FOR ONLY ONE SUBSCRIPTION TO THE SABBATH RECORDER

THE BLUE FLOWER
by Henry Van Dyke
With colored frontispiece, blue and gold Inlay. This volume is probably the most widely sold and universally beloved of all Dr. Van Dyke's books. Its underlying motive is the search for true happiness, as symbolized by the rare and beautiful Blue Flower.

Most of the tales are deeply poetical in conception and are told with that delicate feeling and fresh felicity of style which is at the command of this vigorous and fascinating writer.

JOYCE of the NORTH WOODS
by Harriet T. Comstock
Illustrated by John Cassel. A very beautiful woman, married to a drunken rascal, has an experience in an affair of the heart that carries her through joy, misery, the censure of friends and the reproach of her little world. Through it all, Joyce remains the strong, noble, aspiring soul that one finds among those who live midst primitive civilization.

The great impassioned love story is handled with rare skill.

MARY MIDTHORNE
by George Barr McCutcheon
Illustrated by Martin Justice. Into the narrow and bleak life of an old New England town come Mary MIDTHORNE and her brother Eric, just from Georgia, headstrong, warm-hearted, passionate, human and altogether lovable. Thoroughly begins a story of adventure and love-making, of rare tragedy and comedy, of a cousin who is a real villain and yet just that punishment that all evil villains ought to get; of two brave, able girls that all heroes deserve to marry; of a cold financier who finally becomes a real man; and much more. Hot-blooded and winsome Mary MIDTHORNE is flesh-and-blood people whose adventures hold you with bated breath.

THE MISTRESS OF SHENSTONE
by Florence L. Barclay
In this delightful love story, a worthy successor to THE ROSARY, we follow the fortunes of the young and lovely Lady Ingleby, recently widowed by the death of a husband who was never capable of really understanding her. While rusticating incog in the country, she meets her heart's delight under the simple and classic name of "Jim"—in reality an Earl—and these two proceed to fall deeply and rapturously in love with each other. When he learns her identity, a situation of singular power and fascination is developed, which Mrs. Barclay handles in a masterly manner. A most absorbing and unusual story.

BEN-HUR: A Tale of the Christ
by General Lew Wallace
This is a famous religious-historical romance with a mighty story, brilliant pageantry, thrilling action and deep religious reverence. It is hardly necessary to give an outline of its story, for every one is familiar with the "Star of Bethlehem and The Three Wise Men," and the wonderful description of the "Chariot Race" and "Christ Healing the Sick on the Mount of Olives." In the thirty years since "Ben-Hur" first attracted the attention of readers, no work of fiction has appeared which has had so great and so enduring a popularity.

THE BUSINESS OF THE CHURCH.

The business of the church is not to pity men. The business of the church is not to rescue them from their suffering by the mere means of material relief, or even by the means of spiritual reassurance. The church can not afford to pity men, because it knows that men, if they would take it, have the richest and completest inheritance that is possible to conceive; and that rather than be guiltless of pity, they are to be challenged to assert in themselves those things which will make them independent of pity.

No man who has recovered the integrity of his soul is any longer the object of pity, and it is to enable him to recover that lost integrity that the Christian Church is organized. To my thinking, the Christian Church stands at the center not only of philanthropy, but at the center of education, at the center of science, at the center of politics; in short, at the center of sentiment and thinking life. And the business of the Christian Church, of the Christian minister, is to show the spiritual relations of men to the greater world processes, whether they be physical or spiritual.

It is nothing less than to show the plan of life and men's relations to the plan of life. — President Woodrow Wilson.
Pleasant Memories Revived.

On another page will be found a little poem by our blind poet, Mrs. M. E. H. Everett, of Coulersport, Pa., in which she pays loving tribute to the First Hebrew Church in her youth. He had tried to preach one sermon in this church, but was called away before he could finish, and the memory of this dear old church on "Crandall Hill" was indeed a "refuge when hearts grew tired," and there—

"Their burden they laid on His strong right arm
And gave to His name all praise."

There are some of our readers found peace in Jesus, and the memory of their new-found joy is still a comfort in old age. Though they may roam the wide world over, they can never forget the "first church" where they were received when they gave their hearts to the Saviour and entered the door of the Hebrew church.

This theme is especially welcome to the editor, because it revives pleasant memories of his very first work as a missionary pastor. It was in the summer of 1870, forty-three years ago, that he spent the summer vacation with the "First Church of Hebron." The sun was sinking low in the west when the old rockaway stagecoach, hung with heavy straps running lengthwise for springs, trundled up the road to a far-off land; they followed the way through the fields and woods, and dropped the one passenger left in it, and his trunk, in the road at the old church on "Crandall Hill." There were memories of days gone by, and the memory of the days when they first came, with J. L. Huffman and the Rev. Theo. J. Davis, to the old church on "Crandall Hill." There were memories of days gone by, and the memory of the days when they first came, with J. L. Huffman and the Rev. Theo. J. Davis, to the old church on "Crandall Hill." There were memories of days gone by, and the memory of the days when they first came, with J. L. Huffman and the Rev. Theo. J. Davis, to the old church on "Crandall Hill." There were memories of days gone by, and the memory of the days when they first came, with J. L. Huffman and the Rev. Theo. J. Davis, to the old church on "Crandall Hill."
The Sabbath Recorder.

THE SABBATH RECORDER.

The Sunday edition of a great daily paper lies beside me with four blanket sheets given entirely to sports. Twenty long columns are devoted to the description of the Army and Navy football game, attended by thousands upon thousands of people, including the President of the United States, all of whom shouted themselves hoarse and went wild with enthusiasm at various times in the game.

One week before, fifty thousand people watched the Harvard-Yale game at Cambridge, and some thirty thousand more witnessed the Chicago-Wisconsin game at Chicago. We understand by the reports and the pictures in the dailies for both Sunday following the games, that multitudes shouted and gesticulated, swinging hats and banners, hugged and embraced each other and not a few wept over the turns and tumbles of the various teams.

It is evident in many people of this country are not averse to systematically conducted expressions of enthusiasm in many things. For while much of the demonstration was spontaneous and undirected, it was not unorganized, and the majority of it was skillfully brought out by trained and experienced yelling-masters whose business was to produce some "rhythmic and forceful expression of emotion" to boom their cause. Nobody objects to such enthusiasm.

Why should there not be special enthusiasm, and sincere and whole-hearted demonstrations of approval, and well-directed leadership in efforts to move the masses to a better life, as well as to enlist widespread sympathy in a game of ball? Give us more whole-hearted enthusiasm in religious work, that looks toward touching the main springs of human hearts, and so moving men that they start by scores and by hundreds for the kingdom of heaven.


One of our religious weeklies refers to the sentence, imposed on a lawbreaking saloon-keeper, to work out a fine of $2,000 on the public roads in the town where the offender was caught. The sentence was made "in the name of "reform and justice." Probably the stone-breaker on the streets can see little poetry in the case, but his eyes may possibly be opened to the grim ironies of his fate, as in this case the saloon-keeper himself furnishes an answer to the question so often asked by saloon-people, "Who will pay for paving the streets?"

