

The Sabbath Recorder

The Denominational Building

Consider
How
Really
Important
Such a
Tremendous
Matter as this is—
And how
Sacrificing

Surely
Pays.
Investment
Returns are
In the
TASK ACCOMPLISHED

Put the Denominational Building on your
CHRISTMAS LIST

F. J. HUBBARD,
Treasurer the Denominational Building,
(A Vision in Material Form)
Plainfield, N. J.

A CHRISTMAS CAROL

A Friend

Ring, bells, ring merrily,
For it is Christmas day
And wise men three
Have come to see
The stall in which he lay!

Sing, choirs, sing angels seven,
For on this Christmas morn
To us is given
God's son from heaven,
The Savior, Christ, is born!

Ring, bells, ring and not cease,
Proclaim his day of birth,
Toward men increase
Good will, and peace
Establish o'er the earth!

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The Sabbath Recorder

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VOL. 101, No. 26 PLAINFIELD, N. J., DECEMBER 27, 1926 WHOLE No. 4,269

We thank thee, our Father, for the return of the glad Christmas season in which the spirit of love and good cheer prevails among men. We would render unto thee our sincere thank offering for the goodness and mercy bestowed upon us through all the years, and for the assurance that what thou hast been in the years gone by, thou wilt be in the years to come. Bless our loved ones wherever thou seest them and help them to honor thee in all their ways.

Dear Father, we can never forget thy goodness and loving mercy in times when sorrows and shadows have come to us. Thou hast ever been a present help in trouble, and the "everlasting arms" have never failed.

For such matchless love we praise thy name and lovingly trust all that concerns us to thy loving care.

Help us to so live that others may be led to thee, and so that when we draw near the end, we may fear no evil even in the "valley and shadow of death." In Christ's Name. Amen.

Where Protestants Lose Out And Catholics Make Gains In keeping with a brief editorial last week entitled, "What Are Shepherds For," in which "caring for the lambs" was a prominent thought, my attention turned to an editorial by Frederick Lynch, in the *Christian Century*, as I opened it this morning, entitled, "Children in the Church."

It shows how strongly four hundred fifty clergymen in Greater New York are coming to feel the present-day need of giving more heed to the church life of children, especially in the Protestant churches. These ministers make a strong plea for parents to take their children to church services with them in order to cultivate the church spirit in those upon whom the church must depend for its future life. The strong resolution passed by those church leaders ends with these words:

We therefore, in God's name, call upon the fathers and mothers of our city to bring their children to the house of God, to the end that the children may grow in the knowledge and love of God and of right, and the church in spirituality and power.

In urging attention to this plea Mr. Lynch says:

The church belongs to the children as much as to the parents, and they should feel as much at home in it as in their own house. There is where the Catholics, with their ever open doors and with their idea of the church building as the home of the soul, have one great advantage over us Protestants. It was lovely to see, in Italy, . . . the swarms of children at mass. In one church I saw a lot of little tots crawling around on the stone floors, chasing each other right over the priest's feet while he was saying mass. In other words, these children were growing up right in the church. When they got to be ten or twelve the priest met them in the church every week and instructed them about the church, and I never yet met a Catholic, no matter how far away he had drifted from the religious practices, who could ever get it out of his system that the church was the house of God.

It does not require any great power of observation to see just where Protestant Christianity is losing out in these times and where the Catholics are able to hold their own in matters of religion.

One of the greatest causes for misgivings among Protestants is the fact that children are almost unknown in their congregations for worship, and they do not know the pastor, neither do they feel at home in the church.

Let us hail with joy every movement by pastors and leaders looking toward making the children interested in church services and giving them something to do for the church's welfare. Blessed is that church where the children are made to feel at home and where they come to love and respect their pastor and where the services are made attractive for them.

Christian Co-operation How Far Can It Go? On every hand in these days very much is being said about "Christian solidarity" and a "larger unity" as the only ways by which the Church can "exercise the moral authority which nations will heed."

One great Christian leader says:

"In the world at large, the day of the clan is passing. We begin to envisage a world-wide co-operative humanity. In such a day any denomination defeats the real purpose of its existence if it stands apart, itself a little clan, pursuing a life separate from that of the others."

Whenever I read such words as these I can not help wondering just how far the one who utters them would, himself, go by way of dropping out of sight some vital truth which he regards as highly *essential*, in order to stand loyally by another man who positively denies that truth and who approves and emphasizes its very opposite.

If what he claims for "any denomination" that "stands apart," as defeating the real purpose of its existence, is really true, what a sad mistake must have been made when the Protestant reformers made that split and became a "clan," apart from the great Christian Church of Rome! The wonderful civilization of our Christian world is due to the very fact that a so-called "clan" did have the courage to separate and stand alone for truth.

I am fearful that the bishop who uttered the words quoted above would find some points in his own creed which he would positively refuse to give up for the sake of co-operating on all points with certain others who strongly object to his views.

It is easy to see how denominations like the Congregationalists and Presbyterians, for instance, could easily give up the points on church government, etc., that belong to church polity and "achieve the Christian solidarity," for which so many are clamoring today. There are indeed many points in human creeds that might better be given up rather than be allowed to go on in antagonism with men continually magnifying and quarreling over them. But when we come to differences which involve loyalty to a positive command of God—a fundamental law of the Bible—as over against a human theory for which there is no Scripture authority whatever—only the age-long, habitual attachment to an error—what can a truly conscientious Sabbath keeper do? Shall he continue to "stand apart"? And if he does will he "defeat his own purpose"—or the purpose for which his people exist?

No indeed! With all the hue and cry about solidarity of churches, there is not one who makes it who would not point-blank refuse to give up some of his beliefs in order to have peace.

While it is so strongly claimed that the Bible is the only "infallible" rule for Christians, it would seem that if any denomination should give up its tenets in the interest of successful service, it should be the one

that can find no Bible authority for its beliefs. The so-called "clan" spirit, condemned by the bishop, has brought forth every forward movement in Bible Christianity since the days of the Apostolic Church.

If the great Reformation had been completed when Protestants broke away from the pope of Rome, the great Protestant world would be keeping the Sabbath today in obedience to God's command and in harmony with the life-long example of Christ and his disciples. I know no other way than for us to face the charge of being a "little clan" for the truth's sake and, so far as the Sabbath is concerned, continue to "stand apart" and magnify the truth.

Indeed, it would seem that the cause of Christ would be advanced far more if believers in the Bible would cease to disobey it, admit the error that has held them, and frankly unite in completing the Reformation. The people of the unchurched world, so rapidly going to sabbathless ruin, know full well that those who appear so concerned about them have no Bible authority whatever for the Sunday. So what do they care for such Bible teachers? What, think you, would be the effect upon the world if a revival of the Reformation spirit should lead all believers to come back to the Bible and to Christ in Sabbath reform?

HOW FAR MAY WE CO-OPERATE?

After all is said and done, there are many lines of work in which we as a people can freely unite with others in the great work of human betterment—and that, too, without lowering our standard of loyalty to the Bible Sabbath. I do not need to mention them, for they will readily come to mind if we stop to think. We can help believers in God, Christ, and the general gospel truths, to promote them all. And while doing that we necessarily keep before all observers the fact that we are Sabbath keepers. This alone makes it difficult for those who meet us to forget entirely the Bible claim for the Sabbath.

Let me give you some of my own experiences in this line. I have always enjoyed preaching the blessed gospel to congregations outside our denomination, as have many others among our ministers, and have felt that the very fact of our being loyal Sabbath keepers has had the effect of making others think of the Bible teaching on

that point. And the better and clearer we could preach on general gospel truths has added to their respect for our Sabbath convictions. This I think has been a gain rather than a loss. Indeed, the good effect has been greater than it could have been if we had improved every opportunity to "ride a hobby" upon our views differing from theirs.

Years ago, after preaching several months to a first day church, I told them frankly that I could not feel right to go on without a word regarding the one truth which gives my own people their name. An appointment for a sermon on the Sabbath question was announced two weeks ahead, and resulted in one of the largest audiences of the year. If ever the Lord helped me to preach a strong Sabbath sermon, he did so that day. That winter we had a gracious revival in which a number of grown people came to Christ.

Once again, after preaching—in another state—for a year on Sundays, I insisted that the church should call a pastor. I could not feel right to go on longer and keep silent regarding the Bible Sabbath. One Sunday the entire congregation was called by the deacon to remain after the sermon and consider the question of calling a pastor. After much pleasant discussion to the effect that they were perfectly satisfied to have things continue as they had been going if I would only stay, I finally told them that I would resign from my own church, come and live among them, and be their pastor if they would be a Seventh Day Baptist Church. The congregation made quite a hand-clapping over it, and the presiding deacon said: "Brethren, you must let Brother Gardiner alone, for he has the Bible on his side."

Thus, in my own experience in Y. M. C. A. work and in preaching the gospel outside our denomination, I have found that we can lose nothing by hearty co-operation with other peoples in Christian work. On the other hand, we can lose a good deal and destroy our influence for good by standing off and harping on the one thing that separates us from others. We can co-operate heartily in much good work without being untrue to the faith of our fathers—and that, too, without being regarded as "a clan, thwarting the purpose of our existence."

Brother Clayton Very III A letter from Mrs. Clayton, wife of Rev. William Clayton, pastor of the Seventh Day Baptist Church in Syracuse, N. Y., shows that her husband is not gaining much, if any, since his stroke some months ago, but is "growing a little weaker."

Sister Clayton and the little church in Syracuse will have the heartfelt sympathy of the entire RECORDER family. May the sustaining grace of him who says, "Fear thou not, for I am with thee," and who lays underneath the everlasting arms, be found sufficient in this their day of trouble.

A Timely Sermon On the sermon page of **Study It Carefully** this issue you will find a sermon well worth careful study. A hasty reading will not be enough. At every turn you will find food for thought. It was preached in the Sabbath services at Battle Creek, Mich., by Rev. Herman D. Clarke and requested for publication in the RECORDER by vote of the congregation.

Has Christmas Lost the Christ? The other day, a little poem came into my hand, the burden of which was to the effect that the Christ part of Christmas had been lost and that this happy festival was losing much of its old-time charm.

During these passing days this thought has persisted in crowding to the front, and I have been impressed with a somewhat careful study of the crowds and crowds of people who throng the streets and stores and who crowd the post office to overflowing from morning till night. One thing has been so conspicuous that it could not be ignored. Among the multitudes there were hundreds and hundreds of faces wearing a worried, burdened, anxious look, as though in deep study, giving the impression that they belonged to dissatisfied persons. Whether my observations were made in the great stores of New York and Brooklyn, or in the stores of my home city, this impression has grown upon me as I studied the holiday shoppers this year. Hour after hour for several days the post office floors have been crowded with persons whose arms were piled with bundles for mailing, and among them and the throngs on streets and in stores, the happy cheerful faces were greatly in the minority.

Now please do not tell me that the fault was entirely in my own eyes; for I know I was not looking through gloomy lenses. If faces are a sure index to feelings, I am certain that our streets were full of those who were carrying heavy burdens and who hardly knew how to meet the holiday demands that have grown to be almost too heavy in these years.

I wonder if the commercial or financial side of Christmas has grown so imperative and exacting that the true peace-bringing Christ spirit is being crowded out and forgotten? If so, great will be the loss to many who really need the blessings Jesus came to give.

The Orange Ad. Not Right Two or three letters of inquiry have come to hand regarding the cheap orange advertisement that appeared two or three weeks in our business page. Perhaps all have seen the explanation in the RECORDER of December 20, page 798; but lest some may have missed that item we call attention to it here, and hope no one will lose by sending letters without directions for their return.

ELEVENTH TEEN-AGE CONFERENCE

REV. AHVA J. C. BOND

Leader in Sabbath Promotion

Our eleventh Teen-Age Conference was held in the great Middle Northwest, at Dodge Center, Minn., December 11. There were two sessions of the Teen-Age Conference proper, one on Sabbath afternoon at the church, and the other that evening at the parsonage.

I was glad to preach at the regular hour of service Friday evening and again Sabbath morning. I enjoyed what was for me a new experience at the Sabbath school session. For some weeks the Sabbath school class which is taught by Pastor Holston has taken for its subject for discussion the sermon of the morning. Brother Holston had asked me if I was willing for them to continue their usual custom following my own sermon. I assured him that I should be very glad to have them do so. It has often seemed to me that the people ought to have a chance to "answer back" or to ask questions that may be raised in the minds of those who listen or perhaps to carry the

discussion a little further, and even to supplement the sermon. The subject was "God's Faith in Man," and there were no idle moments during the entire class period. It was a helpful discussion, at least to the preacher of the sermon who was invited to sit in the class and take part in the discussion.

But the chief purpose of my visit to Dodge Center at this time, of course, was to get the young people together in a rally with the Sabbath as the central theme.

I was very much pleased to be greeted in the afternoon by twenty-two young people. Not all were strictly in their teens, but all were under twenty-two years of age, and they seemed a homogeneous group. This was the regular time for their Christian Endeavor meeting, and the leader for the day took charge at the beginning. A record was taken of the miles made during the week in the SABBATH RECORDER Reading Contest. Several had made the maximum number of miles, and altogether it was a good showing. The society that beats Dodge Center will have to travel some. Many took part in a thoughtful, earnest prayer service. There were prayers of thanksgiving for the Teen-Age Conference, and especially that they were to have one of their own, and they prayed for its success. These sincere prayers of the boys and girls of Dodge Center were very helpful to the leader in these conferences. Two of the young people came all the way from Minneapolis to attend these meetings, and their presence helped us all. The sister is a member of the Dodge Center Church, and the brother, who is the younger, will be baptized and join in the near future.

