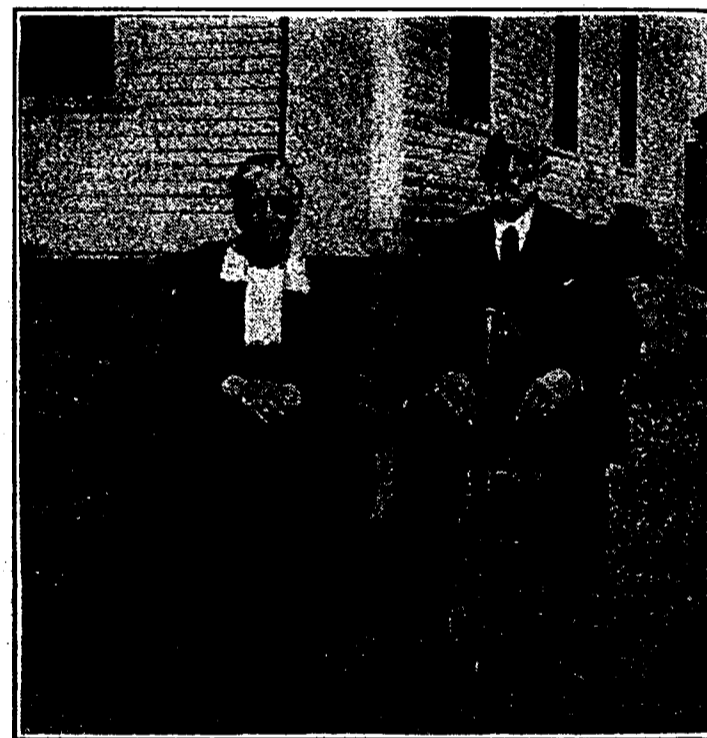
E. P. SAUNDERS,
Recording Secretary.

If you intend to go to work, there is no better place than right where you are. If you do not intend to go to work, you can not get along anywhere. Squirming and crawling about from place to place can do no good.—*Abraham Lincoln.*

SIXTY-FIVE YEARS OF MARRIED LIFE

The regular monthly church dinner of the Hartsville Church for April was held in honor of Mr. and Mrs. Joseph Clarke, it being the date of their sixty-fifth wedding anniversary. About eighty relatives and friends were present.

Mr. and Mrs. Clarke were married in the old parsonage in Pleasant Valley, by Rev. Nathan Wardner, April 13, 1861, and began housekeeping on a farm owned by A. J. Clarke of Alfred. Later they purchased the farm now owned by the Edward Clancy estate, where they resided till thirty years ago, when they purchased the old Clarke homestead, the birthplace of Joseph Clarke. This place is now occupied by the son of Mr. and Mrs. Clarke, so that the place has been in the family four generations.



Mr. and Mrs. Joseph Clarke

Mr. and Mrs. Clarke are the parents of six children, two of whom died in young manhood. Their three daughters—Mrs. A. A. Burdick of Alfred Station, Mrs. Mae Kenyon of Alfred, and Mrs. Horatio Whitford of Glenwood Hill—and their son Lewis Clarke, who lives on the old homestead, were all present at the social occasion.

Mr. Clarke passed his eighty-ninth birthday on March 17, and Mrs. Clarke her eighty-third December 12. Both are very active, keeping house by themselves with no aid of any sort. They still have their home on the old homestead.

They are the oldest members of the Hartsville Church and undoubtedly the oldest couple in the Seventh Day Baptist family.

RALPH L. BROOKS.

WOMAN'S WORK

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

So long thy power has blest me, sure it still will lead me on.—*Newman.*

"Be sure your world is not one in which things happen, but one in which things are done."

Be strong and work, for I am with you, saith the Lord of Hosts.—*Haggai 2: 4.*

What concerneth every man is not whether he fail or succeed, but that he do his duty.
—*Ian MacLaren.*

MILESTONES IN CHILD LABOR

FARM WORK

A survey of the beet fields of Colorado, Nebraska, Michigan, Kansas, and Wisconsin showed hundreds of children at work for long hours thinning, topping, hoeing, and weeding beets. In one valley there were 955 working children under sixteen, 303 of them from five to nine years of age. (These were some of the children under ten, not counted in the census.) In another state there were 1,358 children from five to sixteen at this work.

Imagine any six-year-old whom you know working twelve hours a day. That is what happens in the beet fields. The survey showed that some of them averaged even thirteen or fourteen hours while one such baby worked a fifteen-hour day for twenty-four days. Some children even younger and hundreds just a little older were doing the same kind of work.

It is done out-of-doors, but nevertheless many of the conditions of work have a bad effect on the children. These are particularly pressure of work, hours, postures, physical hazards, and weather conditions. One little boy described the position for thinning and weeding as "jes' like a dog." An official report says: "All the weight of the fore part of the body rests on the wrists and palms of the hands. We saw wrists that were swollen and lame, hands that were sore, cracked, and full of dirt, and knees that were sore, cracked, and calloused. The face is necessarily very close to the ground, and in many instances becomes badly burned

about the forehead and eyes from the heat and light reflected from the ground. . . . One thing must not be lost sight of—this posture is retained quite steadily from twelve to fifteen hours a day, six or seven days a week, for three to six weeks, depending on the acreage worked."

No part of the United States seems to be without child workers. In three valleys of Washington and Oregon, fruit and hops claim 1803 children under sixteen. The work is not very hard, but the hours are long—ten hours or more a day for many of them. In one valley the children, who live there the year around, did not lose much school, for school terms were adjusted to the harvest. Children in the other two valleys, however, suffered a serious loss because of the change in school terms and because of their migrations.

California, too, has thousands of wandering children (variously estimated from 5,000 to 20,000), many going from crop to crop for nine months of the year. One eleven-year-old boy said that he had picked "grapefruit, grapes, oranges, lemons, figs, and olives" and was then "in cotton."

Besides these crops, work is done in prunes, hops, rice, apricots, almonds, peaches, beans, rhubarb, potatoes, cherries, peas, asparagus, tomatoes, pears, apples, citrus, walnuts, and beets.

"What is the matter?" inquired a visitor who saw a sleeping lad moving his hands ceaselessly across the sheet, picking at it. The boy's mother answered, "He does that sometimes when he's asleep. He thinks he is picking prunes."

TOO MUCH "VACATION"

Families move from crop to crop by every sort of conveyance. They may camp in a wagon, in a tent, in one of the numerous auto camps, or in a truck—their only home, perhaps, for nine months of the year. How can these children ever get to school? The state of California is trying to help the situation by a new school law, but it is difficult. Schools have "crop vacation." The school year may begin on August first, and five weeks later be closed for the picking. In grape districts work will come a few weeks later. Consequently the families move from crop to crop, the children go from vacation to vacation. Sometimes when there is a school in session the children are not very welcome. Imagine twenty to seventy chil-

dren of all ages, most of them retarded in their studies, suddenly dumped into a smoothly running school, to stay a few weeks and then move on.

In Virginia we find children working on truck farms. They are employed chiefly in harvesting but some help in preparing the soil, planting, and cultivating. A twelve-year-old whose day was typical for these children plowed ten hours—from seven to twelve and from one to six. One quarter of the children who were harvesting strawberries, beans, and peas were under ten years of age. Four fifths of them were under fourteen. One quarter of the children missed more than half of the school term.

Truck farms and small fruit keep the children busy in Maryland, Pennsylvania, Delaware, and New Jersey. Most of them work ten hours or more a day. The United States Children's Bureau has studied similar work in North Dakota, Michigan, and elsewhere—finding much the same conditions everywhere.

STREET TRADES

No one knows how many children are working at street trades in the United States—not the boys who own their own paper routes, but the wandering youngsters you can see on many city streets until late in the night—bootblacks, newsboys, messenger boys, beggars, sellers of chewing gum, pencils, and so on. A newsboy is proverbially supporting a widowed mother, but investigations show that this is not true in many cases.

In Des Moines, a survey showed that eighty-three per cent of the boys had two living parents, and in some cases the parents did not even know their boy was selling. Reports from surveys of street trades in Boston, Philadelphia, Cincinnati, Mobile, Toledo, St. Louis, Chicago, and other cities reveal conditions of bad health, gambling, lack of schooling, thievery, juvenile delinquency, crooked spines from heavy loads, chronic over-fatigue from long hours. A study of one city showed that these boys, with their late and long hours had three times as much heart trouble, twice as much throat troubles, more than twice as much flat foot troubles, and more of other physical defects than other boys.

Not only physically, but morally, street trades seem to be dangerous. In one city

there were twenty-three men employing boys in street trades. Thirteen of these men had extensive criminal records. Statistics show that a large per cent of children in reform schools come from street trades. For instance, in forty-six reformatories of New York and Pennsylvania this amounted to anywhere from sixty-three per cent to seventy-seven per cent of the inmates.

WHAT OF IT?

Children's Code Commissions, school laws, mothers' pensions, regulation of work in local communities, state child labor laws, a national child labor law—all these have been suggested as helps in freeing the children from today's bondage of toil.

Do you know the laws of your own state relating to child labor? The Children's Bureau of the United States Department of Labor, Washington, D. C., will send this information on request.

We can find the facts, study proposed remedies, and help to put practical measures in operation. Facts may be secured from local officials, and from state departments of labor, education, and health, as well as from the Children's Bureau at Washington.

