The Denominational Building

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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!
The Sabbath Recorder

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We thank thee, our Father, for the return of the glad Christmas season in which the stars shine 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. May we, in our loved ones wherever thou seest them, help them to observe thee in all their ways.

As dear father, we can never forget thy goodness and loving mercy in times of sorrow 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 do that others may be led to thee, and that when we draw near to the end, we may be able to say, "We have seen the glory as of the Father, and the brightness that was in the Father's glory." In Christ's Name, Amen.

Where Protestants Lose Out

In keeping with Catholics Make Gains, a brief editorial last week entitled, "What Are Shepherds For," in which "caring for the lambs" was a prominent thought, my attention was called to an editorial by Frederick Lynch, in the Christian Century, entitled "Children in the Church.

It shows how strongly four hundred fifty clergymen in Greater New York are coming to see the present-day need of giving more help 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 response passed by these 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, to the good of the church, and in the spirit of usefulness 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, chewing each other's feet while they were 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 chief cases 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

On every hand in How Far Can It Go? 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 need."

One great Christian leader says:

"In the world at large, the day of the clan is passing, and the feeling for the world 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 cannot 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 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 life—we are 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 love 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 that 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 so-called "clan" would cease to disbelieve 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 the Sabbath are really more concerned about their own welfare and what security 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 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 already must be working 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 might go 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, rather than 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 with a sermon without saying something 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 those who choose to remain. 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? A 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 overlooked, and that is the 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 some little country town, the same condition 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.
ELEVENTH TEEN-AGE CONFERENCE

REV. AHYA 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 had taken for its subject discussion of 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 center of attention. It was for me a new experience at the Teen-Age Conference, 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 work hard to overtake them, for the tenacity and hearty interest they show in leading the parade of the youth during the entire week in the contest. 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 work hard to overtake them, for the tenacity and hearty interest they show in leading the parade of the youth during the entire week in the contest.

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 youth. I enjoyed singing with the "Young People's Rally" group.

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, and the program was given at the parsonage. The older people were present and they brought with them supper for all, which was both ample and appealing. They also gave the Christian Endeavor special 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 meeting at which they could show 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 Youth Conference 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 live 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.
inse 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 manner 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 one 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—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 receiv  
this was to take the Lord Jesus.  

Now to the text, "Where is he that is  
born King of the Jews?" The question was  
asked by certain wise men of the world.  
They thought he was to be the expounder of beautiful  
precepts of men. "Who is it 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 reason for two thrones or two dominion.  
Jesus said, "No man can serve two masters."  

Herod made diligent inquiry as to whether  
Jesus was to be born; and, learning it was  
to be at Bethlehem, he caused all the children  
of Bethlehem to be slain for fear he should  
get rid of him, 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 would save and deliver, 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 king-  
dom 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  
grace 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
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. Daniel Miller, and the second at the home of Mrs. J. 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 Ruggles' 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 at the Saturday evening (Board of Trustees) 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 Annual 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 noted in the address of its membership of Mrs. Anna 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 endeavors were pleasantly entertained by the Jordan society at the Hallowe'en party on the evening of October 30. The program consisted of games (such a Hallowe'en atmosphere that no one was daunted by the 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-
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 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 together, "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 two of our pastors, Rev. John Illig and Rev. 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 a very helpful gospel service. Brother Van Horn brought inspiring and timely messages, and Brother Hill led the service 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 retined 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 a part in it.

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 view of the work accomplished; Mrs. Walter L. Greene read some original verses on the old and new church; Miss Elrene Crandall read extracts from letters received from loyal nonsresident 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.

The Annual business meeting of the Milton Junction Seventh Day Baptist Church was held in the church, January 1, 1927, at the church. It was 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 next year brings things to mind of 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 appropriation for this year is the same as for last year, $1,450. We have not quite raised out last year’s script, 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 orations: Mendelssohn’s “Hymn of Praise” and Beethoven’s “Mount of Olives.”