The subject of the address in the afternoon was "What Shall We Do With Our Father's Gift?" Some of the young people and Pastor Holston took part in the discussion which followed. There were several of the older people present to back up the young people. All enjoyed singing "The Young People's Rally Song."

Speaking of the way the older people backed up the young people, this was demonstrated in a practical way at the evening meeting. For some time the young people had been planning to give a program, but they postponed it until the date of the Teen-Age Conference. This program was given at the parsonage. The older people were

present and they brought with them supper for all, which was both ample and appetizing. They also gave the Christian Endeavor society a substantial offering in appreciation of the splendid program which they rendered.

I enjoyed the program, because I always enjoy seeing young people undertaking and carrying out a public program on their own initiative and with their own resources and talents, because these young people all did their parts so well, and because their elders were there to enjoy it with them. I spoke again at the close of the program, and at the end of the evening's festivities we sang together "Have Thine Own Way," and the young people joined hands in a circle for the closing moments of consecration.

As I boarded the Northwestern train early Sunday morning for Chicago and home, I felt that our Sabbath day in Dodge Center had been well worth while. It was inspiring to learn how the young people had been looking forward to having their own Teen-Age Conference, and to observe their loyalty and experience their co-operation. As the printed programs were being handed out one of them remarked, "Here is our name right on here." They seemed glad also to wear the ribbon badge such as between four and five hundred other Seventh Day Baptist young people have worn in a Teen-Age Conference.

Dodge Center is one of the churches, of which there are several, that is enjoying the pastoral labors of a layman who in middle life answered the call of the Holy Spirit and gave himself to the ministry. Brother Holston is a good pastor and is highly respected in the community. He believes the Bible needs not to be defended, but rather to be preached and lived. Above all he tries to lead the people to live the Jesus way. In his daughter he has a good helper in the home and in the church and in certain community activities in which the Seventh Day Baptist Church takes the lead.

I like to see a man proud of the place in which he lives. I like to see a man who lives in it so that his place will be proud of him. Be honest, but hate no one; overturn a man's wrongdoing, but do not overturn him unless it must be done in overturning the wrong.—*Abraham Lincoln.*

WHERE IS HE THAT IS BORN KING OF THE JEWS?

THE LATE GEORGE E. FIFIELD

Scripture readings: Matthew 1:18 to 25; Luke 2:7 to 14.

Text: Matthew 2:2—"Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him."

We all love to think of that night so long ago, when, on the darkness of earth, the light of heaven shone, manifesting the wonderful nearness of the divine Presence. God had been long preparing for the birth of his Son. The hearts of his people had been filled with longing, their gaze focused upon the coming One. Through a thousand years the world had been preparing, religiously and politically—religiously, in that men had lost faith in all the gods, and human hearts were hungry for some new manifestation of the divine Spirit; politically, in that all the world, as never before, had become unified under one government, one language, and one law, so Christ could be born, not merely to some petty tribe or nation but to the world, and his message go, as he commanded it should, to all the world.

So, in the fullness of time, foretold by all the prophets, foresung by all the inspired poets all down the centuries, foreshadowed by all the types and ceremonies, Christ was born in Bethlehem of Judea. Angels from heaven came to announce the glad news: "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:13, 14.

Before I proceed to my theme I want to pause a moment to draw a needed lesson from this record of the Annunciation. We are wont to think of the birth and of other divine manifestations as showing heaven especially near at that particular time. This is never so. Jesus Christ is the same yesterday, today, and forever. With God, too, there is no variableness, neither shadow of turning. "I am the Lord, I change not." God does not draw near at times and then recede into the dim distance. It is our unbelief that makes him seem far away. "He is never far from any one of us; he is nigh thee in

thine heart, and thy mouth, if thou wilt only believe."

In various ways and at various times he manifests his nearness for our faith to grasp the fact and so believe he is always near. The manna was not simply to show that God fed Israel in the wilderness but to show that he feeds us all the time. This angelic anthem of praise was not to show that heaven had drawn especially near at that moment, but to show that heaven is always so near that, as Jesus said, there is joy in heaven among the angels at the coming of Christ into one new-born soul. The whole incarnate life of Christ was not simply for us to believe he *was* on the earth then where men could see him; but for us to believe he *is* now, when we can not see him—and here to do by the Spirit, in our flesh now, what was done by the Spirit in his flesh then. This is the everlasting gospel, the good news of the eternal, omnipresent nearness of the Divine, with all his loving, transforming, and glorifying power. To believe and receive this is to be saved.

Now to the text, "Where is he that is born King of the Jews?" The question was asked by certain wise men from the East, who had seen his star, and had come to worship him. Astronomy had its origin in the East. Those men were interested in stars and were watching them and studying them from night to night. An angel, a messenger of the Holy Spirit, took the form of a star that moved mysteriously, as these men had never seen a star move before, and seemed to beckon them to follow it. Do you get this? Took the form of what *they* were interested in, to lead them to Christ and cause them to worship and to lay their treasures at his feet. Oh, that all preachers and religious teachers would learn that lesson! And they came as a symbol and revelation of how all the wise men of the world will yet worship and lay their treasures at the feet of the world's Savior. The prophet John saw this day when he wrote, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Revelation 11:5.

Paul said, "He is not a Jew who is one outwardly." "If ye be Christ's ye are Abraham's seed." Christ was born not merely nationally to the physical Jews, but

to the whole world as King of Spirits, to all who will yield their spirits to him.

It was Herod who heard this question: "Where is he that is born King of the Jews?" And he was instantly interested and disturbed; for Herod was king, and, as is the wont of kings, he wanted no competition in the king business. There is never room for two thrones in one dominion. Jesus said, "No man can serve *two* masters."

Herod made diligent inquiry as to where Jesus was to be born; and, learning it was to be at Bethlehem, he caused all the children of Bethlehem two years and under to be killed; thus determined was he to get rid, in the very beginning, of any possible dispute to his sovereignty. Blood flowed because a baby was born into the world with the title of king.

And what happened in the beginning of Jesus' life went on happening unto the end. The Herods of Palestine were always in a state of perturbation and were constantly plotting to kill him. The kings of political, social, and ecclesiastical life from the start distrusted him. They thought he jeopardized the security of their thrones. And yet, the Jewish people had been taught to look for a Messiah who was a political deliverer, and they were ready to receive him as such. On one occasion they tried to take him by force and make him king; and he hid himself from them and went away. He said, "My kingdom is not of this world; if it were, then would my servants fight." He came as King of Love, to establish the kingdom of love in the hearts of men. He was to rule not outwardly by force, but inwardly by love.

And yet, he ever insisted that he was King. If he had been content to play the part of a gentle and sympathetic physician only, making war on the empire of pain, the whole people would have chanted his praise. But he claimed to be King. Had he been content to be the expounder of beautiful theories, the interpreter of glowing ideals, the people would have listened to him with pleasure, and he would have gone to his grave with honor. But he claimed to be King. He was always speaking and acting in a way that implied regal authority. People said, "Never man spake like this man." They did not like to hear a peasant speak as if his word was final. The rabbis quoted

only from other authorities. He expected of them more implicit obedience than had even been demanded by Moses and Solomon. He did not hesitate to ask men to lay down their lives for his sake. He said, "Ye are my friends if you do whatsoever I command you." This is the fashion of kings.

And yet, Jesus did not look like a king. He had none of the pomp and glory of kings. He wore no crown; he wielded no scepter; his robe was not purple. He did not ride in a chariot or on a horse. No retinue of armed men was in his train. He did not shake the earth with his tread. To some people his claim to Kingship seemed preposterous and blasphemous. He claimed to be Monarch in the realm of the spirit. One day he sketched a picture of the judgment and placed himself on the throne. He told parables which implied that the final destinies of all men were in his hands. To the thief beside him on the cross he said, "Verily, I say to thee this day, with me in the paradise thou shalt be." Before he was crucified he allowed the people to gather around him and chant the words of the Hebrew prophet, "Blessed is the King that cometh in the name of the Lord." They called him King and he did not rebuke them. On the contrary, he said, "If these should hold their peace the very stones would cry out."

It was this assertion of his Kingship that caused the storm to break at last. The people brought him before Pilate and accused him of claiming to be King. Pilate asked him, "Art thou a King?" Even to save his life Jesus would not deny his Kingship. He said to Pilate, "Thou sayest it. To this end was I born. For this purpose came I into the world. But my kingdom is not of this world; if it were, my servants fight." Notice this text, *in* the world, but not of the world. Pilate was impressed and would have delivered him. Pilate said to the people, "I find no fault in this man." But the mob threatened to report him to Cæsar, and roared, "If thou let this man go, thou art not Cæsar's friend." And so Christ was crucified, the people saying, "We will not have this man to rule over us." And above his head as he hung on the cross was this inscription in Hebrew, Greek, and Latin: "*Jesus of Nazareth, the King of the Jews.*"

This tragedy narrated in the Gospels is the story of a tragedy continued unto the present hour. Jesus still claims to be King, but now, as of old, Herod is enraged against him, and the kings of this earth are gathered together against the Lord and against his Anointed. The multitudes are still shouting, "We will not have this man to rule over us."

As a genial and gentle teacher, Jesus has many admirers. His teachings are extolled by all who are capable of appreciating high and noble thought. The whole world is glad to praise him as an ethical guide without a peer. The moral precepts of the Sermon on the Mount are eulogized by men of many schools, and one of his rules has been called "Golden." The multitude are eager to praise and honor Jesus as teacher, philosopher, poet, idealist, and reformer, even lover of humanity; they hesitate only when they are asked to crown him King and yield to him the obedience of their hearts.

Yet here is the point where Jesus is most insistent. "Why call ye me Lord, Lord, and do not the things which I say?" Without obedience he promises no man salvation—no man or nation of men. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." Matthew 7:24-27.

It is not enough to call Jesus poet, philosopher, reformer, and teacher, and to sing his praise as such. The whole world is doing this today; but every nation in the world is crucifying him a million times over, because they will not crown him King, and do the things that he says. And the nations are crucifying him precisely for this reason that the individuals that compose these nations are crucifying him, each in his own heart, saying, "We will not have this man to rule over us."

"Unto us a child is born, unto us a son
(Continued on page 824)

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

January 2-8 — "Universal Week of Prayer."

Read the offer of Mr. Jeffers of Racine, Wis., to distribute copies of the SABBATH RECORDER. Send him your papers after you have read them, if you wish others to read them.

A good subject for pastors to present to their congregations is, How the Onward Movement Budget is Spent. This subject may be expanded by explaining the work done by each of the interests aided by the Onward Movement budget.

A CALL FOR SABBATH RECORDERS

Mr. Frank Jeffers, a Pentecostal Sabbath keeper living at Racine, Wis., distributes many religious papers and tracts, going from house to house. He writes that "the object of putting out this literature before the people is to get good reading before them." He stamps on the literature that he distributes, "Subscribe for this paper."

Sometimes people ask me for the names of persons to whom they can send their SABBATH RECORDERS after they have read them. Mr. Jeffers will be glad to get such papers, and I hope that several persons will take down his name and address, and will send copies of the paper to him. His name and address are: Frank Jeffers, 1656 Milwaukee Avenue, Racine, Wis.

HOW THE ONWARD MOVEMENT BUDGET IS SPENT

How is the dollar that you give for the Onward Movement budget divided among the interests helped by the budget?

The first of each month, the treasurer, Rev. Harold R. Crandall, sends the money that he received the previous month to the proper treasurers. Your dollar is divided in this way:

The Missionary Society receives 37 cents.
The Tract Society, 17.3 cents.
Young People's Board, 4.4 cents.
Sabbath School Board, 7.2 cents.
Woman's Board, 8.6 cents.
Education Society, 2 cents.
Historical Society, 1 cent.
Scholarships and Fellowships, 2.4 cents.
Ministerial Relief, 8 cents.
General Conference, 9 cents.
Contingent Fund, 3.1 cents.

The money that he has received for special objects he sends just as designated by the givers.

While churches and individuals have entire freedom to send money for special objects, I think that you will agree with me that all lines of our work are best supported when the money is given according to the uniform budget plan.

The Onward Movement budget includes all money asked of the churches to aid the interests helped by the budget, and this is divided among these interests according to the percentages given above.

When a church sends in money on its quota, a part of which is for a special object, how does it affect the various interests aided by the budget? Let me illustrate by *supposing* a case.

The quota of a church is \$600. The share of this for the Sabbath School Board is \$43.20. The Sabbath school of the church sends \$50 for the Sabbath School Board, through the treasurer of the church, and asks that the money be credited on the quota of the church. Besides this \$50 the church sends \$550, thus, according to their plan, completing the payment of their quota.

According to the division given above, each interest would receive its proper per cent. of the \$550, even to the Sabbath School Board, and that board in addition would receive the \$50 designated first. Thus it would receive *more* than its full share of the full quota of \$600, while the other boards would receive *less* than their share, and it would not be a *just* division.

Now if this \$50 had been given in as a part of the \$600 but not *especially designated*, each board would have received its share.

In some societies the Sabbath school, Christian Endeavor, and the women's societies have each provided the share of the quota of their church that is to go to their respective boards, but without so designating it, which gives a feeling of direct support of those boards.

HOME NEWS

WATERFORD, CONN.—The special meetings held by the church from October 31, to November 7, with Rev. Erlo E. Sutton as evangelist, were well supported by the church and community and proved a real blessing. Mr. Sutton delivered strong, stirring messages each evening, and his earnest services were deeply appreciated by all the people. The gospel (in song) was beautifully rendered in the vocal solos by Miss Helen Maxson and the duets which she sang with Miss Josephine Maxson. The organ preludes (each evening) by the latter also greatly enriched the services.