"There are no labor problems here," said a group of women in a small town. Whereupon one woman proceeded to find out how true that statement was—and from week to week surprising facts which she discovered appeared in church calendars and other places. Would people be surprised to know that in your community there are—boys and girls employed? Are they in occupations which offer advancement or in "blind alley" jobs? At what age do the children leave school? At what school grade? Must they have certificates to go to work? Do they have health examinations?

What kind of citizens are you sending to other states? What kind are they sending to you? A set of standards carefully worked out by people who have been studying the needs of children has been published by the United States Children's Bureau. Some of these are:

At least nine months of school attendance annually for children from seven to sixteen.

Age minimum of sixteen except for certain occupations in vacation periods.

Prohibition of employment of minors in dangerous, unhealthful, or hazardous occupations, or at work which will retard their proper physical and moral development.

Physical examination showing a child to be of normal development and physically fit for the work at which he is to be employed.

Minors not to be employed over eight hours a day or forty-four hours a week.

No night work for minors.

Ask the Children's Bureau to send you the whole set of Minimum Standards for Children Entering Employment and compare conditions in your locality with these standards.

It will not make much difference to the children that we *know* facts unless we *do* something. This may mean working for better child labor or school attendance laws and adequate provision for their enforcement. It may involve the establishment of a system of state aid for dependent children to make it possible for them to stay in school. It is likely to require careful scrutiny of various candidates for election. And whatever else we do, we can let other people know the facts and we can help create the public opinion that will abolish child labor from the United States.

OCCUPATIONS OF CHILDREN, 1920 CENSUS

	10-15 yrs.	10-13 yrs.
Agriculture, forestry, and animal husbandry	647,309	328,958
Extraction of minerals	7,191	647
Manufacturing and mechanical industries	185,337	9,473
Transportation	18,912	1,899
Trade	63,368	17,213
Public service (not elsewhere classified)	1,130	153
Professional service	3,465	621
Domestic and personal service..	54,006	12,172
Clerical occupations	80,140	6,927
Total	1,060,858	378,063

PREVALENCE OF CHILD LABOR, 1920 CENSUS

	10-15 yrs.
New England	59,239
Middle Atlantic	131,541
East North Central	100,801
West North Central	57,906
South Atlantic	273,981
East South Central	221,342
West South Central	184,267
Mountain	15,612
Pacific	16,169
United States	1,060,858

WHAT WILL YOU DO ABOUT IT?

"The children pass through the period of childhood but once, and their needs can not be met with ten years hence. Next year it will be another group of children. There

is an immediacy about a child welfare program that exists with reference to no other."
—*Missionary Review of the World.*

THE CHURCH AND THE MINISTRY

Last week I called attention to the interest the English churches and press are taking in the archbishop's report on candidates for orders, and the articles that had appeared concerning "The Vanishing Preacher." I called attention to the various reasons given and added some out of my own study of the problem. This week I want to make some suggestions as to what the churches and we who are connected with them can do to remedy the situation.

Right at the beginning it should be said that the Protestant churches are going to find it more and more difficult to win candidates for the ministry if those ministers who are already in our leading pulpits follow the prevailing habit of discrediting the ministry, and go out of their way to say that it differs in no wise from any other occupation or calling. The New Testament ministry differs very much from other callings, and the ministry until very recent times has always been considered by the Church as a calling quite differentiated from other professions or occupations. Whether one holds the theory that he is especially appointed by Christ to be his representative in the world or not, or whether or not he believes that ordination confers upon him priestly powers not shared by laymen, yet by the very nature of his preparation and by the nature of his prophetic task he has the right to represent Christ in a special sense and speak with special authority. One thing is certain, if the ministry is to be brought down to the level of a "job" like any other job, instead of a special prophetic and priestly task, our young men will weigh it with all other jobs and base their decision upon the opportunities it offers, not of service, but of emoluments, advancement, and ultimate leisure. There are a lot of prominent ministers everlastingly harping on the fact that the laymen are just as much ministers as the ordained man. I am not arguing the case now, but if they are, then why should not the young man remain among them? There are other ministers, too, who seem to have a sort of flare for decrying the opportunities

of their own profession, and this does not help.

But the average parish minister still believes in the sacredness of his calling, its peculiar relation to God and man, and the unlimited opportunity it offers for service and leadership. I believe the cure for the present scarcity of candidates for the ministry in our colleges lies largely in his hands. When one reads the long and remarkable annals of the Scottish Church, where year after year every hamlet sent up its best young men to study for the ministry, he discovers that this unusual interest in it was generally due to the village pastor who was always watching for the brightest and best boys and then turning them toward the church. The best boys were ordained, as it were, for the church, in their school days, by the village pastor, if not by their parents.

The Roman Catholic priesthood is largely recruited in this way. For five years, when a pastor in New England, I lived next door to the Catholic priest, and we became good friends. He had a large parish, and I soon discovered that he was watching every boy in the parish as he came to confirmation classes or served as acolyte, and he began turning the ones who showed greatest promise straight toward the priesthood. I am told this is quite common practice both here and on the continent. I wonder how many Protestant ministers are watching the boys in their parishes and doing anything to show at least the most promising ones the great opportunities of the ministry or to convince them that Christ and his Church need the best?

Growing right out of this we need the co-operation of the Christian home. Have Protestant families so lost their love and respect for the Church that they take no pride in giving their best boys to it? I am afraid so, and not a few ministers have helped them by their low estimate of the Church or by their seldom holding it up as the one divine and holy society in the earth. Be that as it may, how many Protestant families really want to give one boy, and the best one, to the Church, and do all they can to exalt the calling in his eyes? Here again, I remember my friend in the Catholic rectory once saying, "The one thing that every good Catholic family looks forward to as their highest joy and satisfaction is to give a boy to the church. When a boy

enters the priesthood his home gains a distinction in the village, his parents are the proudest of all people, and on his ordination a festival of rejoicing is held." Are there not any Protestant families in the country who so greatly want their boy to enter the ministry that they keep it before him in boyhood, write to him about it in college, and keep him interested in the Church in every possible way?

Another curious thing in Protestantism is that the local churches seem to have no interest in giving boys to the ministry. It was not always so. I remember reading in one of the Scottish biographies of the pride a certain church took in the fact that it had given a long line of distinguished men to the ministry. It is almost an unheard of thing today, and yet why should not the churches be interested in educating their own leaders and why should not the local church be proud of giving strong men to the service of God's altars? I sometimes wonder if the great gap between the seminaries and the churches is not one cause of the decline of interest in the ministry and whether some way could not be found whereby the local churches and the divinity schools could not be brought into closer contact and co-operation. Would it help if some of the best men in the theological faculties were set aside to visit the churches and plead, not for money, but for men? And would it not be a fine thing if here and there a church could send up one of its best youths to a seminary, as its own gift to the ministry, assuming all financial responsibility for him?

One final word: Some years ago a movement was started to present the claims of the ministry to senior classes in our colleges, and several of our outstanding preachers visited various colleges in the course of the year. The movement met with kindly response and Dr. John T. Mills of Washington became so interested in it that he founded an annual lectureship in his own alma mater, Wabash College, Crawfordsville, Ind., on this subject. The movement always seemed to me to have great possibilities, but I have not heard much of it lately. I still believe that the great trouble lies here, that ministers, parents, and churches are not feeling their responsibility for giving to the Church their best young men, and that the remedy is in their hands. —Frederick Lynch, in *Christian Century*.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, Box 73, Battle Creek, Mich.
Contributing Editor

CHRIST CHANGING CHINA

Christian Endeavor Topic for Sabbath Day,
May 22, 1926

DAILY READINGS

Sunday—Christ brings light (John 1: 1-13)
Monday—Transforms life (1 Tim. 1: 12-17)
Tuesday—Offers higher ideals (Matt. 5: 1-12)
Wednesday—Honors womanhood (John 4: 1-26)
Thursday—Saves childhood (Mark 10: 13-16)
Friday—Sanctifies business (Matt. 25: 14-30)
Sabbath Day—Topic: How is Christ changing
China (Isa. 61: 1-3. Missionary meeting)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Christ can change the life of any individual if he will only give him a chance. He can "give him beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." He can entirely revolutionize his life. And by changing the lives of individuals he can change the life of a nation. He must work through the individual. This is the work he is doing through the missionaries, for China, and it blesses not only China but the entire world as well.

A striking illustration of this fact is seen in a letter from Dr. Grace Crandall, which appeared in the RECORDER some time ago. She said that she asked her adopted daughter what the gospel had done for her. She replied that it had taken away her *fear* and had given her *hope* instead. Is not that wonderful? We need consecrated young people to help carry this gospel to lands that need it. What is your duty?

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK

Intermediate Christian Endeavor Superintendent
Topic for Sabbath Day, May 22, 1926

HOW ARE THE YOUNG PEOPLE OF CHINA
FINDING CHRIST? ISA. 61: 1-3

(MISSIONARY MEETING)

CHINA'S GREAT NEED

"Be strong!
We are not here to drift;
We have hard work to do and loads to lift;
Shun not the struggle, face it!

'Tis God's gift. Be strong.
Be strong!
It matters not how deep entrenched the wrong;
How hard the battle goes; the day how long;
Faint not; fight on! Tomorrow comes the
song."

This poem explains the need of China today. It is for strong young people there to battle against entrenched wrong, and for young people in other lands to take an interest in the young people of China and remember them in prayer.