The Intermediate endeavors people 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.
ALFRED'S PROGRAM

PRESIDENT BOOTH C. DAVIS

(Address given at university faculty meeting; October 8, 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 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 by the president and 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 get the student to 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 cooperation of the church of that faith and hopes to continue worthy of it, but it has also been wise in corrected 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, born leaders, sincerely 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 requirement 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.

3. 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.

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

5. 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.

6. Dr. Adam LeRoy Jones, director of admissions at Columbia, said recently, in discussing an "Effective College": "Clearly, freshmen week is only the beginning of the "Effective College" 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.

7. 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 sketched, 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 control and support of 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 secretaries 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, 1936. 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.

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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 driftings ones to find
A purpose when 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 their home.

---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 Morgenstern to the gradu- ate of the class of 1925 from Mount Holyoke College, who during her first year out of college should 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 W. M. Bennett 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 Tablequah, Okla., to accept the post of dean of women at Tablequah 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 girls 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 on 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 Indian students 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 children's way of life.

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 they were different," she says, "because I came from the same background as they did." In giving these people what they needed, with the 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 later, 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, and what it tells of all that is now known as the Institute of Social and Religious Research. It gives for the first time a comprehensive account of social, economic, and religious conditions among my people as they are today.

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

Mr. President, there have been many discussions of the neglected 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 Indians who were the vision of courage, and of exalted ideals. History tells us of Chief Powhatan who met a strange people on the shore, and who welcomed them as brothers; of Massasoit, who offered friendship and learned to share his kingdom. Then appeared another type of leader, the war chief, fighting to defend his home and his people. The members of our race will forever forget the names of King Phillip of Chief Joseph, of Tecumseh. To us they will always be revered as great leaders who had the courage to fight, foraging for their honor, as many of their fathers, Cornstalk, the great Red Jacket of the Seneca, and Senouvo 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 inspired them.

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 be glad to have it so. But these younger leaders and their people along new and untried paths have perhaps found better ways. The means dying race of people back to their rightful heritage of mobility 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 the vision as and as enacting 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 contributions to the civilizations of the world—to bring our own peculiar gifts to the task of that great spiritual and artistic unity which such a people of this must have. This, Mr. President, is the Indian problem of today.

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 pro-
tect 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 sell-
ing the literature. A majority of the churches have responded favorably, and literature, includ-
ing the calling, 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 (7) Festival. The first edition of five thousand copies is almost exhausted. I have notified the members of the Commission that the action of the tract 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 denominations for the 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 recommendations:

"To the Reverend 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 real estate 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. We travel further, that the Board of Directors should publish this edition.

We recommend that a set of our available pub-
lications be secured 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 Mrs. W. N. G. Dickenson, of a bequest from Mrs. 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 of Westerly, R. I., as the amount due, 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 Ameri-
can Sabbath Tract Society, by this receipt, ac-
knowledges all claims that it may have against the Industrial Trust Company, in respect of said deposit.

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

AMERICAN SABBATH TRACT SOCIETY,

For Frank J. Hubbard, Treasurer,
for that purpose duly authorized.

Minutes read and approved.

Board adjourned well pleased.

ARTHUR L. TITSWORTH,
Recording Secretary.

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

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
B. F. D. Box 185, 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 study of Scripture (Ps. 100:1-5)
Thursday—By others' experience (Acts 18:24-26)
Friday—By service. (Acts 20:17-35)
Saturday—By how to develop our devotional 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 you hear and 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 Quest Home 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 things he most wants, 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 ideas 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 in this direction 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 self-spareness. 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 criticizes 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. Tracey.

"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 undervalued 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 17:3)
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 of the Sabbath. 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 don't 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 mentioned."

"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 or 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 laughed 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 sat, Had touched his sightless eyes with clay And made him see, who had been blind. Their words passed like the trans- Which raves and howls, but can not shock The hundred-lathom-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; With 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 born; But he knew better far than they. What came to him that Sabbath day; And what the Lord 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.