A series of four cottage prayer meetings was held from October 26 to 29, inclusive, in preparation for the week of evangelistic services. These meetings were unusually good in interest and spirit, and the average attendance was twenty. The first of the series was held at the home of Mrs. Damaris Getchell, with Deacon I. A. Gardner, leader. The meeting on the following evening, led by Mrs. Getchell, was held at the home of Benjamin Neff. On November 28, Mr. Morton Swinney led a splendid meeting at Herbert Maxson's, and the fourth and last of the series of cottage prayer meetings was led by Pastor Ogden at Mrs. Clark Rogers' home.

The pastor's record shows that the average attendance at the regular Friday evening prayer meetings throughout the three autumn months was a little over fifteen. This average does not include the attendance of about sixty at the Friday evening meeting of the evangelistic series which was made young people's night. The interest in the regular prayer meetings remains excellent and is one of the encouraging things in the work of the church.

The Sabbath morning worship of the church continues to be well attended by an appreciative and worshipful congregation week after week. On November 6, the church had the privilege of hearing Rev. Erlo E. Sutton, director of religious education of the Seventh Day Baptist denomination. The regular bi-monthly communion service was observed on Sabbath day, November 13. On the third Sabbath in November the regular worship was made a Thanksgiving service, with a sermon for

the occasion by the pastor. Rev. George Gilbert of the Niantic Baptist Church occupied the pulpit on November 27, in the pastor's absence to attend the Teen-Age Conference at Shiloh, N. J. Mr. Gilbert's services were indeed appreciated by the church.

Pastor Ogden spent the last week-end in November at Shiloh, N. J., assisting Dr. A. J. C. Bond, denominational leader of Sabbath Promotion, in conducting the tenth Teen-Age Conference of Seventh Day Baptist young people. Mr. Ogden delivered an address on Sabbath afternoon and presided at the fellowship supper the same evening. The Shiloh meeting was one of the largest of the ten conferences in attendance and one of the best in interest. Nearly ninety young people, most of whom were in the teen-age, assembled around the tables at the fellowship supper and joined in the closing moments of consecration with Dr. Bond, which ended the conference.

The church rejoices in the addition to its membership of Mrs. Annie Fitzgerald, who united with the church by testimony and received the right hand of fellowship on November twenty.

A group of the Endeavor girls met with the president, Tuesday night, November 30, and made scrap books for children in hospitals. Future projects of this nature are planned.

The local endeavorers were pleasantly entertained by the Jordan society at the Hallowe'en party on the evening of October 30. The program consisted of games, Hallowe'en stunts (including a circle of horrors) and the reading of fortunes from slips upon which the writing was done in invisible ink. The room was appropriately decorated and the Hallowe'en atmosphere and spirit pervaded the entire entertainment. The evening was an exceptionally enjoyable one for all present.

Under the leadership of Miss Maud Lauba, superintendent of efficiency and departmental work, the society is making use of the new standards and efficiency chart of the United society and beginning a program of activity in department emphasis.

A community Thanksgiving social was held by the Christian Endeavor society at the home of Mrs. L. E. Getchell on the evening of November 20. An exception-

ally interesting and appropriate program of entertainment was carried out by the committee and simple refreshments were served. The social was well attended and several guests shared the evening's enjoyment.

ANDOVER AND INDEPENDENCE, N. Y.—Nineteen-twenty-six has been a church property building and improvement year for the Andover and Independence churches.

Andover has put a new roof on the church and has moved and remodeled a house for a very comfortable and homelike parsonage next to the church and has so far completed it that the pastor was able to move into it about October 1.

The Independence Church has just completed its project, and on Sabbath and Sunday, December 18 and 19, celebrated the event with rededication services and week-end gospel meetings. At the rededication services, Mrs. Milford Crandall, as chairman of the Interior Decoration Committee, gave a review of the work accomplished; Mrs. Walter L. Greene read some original verses on the old and new carpet; Miss Elrene Crandall read extracts from letters received from loyal nonresident members, who could not be present; Deacon D. E. Livermore, after speaking of the influence of music, presented the church with the gift of a new piano, which was accepted on behalf of the church trustees by Samuel B. Crandall. Mrs. John Illig spoke of the contribution of the church to the community life, and Pastor W. L. Greene followed with remarks on the relation of the community to the church and a possible church and community program.

Sabbath afternoon and Sunday, Rev. E. D. Van Horn and Carrol L. Hill conducted very helpful gospel services. Brother Van Horn brought inspiring and timely messages, and Brother Hill led the services of song and spoke to the children very acceptably. The Independence people are deeply grateful to these brethren for the help rendered.

The friends of the Independence Church, at a distance, will probably be interested in the items of church improvement that have been made. The interior throughout has been retinted in cream and light tan, the floors varnished, and the carpet replaced

with "Olsen Velvety" runners, and a rug for the platform, the furniture and pew cushions have been covered with green denim and repp, a carpet has been laid in the primary room, and the new piano stands near the organ, a combination gas, coal, and wood furnace has replaced the old gas furnace, and a new roof on the building covers it all.

The people have worked loyally and unstintingly and have given generously, so there is no debt for these improvements, which have been made at a cost of approximately \$1,000. It has been a work of love and service for the Master's cause and has brought a blessing to the people having a part in it.

W. L. G.

MILTON JUNCTION, WIS.—The union Thanksgiving service of the Methodist Episcopal and the Seventh Day Baptist churches of Milton Junction met with the Seventh Day Baptist Church this year, on Wednesday evening, November 24. Rev. Anton Hatlestad of the Methodist Church preached, showing the desirability of the "Habit of Thanksgiving," based on 1 Thessalonians 5: 16-18. The combined choirs of the two churches sang the anthem, "Praise the Lord, O My Soul," by M. Watson. We are glad to see a spirit of Christian good will and co-operation demonstrated in such a service.

The week-end evangelistic campaign was conducted at Walworth, Wis., November 26-28 by the pastors of the four neighboring Seventh Day Baptist churches of Walworth, Milton, Milton Junction, and Albion. The sermons were preached by the visiting pastors. The audience was not large but very attentive and responsive. We feel that much good will result from the meetings. Similar meetings are to be held in each of the churches of this group, the next being held at Albion, December 3-5.

For three weeks in November the basement of the church was not available for primary classes and Junior Endeavor on account of fresh paint; but now we are repaid for our inconvenience by the fresh new appearance of the whole basement. Fresh paint for the outside of the building by next spring is worth considering.

The people of Milton and neighboring towns filled the college auditorium on the

evening of November 30, to hear Dr. Sherwood Eddy. Dr. Eddy is internationally prominent as a Y. M. C. A. secretary, traveler, and investigator of world conditions. He recently returned from his sixth trip to Europe to study conditions there. He spoke largely on conditions in Russia. Fundamentally wrong in some of its principles, the present Russian government nevertheless gives us much to think about in regard to ideals with which it is experimenting.

The Ladies' Aid society held its annual bazaar and supper in the church basement on December 1. A chicken pie supper was served and many articles suitable for Christmas gifts were sold. Two special features were the "White Elephant Sale," and the "Antique Display" (not for sale).

The first quarterly covenant and communion service of the new year will occur Sabbath morning, January 1.

The annual business meeting of the Milton Junction Seventh Day Baptist Church and society will meet Sabbath, January 1, 1927, at the church. It is an all-day meeting, and dinner will be served. Reports of officers and various societies will be expected, and letters to the church from absent members will be gladly read in the meeting, if they are sent to the pastor.

The new year brings to mind our financial program for another year. An every member canvass for the Onward Movement will soon be carried out to get new pledges for our denominational work. Our apportionment for this year is the same as for last year, \$1,450. We have not quite raised our quota in the past, but it is hoped some new pledges and increased pledges will be the result of a new canvass, and we will raise the full amount this year.

The Quarterly Meeting of the Southern Wisconsin and Chicago Churches will meet with us the third Sabbath in January.

A number of Milton Junction people are singing in the Milton Choral Union, which gives its program this year on January 14. The program this year includes two oratorios: Mendelssohn's "Hymn of Praise" and Beethoven's "Mount of Olives."

The intermediate endeavorers are acting as agents for the American Sabbath Tract Society to sell their books and literature. It may be they have already visited you, if not they soon will. Among the books you

should have are: the new *S. D. B. Calendar and Directory*, 25c; *Letters to the Smiths*, "Uncle Oliver," cloth, 50c; *The Sabbath*, Bond, 75c; *Letters to Young Preachers*, Lewis, 50c; *S. D. B. Manual*, Burdick and Randolph, \$1.—*The Pastor's Assistant*.

A KICK IN TIME

A story of heroism, heralded by the tabloid newspapers with one loud scream and then forgotten, centers about Frank DuVall; disabled war veteran, title examiner's clerk, and a member of Brooklyn Central Y. M. C. A. A kick with his foot that stopped a clock and an hour and a quarter of prolonged heroism constitute DuVall's contribution to New York's health and happiness. For without that kick, a bomb—but go on with the story.

As reported by Paul E. Lockwood, editor of *Brooklyn Central Magazine*, this is what happened:

Entering the supreme court building one morning, DuVall noticed a suitcase on a windowsill. His suspicion being aroused, he picked up the bag and shook it vigorously. Though he had suspected that it might contain illicit liquor, no clink of glass bottles resulted. He put it down and kicked it gently, then a little harder. Then suddenly he became aware that it was a bomb.

This happened at the Court House. Nearby were the City Hall, the Hall of Records, the Municipal Building, and the Woolworth Tower. What a healthy bomb might do in that neighborhood was unpleasant to contemplate. So DuVall, seeing his duty, picked up the bag and departed for more open country. He sought the largest open space nearby, City Hall Park, and promptly was driven out by an attendant. For an hour and ten minutes he lugged that bag about, unaware at what instant it might explode. Finally, though realizing that he himself might easily be taken for the owner of the infernal machine, he sought a policeman, and when an inspector from Bureau of Combustibles arrived, DuVall helped him cut the suitcase open.

It contained twenty-five pounds of loose dynamite, arranged to be exploded by a fuse made of acid in a shoe polish can. The whole thing was geared to a clockwork mechanism.

DuVall's kick had stopped the clock.—*Selected.*

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

ALFRED'S PROGRAM

PRESIDENT BOOTHE C. DAVIS

(Address given at university faculty meeting,
October 5, 1926)

In addressing the university faculty at its first meeting for the academic year, and upon the topic assigned me by the Program Committee, I realize that I have both a privilege and a responsibility.

Though some of us have been permitted to work together many years, yet out of the total of forty-five members of our teaching staff, nine are new to their work with us this year, and six others have had only one year of service on our staff.

It may not therefore be inopportune to spend a little time thinking of Alfred's program, even though many of you know quite well what that program is from your longer acquaintance with it.

In what I shall have to say there will be nothing startling and possibly nothing that might be called new or unique in our program.

Before proceeding to discuss the program itself, however, I wish first to express sincere appreciation for, and grateful satisfaction in, the good degree of confidence and co-operation which is shown the president by the members of the staff, in carrying out the many phases of our varied and complex undertakings. Without that confidence and support there could be no successfully executed program and no unity of aim or achievement, and it would be futile to even discuss a program.

As I compare conditions under which Alfred's faculty begins its work for this year, without some of the limitations and restrictions of past years, which we have now outgrown, I am impressed with the fact that we are greatly blessed and that we are working under conditions of more comfort and much greater promise than at any period in the past. True, we need many things, and some of them desperately, yet we expect to have them as the years go by,

and our progress in the past ten years brightens the prospect for the years that are just ahead of us.

Before making a statement of a program, we may well recall again the great questions that are always of vital importance, and which are recurring every year, and every day.

Is Alfred measuring up to its responsibility and its opportunity as an educational institution?

How can we make Alfred more of an inspiration to her students this year?

How can we give those who study here more incentive and power to develop intellectual and moral strength?

Is the example and influence of the faculty wholesome and noble, and can it be further improved this year?

Are we really friendly and unselfishly interested in our students, and inspiring them to show the same spirit among themselves?

Our individual answers to these questions will have much to do with the effectiveness or ineffectiveness of any program we may make.

I will divide the things I wish to include in Alfred's program into three groups:

I. ALFRED'S GENERAL PROGRAM

1. Objectives.

The objectives of Alfred are clearly those of a Christian college. Without being sectarian, Alfred aims at Christian ideals of character building and good citizenship. Its aim is to make men and women equipped through scholarship and character, to serve; socially minded, but sane and balanced in judgment.

Alfred originated and grew up in an environment of Seventh Day Baptist faith and practice. It has enjoyed the sympathetic and helpful co-operation of the church of that faith and hopes to continue worthy of it, but it has never been restricted and sectarian in policy and has offered to all alike every advantage and resource at its disposal. It aspires to render a community service. It appeals to the citizenship of western New York and Pennsylvania for financial support and patronage and guarantees to all alike equal opportunities and privileges.

2. The faculty.

I think that it is safe to say that the most important thing in the general program of

any college is the selection of the personnel of its faculty.

Alfred's program includes the choice of teachers of the highest character in every way. There is no substitute for unquestioned character and integrity. We desire teachers who are sympathetic and friendly in spirit, who are interested in their students as well as in their teaching, teachers who believe in people and in the forward movement of civilization, teachers whose religious experience is sufficiently definite and rich to prompt them to membership in some church, and to help feel constructive participation in the interests and activities of religion. Such teachers will not be cynical, pessimistic, or indifferent to people or to truth, beauty, or goodness. They will be good citizens and co-operate in good government, respecting law and the institutions of society.

Scholarly tastes, habits, and attainments are indispensable. Graduate work is a requisite for a permanent place on our staff. With men and women of such qualities and spirit, harmony, co-operation, and team work may be expected.