Young Christian Endeavorer! Are you one of those who say, "Foreign missions do not interest me"? If so, you should read the poem above once more, and tell yourself, "If it is something I ought to know about, then *I will make the effort to learn.*"

The prayers of Christian people in this country have been offered especially of late for General Feng, the "Christian general." While he seems to be in grave danger from his enemies, yet God has already delivered him and his army many times in what seems like a miraculous manner. Reading about him reminds us of the armies of the Crusaders, centuries ago.

And let us not forget our own mission in China, the church and schools at Shanghai, and the hospital at Liuh. Our numbers there may be small, but their full influence can never be calculated. While today there are only four hundred thousand Christians in China, out of a population of four hundred million, or one in every thousand, yet Christianity is the greatest living force in China today. Even non-Christian leaders acknowledge that the only hope for China is in applying the principles of the Christian religion.

Christian Endeavor is an active force in China. Last year there were more than twelve hundred new societies organized there. The hope of the future lies in the younger generation, and to see them enthusiastically taking up Christian Endeavor work promises well for the future.

The greatest hindrance to the spread of Christianity is the unchristian example of many foreigners. The sale of opium and the use of tobacco, cigarettes, and liquor is encouraged by people from so-called Christian countries, who want to make profit out of the weaknesses of the Chinese. We can help to make China Christian by first making Americans more Christian.

SUGGESTIONS FOR THE LEADER

By looking through the back numbers of the RECORDER you may find some very interesting letters from our missionaries in China. I would recommend especially a letter from Dr. George Thorngate in the RECORDER of March 22, entitled, "The Liuho Liz," as an example of the cheerful spirit that animates our workers.

WHAT DOES CHRISTIAN ENDEAVOR MEAN TO ME?

MARY H. DAVIS

Christian Endeavor is a religious organization of young people united together for the same purpose, which is "Serving Christ."

A true endeavorer must be a Christian with an inspiration to follow closely in the footsteps of our Master.

Christian Endeavor has meant closer companionship with God, also fellowship and more united work with other young people.

In Christian Endeavor the individual has a chance to express his own ideas freely without feeling embarrassed among his co-workers, as they are aiming for the same goal.

Through Christian Endeavor I have become more interested in church work, missions, and other lines of religious work. It has been the training school for my work in the church and Sabbath school; and it has been the central power for inspiring young people in the church.

The value of prayer is stressed, thus I have learned to talk with God freely, creating a closer companionship with him.

By having high ideals to follow, I have felt the responsibility of being a more faithful follower.

Christian Endeavor has developed "friendship" not only in our society but in the community as well.

I have learned in Christian Endeavor "to live a life of service."

Bridgeton, N. J.

Did you ever think of the many dumb children God has? The churches are full of them. They can talk about politics, art, and science; they can speak well enough and fast enough about the fashions of the day, but they have no voice for the Son of God. Dear friend, if Christ is your Savior, confess him!—D. L. Moody.

DR. HENRY M. MAXSON RESIGNS

[The following article concerning our friend, Dr. Henry M. Maxson, and his good work as superintendent of schools in Plainfield, N. J., appeared in the Plainfield *Courier-News* recently. Many RECORDER readers will be deeply interested in it and in the brief editorial published in the same paper.—T. L. G.]

Dr. Henry M. Maxson, who will on September 1 next have completed thirty-four full years of service as superintendent of the Plainfield public schools, presented his resignation at a meeting of the Board of Education, the same to take effect on September 1. The board adopted a resolution accepting the resignation.

Dr. Maxson's resignation was as follows:

Permit me hereby to offer my resignation as superintendent of schools, the same to take effect September 1 next. At that time I shall have completed thirty-four full years of service in the Plainfield public schools. They have been very happy years. The Board of Education has ever given me complete confidence and support, and with your help I have had the great pleasure of developing one of the finest school systems in the state. It is with extreme reluctance that I bring myself to the point of terminating these delightful relations; but I feel that the time has come when I should withdraw and give place to a younger man.

The board then adopted the following resolutions:

In accepting the resignation of Dr. Maxson as superintendent of schools, to take effect September 1, 1926, the Board of Education takes this opportunity of expressing its deep appreciation of the long and valued services he has rendered the city. A man of scholarly attainments, high ideals, rare sound judgment, and charming personality, he has vitalized and developed our school system, until it stands second to none in the state. Dr. Maxson has earned the rest that he so richly deserves; and into the quieter walks of life that he is now entering he takes with him our warmest love and best wishes for many continued years of health and happiness.

Dr. Maxson was born in Connecticut of old New England stock. After a somewhat broken career of preparation, he entered Amherst College, from which he was graduated in 1877, being elected to Phi Beta Kappa in his junior year. While in college, he chose teaching as his life work, and immediately after graduation he entered upon it as teacher in a difficult country school in his own town. He entered the work of

supervisor in Attleboro, Mass., where his Board of Education insisted that he should step out of the principalship of the high school into the superintendency. His success in Attleboro led to an invitation from the Board of Education of Pawtucket, R. I., to become superintendent of that city. After four years' notable work in Pawtucket, he accepted an appointment to become superintendent of the Plainfield schools thirty-four years ago, the longest period of service of any superintendent in the state now in office.

Dr. Maxson has been active in all the school affairs of the state. He is the only life member of the State Teachers' Association and has served the association as its president. As chairman of the Legislative Committee for several years he had a large part in securing the passage of the first State Pension Law and in establishing the permanency of the tenure of office act.

For many years he has arranged for and conducted a special train for the New Jersey superintendents going to the annual convention, and has contributed much to the development of the rare spirit of good fellowship that is so characteristic of the New Jersey educators. His genial nature, his eagerness to serve, and his professional spirit make him one of the most widely known, and best-loved educators in the state.

Dr. Maxson is a member of the New Jersey Council of Education, and has received the rare honor of having a school named after him while still in service. He has been chairman of the Board of Governors of the New Jersey Schoolmasters' Club since its organization and has served the New York Schoolmasters' Club as its president. He obtained the degree of master of arts from Amherst soon after his graduation, and Alfred University has honored him with the degree of doctor of pedagogy.

Next to school work Dr. Maxson's chief interest has been in religious and philanthropic work. He is a deacon in the Seventh Day Baptist Church and teacher of a large class of adults in his church, and has served as president of various denominational boards. For many years he was president of the Charity Organization Society of this city and also served on the Board of Directors of the Y. M. C. A., the

Boy Scouts, and other organizations. He is a member of the Board of Trustees of Alfred University, and has served as president of the Alumni Association. Dr. Maxson has seen the schools of Plainfield grow from a system employing forty-five teachers to one of two hundred thirty-two teachers. Seven schools have been built under his administration, which are models in convenience, hygiene, and equipment. The local schools are known far and wide for their progressiveness and efficiency, but the thing of which Dr. Maxson is most proud is the happy spirit that prevails among teachers, pupils, and parents.

AN EDITORIAL IN SAME PAPER

After a service of thirty-four years as superintendent of the public schools of this city, Dr. Henry M. Maxson has tendered his resignation to the Board of Education, to become effective on September 1.

Dr. Maxson, in his letter to the School Board, expresses the belief that he should now give place to a younger man. In the economy of nature it is to be expected that a time will come when one who has long borne the responsibility of an institution will wish to be relieved of his burden that he may the better enjoy the rest to which he is entitled by reason of service faithfully performed.

Dr. Maxson has built up a great educational system here. It has cost a lot of money, but is worth every cent it has cost. There are many features of public education which may not show a return upon the investment, but they all contribute to the building of a better manhood and womanhood, and such things can not be appraised in a material way, as the more practical sometimes demand.

Dr. Maxson has seen to it that no city has better schools than are provided here. The development of the local schools to the highest possible degree has been the object of his labors, and that he has succeeded no one can deny.

Dr. Maxson is known to two generations of Plainfielders. Many who were boys and girls attending the schools when he came here are today the parents of school pupils. He has always displayed a very real interest in the welfare of the school children, aiming always to fit them to meet the problems of life that lay ahead, and always believing that the more efficient the pupils were the

greater the credit to the schools. He has sought always to produce as fine a quality of efficiency as was possible from the quantity of humanity, of varied degrees of intelligence, committed to the charge of the institutions over which he exercised control.

No matter how greatly any one may have differed with the policy of the local schools, there is none who will charge that under the supervision of Dr. Maxson there has been other than a sincere effort to cultivate the mind and character of the pupils, and to send them out into the world prepared to hold their own under the varied circumstances of life, in a land that expects every individual to make good or fall behind the procession, as his talents are employed or neglected.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, April 11, 1926, at two o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Iseus F. Randolph, Irving A. Hunting, Edward E. Whitford, Harold R. Crandall, Frank A. Langworthy, Laverne C. Bassett, Ahva J. C. Bond, George R. Crandall, Theodore J. Van Horn, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitors: Mrs. David E. Titsworth, John C. Bond.

Prayer was offered by Rev. Harold R. Crandall.

Minutes of last meeting were read.

Ahva J. C. Bond reported for Secretary Willard D. Burdick the receipt of correspondence from George A. Main.

Sabbath Promoter Ahva J. C. Bond reported about a group of Sabbath keepers in Irvington, N. J., and Zion Chapel, Elizabeth, N. J.

There is a camp at Bethel, Conn., conducted by Sabbath keepers, and by vote Sabbath Promoter Bond was authorized to spend ten days in July next at this camp in the interest of Sabbath promotion.

The treasurer presented his report for

the third quarter duly audited, which was adopted.