One of the most common arguments in favor of the drive against liquor is that it furnishes revenue for street building; and this judge in Illinois has certainly given to this a stunning reply. Probably he thinks that the most effective way to break a lawbreaker in the liquor business is to make of him a stone-breaker in the business of mending the ways.

To see such a lawbreaker breaking stone should also convey a most salutary lesson to those who belong to the "speakeasy" and "bootlegging" class of offenders. When liquor dealers cease to be regarded as privileged malefactors by the officials and judges, and are actually caused to suffer for the consequences of their own wrong-doing; when they are made responsible for the costs to the state in prosecuting whiskey-crazed men, made criminals by their unholy business; and when they are compelled to bear the legitimate odium due them as home-destroyers and undermining the best and holiest in human society, then indeed the end of the saloon curse will be near at hand.

The trend in these days along prohibition lines, and in the matter of getting at the bottom of crime and graft, is enough to open the eyes of this criminal-making liquor business to see the doom to which it is hastening. Millions of a saloon-less nation in 1920 are already filling the land with warnings ominous for the fraternity of brewers and distillers and saloonists.

Things That Interested Our Fathers.

In the Sabbath Reform department of this paper will be found extracts from an editorial by Rev. Thomas B. Brown which appeared sixty years ago last June. While searching for some of the good things written upon the Sabbath question a generation ago, and while comparing the issue at stake in those days with the issue of today, it occurred to the editor to glance through one year's papers and see what other things claimed the attention of our fathers in the early fifties.

We found that the leaders of that time were given to argument if to nothing else. The Recorder pages of bygone days remind one of the arena where combatants met to fight to a finish, only this fight with pamphlets was unmasked as a case of doctrinal question. Whether they gained anything for the good cause or not, we do not pretend to say. But by the way they thrust at each other pointblank, week after week, each trying to demolish the other's logic, they certainly could not have cultivated the personal love so essential to yokefellows in a common cause.

For instance, for several weeks in 1853 two leading ministers carried on a discussion, more or less hair-splitting in character, regarding the question of regeneration. One would "affirm" some point, the other would "deny," and they would argue it as a dispute involved various shades of opinion regarding the work of the Holy Spirit in conversion, the matters of "free will," "human depravity," and as to whether the office of the Spirit is "simply to instruct" or to do more than instruct. They differed upon the question, whether the Holy Spirit strives with all kinds of work with some more than others, and they argued as to how far a sinner can reject salvation after God has done his part toward that one's regeneration, and so on, through several other phases of the general subject of regeneration.

It is hard to see just what good came of all this, but after this fashion many a debate was carried on in the Sabbath Recorder of fifty or sixty years ago. But there were many good and practical writings given to its weekly issues which are interesting to recall. There was at that time a serious unpleasantness between Russia and Turkey, and Rev. Thomas B. Brown wrote several interesting editorials regarding Turkey and the powers, editorials that would have seemed quite in place in these pages two years ago. This same clear writer gave the people strong and excellent articles upon the Sabbath question. And being a convert to the Sabbath himself, his articles always had the true ring. Some of the things this good man wrote about "Sabbath-breaking as our denomination's sin" would make good and appropriate reading for a generation. No offender could read attentively the writings and admonitions of that conscientious man without hearing the voice of conscience in his own soul, calling him to better living.

The rebellion in China was in progress at the time of which we are writing and the letters from our missionaries there were especially interesting. The experiences of our missionaries and our denominational paper have always invited to the missionary spirit in the home land.

It was during the year 1854 that the interest in the Palestine Mission culminated in our sending two families to establish an industrial mission in the Holy Land. The Recorder, week by week, gave accounts of the progress made in canvass of the church. Rev. W. M. Jones, who was to sail with the family about as practicable, had Charles Saunders, with his family, was to go as manager of the farming or industrial part of the work. There was much interest in several sections and stirring articles appeared regarding the matter. One of the strongest of these was written by Rev. W. M. Fahnre.
THE SABBATH RECORDER.

stock of Bordentown, N. J. On February 11, 1854, these missionaries sailed from Boston in the bark *Rose* for Palestine, and everybody watched the Recorder for the account of their voyage. There we find the farewell letters, the story of their seasickness, and of their arrival in Palestine.

Judging from articles found in the denominational papers of sixty years ago, our fathers were quite as much exercised over the scarcity of ministers as we are today. They wrote just such articles as appear from time to time in the denominational papers of 1913.

There were long-drawn-out discussions over the meaning of Daniel’s visions, about that once prevailed. The outlook quite a controversy was begun over the secret of other Christians, is quite clearly marked more practical questions of just such articles as one writer for a good Bible in the schools, and the slavery question received due consideration in these times. We have not only held our own against fearful odds but we have gained immensely in the respect and confidence of other denominations. One needs only to listen to the recent sermons on the Sabbath question by our leaders in associations and to see what the magnificent treatment of Sabbath-keepers, on the part of other Christians, is quite clearly marked in these times. We have not only held our own against fearful odds but we have gained immensely in the respect and confidence of other denominations.

The other method proposed is the plan of Mrs. Ballington Booth, of the Voluntary Field Work of America—send Christmas gifts in a quiet way to hundreds and hundreds of poor families in another large city, so they may have their Christmas festivities at home. Christmas clothing will be sent to families where proper investigation has been made, and where they have been found to be in need.

The first of these plans calls for spectacular giving; its purpose is to give the children a good time, yet who are seriously object to it, and who prefer the more quiet way of making the children happy in their own homes. To say nothing of the danger to “ten thousand children” from exposure on a winter night, from accidents, and from rough people who are sure to throng such a place, the spectacular giving thus encouraged is in itself objectionable to many people. Giving to be seen of men loses much of its true Christian character and the giver loses a part of the blessing. The amount expended in such a grand Christmas tree would undoubtedly be permanent help to the homes involved if it could be placed there by sympathetic hands in a more private way.

When you hear an ill report about any one, half and quarter it, and then say nothing about the rest.—Spurgeon.
the nation's head he should not allow any sect to make capital, year after year, out of his attendance upon such a service.

We understand that these protests are not directed so much against the President as against the presumption of the Roman Catholic press and certain officials, in claiming that this so-called annual Pan-American Thanksgiving mass, attended by the President and his Cabinet, is the official celebration of Thanksgiving in the nation's capital. It is this effort of the Roman Church to convert our national Thanksgiving into a "Roman Catholic festival" that the people are objecting to. Such a service is claimed to be "entirely out of harmony with the history or the genius of our country and the spirit and purposes of the day." It is also to exploit the attendance of the Chief Magistrate for the purpose of glorifying a certain sect and giving the service a character which it does not and can not possess," is the real cause of the protest.

The First Boat to Cross.

On November 17 the small steamer "Loch Long," carrying a number of canal officials, passed through the Panama Canal clear across the Isthmus from ocean to ocean. This was made possible by the cutting of a channel through the Cucuracha slide that delayed the work of twenty-five years. The "Loch Long" thus adds the honor of being the very first boat to make the passage through the canal.