II. ALFRED'S IMMEDIATE PROGRAM

Program for 1926-1927.

Enrollment (not including summer school) five hundred fifty.

Faculty forty-five.

1. Increased emphasis on right living at Alfred and the importance of spiritual values over material values.

2. Begin a campaign for increased friendliness in all faculty and student relations. Make it a faculty practice to know all students if possible, and certainly all students of our classes, and to call them by name whenever meeting them.

3. To follow up our freshman week program with a campaign to develop a personnel technique which shall extend beyond freshman week into the work of the whole year and on through the entire college course.

Dr. Adam LeRoy Jones, director of admissions at Columbia, said recently, in discussing an "Effective College": "Clearly, freshman week, or some other special program for familiarizing the new student with his duties, surroundings, and opportunities, is the duty of every institution which wishes to be classed as an efficient college."

Forward looking colleges, however, are now beginning to carry personnel technique much further than freshman week.

A pervasive personnel spirit and appreciation of personal objectives on the part of students, with a study of their individual aptitudes and needs, is rapidly taking the place, among real educators, of the old mechanical method of fixing certain uniform disciplinary tasks for all alike. It seems to me that student personnel work is nothing less than a rational attempt to improve educational efficiency by placing more emphasis on the intellectual arousal of the individual student through successful adjustment to present work, which will fit him for future vocational and non-vocational activities.

This may sound like a pretentious program, but I am convinced that our success or failure as an effective college will depend very much on the cordiality and willingness with which we attack the problems of this new program of personnel technique which I have outlined, and I earnestly hope for the hearty co-operation of all members of the faculty in it.

4. Develop a better health program; greater care in physical examination and medical advice for students suspected of overwork; low vitality, undernourishment, etc.

Provision for infirmary and trained nurse care for the students in need of such care; the extension of physical training activities to include not only all freshmen and sophomores, but as far as possible all students of the university.

5. Try to secure better co-operation of faculty in distributing equitably the student's load, so that certain departments shall not monopolize an undue portion of the student's time and strength, while other departments suffer.

6. The president to systematize better conferences with members of the teaching staff in the interest of equalization of teaching load and better co-operation of all departments.

7. Endeavor to secure more general and unified co-operation and support on the part of the faculty, of the week-end religious activities of students and faculty. It is unfair to ourselves and to our students that a few members should carry this responsibility and others shirk it.

8. Give increased service to our graduates through the Vocational Bureau and a better co-operation with the director and graduates in securing its efficiency.

9. Give more co-operation to the alumni executive secretary in furnishing material for the bulletin, increasing the Loyalty Bond Fund, and in organizing and firing the alumni with enthusiasm for Alfred.

10. Give the trustees our best possible support, sympathy, and co-operation in the difficult task of collecting in the balance of the Improvement Fund pledges, and securing new ones, so as fully to meet the General Education Board's requirements and obtain the balance of the one hundred thousand dollar gift of the board, due October 30, 1926. It was on the strength of this fund that salaries have been increased this year and a new salary scale adopted.

11. Give all possible assistance to the agricultural school faculty in its campaign to increase the enrollment of the agricultural school.

12. Continue, with renewed vigor, our appeal to the legislature and the governor for state appropriation to enlarge the ceramic school laboratories, and for more adequate salary appropriations for the teaching staff of the ceramic school. There is no reason why the state should not be as generous with its teachers in the ceramic school as with its teachers of agriculture.

III. PROGRAM FOR THE NEXT DECADE

Program for 1926-1936.

Enrollment six hundred to eight hundred.
Faculty fifty to sixty.

1. The enrichment of methods for developing, through college work and student activities, the spirit and habit of right thinking and right living.

2. The appointment to new positions and in filling all vacancies, on the faculty, of men and women of the finest and most generous personality and the noblest attitude toward life, who have adequate scholarship, teaching ability, experience, and enthusiasm for teaching and for sympathetic helpfulness to students.

3. A campaign for a fully completed and well equipped gymnasium.

4. An assembly hall which will accommodate all our students and also furnish stage facilities for better dramatic activities.

5. More, and more ample class rooms, particularly for the departments of philosophy and education, English, German, Romance languages, history, and economics. A liberal arts building to accommodate these and other classes, should come within ten years.

6. A new dormitory for freshman men, with "Commons" boarding accommodations.

7. The endowment, with \$50,000 each, of a half dozen professorships not now endowed, as for example, English, philosophy and education, chemistry, biology, Romance languages, and German. A fund of \$50,000 also should be provided as endowment for the purchase of library books.

8. An adequate infirmary building to be provided and equipped for the care and nursing of the students who are sick. University provision for medical service for students.

9. A social union building, particularly providing for Christian Association activities.

10. A college and union church pastor, who shall be the religious and spiritual adviser of the students and be responsible for the Sunday morning worship.

11. A new and better college president. This can not be considered a full and adequate program, either for the current year or the next decade. Other and important things will have suggested themselves to your minds, which have been accidentally or necessarily omitted.

But this is enough to let you see how full the president's heart and mind are of the things he would like to see accomplished for the present and the near approaching years.

THE ETERNAL QUEST

Oh God,
Great men and small have sought for thee all
through the ages,
In human faces and between book pages.
They've delved beneath the earth and gazed
into far spaces,
And they have found a part of thee in all
these places.

We thank thee, God, that we can never fully
comprehend thee;

That there is always more of thee for us to
find.

We only pray, oh Lord, for endless patience
To seek and delve for thee with heart and
mind.

—Katherine Zins.

WOMAN'S WORK

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

A NEW YEAR PLEA

Teach me, O God, to do each day
The little things; each task to meet
With patient grace; each friend to greet
With smiling face along his way.

Teach me my duty is to do
The task at hand, and never shirk
The humblest service for some work
That other minds can best pursue.

Teach me to serve the needs of men
With sympathetic heart and mind,
And help the drifting ones to find
A purpose—then pass on again.

O mayst thou call me from the chase
Of fame and pleasure, bid me cease
Their vain pursuit, and grant the peace
And beauty of the commonplace.

—Henry McKee Woods, Jr.

MISS RUTH MUSKRAT WINS THE PRIZE

[Note: Miss Muskrat is known personally to many of our younger workers who have come under the charm of her influence at the camp of the Y. W. C. A. at Lake Geneva, Wis.]

The prize of \$1,000 offered some months ago by Henry Morgenthau to the graduate of the class of 1925 from Mount Holyoke College, who during her first year out of college would do the most to pass on to others the benefits of her education, has been awarded to Miss Ruth Muskrat, a full-blooded Cherokee Indian.

Miss Muskrat went from the public schools to work for the Young Women's Christian Association in New Mexico. Her efforts in behalf of her race were so sincere and so capably undertaken that she attracted the attention of Mrs. F. S. Bennett of the Board of National Missions of the Presbyterian Church. Co-operating with Miss Woolley, president of Mount Holyoke, Mrs. Bennett secured for the Indian girl a scholarship in Mount Holyoke, and there four fruitful years were spent.

On the afternoon of commencement day Miss Muskrat left Mount Holyoke for

Tahlequah, Okla., to accept the post of dean of women of Tahlequah College. There she took up her work for her race, without any thought of a prize. In nine weeks' time she not only helped personally many unadjusted girls, some of whom were in extreme need of help, but she organized the social life of the eleven hundred women students at the college. She corrected housing conditions, especially the habit of letting girl and boy students room in the same building, and formulated rules to govern their behavior, modeled on those in force in the universities of Kansas and Oklahoma.

By the end of the summer Miss Muskrat had done the thing most needed to bring the morale of the college back to what it had been some years before when parents were confident of good care in sending their daughters there. She arranged for speakers to come to the college to talk to the women on mental hygiene, etiquette, religious and spiritual growth, vocational guidance, and kindred subjects. Since practically every one of her students was going out as a school teacher she felt that through them she was reaching the whole state. In the fall she left Tahlequah to be a teacher in Haskell Institute, Lawrence, Kan., the largest school for Indians in the United States. This had always been her ambition, and she felt that here lay her great opportunity to help her race.

Without taking any time for rest Miss Muskrat went direct from the Tahlequah Summer School to the Ponca Reservation and there spent "four long weeks of constant heartache." She wrote: "These people on the reservation are a constant prey to grafters, bootleggers, and shysters. They have no way of knowing who is a friend and who is an enemy." In this brief month she set to work to make new and interesting kinds of social gatherings for the girls—picnics, sewing parties, evening parties, and lawn parties on the mission lawns—a blessed and appreciated change for these girls from summers spent before in trailing after Nomad parents, from Indian dance to Indian dance.

At Haskell Institute Miss Muskrat was assigned to teaching in the eighth grade; but teaching is the smallest part of her work. In every way she has tried to pass on to members of her race all the best that

she had found in college, and in her contacts with other races. "I knew what they wanted," she says, "because I came from the same background as they." In giving these people what they needed, with no thought of self-aggrandizement, Miss Muskrat did more than any other Mount Holyoke girl in the graduating class of 1925 to pass on to others the benefits of her education. She deserves the award of the Morgenthau Prize, and her work is only just begun!

Some months ago Miss Muskrat was delegated to deliver to President Coolidge a copy of Mr. Linderquist's valuable book on the American Indians. Her speech on that occasion, as the representative of her race, was as follows:

MR. PRESIDENT:

This volume of *The Red Man in the United States* is presented to the "Great White Father" in behalf of the many Indian students of America. It is a book which bears the best we have to offer—the story of our struggles and our tragedies, of our victories and our development. The volume presents the results of an exhaustive investigation made under the auspices of what is now known as the Institute of Social and Religious Research. It gives for the first time a comprehensive account of the social, economic and religious conditions among my people, as they are today.

Back on the Cheyenne Reservation in Oklahoma, Indian women have worked with loving and painstaking care to make this gift worthy for the "Great White Father," weaving into this beaded cover the symbolic story of our race—the story of the old type of Indian, greeting with the hand of friendship the founders of this great nation, and the story of the new Indian, emerging from his semi-barbaric state, tilling the soil, and building for the citizenship under the guidance of the school.

Mr. President, there have been many discussions of the so-called Indian problems. May we, who are the Indian students of America, who must face the burden of that problem, say to you what it means to us? You know that in the old days there were mighty Indian leaders—men of vision, of courage, and of exalted ideals. History tells us first of Chief Powhatan who met a strange people on the shores of his country and welcomed them as brothers; of Massasoit, who offered friendship and shared his kingdom. Then appeared another type of leader, the war chief, fighting to defend his home and his people. The members of my race will never forget the names of King Philip, of Chief Joseph, of Tecumseh. To us they will always be revered as great leaders who had the courage to fight, campaigning for their honor, as martyrs on the soil of their fathers. Cornstalk, the great Red Jacket of the Senecas, and Sequoyah of the Cherokees were other noted leaders who have meant much in the development of my people. It was not accidental

that these ancient leaders were great. There was some hidden energy, some great driving inner ambition, some keen penetration of vision and high ideals that urged them on.

What made the older leaders great still lives in the hearts of the Indian youths of today. The same potential greatness actuates the Indian students who must become the leaders of this new era. The old life has gone. A new trail must be found, for the old is not good to travel farther. We are glad to have it so. But these younger leaders who must guide their people along new and untried paths have perhaps a harder task before them than the fight for freedom that our older leaders made. Ours must be the problem of leading this vigorous and by no means dying race of people back to their rightful heritage of nobility and greatness. Ours must be the task of leading through those difficult stages of transition into economic independence, into more adequate expression of their arts, and into an awakened spiritual vigor. Ours is a vision as keen and as penetrating as any of old. We want to understand and to accept the civilization of the white man. We want to become citizens of the United States and to have our share in the building of this great nation that we love. But we want also to preserve the best that is in our ancient civilization. We want to make our own unique contribution to the civilizations of the world—to bring our own peculiar gifts to the altar of that great spiritual and artistic unity which such a nation as America must have. This, Mr. President, is the Indian problem which we who are Indians find ourselves facing. No one can find the solution but ourselves.

In order to find a solution we must have schools: we must have encouragement and help from our white brothers. Already there are schools, but the number is pitifully inadequate. Already the beginnings of an intelligent and sympathetic understanding of our needs and our longings have been made through such efforts as this book represents. For these reasons today, as never before, the trail ahead for the Indian looks clear and bright with promise. But it is yet many long weary miles ahead until the end.

It is out of gratitude for the opportunities of education and culture which have been afforded us by the interest of the White Man, and out of our love for this nation to which we are eager to contribute our best, that this book is presented to the "Great White Father" in behalf of the Indian students of America.

—*The Missionary Review of the World.*

A New York City schoolboy was asked to write an essay on the metropolis. His teacher was surprised to read the statement, "The people of New York are very stupid."

"Why, Johnny," she asked, "where did you get that idea?"

"It says in my geography," Johnny replied, "that the population is very dense."

—*Selected.*

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, December 12, 1926, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, William M. Stillman, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, Laverne C. Bassett, George R. Crandall, Theodore J. Van Horn, Arthur L. Titsworth, and Business Manager L. Harrison North.

Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth.

Prayer was offered by Rev. Willard D. Burdick, D. D.

Minutes of last meeting were read.

The following report was received:

CORRESPONDING SECRETARY'S REPORT FOR DECEMBER 12, 1926

I attended the Yearly Meeting of the New Jersey, Berlin, and New York City Churches at Shiloh, the last Sabbath in November, speaking on denominational interests Sabbath night. Last Sabbath I spoke in the Plainfield church.

During the month I have supervised some work in the tract room at the publishing house, to protect the literature from the light and the dust.