The Supervisory Committee reported business good at the publishing house.

Voted to instruct the Supervisory Committee to make an appeal to the Union County Board of Taxation for the exemption of the publishing house real estate from taxation.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

AMERICAN SABBATH TRACT SOCIETY

Treasurer's Receipts for January, 1926

GENERAL FUND

Contributions:
S. G. Burdick, Cuba, N. Y.\$ 17.00
Mrs. J. B. Babcock, Humboldt, Neb. 10.00
27.00

Income from Invested Funds:
Annuity Gifts\$ 40.93
Richard C. Bond Bequest 1.00
Sarah Elizabeth Brand Bequest01
Susan E. Burdick Bequest 5.00
Hannah Cimiano Bequest 28.97
Eliza M. Crandall Bequest 2.54
George Greenman Bequest 20.00
George S. Greenman Bequest 46.55
Mrs. H. Gillette Kenyon Gift 1.00
Life Memberships 2.60
Elizabeth L. North Bequest 2.00
Electra A. Potter Bequest 1.00
Arletta G. Rogers Bequest 3.85
Sarah E. V. Stillman Bequest 6.90
I. D. Titsworth Bequest 6.90
Julius Todd Bequest85

Seventh Day Baptist Memorial Fund:
American Sabbath Tract Society Fund\$ 26.30
Charity L. Burdick Bequest 9.04
Delos C. Burdick Bequest 271.87
Delos C. Burdick farm 13.23
Eugenia L. Babcock Bequest 146.66
George H. Babcock Bequest 1,154.05
Estate Edward W. Burdick 30.71
E. K. and F. Burdick Fund 68.13
Mary E. Rich Fund 33.75
Penelope R. Harbert Bequest 30.83
Sarah P. Potter Bequest.. 30.00
1,814.57

Publishing House Receipts:
Recorder\$ 838.15
Helping Hand 79.08
Tract Depository 2.00
Outside Sabbath School Boards' publications 4.44
Junior Graded Lessons 10.14
Intermediate Graded Lessons 4.35
Denominational Calendars 11.89
950.05

Interest on daily bank balances 12.32
Curtis F. Randolph, treasurer, Alfred University One-third insurance, Nathan Wardner property, Chicago 6.66
Special Sabbath Reform work: William M. Stillman, Plainfield, N. J. 41.67
\$3,022.37

1,984.67

Interest on daily bank balances 12.32
Curtis F. Randolph, treasurer, Alfred University One-third insurance, Nathan Wardner property, Chicago 6.66
Special Sabbath Reform work: William M. Stillman, Plainfield, N. J. 41.67
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Special Sabbath Reform work: William M. Stillman, Plainfield, N. J. 41.67
\$3,022.37

DENOMINATIONAL BUILDING

Old Fund:
Income:
Interest on daily bank balances 1.75

New Fund:
Mrs. Mary C. Dixon, Shiloh, N. J.\$ 5.00
Mrs. Lottie Baldwin, Milton, Wis 5.00
"Friend," Waterford, Conn. ... 20.00
Mrs. D. C. Waldo, Venango, Pa. 1.00
Henry Ring and family, Nortonville, Kan. 50.00
Mary L. Stillman, Beacon, N. Y. 10.00
91.00

Income:
Interest on daily bank balances 14.07
105.07

MAINTENANCE FUND

Rent from publishing house\$200.00
Interest on daily bank balances 28.14
228.14

\$3,357.33

Treasurer's Receipts for February, 1926

GENERAL FUND

Contributions:
Onward Movement\$ 671.31
Publishing House Receipts:
Recorder\$758.33
Helping Hand 163.76
Tract Depository 2.20
Outside Sabbath School Boards' publications 7.45
Junior Graded Lessons 15.00
Intermediate Graded Lessons 8.85
Denominational calendars 32.55
988.14

Contributions to Special Sabbath Reform work:
William M. Stillman, Plainfield, N. J. 41.67

Contributions to Java missions:
E. K. Burdick, Nortonville, Kan.\$ 10.00
Mrs. Lucy Sweet, Compton, Calif. ... 2.50
Mrs. M. C. Parker, Chicago, Ill. 5.00
17.50

\$1,718.62

DENOMINATIONAL BUILDING

Old Fund:
Onward Movement 96.59

New Fund:
Mrs. S. A. B. Gillings, Akron, N. Y. 50.00

MAINTENANCE FUND

Rent from publishing house 200.00

Total\$2,065.21

Treasurer's Receipts for March, 1926

GENERAL FUND

Contributions:
Mrs. A. S. Billins, Wisconsin Rapids, Wis.\$ 10.00
DeWitt, Ia., Church 15.00
Onward Movement 308.68
333.68

Publishing House Receipts:
Recorder\$591.52
Helping Hand 207.20
Tract Depository 1.10
Outside Sabbath School Boards' Publications 6.79
Junior Graded Lessons 19.46
Intermediate Graded Lessons 16.20
Calendars 136.43
978.70

S. H. Davis, treasurer, one-half taxes, and assessments, Minneapolis lot 115.49

Contributions to Special Sabbath Reform work:
William M. Stillman, Plainfield, N. J. 41.67

Contributions to Java missions:
Mrs. J. A. Hardy, Portsmouth, Va. 10.00
Contributions to Rev. T. L. M. Spencer:
Mrs. C. H. Threlkeld, Memphis, Tenn. 10.25

\$1,489.79

DENOMINATIONAL BUILDING

Old Fund:
Contributions:
Onward Movement\$144.80

Income:
Interest on refund account installation of power 13.75
Refund, Public Service Corporation, account installation of power (fourth payment) 55.00
213.35

New Fund:
Contributions:
Mrs. Paul W. Johnson, Clarkston, Wash.\$ 25.00
Mrs. Harriet S. Clarke, Nutley, N. J. 100.00
Royal L. Cottrell, Brooklyn N. Y. 25.00
Clifton L. Curtis, W. Winfield, N. Y. 5.00
Paul E. Titsworth, Chestertown, Md. 5.00
A. A. Titsworth, New Brunswick, N. J. 25.00
Dr. S. C. Maxson, Utica, N. Y. 5.00
Mary S. Stillman, Methuen, Mass. 50.00
Mr. and Mrs. H. N. Jordan, Battle Creek, Mich. ... 10.00
W. C. Perry, Durhamville, N. Y. 25.00
D. E. Livermore, Andover, N. Y. 25.00
Charles Messenger, Schenectady, N. Y. 25.00
Dr. Geo. E. Coon, Milton Junction, Wis. 20.00
Mrs. Laura J. Witter, Westerly, R. I. 10.00
J. M. Pope, Hornell, N. Y. ... 10.00
Mrs. M. Louisa Davis, Jackson Center, Ohio 10.00
Charles P. Cottrell, Westerly, R. I. 200.00
Charles F. Hickox, Philadelphia, Pa. 15.00
Mrs. Rosa E. Davis, Riverside, Calif. 5.00
Mrs. L. E. Livermore, Kissimee, Fla. 5.00
Lars P. Jenson, St. Johnsville, N. Y. 25.00
Mrs. J. C. McClary, Stanford, Ky. 5.00
Emily A. Weaver, Elmira, N. Y. 25.00
Mrs. C. H. Threlkeld, Memphis, Tenn. 10.25
Dr. and Mrs. H. C. Brown, Brookfield, N. Y. 50.00
Mrs. Amelia M. Cottrell, Andover, N. Y. 50.00
Mrs. C. H. Burdick, Westerly, R. I. 25.00
Rev. Edwin Shaw, Milton, Wis. 5.00
Mr. and Mrs. R. C. Burdick, Syracuse, N. Y. 50.00
\$845.25

Repayment account amount advanced toward new printing press for publishing house 420.91
1,266.16

Refit, from publishing house 200.00

Total\$3,169.50

Total\$3,169.50

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Total\$3,169.50

"Christian Endeavor involves education—self education, religious education, growing knowledge of men and deepened knowledge of God."

CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.
Contributing Editor

SABBATH RALLY DAY PROGRAM FOR JUNIOR SOCIETIES

ELISABETH KENVON

Junior Christian Endeavor Superintendent

[Note.—This program can be used in connection with the regular topic for May 15, or the entire Junior program can be made to fit into a Sabbath topic and a study made of the lives of our forefathers. A most interesting and helpful article on Governor Samuel Ward to be used by the Senior societies will be found in last week's issue of the Recorder and should be retold to the juniors.—E. K.]

We will take for the Junior Sabbath Rally day topic, "The Faith of Our Fathers," using as the Scripture reference, Genesis 2:3: "And God blessed the seventh day and sanctified it," and Exodus 20:8 and 10a: "Remember the sabbath day to keep it holy," and "But the seventh day is the sabbath of the Lord thy God."