Sixty-five Years on the Throne.

On Thursday, December 4, Emperor Francis Joseph of Austria celebrated the sixty-fifth anniversary of his ascent to the throne of Austria. Only one ruler in the world's history ever had a longer authentically directed reign. That was Pharaoh II of Egypt, thirty centuries ago. Louis XIV of France was nominal king for seventy-two years, but his mother ruled until he was twenty-one, so his actual reign was only fifty-six years. Queen Victoria's reign was a little less than sixty-four years.

In 1848, when Ferdinand was compelled to abdicate, no one then suspected that the timidity and incapacity of Francis Joseph was beginning the longest and most important reign in the history of the famous house of the Hapsburgs.

Francis Joseph's father was Archduke Charles, an unimportant, almost insignificant gentleman of ease and pleasure, who took no interest in politics. He dawdled about the court of Ferdinand with no ambition to go higher than the company of granddukes to which he belonged; and his son, when he was sent by his old court to the Sansum College because "that was the proper thing to do." His wife Sophia was called "the better man of the two." She was a woman of great ability, shrewd and persistent, and had high ambitions for her boy. For a time after her son began his reign, she was the power behind the throne.

Through many vicissitudes and after several reverses in battle, even though he was looked upon as Francis "the Unready," the Emperor won the hearts of all his people. This is said today for he ruled over seventeen different nationalities, scarcely any two of which did not hate each other. Still by the power of his wonderful personality he won all their hearts. He learned to speak the seventeen languages and moved among his subjects as their true friend. He was a power in diplomacy, became a balance wheel for the powers of Europe, and won the friendship of all those nations. This is said today for he ruled over seventeen different nationalities, scarcely any two of which did not hate each other. Still by the power of his wonderful personality he won all their hearts. He learned to speak the seventeen languages and moved among his subjects as their true friend. He was a power in diplomacy, became a balance wheel for the powers of Europe, and won the friendship of all those nations.

In his own realm the Magyars of Hungary, the Czeeks of Bohemia, the Italians of South Lysol, and people of several other states all love to call him Kaiser. Knowing that it is only his own personal influence that holds the people of his realm to-gether, and feeling that "as he comes the deluge," Francis Joseph consents to hold on to the crown that otherwise he would have laid aside some years ago. He is eighty-three years of age, yet he has one of the longest, best feet in Europe, as a result of the Balkan war. Since the death by assassination of his son Rudolph, the crown prince, he has found the cares and pomp of state a great burden, and longs to retire from office, but his mother, who is fifty years his senior, is attached to their Emperor because he is willing to bear their burdens for their sakes.

In 1829 Louis Napoleon made him a tempting offer if he would cast in his lot with France; but the bribe if accepted would have made Francis Joseph a foe to Germany, and he spurned it, saying with pride, "I am a German Prince." Germany trusted him, and this too helped to en

The First Hebron Church, Pa.

M. E. H. EVERETT.

They built a house on a high green hill,
Where the children of God might rest
In the shade of his overshadowing wing.
By the breath of the Spirit blest.

They came to this refuge when hearts grew tired
Of the world's vain, troublous ways;
Their burden they laid on his strong right arm
And gave to his name all praise.

I came to its threshold with faltering feet,
But they called to me, "Do not fear.
All those whose name in his hand are kept
Shall find a sweet welcome here."

I entered its door with a thankful heart
That I needed not a place to stay,
This camp on the mountain shall be my rest
Till I go to my heavenly home.
Sabbath Reform


Sixty years ago the question of Sunday legislation was a living one, and our fathers were alive to the issues then before the people. In the Sabbath Recorder of June 30, 1853, the Rev. Thomas B. Brown, so many years pastor at Little Genessee, N.Y., had an editorial upon the subject, from which we select the following extracts:

"Sunday laws are not only unequal, but they are worse than useless. People will not keep the Sabbath holy, unless they are prompted by those convictions which are the result of religious education. Legislative enactments never did, and never will, create a conscience in respect to its claims. And it is very certain, as all experience has shown, that if men are restrained from work, they will play. "If they can not open their shops and do business, they will seek amusement. Some will ride, some will sing songs and dance. Others will take the liquor, which will make them dissipation. No law will hinder them. To coerce them into anything like that is to bind up the sea and compel it to be still. It cannot be done. We repeat it, all history has shown the utter impossibility of doing it."

The Kingdom to Come, or the Seventh Dispensation.

REV. A. P. ASHURST.

Read before the Minister's Association of Hammond, La.

Acts xv, 14-17. "Simeon hath declared how God at the first did visit the Gentiles, to take of them a people for his name. And to this agree the words of the prophets, as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will set it up, that the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

Our Lord taught his disciples to pray, "Thy kingdom come." The kingdom of our Lord comes in two aspects. During the present dispensation of grace and the personal absence of the King, the kingdom exists in a mystery, that is, it is invisible—Christ reigning in the hearts of a regenerated people. This period is called the church age.

A summary statement in the Scofield Oxford Bible (foot-note), given with Scripture references, will make plain the position I am taking in the construction of this sermon. The kingdom truth is developed in the New Testament in the following order:

(1) The promise of the kingdom to David and his seed, and described in the prophets (Isa. vii, 14-17; Zechar. xii, 10), enters the New Testament unchanged (Luke i, 31-33). The King (Matt. ii, 1) born of a virgin (Matt. i, 18-25; Isa. vii, 14).

(2) The kingdom announced as at hand (Matt. iv, 17). By John the Baptist, by the King and by the twelve, was rejected by the Jews, first morally (Matt. xi, 20) and afterward officially (Matt. xxv, 44, 45) and the King, crowned with thorns, was crucified.

(3) In anticipation of his official re-
jection and crucifixion, the King revealed the "mysteries of the kingdom of heaven, to be fulfilled in the interval between his rejection and his return in glory (Matt. xiii, 1-50).

(4) Afterward he announced his purpose to "build" his kingdom (Matt. xvi, 18); another "mystery" revealed through Paul, which is being fulfilled contemporaneously with the mysteries of the kingdom.

The "mysteries of the kingdom of heaven" and the "mystery of the church" (Eph. iii, 9) occupy, historically, the same period, i.e., this present age.

(5) The mysteries of the kingdom will be brought to an end by the "harvest" (Matt. xxi, 39-44, 49, 50) at the return of the King in glory, the church having previously been caught up to meet him in the air (1 Thess. iv, 14-17).

(6) Upon his return, the King will restore the Davidic monarchy in his own person, regathering dispersed Israel, establish his kingdom on earth, and reign one thousand years (Matt. xxiv, 27-30; Luke i, 31-33; Acts xv, 14-17; Rev. xx, 1-10).

(7) The kingdom of heaven (Matt. iii, 2) thus established under David's divine Son, has for its object the restoration of the divine authority in the earth, which may be regarded as a revolted province of the great kingdom of God (Matt. vi, 33). The kingdom of heaven, as we remember, is universal, including all moral intelligences willingly subject to the will of God, whether angels, the church, or saints of past or future dispensations, while the kingdom of earth was limited to Israel and the Davidic, and has for its object the establishment of the kingdom of God in the earth. The kingdom of God is only entered by regeneration (John iii, 3, 5, 7).