In line with your action looking to the sale of denominational literature in the churches, I have prepared and sent out letters to the churches to secure agents, and have also prepared and sent out a letter of further information to aid in selling the literature. A majority of the churches have responded favorably, and literature, including the calendars, is being sent to those who are to act as agents.

A request has been received for five hundred copies of the tract by Rev. G. E. Fifield, *Origin of Sunday as a Christian (?) Festival*. The first edition of five thousand copies is almost exhausted.

I have notified the members of the Commission of the action taken at the November meeting of the Board of Directors of the American Sabbath Tract Society, recommending to the Commission that it consider the propriety of inaugurating an inquiry throughout the churches of the denomination for names of possible candidates for the ministry and for a suitable follow up of such an inquiry.

WILLARD D. BURDICK,

Corresponding Secretary.

The Advisory Committee presented the following recommendation:

"That a new edition of five thousand of Rev. George E. Fifield's tract, *Origin of Sunday as a Christian Festival* be issued."

Adopted.

The Supervisory Committee reported the purchase of a new paper cutter for the publishing house, and by vote the action of the committee was approved.

REPORT OF THE COMMITTEE ON DISTRIBUTION OF LITERATURE

We recommend that Dean Arthur E. Main be given twenty-five copies of his *Bible Studies on the Sabbath Question No. 1*, third edition, when published.

We recommend that a set of our available publications be placed in the Public Library of the City of New York.

Recommendations adopted.

The committee also reported the distribution of 4,700 tracts during the last four months.

The Committee on Teen-Age Conferences reported progress in regard to the summer camp to be held in Rhode Island next summer.

Treasurer Frank J. Hubbard sent a communication to the board, notifying them of the receipt, through the good auspices of Ira B. Crandall, of a bequest from Sarah A. Saunders, amounting to \$828.60, and the treasurer was authorized by the board to execute and forward to the Industrial Trust Company of Westerly, R. I., a release as follows:

The American Sabbath Tract Society, a body incorporated under the General Laws of the State of New York, hereby acknowledges receipt of \$828.60 from the Industrial Trust Company, Westerly Branch, Westerly, R. I., being the amount in full at this date of a deposit made with said Trust Company of \$500 on March 5, 1907, by Sarah A. Saunders, wife of O. P. Saunders of Albion, Wis., for the benefit of the First Seventh Day Baptist Church of Westerly, R. I., and after it ceased to exist, to become the property of the American Sabbath Tract Society, and the American Sabbath Tract Society, by this receipt, acknowledges all claims that it may have against said Industrial Trust Company, in respect of said deposit.

Dated at Plainfield, N. J., this fourteenth day of December, 1926.

AMERICAN SABBATH TRACT SOCIETY,

By FRANK J. HUBBARD, Treasurer.

for that purpose duly authorized.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

A prudent man is like a pin; his head prevents him from going too far.—*Mark Twain.*

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
R. F. D. 5, Box 165, Battle Creek, Mich.
Contributing Editor

DEVELOPING DEVOTIONAL LIFE

Christian Endeavor Topic for Sabbath Day,
January 15, 1927

DAILY READINGS

Sunday—By prayer (Luke 11: 1-13)
Monday—By Bible study (Ps. 119: 97-104)
Tuesday—By meditation (Ps. 1: 1-6)
Wednesday—By worship (Ps. 100: 1-5)
Thursday—By others' experience (Acts 18: 24-28)
Friday—By service (Acts 20: 17-35)
Sabbath Day—Topic: How to develop our devo-
tional life (Ps. 40: 1-8)

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The daily reading topics for this week suggest ways in which we can develop our devotional life. Let us consider three of them very briefly and draw some lessons from them.

1. By prayer. Prayer is communion with God. Do we realize what a great privilege it is to go to him in prayer and talk with him as we talk with our earthly father? He is always ready and glad to hear our prayers if we come to him in the right spirit and with faith. I have been thinking today of a Negro spiritual I heard a man sing recently, the words of which are, "Tis me, O Lord, standin' in the need of prayer." Do we stand in the need of prayer? If we realize this need I am sure we will get a blessing if we pray to him often.

2. By Bible study. The Bible is God's Word, and through it he speaks to us. It should be our guide through life. Let us study it carefully and prayerfully, so we may, in this way, get closer to our heavenly Father.

3. By meditation. It is a very good plan to spend a certain amount of time each day in thinking about God and his goodness to us. This is a good way to start the day, for it helps us to get closer to him, and the tasks of the day seem easier. Try it.

"You are owned by the thought you cultivate. To be truly spiritual we must cultivate thoughts on spiritual things."

Battle Creek, Mich.

A PLAN

Rev. R. P. Anderson in "Keeping in Touch with God," gives a program for a group meeting of Quiet Hour Comrades, some items of which may be helpful in planning this meeting. He gives eleven points which should be included in such a meeting.

1. A short period of silent prayer in which some thought, such as "God is Spirit, and they that worship him must worship him in spirit and in truth," or "Underneath are the everlasting arms," should be pondered in silence a minute or two, each member trying to realize the truth of it. "It is not hard to *feel* the everlasting arms underneath us in this silent moment."

2. A period of praise, singing hymns with a message. The one who suggests the hymn should point out one special message to be kept in mind.

3. Repeat slowly, in unison, some favorite portion of Scripture, taking time to think of its meaning.

4. Let some member read extracts from the words of Jesus about prayer, or about any of the topics suggested in the daily readings.

5. A period of silent prayer in which each member speaks "silently with God on the thing he most wishes, his lack, his desires, his hope, whatever he has on his heart."

6. A period of realization of answered prayer. "Imagine the prayer answered. Feel that it is answered. Thank God that he has heard and answered. Cultivate faith."

7. A period of intercession in which special requests for prayers may be received. Pray also for the good of the society, church, community, etc.

8. A testimony period. In this meeting, the daily readings offer a good guide for the testimonies.

9. A period of silence. "God speaks in the silence. We must get away from the idea that we must be doing something or saying something all the time. Let us give God a chance to speak to us."

10. A devotional period. Let someone read a short extract from some devotional book or a few verses from the Bible.

11. Repeat the Lord's Prayer, slowly and thoughtfully in unison.

THE PLEDGE

"I will make it the rule of my life to pray and to read the Bible every day."

"THE RULE OF MY LIFE"

"We shall find it hard, but the forming of any good habit is hard. We must be patient, persevering, punctual, prayerful, and positive if we are to do this thing. Gradually we shall begin to depend upon it, and it will not be so hard.

"This rule of our lives will keep us: 'Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee.' And we shall find ourselves going to the Word of God just as naturally as we go to our friends or to our work or to our homes. It has become the rule of our lives."—Rev. John Timothy Stone.

"TO PRAY EVERY DAY"

"Prayer is talking with God and listening while he speaks to us.

"In praying let us guard against self-consciousness and timidity. We are talking to our best Friend, who loves us with an everlasting love. We need not fear lest our language be faulty or our expression stammering. God understands. He never criticises his children. . . . And we must pray in faith. That does not mean that we are to expect that God will give us what we ask immediately, or in the way we desire; but it does mean that we know he will hear us and do for us what he sees best for our happiness and good; and surely that is what we really wish."—Rev. Floyd W. Tomkins.

"TO READ THE BIBLE EVERY DAY"

"No life ever found sufficient nourishment for itself within.

"This daily study of the Bible will put the divine standard of conduct and judgment and the divine spirit of love and patience into the day for us. This is not theory. Every man who has tried it knows how different the daily Bible study makes his days, and how poor and weak and undertoned the days have become when the Bible has been neglected. Everything goes

better during the day; the mind sees issues more clearly; the will acts more sharply and decisively; and the heart is at rest when the day has begun with God and God's words have given it a temper and law. Has today been such a day with us?"—Robert E. Speer, D. D.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent
Sabbath Day, January 15, 1927

DAILY READINGS

Sunday—It pays in joy (Matt. 5: 1-12)
Monday—It pays in peace (Phil. 4: 6, 7)
Tuesday—It pays in satisfaction (Ps. 103: 1-5)
Wednesday—It pays in knowing God (John 17: 1-3)
Thursday—It pays in spiritual power (John 7: 37-39)
Friday—It pays in eternity (2 Tim. 4: 6-8)
Sabbath Day—Topic: Does it pay to be a Christian? (Matt. 6: 33; 1 Cor. 10: 13)

"Hello Hal, I hear you have joined the church."

"Yes, Don, I have."

"Well, what do you expect to get out of it? I'm not joking, Hal, honest. I'm serious. But I want to know what you actually think it will do for you. How much better off will you be now that you have joined than you were before?"

"Why, I hadn't thought much about that side of the question. I just joined the church because I wanted to; I thought it was the right thing to do."

"Well, you will have to think about the other side of the question, too, before you get through with it. If you stick by your principles you will have to give up a good deal. You can't work on the Sabbath. You never will be rich, because you can not use the little tricks that men use who become so; and you will have to give up most of the pleasure that young folks enjoy because your church doesn't approve of them."

"Don, I do not think a person has to give up as much as you say, and I doubt if you really believe it yourself. There are rich men who got their wealth without the use of the dishonest tricks you mention. There are men who observe the Sabbath and who find that they have gained by it instead of losing. And if there are any pleasures that have to be given up, it is because they are bad and harmful. I think I can have just as many pleasures and enjoy them just as

much as ever I could if I hadn't taken this step."

"You may be right, Hal; we won't argue the question. But I want to ask you one thing more. Suppose you knew that to be a Christian would mean a life of poverty, the loss of friends, and the giving up of all the pleasures we have enjoyed. Would you still take the step?"

"I certainly should. As I said at first, I did not become a Christian for anything I could get out of it, but because I thought it was the right thing to do. And I would do it all over again, even if I knew it would mean the loss of all the things you mention."

"Thank you, Hal; I thought you would say that. It almost makes me think I ought to take the step, too."

"Why don't you, Don? You never could do a thing that would pay you better in the end. Happiness, joy, friends—you would get a thousand of them back for every one you had to give up."

THE JAR OF PLENTY

On the evening after the Sabbath of November twenty-seventh, the Brookfield intermediates held a Thanksgiving social at the home of Miss Ruth Brown, their superintendent.

As each guest arrived, he was given a slip of paper on which he was instructed to write his name and the name of some stunt or a suggested part of the program. Then the slips were placed in a covered jar. When all had come and had written their slips, the jar was shaken and its contents stirred up. A person drew a slip and read the name of the stunt and the one who proposed it. The latter then explained the stunt, calling on certain or all of the young folks to participate. Good sportsmanship increased the fun, and each person in his turn drew a slip. The leader appointed for that meeting wrote, for his part, the consideration of the topic which made the devotional and educational part of the program. The chairman of the Social Committee wrote, "Refreshments." Each of these took place when it was drawn, and a second slip was not drawn till the first one was finished. When the jar was empty, the social was over.

We recommend this form to any society

that likes a good time. Such stunts as "Recipes for happiness," "Bright idea," "Holding the Course," "Balancing the apple," and "Apple race" are great fun.

We would be glad to hear from any society that tries this plan out and can make additions or suggestions to the original idea.

A. N. R.

THE BLIND MAN KNOWS

He stood before the Sanhedrin;
The scowling rabbis gazed at him,
He recked not of their praise or blame;
There was no fear, there was no shame
For one upon whose dazzled eyes
The whole world poured its vast surprise.
The open heaven was far too near,
His first day's sight too sweet and clear,
To let him waste his new-gained ken
On the hate-clouded face of men.

But still they questioned, who art thou?
What hast thou been? What art thou now?
Thou art not he who yesterday
Sat here and begged beside the way;
For he was blind—and "I am he;
For I was blind, but now I see."

He told the story o'er and o'er;
It was his full heart's only lore;
A prophet on the Sabbath day
Had touched his sightless eyes with clay
And made him see, who had been blind.
Their words passed by him like the wind
Which raves and howls, but can not shock
The hundred-fathom-rooted rock.

Their threats and fury all went wide;
They could not touch his Hebrew pride.
Their sneers at Jesus and his band,
Nameless and homeless in the land,
Their boast of Moses and his Lord,
All could not change him by one word.

"I know not what this man may be,
Sinner or saint; but as for me,
One thing I know—that I am he
Who once was blind, and now I see."

They were all doctors of renown,
The great men of a famous town,
With deep brows, wrinkled, broad, and wise,
Beneath their wide phylacteries;
The wisdom of the East was theirs,
And honor crowned their silver hairs.
The man they jeered and laughed to scorn
Was unlearned, poor, and humbly born;
But he knew better far than they
What came to him that Sabbath day:
And what the Christ had done for him
He knew, and not the Sanhedrin. —John Hay.

An optimist is one who sets out to accomplish the impossible and does it while the pessimist is telling why it can't be done.—*Dayton News.*

CHILDREN'S PAGE

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

TOM AND ROSE IN THE FIRST SECTION OF THEIR TRIP TO NEWPORT

LOIS R. FAY

It was a fair, keen autumn morning that our four friends started on their anticipated trip. Tom hurried on ahead of the rest up the hill that came between their home and the railroad station.

"Father," he called after about half the distance had been accomplished, "I thought I heard a whistle."

"I know I did," replied his father; then on looking at his watch he said to Rose and her mother, "It is ten minutes before the train is due at the station, so we have plenty of time." Then he called to Tom, "When you get to the top of the hill, see if you can locate the smoke of the engine."

"I see the smoke," soon called out Tom. "They haven't reached Green's Crossing yet."

"Well, we have time enough. But wait, Tom, I'll tell you what you can do. Take this money and run down ahead of us and buy three tickets. Then the agent will be sure not to let the train leave till we get aboard. They might not stop long if there were no passengers in sight. Get only three tickets because you and Rose travel on half fare, you know."