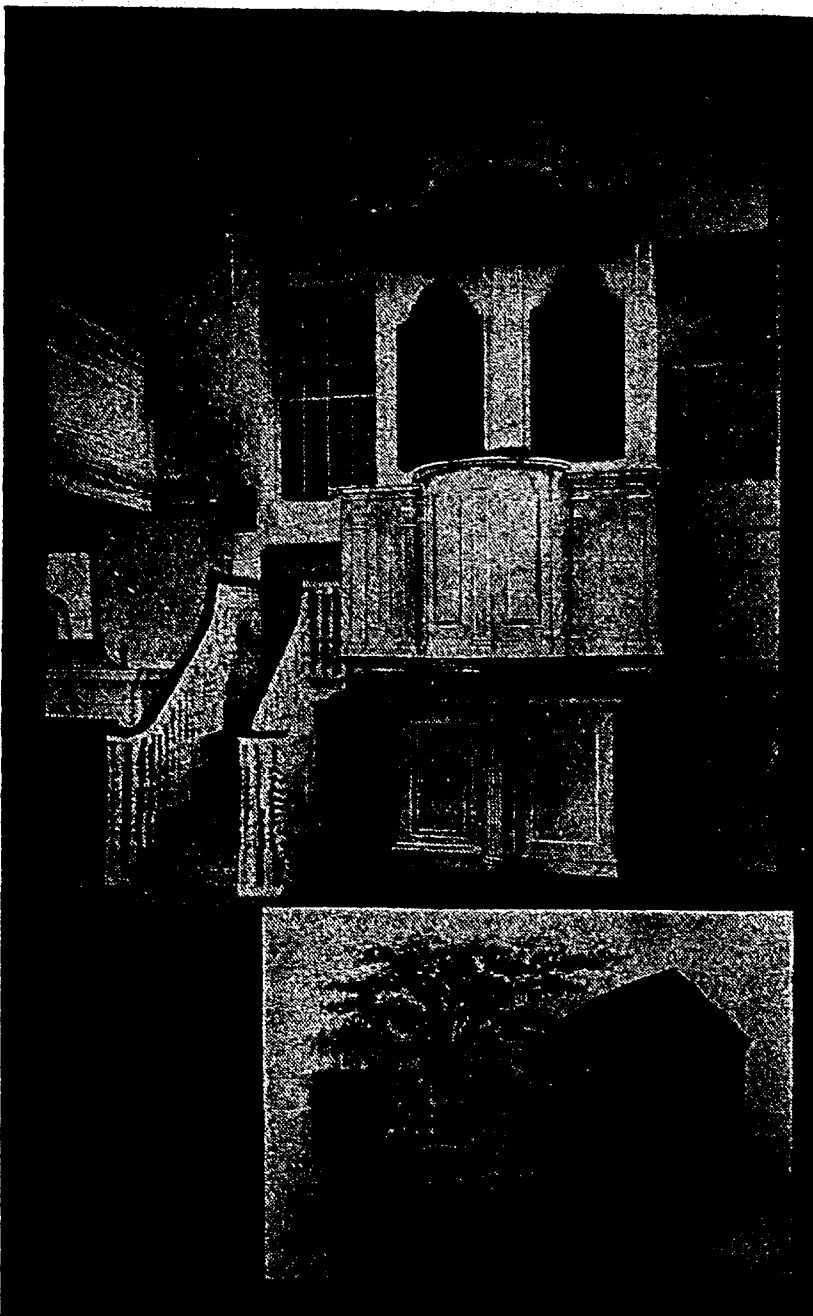
God instituted the seventh day of the week as the Sabbath in the very beginning, just following the six days of creation. Later he commanded the people on this earth to keep his Sabbath. Never, boys and girls, from that time until now has God ever changed the seventh day of the week to the first as his Sabbath. This change was made by man, and Sunday has never in Bible history or other history been blessed and sanctified by God as the Sabbath.

We should not only be proud that we are Seventh Day Baptists, but we should at all times defend our Sabbath and live true to the teachings of God and the example of Jesus, who kept the seventh day as his Sabbath. Our forefathers were also faithful to their Sabbath and defended it at all times. Their lives and deeds should inspire us, as juniors, to love and keep our Sabbath.

As one enters the old Seventh Day Baptist church in Newport, as I have done on several occasions, a feeling of reverence, of respect, and of gratitude comes over you as you think of the noble men and women who formed and defended this church because they believed that the Ten Commandments of God had never been changed and that the seventh day was the only Sabbath for man. One of the first things to greet us as

we enter the church is the Ten Commandments above the beautiful old pulpit. To me they are a challenge for all juniors and Christian endeavorers to carry on the faith and the work that these noble men and women started in our country.

There were several prominent public men among the early members of this church, one of whom was Governor Richard Ward, whose son Samuel Ward was also a gover-



Old Newport Seventh Day Baptist Church, showing the Pulpit and Tablets containing the Ten Commandments.

nor of Rhode Island. Governor Samuel Ward was a member of the Seventh Day Baptist Church at Westerly. Let us turn to Rev. A. J. C. Bond's article on Governor Ward and read the letter which his father wrote to him when he was a prisoner in Canada. This letter is only one of the many examples of the faith and courage of our forefathers. May we as juniors who have been taught from our infancy the love of God let nothing "tempt us to violate these sound, immutable laws of God."

We are called upon today to defend our

Sabbath and to live true to the teachings and laws of God. Our forefathers stood faithful and true through even harder temptations than we have to bear, and if seven persons had courage to withdraw from the people of Newport and form a little church of their own, we ought to uphold their faith by our own faith in God and his Sabbath.
R. F. D. No. 1, Westerly, R. I.

MY MAY QUEEN

If I could choose a May Queen,
On May Day morning fair,
It wouldn't be the pretty girl
With curling, golden hair;

It wouldn't be the clever one,
Who always leads her class,
Nor one who wore the finest dress,
A haughty little lass.

O, no! There's something better!
The kind of girl I mean
Is sweet and kind to every one,—
And she should be the Queen.
—Daisy D. Stephenson.

JUST-LIKE-THAT STORIES

(Uncles were sent into the world to buy candy, tell us stories, and answer awkward questions.)

Rain, rain, go away,
Come again another day.

"Hello, Jack and Joan! I am glad to see that you had your rubbers, this nasty day."

"Mine are good boots, Uncle," said Jack, "See I stepped in a puddle and they're all wet. They don't leak a bit."

"It only rained while we were in school," grumbled Joan, "but now when we want to play, it's going to start again."

"Yes, that's how things happen sometimes," I answered.

"Where does the rain come from, anyhow?" said Joan.

"I know that," replied Jack. "From the clouds."

"But how does it get there?" Joan wanted to know.

"Well—er—tell us, Uncle!" answered Jack.

"That is not so easy in a few words," I replied. "It rises from all that is wet, by what is called evaporation. Everything in the world will turn to gas, which you can not see, if you make it hot enough. Some things like, say iron, need a great deal of

heat, but others, like water, only want a very little.

"Now it does not matter how cold it feels, there is always some heat from the sun in this world, and this heat warms everything, so that if it is water, or just wet, it turns some of this water to gas, called vapor, which, as it is lighter than air, rises up and by and by makes a cloud.

"As you know, if you hang damp clothes up to dry, the warmth makes all the water fly away. Now the sun is doing the same thing all over the sea, the lakes, the back garden, and everywhere, and the hotter it is the more quickly the water turns to gas, as when you boil a kettle, it gets made so quickly that coming out of the spout it stretches in a hurry, which cools it, so that you can see it as steam, then it warms again and goes up to the sky. When it gets up there the air is thin and once more it expands or stretches and you see it as a cloud, in which the vapor gathers and gathers and the little specks of water get larger and larger until they become a drop, just as if you put something cold in the way of the steam from the kettle. When the drop becomes big it is heavy and falls down again to us as rain, once more to be evaporated by the sun and so on for ever. That is how we have rain."

"Well, I wish it wouldn't rain just when we want to go out," says Jack.

"That is one of the things Nature does seem to arrange badly, but you see, it's been fine nearly all day, when many people just had to be out. You must remember that if we did not have lots and lots of rain you couldn't be eating that apple (which is three parts rain) nor would there be any flowers nor grass nor trees. If there were no rain we could not live at all—or go swimming. So when it rains let us think of some of the nice things it means, instead of just that it is uncomfy."—*Capt. E. Armitage McCann in "Storyland."*

A LONG TALK

Dr. Wiley tells the following story: Sleepily, after a night off, a certain interne hastened to his hospital ward. The first patient was a stout old Irishman.

"How goes it?" he inquired.

"Faith, it'sh me breathin', doctor. I can't get me breath at all, at all."

"Why, your pulse is normal. Let me ex-

amine the lung action," replied the doctor, kneeling beside the cot, and laying his head on the ample chest.

"Now let's hear you talk," he continued, closing his eyes and listening.

"What'll Oi be sayin,' doctor?"

"Oh, say anything. Count one, two, three, and up," murmured the interne drowsily.

"Wan, two, three, four, five, six," began the patient. When the young doctor, with a start, opened his eyes, he was counting huskily, "Tin hundred an' sixty-nine, ten hundred an' sivinty, tin hundred an' sivinty-wan."—*Christian Register.*

MY GRANDMA USED TO SAY

"Curses, like chickens, come home to roost."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

JENNIE L. GREENE

Jennie L. Greene was born in Berlin, N. Y., December 20, 1863, the daughter of Lurancy Crandall and David K. Greene, and died suddenly at her home in Berlin, March 9, aged sixty-three years.

When in her fourteenth year she accepted the Savior as her guide and Master, and was baptized by Rev. J. L. Huffman, who was at that time conducting a series of revival meetings there, and united with the Berlin Church, of which she was a loved and faithful sister.