The kingdom of heaven, during this gospel age, is entered by profession which may be real or false (Matt. xiii, 1, 11, 12). When everything in the earth is brought under divine authority, the Son will deliver up the kingdom to God, even the Father (1 Cor. xvi, 24; 1 John v, 20; God, Father, Son and Holy Spirit) may be all in all. The eternal throne is that "of God and the Lamb" (Rev. xxi, 6). The kingdom age constitutes the Seventh Dispensation. That Christ is to reign on earth is abundantly shown in Scriptures. There are many such passages as the following: "The Lord shall be king over all the earth." This after he comes in the clouds with his saints: "He shall possess the kingdom with his saints—Earth will be full of his glory—All wars and strife cease—Israel will be restored and made a blessing to many nations—All walls shall be broken down when Jesus returns from heaven."

This is not eternal state. The Lord's own words speak of it in Matthew xix, 28 as "the regeneration," not the state of full blessing as is the glorified state, but it is a step toward it; it is a thing in righteousness, but not the entire absence of sin. The character of the millennium has been wrongly estimated by many through confusing Christianity with what replaces it upon the earth. But the fact is that the character of the kingdom of the Messiah is Israelitic. Nay, it is plainly said that while, on account of their rejection of Christ, "therefore, the kingdom of God shall be preached to the Gentiles" (Mark xiii, 10); it is a thing in righteousness, but not the entire absence of sin.

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begin to fathom or comprehend. No plumb line of human understanding can reach the bottom of such depths.

We stand on solid ground, however, when we say and believe that the intent of the physical universe is to declare and display the majesty and glory of the Creator. Hence, the apostolic assertion: “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead” (Rom. 1, 20).

Lord Jesus come quickly. Amen.

Alfred to Kansas City.

There is to be a great convention in Kansas City, Dec. 31-Jan. 4, international and quadrennial, of students, missionaries, and others. Our Seminary is entitled to send as delegates one professor and two students. I am very anxious to send one student, and if possible, two. The expense for each person will be from forty to fifty dollars. It would be a great experience for the young men, and good for us all. If any readers of the Recorder would like to help me raise this sum, I ought to bear from them at the very earliest practicable day.

ARTHUR E. MAIN.

Alfred, N. Y.

A Good Notion.

Dr. Wayland Hoyt related this incident in the Homiletic Review: One said: “I met a man who asked me where I was going. ‘To the prayer meeting,’ I said. ‘The Christian religion is a mere notion,’ he replied.

Said I: ‘Stranger, you see that tavern over there? The man was, as everybody in this town knows, that if I had a quarter in my pocket I could not pass that tavern without going and getting a drink. But God has changed my heart, and the Lord Jesus Christ has destroyed that thirst for me to keep a neighbor very much or very long, without expecting something in return. It is common to hear one say, ‘I am willing to lend, but I want my neighbors to bring things back’; or, ‘I want people to appreciate it when I help them, and be ready to help me in return.’ Listen to the words of Jesus: ‘Give to him that asketh thee, and from him that would borrow of thee—turn not thou away’” (Matt. v, 42).

“If ye do good to them which do good to you, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil” (Luke vi, 33-35).

We should be very careful that we take no pride in well-doing. This lawyer was evidently a man who took pride in his good deeds. He may have given help to the people who lived in his own neighborhood, where he would receive—praise and gifts from them in return. Probably if Jesus had told him that his neighbor was the man who lived near him, he would have recited a long list of things he had done for him. But Jesus said, “A certain man went down from Jerusalem to Jericho,” etc.

Part of the way from Jerusalem to Jericho lay through a desert, and was infested with robbers. It is easy to travel in company for safety. But for some reason this man was alone and had been attacked by robbers, who stole his clothing and wounded him, leaving him half dead.

Some of the suffering in this world is self-inflicted, and comes through our own thoughtlessness, negligence or wrong-doing. Some afflictions seem to be sent from God, to discipline us, and shape our characters until we are what God wants us to be. A block of rough marble is not very beautiful until the rough corners are taken off, and the monument or statue developed. The earth is not good without some, but when we see the work of art in its beauty, we are glad and thankful for the master mind which conceived and executed it.

Much of the suffering which comes to us is from other people. Think of the heartache and tears which a wayward child causes a right-thinking father or mother. Thousands suffer and are nearly crushed by the weight of the sins of some relative or friend. As long as there is sin in the world, the innocent must suffer more or less with the guilty. This man was suffering from the evil-doing of others. He would not have been if some one had not come along to help him.

The first one who passed that way was a priest. He would naturally expect a priest, who was supposed to stand between
God and the people, and minister to their spiritual needs, to have compassion on one who was suffering physically. But when the priest saw him he passed by on the other side. He clearly shirked his duty. I can imagine him with his head up, proudly strutting along. Are there not some church officials today who seem to hold their heads so high that they either fail or refuse to see the needs of those who are suffering and dying by the wayside?

Then a "Levite, when he was at the place, came and looked on him, and passed by on the other side."

Another church official, the Levite watched on the priests, bringing wood and water and other things necessary for the sacrifice. They sang and played on instruments in the temple. They studied the law and were the judges of the country. I can imagine this Levite saying to himself, "It is nothing to me. This case has not been brought to me officially!"

These two showed a total lack of humanity. If we had office in church or Sabbath school, let us be careful that we are not mere machines. Let us be followers of Christ, to carry on the work he left.

Then a Samaritan came along. "And when he saw him he had compassion on him and went to him," cared for his wounds, "and set him on his own beast, and brought him to an inn, and took care of him." He can see him holding the wounded man on the back of the beast, and walking by his side. He would be delayed in his journey, but no matter here was a man in distress. He not only cared for his own hands and walked that he might ride, but he went into-his pocket, and paid for his stay at the inn, and left some money with the innkeeper to provide for the man's future comfort. He must now depart, but he told the host to take care of him and promised to pay what more was needed when he passed that way again.

The kindness of the Samaritan was the more remarkable because of the enmity between the Jews and the Samaritans. "The Jews had no dealings with the Samaritans." They had a temple set up in which to worship in opposition to the one at Jerusalem. There had been hatreds and feuds and jealousies for generations. Jesus asked the lawyer, "Which of these three proved neighbor unto him that fell among the robbers?"

Naturally the priest and Levite would be considered neighbors. The real neighbor was he that showed mercy upon him. Jesus said unto him, "Go, and do thou likewise."

Are you, brother, sister, a good neighbor to you to show compassion and love to those in need, rendering what assistance to them you can? Do you know a neighbor who lives farther away than the next square, or on the next section of land?