Tom was delighted with his errand and ran briskly down the hill to fulfill this new honor. It did not take long to secure the tickets, and he stood waving them when the rest of the family came in sight, just as the train steamed up the track. Out of breath but triumphant they all climbed aboard. There were not many passengers, so they secured two seats together to themselves. Rose could hardly keep from hugging her mother in her delight as they settled themselves comfortably, and she whispered, "Suppose we had missed it! Wouldn't it have been dreadful!"

This first section of their journey lay through rolling farming country at first, and they found it very restful after their

brisk morning preparations. The train stopped often to take on cans of milk for the city whither they were headed, causing Tom to remark, "I wish they would keep going! We wouldn't have to wait this way if we were going by auto!"

"Maybe," answered his father smiling, "and then again, how about tire trouble? I for one am getting a good rest going this way, whereas if I were driving an auto, I should have to bear all the responsibility of the safety of my party."

"I think this is lovely," said Rose, her face beaming with joy as she looked at her father, and then out the window again.

"I am reminded," said her father, "of a talk we had in Sabbath school once. We were discussing practical ways of exercising faith in God. One man said we can not avoid putting confidence in man; for instance, every time we go on a train, he said, we must have faith in the train crew, that they will bring us safe to our journey's end. Our pastor said, in his opinion, that was a wrong view. He said we should have faith not in the train crew but in God that he would inspire these men to do right; for it is God who sustains these men, so that they are able to carry out our transportation. Without God they would be powerless, for it is God who sustains both their mental and physical abilities. Through God we all live and move and have our being. Furthermore, it is God who created iron and other materials used in engine and car construction; he also created coal and the laws of heat and steam, generating kinetic energy, which is harnessed as the motive power. But man could not harness it successfully if God did not abide faithful in sustaining all these things. Our pastor explained to us that the Old Testament name Jehovah means God (existing in the things he created, and that God and not man should be the object of our faith, though a certain measure of gratitude and courtesy are due a faithful train crew. Now see what we are coming to!"

"What a funny little valley," exclaimed Rose, as the train slowed down at a junction. "And see the rows of green pines, with the red trees beside them."

"That is a wooded slope at the small end of the great reservoir that supplies water to the capital of this state and the manu-

facturing city where we change cars. I remember how this valley looked before the dam was built. It was full of trees, gardens, homes, stores, and a cotton mill."

The conductor noticed their interest and said, "This train waits twenty minutes here. You can walk out to the highway bridge and look around, if you care to."

This they did, and the children enjoyed having their father point out where the cotton mill, the stores, houses, and streets used to be a score and more years ago. The foundation stones of the old railroad bridge were plainly visible, also the two main streams that fed the great basin now only partly filled because of dry weather.

"How far away is the dam?" asked Tom. "I wish I could see it."

"It is well worth seeing. When you get your auto we will all ride around and see it. It is about five miles from here. There is a good road all the way around this beautiful artificial lake. You don't care about Newport, now, do you?" asked his father laughing.

"Yes, yes," exclaimed both children. "Don't let that train go off and leave us," and they hastened to resume the seats they had left a few minutes before. As the train pulled up the grade from the station, they saw the stone framework of the old church, left all alone in the reservoir basin, the only visible relic of that part of the village.

"Where did all the people go?" asked Rose.

"Some of them moved far away, for they could not enjoy a new home near where they had spent many happy years. Others not so sentimental are settled up here on our right in this up-to-date town."

The houses became more and more frequent as they continued their southward journey. Without stopping to take on either milk or passengers the train passed through a settlement that might truly be called "New Italy," and then through another of more thrifty character that as truly might be called "New Sweden"; and Tom and Rose realized they were entering the metropolis in the very heart of the commonwealth. Passing factories, warehouses, and smoke-begrimed dwellings, they soon found themselves watching in silence the impressive features of the big city that

passed so rapidly across their vision, while gathering up their belongings as other passengers were doing, preparatory to "All change."

They had no time for discussion as they joined their neighbors in their descent from the train down into the station. While their father made inquiries and bought new tickets for the second section of their journey, the children's eyes took in the details of the great waiting room.

"We have only a half hour to wait," said their father as he returned from the ticket window. "What shall we do?"

"I want to see what they're doing out here," said Tom. "See the workmen and all those heaps of stone."

"Well, let's take a look outside," said his father. "Will you ladies come too?"

"No, we'll take care of the luggage and be content with what we can see from the window, won't we, Rose?" said her mother.

So Rose and her mother sat inside, watching the workmen with ropes and cables hanging above them, while below were trucks, horses, and carts, busy as ants at work in an ant-hill. They saw Tom and his father, cautiously looking on, then talking to a man who was apparently as interested as they. Then Tom and his father went out to the sidewalk and watched first the constant flow of traffic in the square and then the work in the air above them. In about fifteen minutes they came in and Tom reported, "They are pulling down the towers on the station because water leaked in around them. It is wonderful how they get all the stone and cement down, with all the traffic going on."

"I should think it was a holiday," said Rose. "Do you suppose people go like this every day?"

"Seven days a week, three hundred sixty-five days in a year," replied her father, "this stream of life flows on. This great room never saw a Sabbath rest such as we are used to. We must find our way upstairs now, so that we may not get left on the second stage of our journey."

"And I'm wondering what it is we're going to see on this part of our trip, which we may never see again," said Rose.

"I'm wondering too," said her mother. "Your father hasn't even told me the secret."

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

TEACHER TRAINING

I have here a book upon the above named subject, and I will copy a bit of it under the sub-head:

THE TEACHER TRAINING HIMSELF

The teacher must train himself. He must take himself in hand in the school of daily life and make of himself the man he knows he ought to be. For we must remember that the ultimate determination of any person's character, personality, and ability, is largely within himself. If his childhood has not been what might be desired, he can not be held responsible for that, but he must hold himself responsible if he does not make his youth and his adulthood what it ought to be. He is the "captain of his soul," "the master of his fate." The first concern of the teacher, therefore, will be to attain completeness of Christian character, to develop and enrich his personality, constantly to grow in nobility and strength—in power of mind, integrity of will, in beauty of spirit, in knowledge, in genuineness, and in all Christian graces. The man or woman who thus succeeds in the great task of being a Christian can not fail in his task as Christ's teacher. That his contact with his pupils may be most helpful, he will endeavor to cultivate certain personal qualities of special importance to the teacher:

1. *He will cultivate love.*—All the laws of teaching are summed up in this: *Thou shalt love thy pupils.* The first command of the gospel is the first principle in effective teaching. Let a teacher have genuine love for his pupils, and no matter how he may otherwise be handicapped he will win in the end. Of course, by love we mean genuine affection for children, not merely liking them so far as they show themselves likable. Dig deep enough into his nature and you will find in every child that which is worthy of admiration and true regard. Love is at once blind, and gifted with remarkable vision, refusing to see fickleness

and moodiness and awkwardness; and, under these or any other unlovely qualities which may be possessed, it sees the child that is to be. Love may be cultivated through sympathy. Says Weimer, "See in the child your own self in your youth, and you will learn to love the child."

2. *will cultivate good humor.*—Grace, courtesy and kindness, the outgrowth of good humor and cheerfulness, will go far toward winning the hearts of pupils. A smile, a cordial word of greeting, a spontaneous handshake, if they be truly genuine, have an almost irresistible appeal. The teacher needs the gift of seeing the humorous side of things; a laugh will often save a desperate situation. He must be cheerful and happy—know how to play as well as pray; must be able to enjoy recreation as well as be deeply serious on occasion.

3. *He will cultivate poise.*—Self-command is essential. There will be many things to try the teacher and vex his spirit, but he must not allow himself to be irritated by them. He must learn how to remain calm and unruffled in the presence of distractions and petty disturbances. If he becomes nervous or excited, if he speaks in a high or a harsh voice, his unquiet spirit is sure to be communicated to the class. The practice of self-control even in ways so simple as controlling the hands and feet, the tones and modulation of the voice, will help in attaining a composure and poise which will be serviceable at all times and a saving grace in times of crisis.

4. *He will cultivate conviction and enthusiasm.*—It is the teacher's task to inculcate belief and conviction. He must himself believe, and believe intensely. He must be positive. Earnestness will give carrying power to the truth he teaches. Only enthusiasm can kindle enthusiasm.

5. *He will cultivate generosity of spirit.*—He will put the best construction on every act of his pupils. He will be more ready to praise than to blame. He will be fearless and just but never harsh and critical. He will have deference for the opinions of others. He will be broad-minded and tolerant; never narrow and bigoted, yet ever loyal to the truth as he sees it and ready to stand for it at any cost. He will not complain of his pains and ills, but ever

have a ready word of sympathy for the distresses and sorrow of others.

In these ways and in others peculiar to his own personality, ever in increasing measure as grace is given him, will he show forth in and through himself the beauty of the religion of Jesus Christ.

LESSON II.—JANUARY 8, 1907

THE STANDARDS OF CHRISTIAN LIVING

Golden Text.—"Ye therefore shall be perfect, as your heavenly Father is perfect." Matt. 5: 48.

DAILY READINGS

Jan. 2—Love and Forgiveness for Enemies. Luke 6: 27-38.

Jan. 3—Love and the Christian Brotherhood. 1 John 3: 13-24.

Jan. 4—Unselfishness and Service. 1 Cor. 9: 19-23.

Jan. 5—Love and Self-denial. Romans. 14: 16-15: 3.

Jan. 6—The Pre-eminence of Love. 1 Cor. 13.

Jan. 7—Christ Practicing His Teaching. Luke 23: 32-43.

Jan. 8—Conditions of Blessing. Matt. 5: 1-10.

(For Lesson Notes, see *Helping Hand*)

WHERE IS HE THAT IS BORN KING OF THE JEWS?

(Continued from page 807)

is given; and the government shall be upon his shoulder: And his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." (Isaiah 9:6.) When Christ is born into a human soul, he comes in as King. "The government shall be upon his shoulder." Where is he that is born King of the Spirit? Where is he today in your life? Is he King of your spirit? Are you having such experiences with him, in his kingdom of love, that you, spontaneously, out of a full heart, are saying, "Wonderful, Counsellor, the mighty God, the everlasting Father, and the Prince of Peace?" Are you? Are you enthroning him as King in *your* heart, and yielding to him the obedience of your soul? Or are you crucifying him afresh in your soul, saying, "I will not have this man to rule over me"?

Christmas is here. On this day we naturally think of Jesus. Which Jesus are you going to think about? The Jesus of art? He is beautiful, even though imaginary. Multitudes have looked on his picture for centuries, and are not yet wearied. Shall

it be the Jesus of song? He is perhaps still more beautiful. "How sweet the name of Jesus sounds in a believer's ear." He has been the theme of thousands of songs, oratorios, cantatas, and carols, and all are ready every year to join in singing the Christmas songs. The Jesus of the Biblical narrative is also entertaining. We never grow weary of hearing about the Babe born in Bethlehem's manger. But Jesus, the Son of God, is King, and was born to be King. And while we sing these songs, we are either crowning him King and enthroning him King in our hearts, or else our perverse hearts are crucifying him, that self may be enthroned, saying to him, "We will not have this man to rule over us."

Multitudes who have called him Lord and have sung his praise, will come in that day, and say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" And Jesus will say, "I never knew you." The problem of our lives is to bring the Herod in us into subjection to Christ the King. Herod is of the earth, earthy. He lives solely for himself. Herod is averse to service and sacrifice, despises the way of the cross. Herod is always consciously or unconsciously planning to crucify Jesus. He would kill him because Jesus insists that if he comes into our hearts at all, he must remain there as King. So long, therefore, as we refuse him full admission into our hearts, we are of those who are keeping the world in its present state of suffering, sorrow, and sin, and are delaying the setting up of his kingdom.

"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Have you opened the door and let *him* in?

All the revelations are the gift of stillness. The lake must be calm if the heavens are to be reflected on its surface.—*J. Brierly.*

If one has not his peace within, it is useless to seek it otherwise.—*La Rochefoucauld.*

OUR WEEKLY SERMON

OUR YOUNG PEOPLE, THEIR PERIL AND SALVATION

REV. H. D. CLARKE

(This sermon was requested for publication in the Sabbath Recorder by the Battle Creek, Mich., Seventh Day Baptist Church. It is somewhat abbreviated.)

Psalm 119: 9.—"*Wherewithal shall a young man cleanse his way?*"

This occasion does not lean for its effect upon rhetorical finish or pleasing illustration. What we want in order to open up this subject to our regards, so we can feel it with deep sympathy, is the consciousness of the fact that we are fearfully concerned in it; that it is *our* young people to be saved and developed for time and eternity.

May God bless our concerted thoughts to the quickening of our sympathies and efforts in behalf of the most promising of our people from this day on, but who may be lost to God and truth by our failure to meet our responsibilities in this respect.

Brethren, I now speak as one who was once a young man passing through trial very common to such, and especially such as are Seventh Day Baptists. I have encountered some of their peculiar trials and temptations, and understand them. I, too, have had flattering offers of positions of trust and responsibility at salaries that no Seventh Day Baptist minister was then getting—opportunities to "get a living," as the popular cry now is, and have a career and all that. These were rejected. So I say our young people's trials are tremendously real, and we need to more fully feel them as our own. This greatly helps us to understand the meaning of the apostle's words, "Remember them that are in bonds as bound with them."

Charles Parkhurst once said: "We have to be two men at once; the emancipator must of necessity be at once liberator and bondsman; there is in us only as much power to rescue as there is in us power to identify ourselves with the man we are trying to rescue."