Born and reared beneath the roof where dwelt her fond grandparents and aged aunt, she early learned that joy of peaceful comradeship and loving service which characterized her entire life. The sweet peace of her Christian life was an inspiration to those who came in contact with it, for they recognized the fact that she lived so near the Good Shepherd that she knew his voice and followed its leading—living for others; becoming a friend to the friendless; giving a home to the homeless, and recognizing, to a wonderful degree, the good in her fellow beings. It was said that her special mission seemed to be to the aged and afflicted. And well she fulfilled that mission. Gently smoothing the path of life for her parents till they crossed the four-score line—the

widowed mother lingering several years in a helpless condition while Jennie cheerfully and uncomplainingly ministered to her wants until the end,—she was left alone, the last of her father's family. Her life was lived in Berlin, except a period in the care of an aged aunt in Alfred, from whom she heeded the call, and tenderly cared for her during the closing months of that long life. When at the age of ninety-seven she entered into rest, Jennie returned to Berlin where her little home has been a haven of rest and peace to many others.

She was closely identified with all lines of the church work—serving at different times as president of the Ladies' Aid society, superintendent of the primary and home departments of the Sabbath school, and for twenty years was treasurer for the Sabbath school. Whatever "her hands found to do" she did it "with her might," and "heartily as unto the Lord." About four years ago the church called her to the office of deaconess, and although of a retiring, diffident disposition, she accepted the call, saying she felt as expressed by her cousin—Frank J. Greene, of blessed memory—when called to that service, that the voice of the church might be the voice of God, for she loved the church and its services although often unable to attend because of some infirm one in her home for whom she was doing, cheerfully, the bidding of him who said, "As oft as ye did it unto one of the least of these, my brethren, ye did it unto me"; for hers was the happy gift of making each cross

"A ladder by which to rise
From the lowly earth to the vaulted skies."

Her sudden going leaves a sadness over the entire community; the church suffers what seems like an irreparable loss in the removal of this strong pillar. Yet we are grateful to her blessed Master for the beautiful life she lived in our midst with its purifying influence which can never die.

The nearest surviving relatives are first cousins, among whom are V. D. Greene, St. Andrews, Fla.; Hattie Peckham, Troy, N. Y.; Frank D. Crandall and Euphemia L. Greene, Berlin, N. Y.

The funeral was held from her late residence, conducted by Pastor L. A. Wing, and we laid her by her dear ones in the family plot.

E. L. GREENE.

OUR WEEKLY SERMON

REMNANTS—A LAYMAN'S SERMON

CARL U. PARKER

(Preached in Seventh Day Baptist church in Chicago and requested for the "Sabbath Recorder.")

Read Romans 1:1-8.

What remarks I have to make I wish to cluster around that word "remnant." We use the word "remnant" in several different connections, but we always imply something small, something left over, which seemed to be of little or no use. Today we use the term more particularly in speaking of a small piece of cloth, as the last end of a bolt of cloth. If you have ever stood by the remnant counter in one of the large State Street stores and have seen the women search for a remnant that they can use! Some of these remnants can be used by some people—to others they are useless; but somewhere, some way, we can put them to a useful purpose.

Some one has remarked that there is a use for everything. God in his work uses remnants very largely. He started a great nation with one family, the smallest kind of a remnant selected out of a great world full of people. He called Abraham out of his home country and sent him on a journey—whither Abraham knew not. Down in Egypt the descendants of Abraham multiplied very rapidly, but of all these people only a small remnant knew of God, or possibly cared.

Moses and Aaron were the real remnants that the rest followed like a flock of sheep. In all the wanderings of the children of Israel in the wilderness only a small remnant kept close to God. Two out of the twelve spies, just a remnant of those sent out by Moses, were faithful.

When Gideon was commissioned to raise an army to drive the Philistines out of the robbing business, thirty-two thousand came out ready for war; but God said it was too many. If that army overcame the robbers they would take all the credit to themselves, think that they did it, and get all puffed up over it. So Gideon sent home twenty-two thousand that were faint

hearted, and by another test he sent nearly ninety-seven hundred more away. Then there was no mistake about who won the war.

Elijah got the idea somehow that he was the only one in all Israel that served God, until God told him, "I have a remnant of seven thousand that have not bowed the knee to Baal." Many times when Israel had seemingly forgotten God and were worshipping idols with no redemption in sight, God revealed the little remnant that he had safely kept just for that emergency.

When the king of Assyria had surrounded the city of Jerusalem with his armies and bragged openly so the inhabitants of Jerusalem could hear, of how powerful and irresistible he was and that no gods, much less Israel's God, could deliver people out of his hand, the Israelites were a little handful beside his great army. King Hezekiah went up to the temple and spread it out before the Lord and prayed that God would save him, his people, and God's city. God heard that prayer, killed the larger part of the Assyrian army, and disproved the oft-repeated statement that God is always on the side of the greatest battalions.

The word "remnant" is used in many places in the Bible, and in each case it means something small. Christ left a very small remnant of his followers to spread his gospel of love, peace, and good will to all people. Just think of only eleven men being left to tell the good news to the entire world, a world of extreme wickedness, completely given over to idolatry, war, and conquest, with no one caring what love and justice meant—a world where might was right. Is it not one of the greatest miracles that Christianity survived at all or even that the eleven apostles did not quit and say, "What's the use?" Philip preached to the Ethiopian eunuch and baptized him on the edge of the desert, and from that one man Ethiopia was converted, and even to this day keeps the Sabbath.

After the miraculous conversion of that arch persecutor of the Church, Paul, on the road to Damascus, he turns completely around, throwing all his energy, enthusiasm, tact, knowledge of the Bible, and secular learning into the greatest effort of all time to spread the knowledge of God and of his Son, Jesus Christ. His plan of work was to plant little remnants all over the civilized

world. He did this by going to the great cities, the centers of population where many people were constantly passing to and fro. He picked out the cities that were situated on the great Roman concrete roads, that made travel easy, where people from the whole world met and exchanged ideas; from these centers he broadcasted the good news. By this means the gospel was carried to many places that would never have heard about it otherwise. Paul planted little remnants all over the world, thus fulfilling the charge of his enemies. He has filled the whole world full of his doctrine, and that was just what Paul wanted to do. In some of his churches there were remnants that were not living the true life as Paul taught it, so he had to go back and straighten them out in points of doctrine, show them their sins, or write a letter or letters that fully explained what they should avoid. He did not stop with telling them what they should not do, but pointed out a practical, positive good. He said, "A more excellent way show I unto you."

A remnant can be used for a bad purpose as well as a good, a fact that has undoubtedly been demonstrated in all our lives. Hence the necessity for our picking the right kind of remnant to be identified with. During all the Dark Ages a small remnant of Christian Sabbath keepers held and preserved the truth and brought it down to us with the admonition to keep it and pass it on to others pure and clean. Many of the present so-called Sabbath keepers do not appreciate what this cost those who went before, in hunger, suffering, and in many instances horrible death, that we might enjoy the truth as we have it today.

Then there is our denominational remnant, very small, widely scattered, and loosely held together under a General Conference. The General Conference is the main office or headquarters where we meet to get acquainted, discuss policies and plans to better use the remnants we have to the best advantage.

We have foreign and home mission workers that are out at the front who need to know the people back of them; but much more do the people need to know of their work and problems and the help they need while planting, watering, and cultivating the little remnants left in their charge.

There is another very commendable line of work which ought to be greatly enlarged. We have a few persons who are acting as pastors for small churches to the best of their ability and, like Paul, work at some trade to pay expenses that they may strengthen and build up these little remnants committed to them. We should give them all honor and help, at least with our prayers.

The different activities under the tract, educational, woman's, young people's boards, Vacation Day Schools, etc., are all parts of our denominational remnant and should blend harmoniously into one solid united effort to spread God's kingdom. I firmly believe that the newest remnant in our denominational life and existence, the Religious Vacation Day Schools, will in due process of time result in great good.

As time goes on undoubtedly we will find other valuable remnants left on our denominational counter which, if we prove true to God, will be available for great service. Just at present we have several very likely remnants that are not being used because we are too sleepy, too indifferent, too much given to looking on our own things and not enough to the things that endure. I refer particularly to the numerous calls we have from different localities and peoples to "Come over and help us. We have heard of Jesus Christ and the Sabbath and we need at least a Priscilla, an Aquilla, or a Timothy." Is it our fault or God's that these calls are not answered? I firmly believe we should follow Paul's example, plant a remnant, watch over it until it can stand alone, then encourage it to grow and spread.

Another remnant is the local church. All our churches have one thing in common—they have the same devil to fight; but like the churches that Paul started, each had some problem or problems that were distinctly their own and needed special attention; they were cut out of different cloth, of different qualities, and were not all fitted for the same purpose; but God had a place for each one in the world, and in proportion as they fulfilled this purpose they grew in grace and numbers and usefulness. A church should be one solid remnant, strong, easily adjusted to the purpose in mind, not a lot of remnants making for confusion and discord. Too many churches are split into factions and cliques and are not working

harmoniously. I think this is one reason why so many churches do not progress to any extent, or gradually fade out altogether. Perhaps a little careful thought combined with prayer would help many a church to a better understanding of what is holding them back. Maybe the remnant was badly selected, poorly made up, and doesn't fit; possibly their need is to find what each member is best fitted for and put to work along that line. Surely in the usual forms of activity which the average church today is divided into, namely, preaching service, Sabbath school, prayer meeting, ladies' societies, men's clubs, young people's society, etc., there is some place for everyone.