Are there any beyond your own town to whom you feel in duty bound to prove yourself a neighbor? Christ did not for one nation, but for the world. The work we should be doing for him is not necessarily in our town, county, State and nation, but we should be a neighbor to those across the sea, to China, Africa, India or wherever human beings are in need of food, raiment, whenever they are suffering and wounded, needing care and medicine. Let us help with whatever the Lord has given us to work with, and let us point them to the Great Physician, the Healer of Souls, the Lamb of God, who taketh away the sin of the world.

Professing religion does us no good, or the world no good, "unless we possess religion. Outward forms and ceremonies are of no avail unless the heart is right. One may have a form of godliness, but deny the power and miss salvation at the last." Christ went about doing good. He has given us an example. "God is love. Be ye followers of God as dear children."

Little Harry, who was spending a Summer in the mountains, stood one day caressing a Scotch collie. The young man who owned the dog, seeing the boy's admiration for the collie, asked:

"Have you any animals at home, Harry?"

At this the little lad replied, after pondering a moment:

"Yes, we have flies."—Delineator.

"If you want to feel good and enjoy your religion get out and find some one who needs help and help them. There are lots of sick people who would appreciate a visit or a contribution from you."

How Brother Frost Introduced the Captain.

When an Up-to-date Minister Needed a Friend.

(Concluded.)

"Perhaps we might better go up to Kingscourt place now," he admitted, coming into his study. "Though really there are many other things that might help you to know what kind of a man he is."

"I prefer to meet him in person before we see anything else," Cyril insisted.

Brother Frost turned his horse toward the great house,—but paused once more before the Kingscourt store and begged the young pastor to enter.

"Is the captain in there?" Dunbar asked suspiciously.

"Well, I couldn't say that. But I want you to know the man, and one can tell a great deal about a man by seeing how his place of business is managed. I would like to show you how we do a good business. We are neat and well ventilated this building is, what arrangements are made for the comfort of employees as well as the public, the precautions against fire, and especially what liberal wages are paid and how contentedly his men work with him a year after next year."

"That would be all right if I were writing Kingscourt's biography," with ill-repressed impatience. "But I can't see that it will help one particle toward getting our church roof repaired. We want to meet him and tell him what we need."

"And neither would you care to look at the homes of his men, many of them rented from him, and see what comfortable, well-planned houses he provides?"

"Not today. Let us see the captain himself first," Dunbar insisted.

Brother Frost laughed softly, and stopped no more till they were in front of the fine old place they had studied from the hilltop. The doors stood open,—the rosy-cheeked housekeeper looked out to say smiling, "Walk right in, Brother Frost; you know the way," and hurried on about her work.

The old man tied his horse and entered, seeming so thoroughly at home that Cyril followed unquestioning, though this low side door was not the one he would have chosen. They were in the wood floored passage and he stopped in dismay.

"Are you sure you know the way, Brother Frost? Surely this is a cellar."
enough to be your father, my dear boy, and you must pardon me if I have presumed to give you a practical object-lesson."

"Please explain," repeated Dunbar faintly.

"My dear boy, you have been striving conscientiously and faithfully to teach your people to bow God and recognize his presence. You have shown me how to show them his handiwork in the foundations of the world; you have shown us how we can descend to the most infinitesimal atom. You showed his design in the rise and fall of mighty nations and systems of thought, in the great discoveries and political movements of the day. But, my dear boy, when a man is in trouble of any kind, he had promised. And, in a meeting with a real Friend-to what can be done with our best Friend? to what can be done with our best Friend? to what can be done with our best Friend?

"There was a long silence. It was broken by a quick step and a hearty word of greeting. No, you must let me know the next time you are in difficulties," the captain had said as he filled it out.

"He is a grand man," said Brother Frost, when well beyond his hearing. "I do hope he will stay with us hereafter. We need him here. His very presence is like a cordial."

"A grand man. I feel already as if I had known and honor him for years," the young minister assented enthusiastically. Then he added, flushing: "But not on account of what you showed me from the hilltop, or in the court house, or in the cell, but I think I'Il tear up that series of sermons on The Great Teachers of the World,' and write one on 'A Very Present Help in Time of Trouble.'"

"That would be a glorious text, my boy. But I hope your Teachers. Only add a climax to your final one by showing that, while the others were only teachers, our Jesus was not only a teacher but a Saviour.—Ada E. Perris, in Sunday School Times."

Heart-Keeping.

Heart-keeping is much like housekeeping. There must be continual sweeping and cleaning out of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of such temptations are so constant, and the uprisings of sinful passions so frequent, and the task of keeping the inward man what it ought to be so important, many a one who begins a religious life gets discouraged and makes a wretched failure. The question with every Christian is: Shall these accursed Amalekites of temptation burn up all my friendships and aspirations and overrun my soul? Shall outward assaults or inward weakness drive me to discouragement and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ who will give me the victory?—Theodore L. Cuyler.

"Attachment to Christ is the only secret of detachment from the world."
Morals and religion rapidly declined among the people and they became easy victims to nearby oppressing nations. Ahaz turns to Assyria for help. He establishes his kingdom of the king of the folly of such an act. The king is urged to turn to God for deliverance; he coldly refuses the advice. The prophet then turns to the people with the earnest appeal to them to return to Jehovah God. God will be a basis for new hope in place of demoralizing despair; a light to shine in the midst of the darkness and gloom that had settled on the people because of their sins. In an exalted sense the Messiah was to be the fulfillment of this prophecy.

v. 1. The darkness that came because of the people’s wilfulness is now dispelled by the light of the Father’s love. No greater example of God’s goodness can be given than was shown in the Sun of Righteousness.

v. 2. “Upon them hath the light shined.” No “deep darkness” like that which settles upon the consciences, minds and souls of the Christless. Oh, how they long for the coming of the dawn, when they hear the whisprings, then the faint voices, then the clear tones of their King, Christ, the Light of the world, has come.

v. 3. The joy of the redeemed is comparable to that of those who rejoice in the ingathering of the fruits of their labors. Joy is the rightful and expression of the heart in which Christ dwells.

v. 4. Because of Immanuel the yoke of oppression is broken, the burden of sin is taken away. How easy and delightful in comparison is the yoke of the Spirit.

v. 5. Every implement of war will be useless when the Messiah rules. His reign will be in righteousness, his kingdom, one of peace. The force that will subdue men will be the power of the Spirit.

v. 6. What an effort to picture the character of the Redeemer by descriptive names; And how far short they come of telling us the real nature of the Saviour after all! Wonderful-Counselor, A true description of the Christ. Mighty in wisdom, accurate in judgment. Jesus advises correctly; his knowledge has never been successfully challenged. Jesus never lost a case.

Wise-Man. In Jesus was the fulness of the Godhead. His power is supreme. By his divine might he wins over all his opponents; he establishes his kingdom of truth; he leads his followers to complete victory. Perfect salvation is of and from God.

Father-Evenlasting. Father! the head of the home, the giver of life’s choicest gifts, the Creator, wise Father of our Father’s spirits. Only through the Saviour can be seen the perfect representation of the Father’s interest, love and compassion for his people.