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CHILDREN'S PAGE

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

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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 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's dairies, then the city west 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 don't see any 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 on. 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 gave 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 all God's created things, 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 "screeched to a junction, and saw 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 takes 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 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 Swampland." Tom and Rose realized they were entering the metropolis in the very heart of the commonwealth. Passing factories, warehouses, and smoke-begrimmed 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 ticket-stubs 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 if 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 went out among 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 the 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 floods 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 the 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."
Where Is He That Is Born King of the Jews?
(Continued from page 807)

Is 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.

(Continued from page 807)

There is, 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.

The Sabbath Recorder
Through you, home-makers, more than anywhere else are young people to be saved. It is true that often through employment 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, events that gather together and consolidation of character. The child 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, harvesters and harvesters, German and French, examinations and teachers' certificates. It is the whirlwind of no flowers of repose, faith, trust in God and bliss. 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 quickly reading a chapter now and then. Teach them, and give them 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—vaccillating 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 reading? 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 master-carpenter may be 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 scrounging things old-fashioned; they are trusting to the haphazard ways of the spirit of abandonment.

Without the sheath 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 "liberty" and "advanced thought," when it is retrogradation from God, and disbelief, or unbelief, which often is more than conscientiousness among young people on such subjects if our young people are saved from such perils.

I am thinking of 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 lawful to break. How little 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 of the meaning of this divine 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 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 disciples of Satan as a result—men that a Sabbathkeeper's person 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 in a man's heart and soul, and the more 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."

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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 truth and womanhood? Why do not men who practice evil and do not repent of it, why do they not lose caste? 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 perils 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 moral criminal crazes, 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 life is any other way of getting a dollar than by square and 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 who practice evil and do not repent of it, why do they not lose caste? 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 discord—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 determined principles 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 Sabbathkeepers are shut off from some vocations—their work and stipend their best energies. It is a false view of "entering or 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 keeping of his Sabbath. Any young man who does this 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, where he had been for her degree, 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 of now." "No," he replied, "five days in the week is enough for any teacher." Some of our brightest young men are accenting positions in other schools where they know they must coach the team balls on the Sabbath, and they think that is "doing the most good with greater numbers." It is sin, and the "wastes of sin is death."

A Y. M. C. A. leader made an earnest plea 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 came direct for help and for those in whose behalf we come. Too few of us have the perception 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 all the need, if 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 winning valuable companies. The other people 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 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 to the Sabbath school, and the 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, and 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 to 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.

"Whereithall 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 property, 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 activity and in getting higher and higher in divine attainments. Children absorb so much through association.

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 as we go to give our final account. Amen.

STARS
Rev. A. H. A. BOND
Sermon to the boys and girls. Pcontin, N. J.
December 18, 1886

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 evening stars are bent,
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 were 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 the 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 quaint 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 and 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
FRANK—Julia, daughter of Mr. and Mrs. Asher Bronson, 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 married in marriage May 30, 1892, to George W. Bronson of Maquoketa, Iowa. They made their home for seven years on a farm north of Maquoketa, Iowa, and in 1902, they moved to a farm near the present home, where they have since resided. To this union five children were born: Roy F. of Wood-
bined, Iowa; Raymond, of Clinton, Iowa; Edith, wife of Rupert Star, Marquette, Iowa; Leona, at home; and little Albert, who passed to his eternal home on February 4, 1918, aged four years, four months, and four days.

Florence was a 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 Garvin, Iowa; and one half sister, Mrs. Nelly Boyard, Clinton, Iowa, also a host of relatives and friends.

In the absence of a pastor, Rev. Mr. Cox, pas­tor of the apostolic 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.

THE SATURDAY RECORDER

Teacher: Can any one tell me where Noah lived?

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

THE SATURDAY RECORDER

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