But the individual remnant is the great problem, and that is where the greatest chance of improvement must be made. So many of these individual remnants are frayed, shiny, worn thread-bare, so thin they can almost be seen through, and they are badly drawn out of shape. Can you imagine anything more unpromising than that? We can not help but feel sorry for God when we think of the apparently useless piece of remnants that he has to adjust to some useful purpose. When any one tells you there is no such thing as miracles, just point to, humanly speaking, useless remnants that God has sponged, pressed, dyed, and made into useful articles to carry on his work in the world, provided, of course, that the individual remnant is willing to surrender his will to be used as God directs.

So many give God only remnants of thought. Some one has said that the last thing a man will do is really to think. It is so hard to get people to just take time and think things through. If we did that before we started anything, we would not make so many false starts and would probably arrive oftener. So much we hear is not the product of thought at all. People just give their brains a vacation and loosen their tongues. Constructive thought is a great help and a great time saver.

Then we give God remnants of prayer. Some prayers don't mean anything except a string of words. Paul had a number of churches to pray for and he really, earnestly, and truly prayed for them, but he also prayed for the individual members of the churches. In many places he said, "I

always make mention of you in my prayers." He must have spent a lot of time in prayer. And he did not use vain repetition as the heathen did. Christ spent all night in prayer on several occasions. It he needed to pray, how much more we here in this wicked city need it. So many are like the young lady who had a prayer printed, framed, and hung over her bed; so, when she was tired and sleepy she would wave a hand in the direction of the framed prayer and remark, "These are my sentiments," and go to sleep. Perhaps if we prayed like Paul and Christ we, as individuals and collectively as churches, would advance faster and farther.

Then we give God a remnant of our time. In this world we are so busy, or think we are, we have very little or no time for the things of God—no time to read the Bible, no time to pray, no time for church work. If we are put on a committee, we arrive late, offering as an excuse that we are very busy, can not stay long, and leave soon, remarking, "Well, whatever you decide to do is all right with me." We have no time for thought, prayer, or service.

We give a remnant of help. We can not even give helpful words to one that is in need. A Bible reader called on a woman in this city intending to read and explain a portion of Scripture; but the woman was in great trouble, or thought she was. The Bible reader was a woman of tact, so she said, "Tell me all about it." She soon saw that it was largely a case of upset nerves but listened to it all with very little or no comment. When the woman had finished telling her troubles she said, "I am so glad you came—you have helped me so wonderfully. I don't know how I ever should have gotten along without your help." Like this worker, we need to fit in. The best way to help people is to help them to help themselves.

There are remnants of money for God's work. When our money is consecrated to God's work, we will be found following not very far behind. God wants not only our money, but he wants us to give ourselves wholeheartedly to him and his service. Take a lesson from Paul. If there was ever a man whom people could consider had good reason not to preach and should go into some other line of work that was less dangerous, he had. But he never pitied

himself, never complained, but filled every letter full of thankfulness and rejoicing, saying, "I give thanks always." Paul was the greatest cheer-up artist the world has ever seen. He always prayed and he always rejoiced. So God asks of us not remnants, but wholehearted, uncomplaining service.

SUEZ TO JERUSALEM

REV. J. W. CROFOOT

MY DEAR FRIENDS:

After being separated from "Remington Portable" for two weeks and in the meantime visiting both Palestine and Egypt, it is difficult to know where to begin or what to say that will not sound like a list of "places to visit" such as is distributed by the tourist agencies.

At Suez, which we reached on schedule time, March 13, we were delayed for something more than a day by bad weather before we were allowed to enter the canal. It seems a remarkable thing that the only weather that we have had that could be called bad was that which we experienced in the Red Sea; and even there it was not really bad, and the sea was rough only by comparison with what we had before and what we are having now—when there is so little motion of the ship that it is hard to believe we are in motion.

Why we were not allowed to go on shore at Suez I do not know. Some of the passengers intended to go from there to Cairo by train or automobile, and after a brief visit to Cairo and the Pyramids to return and join the ship at Port Said, but they were unable to do it. We entered the canal in the morning and hoped that we should be able to go through by daylight, but we stopped soon after entering and so went through most of it in the night.

As we reached Port Said in the morning and the train for Jerusalem leaves at night, we had nearly a day to spend in Port Said where, the agent of the American Express Company assured us, there is nothing to see but the statue of De Lesseps at the entrance of the canal. Port Said formerly had the reputation of being the worst place in the world; and though it is doubtful if that is true now, it is still a place of evil reputation. The whole place seems to be given up to making money from tourists.

At Kantara (or El Quantara) where we

ferried across the canal from the Egyptian State Railways to the Palestinian Railway we had a disagreeable surprise; for after our baggage had passed the customs house we took our passports for visa and were told that our transit visa which we obtained from the British consulate in Shanghai would allow us to spend only forty-eight hours in Palestine; so we had to pay \$14, United States currency, for an emergency visa for Palestine. Later the American vice consul in Jerusalem told us that as we had asked for the right kind of visa in Shanghai, there is some chance that we can get that money back.

Kantara is Arabic for *bridge* or *crossing*, and it probably marks the place where Abraham, Isaac, and Jacob crossed from Palestine to Egypt, as well as where Joseph and Mary with the child Jesus crossed into Egypt. But it is of no use for me to begin to mention the historical spots we passed by railway or motor car during the next few days. But Gaza, Ashkelon, Ashdod, etc., were among the places we passed during the night while we were trying to sleep sitting up or *lopping* in the second class carriage. We changed cars for Jerusalem at Lydda and then climbed up through the mountains till we reached "the city of the Great King" at a little after nine o'clock. The Palestine Railway, by the way, was built during the war and cost the lives of ten thousand British soldiers, but it has made access to the Holy Land much easier than the old way, by way of Jaffa, so that the number of tourists has increased largely. And probably seventy-five per cent of the tourists are Americans, mostly middle aged or elderly people, though there are also not a few young women.

From Shanghai we had written to the American colony asking for accommodations in Jerusalem, but at Colombo we had received a letter saying that they were too full to take us; so we accepted the offer of a representative of a tourist agency, who came on the train before we reached Jerusalem, to care for us during our stay. They took us to the Hotel Notre Dame de France which we found satisfactory except for the fact that we were on the fourth floor, and after a day of sight seeing the seventy-six steps that we had to climb to reach our room seemed an unnecessary additional task.

Most of our missionary friends who were

on the *D'Artagnan* went to Cairo first and then to Palestine, intending to sail from Beyrout to Constantinople, Greece, and Italy. But Mr. and Mrs. Partch, Presbyterian missionaries from Shanghai, who joined our boat at Colombo, went with us and are still with us; so with a guide we made just a good load for a seven passenger car. The Tuesday of our arrival in Jerusalem the ladies wished to rest in the morning and to undertake nothing strenuous in the afternoon; so we devoted that half day to a trip to Bethlehem, stopping on the way at Rachel's Tomb, and returning by the way of the Mount of Olives. The village of Bethlehem was much what one is led to expect from the books, and the Church of the Nativity also fits in with its descriptions; but I was unprepared for the rocky and barren appearance of the mountains of Judea. To be sure the books mention it, but still it is much more noticeable than I expected. One respect in which the countryside did live up to our expectations was in the great profusion of wild flowers everywhere. It is almost as much a wonder where the flowers get their nourishment as where the people get theirs—or would get it if it were not for the pilgrims and tourists.

Another surprise was in the fact that the town of Bethlehem is so near the top of a hill, while the traditional "field of the shepherds" is in a valley some distance away, although we had been thinking of the shepherds as on a hill above the town. Of course no one knows where the shepherds were, but they certainly could not have been much above the town. And the Church of the Nativity is on a spot pretty well authenticated, for a part of it probably dates from a church built there in the time of Constantine, in the fourth century. One does not need to believe intrinsically that the silver star in the floor of the grotto under the church marks the exact spot of the birth of the Savior in order to be thrilled by the fact that he is in the town and certainly near the place where he was born. And here, as in Jerusalem, one is impressed with the great age of so many things. The crosses and other marks made in the stones by the Crusaders seemed almost modern.

On the Mount of Olives we visited the church supposed to mark the spot where our Lord gave the Lord's Prayer, though like

many sites it is very doubtful, as well as the mosque marking the supposed spot of his ascension, where we saw the reputed mark of his foot in the solid stone. We also climbed the tower of the mosque to get a view of the city under the setting sun, looking much like the pictures with which the Sabbath school books have made us familiar.

Next morning we visited (on foot) the Jews' Wailing Place, the site of the temple; and the Via Dolorosa, the "Dome of the Rock" on the temple site is, the guide assured us, the most splendid building in the world. I believe the same distinction belongs also to the Mosque of Mahomet Ali in Cairo and to the Library of Congress at Washington, and I do not know how many other places. Certainly its beauties are beyond my powers of description. It covers the rock on which Abraham may have tried to sacrifice Isaac as well as the threshing floor of Arunah, which David bought, and the place of the old altar of sacrifice in Solomon's temple. The rock-cut drains for the carrying away of the blood of the sacrifices are shown under the rock itself. We visited this wonderful place when we did because, on account of the fast month of Ramadan, it was feared that at any time the Moslems would refuse entrance to Christians.

In the afternoon we started on our trip to Galilee so as to return before the Sabbath, but an account of that must wait for a later letter.

We are due at Marseilles Friday, where we hope to get mail. We are particularly anxious to know what is going on in China, but from America we have not heard since leaving Shanghai, except two letters from our son.

The Mediterranean Sea, March 30, 1926.