Prince-of-Peace. A most timely name suggestive of a much needed condition. Under him there shall be no wars, no divisions, no factions, no sin and its terrible consequences. But peace shall have universal sway over the hearts, thoughts and actions of men. The prophetic song: “Peace on earth, good will to men,” will then have its happy fulfillment.

The true Christmas spirit is on the increase. Young people and old are learning the lasting deep joy of Christmas giving. They are trying to be heralds of the message of joy for Jesus’ sake. Useful gifts of love from industrious hands and loving hearts brighten the lives and touch the hearts of needy, less favored ones because the redeemed are all one in love.

And yet there is a sad strain that runs through much of the Christmas cheer. It is sad because it is opposed to the spirit of God’s love-gift to man. The Christmas spirit has lasted until many besides give to those only from whom they expect something in return. Oh, the Christmas lesson is not thoroughly learned yet! The souls of many givers are not yet in their gifts, nor do they give the real love for those who receive their gifts. Then, too, with large numbers gift-making has become a burden and a dread instead of a joy and a blessing.

Christmas ought to be the sweetest, heavenliest, best of all the days of the year. It tells us of the coming of God to our earth to live with us and in us. It translates our common every-day life into the highest spiritual. It brings to each of us the revelation, ‘God loves you’ and tells us why we ought to love one another” (J. R. Miller).

The Christmas spirit expresses itself in thoughts, words and deeds of kindness. With the Christ-spirit warming our hearts it is so easy to be kind and helpful. Now we can see qualities that are lovable in one whom we thought unattractive, undesirable, yes, even ugly. He has not changed so much as we. The way Christ looks upon his people helps us to see the good in them.

Said Robert Louis Stevenson: “It is the history of one kindness that alone escapes the world tolerate. If it were not for that, for the effect of kind words, kind looks, kind letters, multiplying, spreading, making one happy through another, and bringing forth benefits, some thirty, some fifty, some a thousand, I should be tempted to think our life a practical jest in the worse possible spirit.”

Christmas tide helps us to be considerate and forgiving. “A part of the teaching of Christmas is to forgive a good many things, especially the mistakes of others, as well as our own; to wipe off the slate the records of any wrongs others may have done us, any injuries they may have inflicted upon us.”

“We ought to be better after having the blessing of another Christmas. The day sets anew for us the lesson of love. There is more love among men than there was one hundred years ago. Christmas lifts us upon its high tides of love and we should never drop back into the old life any more.”

“It is worth while to put beauty in a dreary spot. It is worth while to plant a few flowers where none bloomed before. It is worth while to get love into the heart. Best of all, it is a gracious deed to get Christ into the heart where he has never been before. That is the most beautiful, the best Christmas deed.”

A SUGGESTED PROGRAM.

Repeat, A Memory Singing. “Joy to the World” Prayer by the president Song selection.

Reading the lesson Prayer of Thanksgiving Song selection.

Christmas spirit and my daily work Christmas spirit and my gifts Christmas spirit and opportunity Christmas spirit and opportunity Singing
The Young People's Responsibility to the Church.

MISS MARIAN INGHAM

Paper read at Quarterly Meeting, Walworth, Wis.

The young people are under responsibility to the church just as much as is the church to the young people, and the responsibility is alike in that, in each case, it helps those who share in it to do God's will and further the kingdom of heaven. The young people have taken the same covenant in joining the church as have the older people, and it is their duty as well as privilege to assist in strengthening the church and in carrying on its work.

The young people of today will be the older ones of tomorrow, and they will be looked to as leaders in matters of religious experiences. The church does much for the young people in training them in religious matters, and in return the young people ought to be loyal, attending regular church functions and imparting fresh life—the heritage of youth—to the Sabbath school, Christian Endeavor and benevolent societies.

Not only are we to take a part in church work later, but the time for action is the very present. The Christian Endeavor and prayer meetings are supplementary to the church functions and imparting fresh life to the young people in training them in religious affairs, but by no means should we seek to have matters better than the preceding one; for "low aim, not failure, is crime." The great danger is that with the party looking upon its own side only, the result will be strife and opposition; but factors and harmony cannot dwell under the same roof.

The youth should be content with conditions as they exist, but not wholly satisfied. You know the great difference between satisfaction and contentment. We should content ourselves with the present but not wholly satisfied. We should strive to better conditions gradually by showing the older ones each generation should be better than the preceding one; for "low aim, not failure, is crime." The great danger is that with the party looking upon its own side only, the result will be strife and opposition; but factors and harmony can not dwell under the same roof.

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Meeting of the Young People's Board.

The regular business meeting of the Young People's Board was held at the home of Prof. L. H. Stringer, November 16, 1913. The present board is as follows: Rev. H. E. Davis, F. I. Babcock, L. H. Stringer, George Thorngate, W. D. Burdick, Helen Cottrell, Ethel Carver and Carrie Nelson.

Prayer was offered by Rev. H. E. Davis. The minutes of the last meeting were read and adopted.

The Treasurer's report was read.

Correspondence was read from Miss Mildred Lowther of Salem, W. Va. A few of the letters sent to the Christian Endeavor societies were reported. These responses show a readiness on the part of the societies to help meet the obligations of the budget.

It was decided that the Board should correspond with the churches which have not taken the same covenant work later, but the time for action is the very present. Just as the churches in this Northwestern Association work together in high church thinking of, and praying for, the other, with one common end in view, so should all our supplementary divisions be united in one purpose and one bond of love and concord.

Oftentimes it is said that young people are headstrong, become impetuous and independent and try to make matters into their own hands, ignoring the existence of the wishes of the older members. It is natural for young people to be independent, want to change the order of affairs and to improve on time-honored customs. This is a time for advancement and evolution; but, constantly taking older ones, each generation should be better than the preceding one; for "low aim, not failure, is crime." The great danger is that with the party looking upon its own side only, the result will be strife and opposition; but factors and harmony can not dwell under the same roof.

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It was decided that the Board should correspond with the churches which have no Christian Endeavor societies, asking that the young people of these churches assist in raising the amount of the budget.

Voted that the President appoint a committee to revise a copy of the leaflet, "Christian Endeavor Week," thus making it better fitted for the young Seventh-day Endeavor societies. F. I. Babcock, Miss Carver and George Thorngate were appointed to act as a committee.

Voted that Rev. H. E. Davis' traveling expenses from Walworth to Milton be paid. Adjournment.

CARRIE NELSON, Recording Secretary.
The Boy with the Hoo'doo.

"I can't find my cap!" whimmed Tom Dace, as he ransacked the sitting-room in a hasty search. "I believe somebody hid it!"

"I've lost that composition I wrote last night!" wailed Ted, Tom's twin brother, as he Indeed books and papers helter-skelter over the table.

"Hurry up, boys," called their father from the porch, "and Doctor Joyce will take you to school in his auto. He's waiting at the corner."

"I can't go bachelored," groaned Tom. "I'll miss the ball game if I'm kept in to write that old composition!" whimpered Ted. "Mamma, please come help us!"

But mamma was mixing a cake, and couldn't join the hunt. Five minutes, ten minutes, passed, and the doctor could wait no longer.