When we see young people leaving the Sabbath of Jehovah and the Christ, the God

of their fathers, can we realize not only the awful results of it, but also with deepest sympathy and regret realize how such a thing was made possible? It will not do to say, "I told you so; I knew that young person had no principle, and when certain circumstances came, he or she would make shipwreck." Many a young person of sincere motives, good education, good family connections, and at the beginning a good Christian heart, even at one time active in young people's meetings, taking part in denominational activities, has been seduced into error and gradually has lost strength and character, until ready for the surprising leap into sin and apostasy. So I ask: Do you understand the perils of young people of today, and have you the power to identify yourselves with them so that you can refuse them?

Once a young man came to Jesus, who did not know himself as well as he should. He was a young man of great possibilities, yet in great danger—though he knew it not. Jesus, making his approach from the affectionate side, beheld him. The Bible story says, "And Jesus, beholding him, loved him." There is a love story worth much study—"Jesus, beholding him, loved him." We must have a genuine Christian love for our young people. They will stand a great deal of it; but so many are robbed of it at home. Of course parents loved them but made very little manifestation of it. Father was so busy with his business and cares and worldly enterprises that he left the manifestation of it to the mother; and she, too, was so worn with household cares; she, too, had caught so much of the commercial spirit, the professional and society spirit, that she little realized that her child was growing up and away from her; and when the day came that the young person took the fatal leap, both were surprised beyond measure; and ten to one if they did not lay the blame on the church and pastor. He did not visit enough; he did not look after young people; he was not up to date, and this and that; and it was time to have a change of pastors, and so on.

May I not truthfully say that more people are lost to God and truth from home neglects—lack of good instruction, good example, and good home government than all other, or most other causes?

Through you, home-makers, more than anywhere else are young people to be saved. It is true that often through environment and school education later on are very many lost; but as a rule, the home can make such impressions and teach truths in the impressionable age in such a way that the boy or girl will be able to withstand all outside, unfavorable influences. I am making no new revelations, but it is "line upon line and precept upon precept."

In the first place, it would seem that the present time indicates more than ever that *business* and *professional* life has a distracting influence over them. It does not give active and ambitious people time and leisure enough to be what a growing Christian should be. There are too many interests for each one, too many worldly ambitions. Young people do not take time for sleep in the early night, and when morning comes they hurry at automobile speed to some worldly pursuit, in no spiritual frame of mind which comes from definite reading of a portion of God's Word or instructions for the day's living, no quiet thoughtful prayer.

This worldly rush, with its nervous variety of aim, its half dozen messages at once on one wire, prevents the gathering together and consolidation of character. The eyes do not look above to see the eternal future and heaven—the "far look," but see only telephone and telegraph wires, day-books and ledgers, seeders and harvesters, German and French, state examinations and teachers' certificates. In that whirlwind no flowers of repose, faith, trust in God can blossom. It is true that some plants need strong breezes, but they need days of quiet and still nights with dew. You can not grow in grace and the knowledge of Jesus Christ, which is absolutely essential to true life and eternal safety, and work and eat where there is constant excitement and noise.

I must insist that if our young people are saved, and saved especially to the truths that bind us together as a church and denomination, they must early be taught in *our homes* to love and study the Bible. That is vastly more than merely reading a chapter now and then. Teach them mental concentration on it; so that the intense study to know, that they may *do* God's will, will be so strong that the phonograph

and piano and the conversation about them will not attract attention. Knowledge of great truths comes to the asking mind and soul—methodical, determined students of God's word. One must have a review often, or second view. One has said that "Study makes students, but reviews make scholars."

My friends, you'll be half-hearted Christians, subject to constant unnecessary temptations—vacillating Christians—if you do not feed daily on God's Word. It is essential to Christian life. Set your boys and girls to the habit of studying the Bible, and they will be in little danger of having no Christian aim in life; but you set them to playing arpeggios and major and minor scales with no half and quarter rests all day and you start them down hill toward physical and spiritual ruin.

Can a person be a Christian with principle and growing likeness to Christ, when early and late he is urged to get all he can of this world, turning double summersaults in its accomplishment, leaving no time for permanent impressions? Must we spend time photographing trees during tornadoes, and forget that a prophet says, "In quietness shall be your strength"?

Men are in peril in a thousand ways, without the knowledge of truth; and truth gets no chance at a person who is trying to get the experience and wealth and position of his grandfather in a course of thirty lessons, beginning before he is out of high school. Our young people are in danger because they so soon break the old anchor chain, leaving the anchor in the past. In the improvement of our war and other great ships, the most dreadful it may be in the world, there will always be need for an anchor, rudder, compass, and pilot—and an anchor is very old-fashioned. So many are scouting things old-fashioned; they are trusting to the haphazard ways of the spirit of abandonment.

Without the sheet anchor, God, and cable of faith-united men, people will be driven by any wind of doctrine which does not test them very much. They will be languid in their notions; they will have no deep convictions; and all this looseness will be called "liberality" and "advanced thought," when it is retreating from God, and disbelief, or unbelief, which often is more dan-

gerous than positive disbelief. Unbelief, growing out of religious inactivity and lack of anchorage, has no resoluteness. It does not understand itself and thus runs away from truth's influence and power. Such people away from their moorings will often go to hear some masterly sermon, but only to see if it is masterly and scholarly and entertaining. They will support a church and ministry, if it is not a reform church and ministry, if it is popular and draws a crowd. The crowd draws the crowd. The lawless world will often join in a parade to go to church to worship the god of eminent respectability.

O friends, the atmosphere breathed by so many young people chokes the keen, quick, moral sense; and they are not affected by truth and wrought upon by examples of integrity, loyalty, and Christian activity.

There is a conceit of ignorance in these days, paralyzing the moral optic nerves. Our editor of the SABBATH RECORDER often tell us we need an old-fashioned revival. Very well, it is true. Who is the evangelist who will start one and, being old-fashioned, will touch upon such old themes as true repentance, the new birth, the atonement, the moral law of God binding on the consciences of men everywhere with no substitutions—things which modern revivalism seems to leave out, while it trusts to emotional and pretty story telling and sentimental subjects, humanitarianism, social settlement work, the raising of a hand and signing of a card to induce people to make a public profession of religion? Who can get back to Peter's method of celebrating Pentecost, and fear not to talk of sin—S-I-N in capital letters, as it is before God—and the essentials of true conversion? The gospel has not lost its power, but modern revivalism is lacking in something, judging by results.

Speaking of perils, some of you may not quite agree with me, but I am afraid that the nicotine habit that has grown so fearfully during and since the World War is now more than ever blunting the keen moral sense of many of our young people, so they can not sensitively judge between right and wrong. You have been teaching that for years in the public schools, but it seems worse than ever. I'll not bore you with the subject, but there must be more

conscientiousness among grown people on such subjects if our young people are saved from such perils.

I am thinking that the one great peril to our young people is the present day lack of a Sabbath conscience. It seems, in these times of such looseness in regard to God's holy law, that we are in special peril, and more so because all about us among all people there has been a letting down the bars in Sabbath observance. Who is keeping any real Sabbath now? People are persuading themselves that God is not very particular about it. It is a different kind of sin. Men do not really think that "Sin is the transgression of the law" and that God does not anywhere specify some laws that are not sinful to break. How little is it realized that "The wages of sin is death." No matter what divine law in the decalogue is transgressed, its wages is spiritual death. So when this one divine commandment is disobeyed *knowingly* (Mind you I say knowingly, for there are many who are in ignorance on this question. I am not their judge, we leave such to the tender mercies of our merciful Father.); but when a man is taught the truth, has accepted it, believed it, then for commercial reasons, professional reasons, marriage, and what not, he puts his feet squarely on God's holy Sabbath—on general principles—that person is without any salvation; there is no hope for him until he repents of his sin. Let no Seventh Day Baptist fool himself on that point. And so spiritual death is coming to multitudes of our people, and others not of us. Men of all denominations are declaring that a sabbathless people or nation is a godless people or nation. Thus we have a peril that is sweeping over our churches, sending to spiritual ruin the loved ones from our homes, and we scarcely show any grief over such losses.

What was it Paul meant in Timothy 1:9 when he said, "murderers of fathers and murderers of mothers"? It does not take a gun, or poison, to kill our parents. They die of broken hearts over the apostasies of their children. Cruel words, bad habits, disobedience, all these are sharp daggers into the sensitive hearts of those who bore them and suffered to give them life and comfort.

Is there no end to peril? What of the

dirty pictures on the screen and the miserable literature that comes into our homes? I am making no wholesale denunciation of the movies; I am referring to the low down theater and such things, whose influence does not end this side the house of prostitution. Where is the modesty that gives and adorns true manhood and womanhood? Why do not men who practice evil and do not repent of it, why do they not lose cast? Why is there not a stronger safeguard of resolute public sentiment? Why is there no general distress over the existence of bad institutions? Why are clean men semi-indifferent to the revelations of social evils? Are not young people getting ideas from this indifference?

Impurity can not diminish where there is lack of moral earnestness. If there is no social ostracism for impure leaders in society and in government, the peril to young people must increase. Oh, for tons of moral dynamite to blow obscenity from our shop windows and bulletin boards and art galleries and magazines. There is no excuse for giving public lessons on sin in our parlors and on our streets and sometimes in our religious socials.

But returning to the commercial craze, the money grip, the great American disease, the impulses and instincts of our young people are sucked into this draft; it is fearfully contagious, this passion and craze. It was Horace Greeley who said, "It is an unhappy day for a young man when he first suspects that there is any other way of getting a dollar than by squarely earning it." But young America calculates to get ten or fifty for a dollar's worth of work, and that without sweating for it. Men of means too little appreciate God's gifts and too little use them to God's glory, because in their getting money the fascination of turning one dollar into two and two into four—like a snowball rolling over and over—has become so great that it is a "tyranny working the enslavement of the affections."

This delirium of money getting and land getting, spreading down from father to son, this disease of looking for great lucrative professions and positions of great influence, of becoming popular and society leaders, and all that, is destroying the spiritual brightness of too many. Position and

money are used so little to build up the kingdom of God and truth, but for self glory. We place a silver dollar over the Ten Commandments and can not read a word. Young men, as never before, are sacrificing religious principles for position and power in the world; but listen, "What shall it profit a man if he gain the whole world and lose his own soul?" Perhaps we need lawyers, but is there not something better than thriving on the job of a lawyer, making a living out of the people's discords—especially if that makes you leave your father's God and the blessed truth you have learned? Must we always be sharpening our wits in trade, getting things at lowest limit, and extorting the highest? Must we limit our horizon by blocks in cities and town lots and pavements—just doing everything under the sun to make money, get fame, position, salary, not room in our lives for an hour's thought on vital things of life?

Shall we send our children to college to fit them for high positions in life, and not previously determine what positions will make it almost impossible to hold to our religious principles? Certainly we should give them the best education possible but never at the expense of morals and spiritual development and eternal salvation.

We know that Sabbath keepers are shut off from some vocations that will surely destroy spiritual life and sweep them away from their church and home training. It is not necessary to true success and best or greatest influence to go with a crowd to work and spend our best energies. It is a false view of "doing most good" by having a greater crowd to be with. He does best work and has most influence who follows in the way of God's commandments, whether he is in a little town or doing lowly work so-called, or elsewhere. How thoughtless are some of our college graduates who have been heard to say, "I must sacrifice my principles in order to do the most good in the world." Just strip that of its rhetoric and what is it in plain English? "I must sin against God and trample his holy law under my feet in order to do most good." See? My young friends, do not take that stand when you enter or leave college. It is fatal, and the great judgment will reveal the sad mistake and eternal loss by it. Fit

yourselves for what you can best do with your talents so that by fixed principles of right you can glorify God in your life and work. Nothing else will pay in the long run.

Now if we realize these difficulties and temptations of our young people along all these lines, we will the more earnestly, from now on, begin the service of succor that is to be rendered. If we appreciate the value of and have a wise affection for them, God will help us to some policy suited to their needs. Men must cease the overmastering passion to hire cheap help and leave struggling young people out of suitable employment. Our denominational boards may do something along this line, but we ourselves must do most in the preparation of ourselves for what we should do, to be faithful to truth and duty. As to skilled labor, it is true that our young people must be well fitted for it; but always keep in mind that God is to be obeyed at every and all costs. There is no position and no salary that can justify departure from obedience to God and the observance of his holy Sabbath. It should be plainly understood at the very beginning that we are not to sacrifice any religious principles for it in any way. That will save much embarrassment later on. A Sabbath-keeping teacher not long ago told the president of a new and large college, who was planning great things for her and in the getting of her degree elsewhere for future position in the college, "If you mean by that, that I am to teach Sabbath days, you might as well call it all off now." "No," he replied, "five days in the week is enough for any teacher." Some of our bright and promising young men are accepting positions in other schools where they know they must coach the ball teams on the Sabbath, and they think that is "doing the most good with greater numbers." It is sin, and the "wages of sin is death."

A Y. M. C. A. leader made an earnest plea for prayer for young people, but it was a set day in the year, distinctly a day of prayer. Now we can all pray—not one specific day in a year, but *constantly*. And why this simple thing? Because the Lord Jesus Christ assures us that prayer is surely regarded by him, both for those who come direct for help and for those in whose behalf we come. Too few of us have the per-

severance of one who said, "I will not let thee go except thou bless me." It is our privilege to move the arm of God in behalf of our young people. I do not mean, now, to lay out all needed prayer in the gross, at wholesale, aiming at everything and hitting nothing. What is most important, most effectual, is concentrated devotion in every home when strong men in *secret* pray for something definite—not altogether at the family altar—if there are altars left among us. There should be more cheerful prayers full of gratitude and petitions for special objects, rather brief, and more tears and pleadings in secret. There may be some embarrassment to a young person when publicly prayed for, and often prayers are spoiled for others by too much prohibitive temper following them.