RESOLUTIONS OF SYMPATHY

WHEREAS, God in his providence called from this life March 20, 1926, our friend and brother, Deacon Festus Kelley, member of the Ritchie Seventh Day Baptist Church and member of the Men's Bible Class of the Salem Seventh Day Baptist Church; and

WHEREAS, We the members of said Bible class do greatly appreciate the influence of his quiet, faithful, conscientious, and consistent Christian life and character, and also his manner and faithfulness as a father in

keeping together and rearing his large family of motherless children; therefore,

Resolved, That we acknowledge our sad loss and will try to emulate his good qualities as an encouragement to those who follow after us, and,

Resolved, That we hereby express our deep sorrow and sympathy for his children and relatives in their bereavement and loss, and,

Resolved, That a copy of these resolutions be spread upon our class record book and one be sent to the SABBATH RECORDER for publication and that a copy be forwarded to his children.

GROVER S. BRISSEY,

F. J. EHRET,

Salem, W. Va.,

Committee.

April 15, 1926.

DEATHS

KELLEY.—Deacon Festus Kelley was born near Berea, Ritchie county, W. Va., October 18, 1866. He was the son of Ezekiel and Estelle Kelley.

In childhood he confessed faith in Christ, was baptized and taken into the membership of the Ritchie Seventh Day Baptist Church.

Later in life he was ordained deacon in the same church and filled the office faithfully through life.

On May 22, 1890, he was united in marriage to Eunice Bond, at Roanville, who preceded him into the Great Beyond.

To this union were born eleven children; three died in infancy. Eight survive him, whose names follow: Dr. A. M. Kelley of Lancaster, Ohio; Kelso of Champaign, Ill.; Beryl of Baggs, Wyo.; Clyde of Youngstown, O.; Bond Davis, Veda Kelley, Mrs. Jas. Rodgers and Mrs. Gaston B. Slusser, all of Salem, W. Va.

His surviving brothers and sisters are: Horace Kelley, Clarksburg, W. Va.; A. I. Kelley, Berea, W. Va.; J. F. Kelley, Los Angeles, Calif.; Mrs. L. M. Ebert, Whittier, Calif.; Mrs. F. B. Zinn, Salem, W. Va.; Mrs. T. E. Bond, Roanville, W. Va.

In 1913 he moved to Salem, W. Va.; entering the grocery business, where he has remained until his health made it necessary for him to retire twelve years ago.

During the last year he has been a great sufferer. The end came in the home of his son, Dr. A. M. Kelley, 712 N. High St., Lancaster, O., Monday morning, March 22, 1926.

What better epitaph can we use for his life than was given by one of his daughters, "He was a faithful father."

A good man has been called away, but "his works do follow him."

J. T. B.

GREENE.—Jennie L. Greene, born December 20, 1863, and died in Berlin, N. Y., March 9, 1926.

Extended life sketch on another page. T. L. G.

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Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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Sabbath School. Lesson VII.—May 15, 1926

ABRAHAM AND THE STRANGERS. Genesis 18

Golden Text.—"All the nations of the earth shall be blessed in him." Genesis 18: 18.

DAILY READINGS

May 9—Abraham and the Strangers. Gen. 18: 1-8.

May 10—Rebekah Receives Abraham's Servant. Gen. 24: 17-32.

May 11—Jethro Receives Moses. Exod. 2: 16-21.

May 12—Rahab Shelters the Spies. Joshua 2: 1-11.

May 13—Entertaining the Poor. Luke 14: 12-15.

May 14—Two Disciples Entertain Jesus. Luke 24: 13-16, 28-32.

May 15—The Blessedness of Fellowship. Ps. 133.
(For Lesson Notes, see *Helping Hand*)

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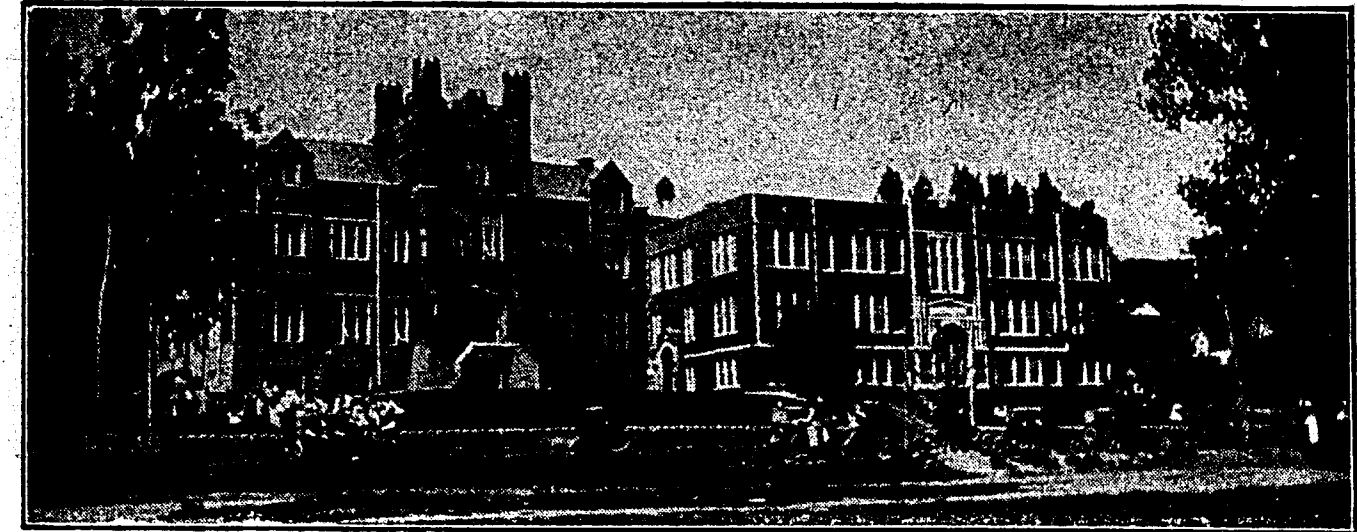
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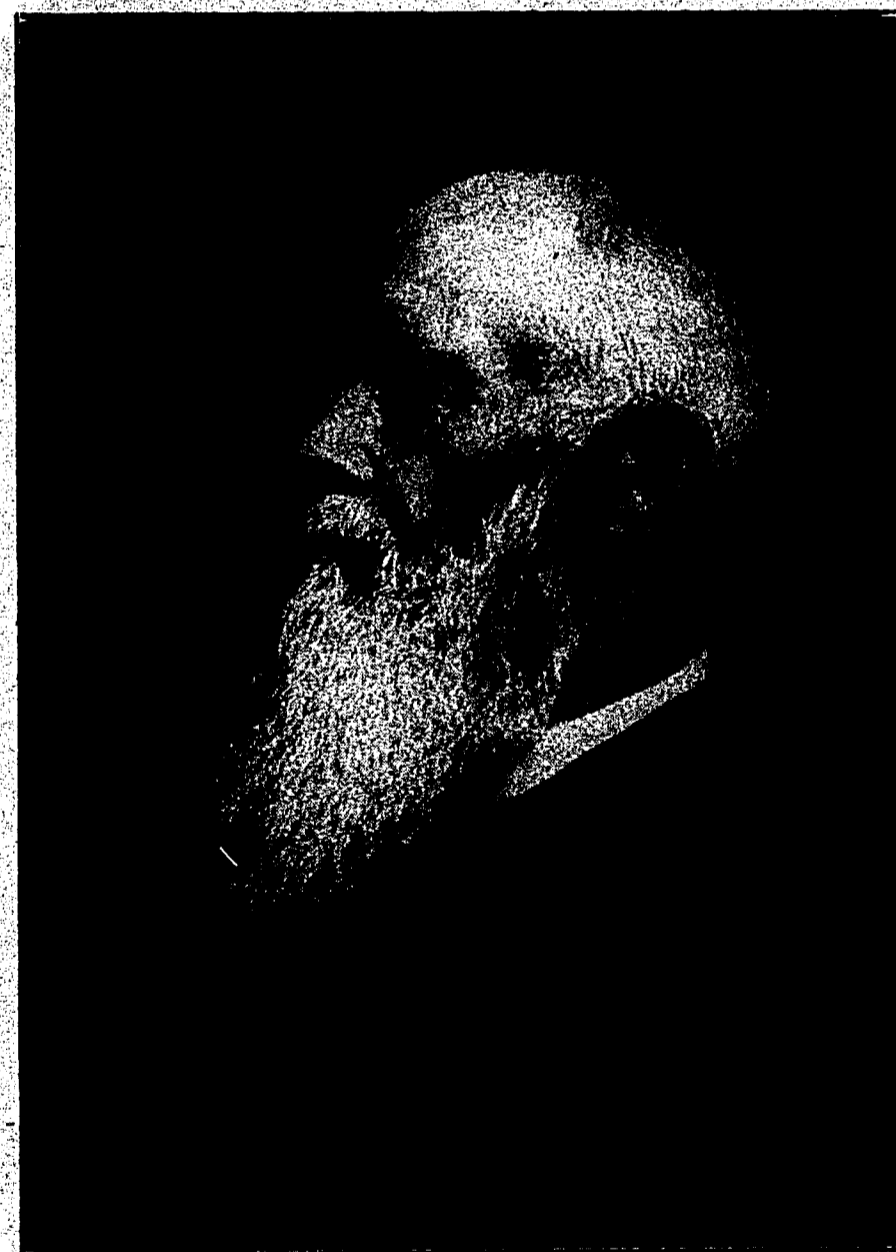
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