"You'll have to foot it, boys, and it's drizzling rain," informed father, coming into the room with his umbrella. "Billy Har- per got Doctor Joyce's vacant seat, just as he gets most everything else that comes his way."

"Here's my cap in my coat pocket!" announced Tom. "Where you hid it, my son?"

"Yes, papa," he faltered.

"And here's my composition in my scratch tablet!" cried Ted. "I forgot I didn't tear it out after I wrote it."

"So you were the somebody that lost it, my boy! Hurry, boys, you will be late for school. You can walk with me as far as the park."

"And Billy got our places in the auto!" said Tom, in an abused tone.

"And doctor took him home three times last week, and Mr. Gray drove him to school in his buggy Monday. It's mean in Billy to have everything!" and Ted's voice matched Tom's in the accusation against Billy.

"And Billy," continued Ted, complainingly, "gets half of all the apples and oranges at school, and teacher lets him go on all her errands, and he just naturally gets more than he orter, papa!"

"Maybe Billy carries a hoo'doo, boys," suggested papa.
When in Trouble.

C. H. Wetherbee.

Many people suddenly become religious just when they are in serious trouble. It is then that they ask the Lord to come to their relief and rescue. At other times they are unconcerned about prayer. They have no spirit of worship. They have no heart to praise God for anything. They have no purpose to live the Christian life. They take no particular interest in Christian churches. They would not pray at all, if they had no kind of alarming trouble.

'Do such ones receive answers to their prayers? It is doubtful whether they do. Their kind of praying is too utterly selfish to be deserving of God's regard. He knows that they care for him only as a present deliverer from suffering and distress.

The editor of Sabbath Reading says:

"The only religion that can take us safely through the emergencies of life is one which, like David's sling and staff, we have tested and proved. Men forget this. They see others pass through severe ordeals, supported by Christian faith, and they imagine that when their hours of trial come, they can hastily array themselves in the armor of God and achieve a like victory. Meanwhile they can get along much better without such preparation. Their pulses are bounding with health, and the sky is clear and the wind sits in the right quarter, and they are feeling the exhilaration of some keen pursuit, they prefer not to have too much to do with things that have serious thoughts, or anxious questions or bring to the surface and obtrude upon them the underlying mysteries that humble with eternity.

"This is a true description of a large number of people including many who belong to churches. They want the benefits of Christianity is cases of special emergency and at the same time they also want a free indulgence in all that ministers to the carnal nature. But such ones greatly deceive themselves, if they think that God is going to care for them just as he cares for those who, serve him all the time.

"The garment of humility is for you; the mantle of charity is to cover your neighbor. Now, don't get them mixed."

**The Sabbath Recorder.**
SABBATH SCHOOL

REV. WALTER L. GREENE, Contributing Editor.

LESSON XII.—DEC. 20, 1912.

THE DIVISION OF THE LAND.


Golden Text.—“Seek ye first his kingdom, and his righteousness: and all these things shall be added unto you.” Matt. vi. 33.

DAILY READINGS.

First-day, Num. xiii, 21-33.
Second-day, Num. xiv, 1-10.
Third-day, Num. xiv, 20-38.
Fourth-day, Josh. xii, 1-24.
Fifth-day, Num. xiii, 1-14.
Sixth-day, Josh. xiii, 15-32.
Sabbath day, Josh. xiv, 1-15.

(For Lesson Notes, see Helping Hand.)

Talks With the Sabbath School Teachers.

No. 1.

The biggest thing in Sabbath-school teaching is the Sabbath-school teacher. It is a trite saying, “The things you do speak so loud that you can’t hear what you say.” Nothing can compensate for a Christian character and conduct. A well-stocked library of lesson helps, a brilliant mind, strong personality and charming social qualities are of little avail for the great ends of Sabbath-school teaching, unless sanctified by a consecrated and consistent Christian life. We used to sing, “Only remembered by what we have done.”

The following taken from the announcement in the Canadian Sunday School News.

The International Sunday School Association is holding a meeting in America to be held there December 3, 4, and 5. This council represents about fifteen denominations and seven lessons to the Pupil, ten lessons to the Teacher, and six lessons to the Superintendent.

Dean Main goes to Baltimore next Tuesday night to attend the annual meeting of the Executive Committee of the International Sunday School Association, and to one-half of the portionment for this year. If a set of lessons be used as a rule for the study of the Bible, all that would be sweet, and patient, and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and when I gave my will he came into my heart and took out all that would not be kind, all that would not be patient, and then he shut the door.

G. B. Fox.

Denominational News.

Rev. Erv Sutton and family left Greenbrier Monday for Salem, en route for Ritchie County to visit his parents before returning to New York.

Rev. Wilbur Davis of New Milton is at Berea, Ritchie Co., holding a series of revival meetings.—Salem Express.

Mike: “Do ye believe in the recall of judges, Pat?”

Pat: “That I do not. The last time I was up before his honor he said: ‘I recall that face. Sixty days.’ Am again the recall of judges.”—Life.

I found something within me that would not be sweet, and patient, and kind. It was there. I besought Jesus to do something for me, and when I gave my will he came into my heart and took out all that would not be kind, all that would not be patient, and then he shut the door.

George Fox.

Home News.

BERLIN, N. Y.—On November 15 Miss Susie Burdick was with us and gave an interesting talk on China and the wonderful changes wrought in that benighted people by Christianity.

Pastor Cottrill expects to be absent next Sabbath, attending yearly meeting at Shilo, N. J., where some of his boyhood friends have been called to the pulpit will be occupied by Mr. Whitehouse of the Baptist Church.

The Sabbath school has appointed a committee to make plans for Christmas entertainment. We have some sweet singers among our boys and girls and are anticipating a pleasant Christmas eve.

Walter E. C.

Without any reduction in price the Seventh Day Baptists in Europe and America is offered at a great bargain. Purchase a set at three dollars for the cloth binding, or five dollars for the half leather. Then hand your receipt to the treasurer of your church. This receipt will be worth to the church the full amount that you have paid, and may be used as so much cash in remitting to the treasurer of Conference for the apportionment for this year. If your church treasurer has already paid the apportionment for this year, he can send on your receipt and get a check for the same amount from the treasurer of Conference.

Although there must be a limit when something is given for nothing, it is not probable that the limit has been reached in your case. This rebate holds good only up to one-half of the amount of the apportionment for Conference expenses.

Why not treat yourself or some one else to a valuable set of books, and at the same time give all you spend to your own church?

Purchase the books from your local agent, or from Ora S. Rogers, Plainfield, N. J. Then look for the rebate from

WILLIAM C. WHITFORD.

Alfred, N. Y.
Convention of the National Anti-Saloon League.

The largest and most important gathering of temperance people that has ever been held, assembled from all over the United States in Columbus, Ohio, November 10-13. The large Memorial Hall was packed at every meeting and overflow meetings were taken care of in different churches.