Prayers are most impressive for boys and girls when they come from fathers and mothers, who supplement them with attractive bed rooms and good books and pure pictures and play spells with parents and the privilege of having suitable company at home rather than seeking unsuitable company away from home. True prayer draws not only upon the divine resources, but sets us to work to answer our own prayers. It makes us set better examples before young folks.

A great mistake with the most of us is in relegating work and responsibility to our organizations. We are expecting that the Sabbath school, the teacher, the pastor will do what devolves upon us in our character of individual Christians. We let these organizations destroy our sense of private responsibility. We lay that upon the teacher and pastor and Lookout Committees.

And then how many unhomed ones there are who could be blessed and possibly saved to God and truth by inviting them into our comfortable homes occasionally and making them welcome under the influence of good impressions and correct examples. Benevolence and hospitality are wonderful means of grace. I do not mean just your intimate friends. There are scores you and I never think of asking to our homes, who would be so happy to come, and they would be impressed by an appropriate reading of the Bible when visiting and a brief prayer. The Bible is God's Book, God's conversation with men; and the Christian is God's child.

and our visitors see it so plainly. Above all things we need to know the book of life.

Our young people are the most important factors in society, the elements of which are to affect the destiny of our churches and our country. Neglect them, and all is lost for the future. Give us now strong and clean young people, and you insure health and vitality in every part of our social and religious life. Truly it is needful that their way be cleansed. This question goes to the whole matter of life. They must be brought to the fountain of cleansing, Jesus Christ, born again by the Word of God.

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." It is not enough to simply *know* the right way, *walk* in that way. Way is chiefly purpose, choice, will. A word concerning us who are, or such as are to be, parents. We must educate ourselves before the coming of our children in self-control and all possible ways of becoming better and better in Christian activities and getting higher and higher in divine attainments. Children absorb so much through associations.

Our young people—these words make our hearts thrill. Save them from peril and to the kingdom of God for blessed service and power for good and to take our places after we go to give our final account. Amen.

STARS

REV. AHVA J. C. BOND

Sermon to the boys and girls, Plainfield, N. J.,
December 18, 1926

Text: *He made the stars also.*—Genesis 1: 16.

We saw his star in the east, and are come to worship him.—Matthew 2: 2.

Twinkle, twinkle, little star!
How I wonder what you are,
Up above the world so high,
Like a diamond in the sky!

When the blazing sun is set,
And the grass with dew is wet,
Then you show your little light:
Twinkle, twinkle, all the night.

For more than forty years I have been able to say these lines from memory. There are two more stanzas to this little poem from *Rhymes for the Nursery*, by Anne

Taylor. It was a favorite among the boys and girls of my childhood, and there never was a program where the children had to speak pieces when some boy or girl did not get up and say, "Twinkle, twinkle, little star." Often it was said in a singsong fashion, but sometimes in a manner which showed that a fond mother had given her child a good deal of training.

It may have been popular because it was easy to learn. But I think we liked it because it pictured to us the wonder of the stars. Every child looks up at the stars and wonders. So do all grown-ups who have been able to keep something of the simplicity and purity of their childhood.

Just the other night a man who is quite a little older than I am came into the prayer meeting and told us how, as he came to church, he looked up at the stars and thought of the goodness of God.

When I was a little boy my sister and I used to climb the hill back of our house after supper in the summer time and "watch the stars come out." We would climb up on the big rock from which we could look right down upon the roof of the house, and out over the garden and orchard and meadow, and up into the sky. There we would sit talking in the twilight glow, waiting until

Silently, one by one, in the infinite meadows of heaven,
Blossomed the lovely stars, the forget-me-nots of the angels.

—Longfellow—*Evangeline*.

Finally one of us would exclaim, "I see one."

But who can count the stars of heaven?
Who sing their influence on this lower world?
—Thomson—*Seasons, Winter*.

Soon there were so many that we could not count them. Then we could only look and wonder and exclaim and imagine and think, until it was quite dark and time to go to the house and to bed.

Is it any wonder that God, who when he created the heavens and the earth "made the stars also," should use a star to guide the wise men to the manger bed of the Babe of Bethlehem? And it was men who studied the stars to try to find out about God who were led by a star to the place where the Baby Jesus lay. And still the stars may lead us to God.

DEATHS

FRINK.—Julia, daughter of Mr. and Mrs. Asher Bronson, was born July 26, 1855. She departed this life December 12, 1926, aged 71 years, 4 months, 17 days. Sister Frink has lived most of her life in the vicinity of DeRuyter. About twenty-three years ago she lost her first companion, Charles Wright. Later she met Mr. Frink and was united with him in marriage.

On July 7, 1900, she became a member of the DeRuyter Seventh Day Baptist Church, in which she retained membership to the end.

She leaves to mourn their loss, her companion, Eli W., three sisters, Mrs. George Benjamin, Mrs. Lucy Waters, Mrs. Milford Brown; two brothers, Alfred and Samuel Bronson.

A true wife and faithful neighbor has left us but beckons us, come.

Funeral services were conducted by her pastor, John T. Babcock, and the body was laid to rest in Hillcrest Cemetery, awaiting the "great day of God." J. T. B.

CASS.—Mary Jane Corwin was born March 14, 1856, in East Bradford, Pa., and passed away at her late home near Clarksville, N. Y., December 11, 1926.

She was married to Daniel Martin Cass, December 25, 1878. Three children were born to this union: Luella Cass Burdick, Hubert Corwin, and Ethel Cass Colegrove. The grandchildren are: Theresa, Glover, Willard, and Mary Rosabelle Cass; and Esther, Donald, and Philip Colegrove. There is a brother, Glover Corwin, of California, and a sister, Mrs. Emma Hawks, of Cortland, N. Y.

There survive Sister Cass, other than those mentioned, nephews, nieces, other relatives, and many friends.

In early life Sister Cass was a First Day Baptist. She is one of the oldest members of the Friendship Seventh Day Baptist Church at Nile, having joined there February 11, 1888.

After her marriage and upon moving from East Bradford, Pa., she lived in Alfred three years, then in Friendship seven years, and in the family home thirty-nine years.

Sister Cass was an ideal mother. She was a faithful Christian. A Christian endeavorer was heard to say that she was one of the consistent members of the society. Her neighborly qualities are known wherever she has lived.

Farewell services were conducted from the family home Monday afternoon, December 13, 1926, by her pastor. Interment was in Mount Hope Cemetery, Friendship. H. S. W.

BENTLEY.—Florence Irons Bentley, daughter of S. E. and Elsie Irons, was born November 28, 1873, on a farm in Welton township.

Here she grew to womanhood, and at the age of twenty years she was united in marriage May 30, 1893, to George W. Bentley of Maquoketa, Iowa. They made their home for seven years on a farm north of Maquoketa, Iowa, and in 1900 moved to Hurstville, Iowa. Two years later, in 1902, they moved to their present home, where they have since resided, at Welton, Iowa. To this union five children were born: Roy F. of Wood-

One sun by day, by night ten thousand shine;
And light us deep into the Deity.

—Young—*Night Thoughts*.

Men of old were led by a star. Hear also what a poet of our own time says:

God be thanked for the Milky Way that runs across the sky;
That's the path that my feet would tread whenever I have to die.

Some folks call it a Silver Sword, and some a Pearly Crown.

But the only thing I think it is, is Main Street, Heaventown.

—Joyce Kilmer—*Main Street*.

In a recent magazine there appeared this poem which I am sure you will like to think about.

HOME LIGHTS

The wistful stars that one by one
Jet heaven's hills with light,
Are like the little lamps of love
That mothers set at night
On window-sills,
That those they love
May guide their steps aright.

So like
A little lamp that shone
For me, in days of yore—
So like a little lamp that shines,
On earth, for me
No more.

And when at evenfall, the stars
Dark hills of heaven jet,
They are not stars to me, but lamps
That waiting mothers set
On window-sills
Of heaven—

That we may not forget!

—Harry Lee in *Good Housekeeping*.

He made the stars also.

We saw his star in the east, and are come to worship him.

Professor Irving Fisher, of the department of economics of Yale University, is one of the most dangerous opponents to the wet interests in America. He has repeatedly punctured the fallacies of the liquor advocates. A new book from his pen is just out entitled "Prohibition at its Worst," and in this volume Professor Fisher asserts that prohibition has cut drinking in the United States ninety per cent, and claims that absolute prohibition enforcement would be worth a billion dollars a year to America. —*Christian Century*.

bine, Iowa; Raymond, of Clinton, Iowa; Edith, wife of Rupert Star, Maquoketa, Iowa; Leona, at home; and little Georgie, who passed to his eternal home on February 4, 1918, aged four years, four months, and four days.

Florence was raised in a Christian home and early in life made a profession of Christianity and later was baptized and joined the Welton Seventh Day Baptist Church.

She passed away December 13, 1926, following a lingering illness, and was laid to rest in the family lot in the Welton Seventh Day Baptist cemetery.

Left to mourn her passing, are, besides her immediate family and four grandchildren, Frank G. Irons, a brother, living in Cedar Rapids, Iowa; one half brother, Oscar Irons, of Garwin, Iowa; and one half sister, Mrs. Nelly Boyard, Clinton, Iowa, also a host of other relatives and friends.

In the absence of a pastor, Rev. Mr. Cox, pastor of the Congregational church of DeWitt, Iowa, conducted the funeral services, which were held in the Welton Seventh Day Baptist church, Wednesday, at one-thirty o'clock, December 15, 1926.

L. A. V. H.

SHIPPEY.—Nellie Langworthy was born January 19, 1867, and died at New Haven, Conn., December 4, 1926.

At a very early age she was adopted into the home of Mr. and Mrs. Charles H. Langworthy of Hopkinton City, and was brought up as an own child. She professed her faith in Christ as her Savior, was baptized, and joined the Second Hopkinton Seventh Day Baptist Church, May 14, 1881, during the pastorate of S. S. Griswold, having been baptized with six others by Rev. J. S. Huffman.

She was married to Frank H. Crandall of Ashaway, R. I., and to them was born one daughter, Susan, now Mrs. Walter Mills of Hopkinton City. After the death of Mr. Crandall, she was married to Mr. Horace M. Shippey, of New Haven, Conn., who survives her.

As a mother, wife, and friend, she was known for her piety, kindness, and sterling Christian character. She leaves her husband, daughter, and one grandson. These with her many friends mourn the loss of one who it seemed had many years of useful life yet to live.

The funeral was conducted at the home of her daughter, December 7, by the pastor of her church, Rev. Paul S. Burdick, and burial took place in Oak Grove Cemetery, Ashaway. P. S. B.

There once came into my office a young Negro from Africa, bearing on his cheeks tribal gashes of primitive savagery. He had never seen a white person until he was eight years old, and then he had come in contact with the missionaries and had been educated. He had called upon me to ask about courses in advanced Semetics. In his brief life time he had passed from primitive savagery to an inner life fit to enter a graduate school of a university.—*Shailer Mathews.*

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L. H. North, Business Manager

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Teacher: Can any one tell me where Noah lived?

Pupil: I think he and his family belonged to the floating population.—*Sunshine Magazine.*

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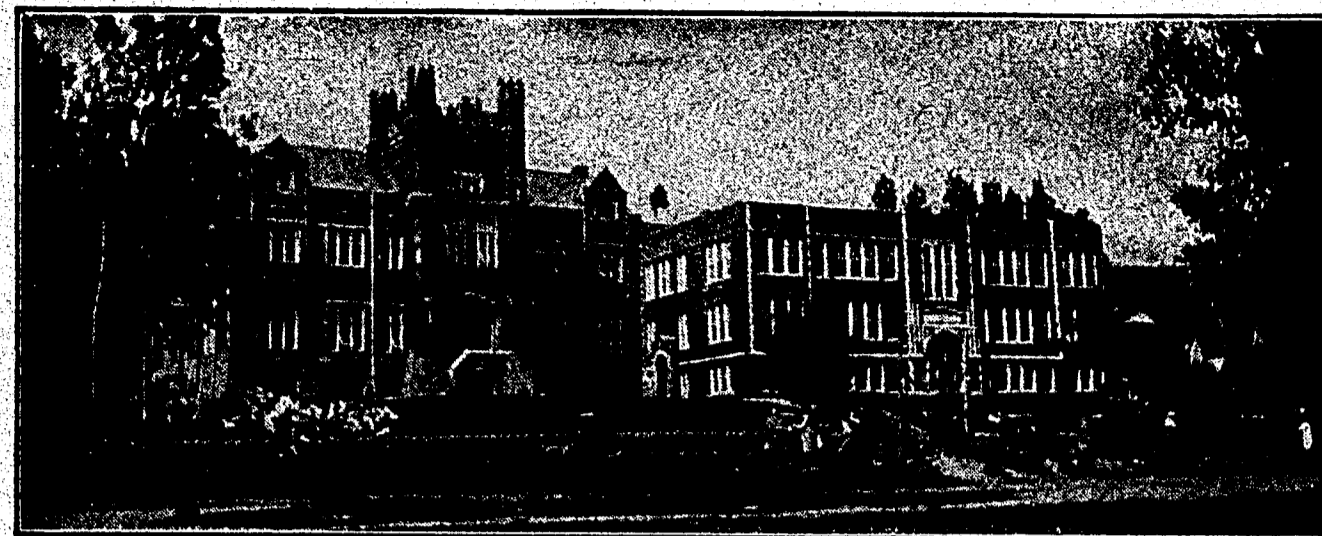
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—Proverbs 17:8

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