This, the Fifteenth National Anti-Saloon Convention of America, marks the greatest movement in modern history towards the brotherhood of man that the world is striving for. Irrespective of race, nationality or politics and especially religious denominations, the sole purpose and desire of this organization is to get rid of "booze" and the crowd was made up of Catholics as well as Protestants. All were comrades in the great fight for nation-wide prohibition.

The program was most interesting because of the noted men who spoke. Governors, Senators, Congressmen, college presidents and other influential men were among the speakers.

Congressman Richard P. Hobson, hero of the "Morriss", said that he was planning to frame a constitutional amendment prohibiting the sale of intoxicating liquors in any part of the United States. Considering that President Wilson and Secretary of State Bryan are "drys," the bill will have a favorable chance.

It was predicted that in 1920 the United States would go dry.

Rev. G. W. Lewis was the only delegate from Jackson Center. He reports it as the greatest convention of temperance people ever held in the United States, both in numbers, unity and enthusiasm. Although the blizzard of Sunday, November 9, delayed many of the delegates and speakers, a few being obliged to remain at home, yet it was estimated that from 2,500 to 3,000 were present, outside of Columbus. Three prominent Canadians were present, who reported the work in the denomination along temperance lines, also a prominent Indian clergyman from Idaho, who made a strong plea for state and national prohibition, in the interest of the 350,000 Indians yet in the United States.

To show to what almost perfect unity of the gathering, it should be noted that not only were there present, prominent Republicans, Democrats, Prohibitionists and Socialists, but able representatives of the larger religious denominations, including prominent Catholics as well as Protestants; and while they publicly confessed some differences in religious belief and practice, they were in putting out the traffic that destroys 100,000 souls annually.

Many glee clubs were present with songs and state banners, which added greatly to the interest of the convention. On Friday a special service was held in which 1,000 delegates and prominent Republicans, gathered around the high altar in the large Memorial Hall, to hear the famous gospel meetings conducted by Pastor William J. Burdick, to Mr. Fred Kilbourn, both of Utica. Rev. Alex. Frazer performed the ceremony.

Revival Meetings.

Beginning Monday night, December 1, and closing Sunday night, December 7, gospel meetings will be held in the Seventh Day Baptist church at Milton, conducted by Pastors Jordan and Randolph. Pastor Jordan, in the short time that he has lived at Milton Junction, has already won a host of friends. He is a strong preacher and holds the age of 87 years. The select Seventh Day Baptist churches unite in this week of meetings and in the following week at Milton Junction where Pastor Randolph will preach. The singing will be lead by a choir and orchestra. A male quartet and other talent will furnish special music.

Everybody is cordially invited to attend these services.

Draw a red line around the first two weeks in December. Give God a chance in your life. Open your heart to the heavenly influences, open your hand in the cordial greeting of fellowship and open your mouth in praise. The Milton and Milton Junction Seventh Day Baptist churches unite in this week of meetings and in the following week at Milton Junction where Pastor Randolph will preach.

Pastor Jordan's subjects will be as follows:

December 1.—The Call of the Spirit
2.—The Deceitfulness of Sin
3.—The Heart of the Home
4.—The Waiting Christ
5.—Finding and Turning
6.—We Would See Jesus
7.—The Only Salvation
JourNal-Telephone.

"When one envies a neighbor his good name he generally needs it."
his funeral occurred at Portville, N. Y., November 22, and was largely attended. Farewell services were conducted at the home, Monday afternoon, and interment was made in the East Valley Cemetery, near his old home.

BURDICK.—In Alfred, N. Y., November 15, 1913, Mrs. Thomas J. Burdick, in the sixty-first year of her age. Mrs. Burdick was the daughter of Edward and Cordelia Crandall Witter, and was born in the town of Westford, Washington County, N. Y., her home has been in Willsville, Willsville, and Alfred. December 30, 1864, she and Mr. Thomas J. Burdick were united in marriage. In this home of unselfish love, which she entered, she proved herself a true mother, as well as faithful wife. She was quiet and performed her duties without demonstration. Her life in Willsville she made a profession of religion, but joined no church. Besides her husband and family she also survived. She is survived by her husband, Mrs. Eliza Witter of Willing, a sister, Mrs. Eliza Bromacher of Buffalo, and many friends.

Funeral services were conducted by Pastor William L. Burdick, were held at the house, Wednesday afternoon, November 20, and interment took place in Alfred Rural Cemetery.

CHASE.—At his home in North Loysville, New York, on November 20, 1913, Henry A. Chase, in the seventy-seventh year of his age. Henry A. Chase was the son of Jacob and Amaziah Howland Chase, and was born in LeRoy, Jefferson Co., N. Y., January 31, 1837. He was the youngest of ten children, of whom one brother is still living. His mother died when he was fifteen years old. When he was eighteen he removed with his father to Wisconsin. For eleven years he was a teacher. For a time he was a student in Albion College.

On September 28, 1890, he married Delia B. Balseck, daughter of Eld. George C. Balseck and sister of Eld. Oscar Balseck. While living at Berlin, Green Lake Co., Wis., in 1893, he was converted under the ministry of Rev. A. B. Burdick. Here he became a member of the Seventh Day Baptist church.

In March, 1894, he enlisted in the 27th Wisconsin Volunteer Infantry. He was with General Grant before Petersburg and at Richmond. George Chase was among the wounded in the mine explosion disaster on July 30, 1894. He was transferred to Gen. Hospital No. 8, in New York City, but he was back with his regiment at Appomattox when General Lee surrendered.

Soon after the close of the war he moved to Brookfield, Mo., where a Seventh Day Baptist church was organized. After thirteen years of life in Missouri which was broken up by the removal of most of the members to North Loysville, N. Y., this was in 1890.

Wherever he has lived this strong man has interested himself in public affairs, in schools, in town and county government, and in church matters. He leaves a wife, a daughter, three grandchildren and one great-grandchild. He will be greatly missed in many places in North Loysville.

In moments of utter discouragement, when we can neither feel God's loving-kindness in the daytime nor hear his song in the night—a question full of passionate protest sometimes rises to our lips: "Of what use is it all? Why is life what it is?" To those questionings God makes answer in his own way.—May Brown Loomis.

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On the main road from Alfred to Willsville, 1 1/2 miles southwest of the village of Alfred. A seven-room house with spring water, piped to the house. Three barns. Two hundred acres of tillable land well watered with springs. Terms easy. Inquire of CHARLES STILLMAN, Alfred, N. Y.

Establishing the Plural.
Fred, who was four years old, visited his uncle on the farm. When he came home, his father asked him what he had pleased him the most.

"Oh, I liked the geese. I had such fun chasing them, and we had a great big goose for dinner to-day."

"Well," said his father, "how can you tell the difference between a goose and a gosse?"

"Aw, that's easy," said Fred. "One gosse is a goose and two gosses is geese."

A Day with Edison

What more delightful than to spend an entire day with this wonder-worker? To call him by the electric light, talking machine, motion pictures and other inventions, and put him in your house? The First Day Baptist Church, 1045 Madison Square South, New York, is planning to give a service at 2 o'clock p.m., when Edison will be present and give a talk to the people. This service is cordially invited to all visitors.

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